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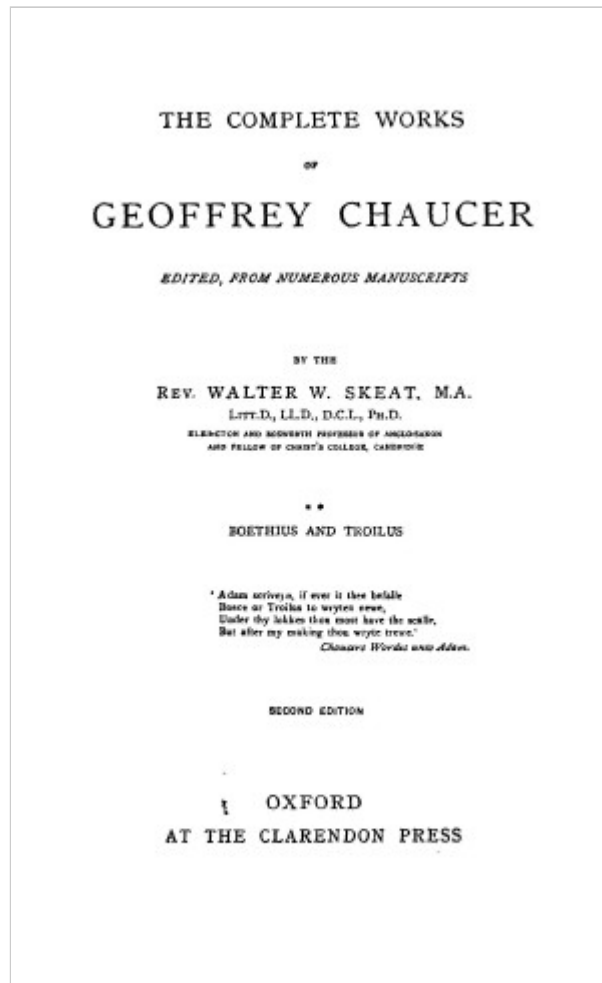
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Author: [Geoffrey Chaucer](#)

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About This Title:

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

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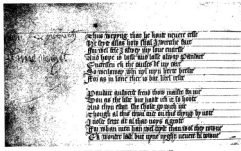
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MS. CORP. CHR. COLL. CAMBRIDGE. TROIL. IV. 575-588

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INTRODUCTION TO BOETHIUS.

§ 1.

Date Of The Work.

In my introductory remarks to the Legend of Good Women, I refer to the close connection that is easily seen to subsist between Chaucer's translation of Boethius and his Troilus and Criseyde. All critics seem now to agree in placing these two works in close conjunction, and in making the prose work somewhat the earlier of the two; though it is not at all unlikely that, for a short time, both works were in hand together. It is also clear that they were completed before the author commenced the House of Fame, the date of which is, almost certainly, about 1383-4. Dr. Koch, in his Essay on the Chronology of Chaucer's Writings, proposes to date 'Boethius' about 1377-8, and 'Troilus' about 1380-1. It is sufficient to be able to infer, as we can with tolerable certainty, that these two works belong to the period between 1377 and 1383. And we may also feel sure that the well-known lines to Adam, beginning—

‘Adam scriveyn, if ever it thee befall
Boece or Troilus to wryten newe’—

were composed at the time when the fair copy of Troilus had just been finished, and may be dated, without fear of mistake, in 1381-3. It is not likely that we shall be able to determine these dates within closer limits; nor is it at all necessary that we should be able to do so. A few further remarks upon this subject are given below.

§ 2.

Boethius.

Before proceeding to remark upon Chaucer's translation of Boethius, or (as he calls him) Boece, it is necessary to say a few words as to the original work, and its author.

Anicius Manlius Torquatus Severinus Boethius, the most learned philosopher of his time, was born at Rome about ad 480, and was put to death ad 524. In his youth, he had the advantage of a liberal training, and enjoyed the rare privilege of being able to read the Greek philosophers in their own tongue. In the particular treatise which here most concerns us, his Greek quotations are mostly taken from Plato, and there are a few references to Aristotle, Homer, and to the *Andromache* of Euripides. His extant works shew that he was well acquainted with geometry, mechanics, astronomy, and music, as well as with logic and theology; and it is an interesting fact that an illustration of the way in which waves of sound are propagated through the air, introduced by Chaucer into his House of Fame, ll. 788-822, is almost certainly derived from the treatise of Boethius *De Musica*, as pointed out in the note upon that

passage. At any rate, there is an unequivocal reference to ‘the felinge’ of Boece ‘in musik’ in the Nonnes Preestes Tale, B 4484.

§ 3. The most important part of his political life was passed in the service of the celebrated Theodoric the Goth, who, after the defeat and death of Odoacer, ad 493, had made himself undisputed master of Italy, and had fixed the seat of his government in Ravenna. The usual account, that Boethius was twice married, is now discredited, there being no clear evidence with respect to Elpis, the name assigned to his supposed first wife; but it is certain that he married Rusticiana, the daughter of the patrician Symmachus, a man of great influence and probity, and much respected, who had been consul under Odoacer in 485. Boethius had the singular felicity of seeing his two sons, Boethius and Symmachus, raised to the consular dignity on the same day, in 522. After many years spent in indefatigable study and great public usefulness, he fell under the suspicion of Theodoric; and, notwithstanding an indignant denial of his supposed crimes, was hurried away to Pavia, where he was imprisoned in a tower, and denied the means of justifying his conduct. The rest must be told in the eloquent words of Gibbon¹.

‘While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the “Consolation of Philosophy”;¹ a golden volume, not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author. The celestial guide¹, whom he had so long invoked at Rome and at Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune². Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value³; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue⁴. From the earth, Boethius ascended to heaven in search of the supreme good⁵, explored the metaphysical labyrinth of chance and destiny⁶, of prescience and freewill, of time and eternity, and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government⁷. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine, in the same work, the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English Kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some

comfort from the safety of his two sons, of his wife, and of his father-in-law, the venerable Symmachus. But the grief of Symmachus was indiscreet, and perhaps disrespectful; he had presumed to lament, he might dare to revenge, the death of an injured friend. He was dragged in chains from Rome to the palace of Ravenna; and the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.'

This deed of injustice brought small profit to its perpetrator; for we read that Theodoric's own death took place shortly afterwards; and that, on his death-bed, 'he expressed in broken murmurs to his physician Elpidius, his deep repentance for the murders of Boethius and Symmachus.'

§ 4. For further details, I beg leave to refer the reader to the essay on 'Boethius' by H. F. Stewart, published by W. Blackwood and Sons, Edinburgh and London, in 1891. We are chiefly concerned here with the 'Consolation of Philosophy,' a work which enjoyed great popularity in the middle ages, and first influenced Chaucer indirectly, through the use of it made by Jean de Meun in the poem entitled *Le Roman de la Rose*, as well as directly, at a later period, through his own translation of it. Indeed, I have little doubt that Chaucer's attention was drawn to it when, somewhat early in life, he first perused with diligence that remarkable poem; and that it was from the following passage that he probably drew the inference that it might be well for him to translate the whole work:—

'Ce puet l'en bien des clers enquerre
Qui *Boëce de Confort* lisent,
Et les sentences qui là gisent,
Dont grans biens as gens laiz feroit
Qui bien le lor translateroit' (ll. 5052-6).

I. e. in modern English:—'This can be easily ascertained from the learned men who read Boece on the Consolation of Philosophy, and the opinions which are found therein; as to which, any one *who would well translate it for them* would confer much benefit on the unlearned folk':—a pretty strong hint¹!

§ 5. The chief events in the life of Boethius which are referred to in the present treatise are duly pointed out in the notes; and it may be well to bear in mind that, as to some of these, nothing further is known beyond what the author himself tells us. Most of the personal references occur in Book i. Prose 4, Book ii. Prose 3, and in Book iii. Prose 4. In the first of these passages, Boethius recalls the manner in which he withstood one Conigastus, because he oppressed the poor (l. 40); and how he defeated the iniquities of Triguilla, 'provost' (*præpositus*) of the royal household (l. 43). He takes credit for defending the people of Campania against a particularly obnoxious fiscal measure instituted by Theodoric, which was called 'coemption' (*coemptio*); (l. 59.) This Mr. Stewart describes as 'a fiscal measure which allowed the state to buy provisions for the army at something under market-price—which threatened to ruin the province.' He tells us that he rescued Decius Paulinus, who had been consul in 498, from the rapacity of the officers of the royal palace (l. 68); and that, in order to save Decius Albinus, who had been consul in 493, from wrongful punishment, he ran

the risk of incurring the hate of the informer Cyprian (l. 75). In these ways, he had rendered himself odious to the court-party, whom he had declined to bribe (l. 79). His accusers were Basilius, who had been expelled from the king's service, and was impelled to accuse him by pressure of debt (l. 81); and Opilio and Gaudentius, who had been sentenced to exile by royal decree for their numberless frauds and crimes, but had escaped the sentence by taking sanctuary. 'And when,' as he tells us, 'the king discovered this evasion, he gave orders that, unless they quitted Ravenna by a given day, they should be branded on the forehead with a hot iron and driven out of the city. Nevertheless on that very day the information laid against me by these men was admitted' (ll. 89-94). He next alludes to some forged letters (l. 123), by means of which he had been accused of 'hoping for the freedom of Rome,' (which was of course interpreted to mean that he wished to deliver Rome from the tyranny of Theodoric). He then boldly declares that if he had had the opportunity of confronting his accusers, he would have answered in the words of Canius, when accused by Caligula of having been privy to a conspiracy against him—'If I had known it, thou shouldst never have known it' (ll. 126-135). This, by the way, was rather an imprudent expression, and probably told against him when his case was considered by Theodoric.

He further refers to an incident that took place at Verona (l. 153), when the king, eager for a general slaughter of his enemies, endeavoured to extend to the whole body of the senate the charge of treason, of which Albinus had been accused; on which occasion, at great personal risk, Boethius had defended the senate against so sweeping an accusation.

In Book ii. Prose 3, he refers to his former state of happiness and good fortune (l. 26), when he was blessed with rich and influential parents-in-law, with a beloved wife, and with two noble sons; in particular (l. 35), he speaks with justifiable pride of the day when his sons were both elected consuls together, and when, sitting in the Circus between them, he won general praise for his wit and eloquence.

In Book iii. Prose 4, he declaims against Decoratus, with whom he refused to be associated in office, on account of his infamous character.

§ 6. The chief source of further information about these circumstances is a collection of letters (*Variæ Epistolæ*) by Cassiodorus, a statesman who enjoyed the full confidence of Theodoric, and collected various state-papers under his direction. These tell us, in some measure, what can be said on the other side. Here Cyprian and his brother Opilio are spoken of with respect and honour; and the only Decoratus whose name appears is spoken of as a young man of great promise, who had won the king's sincere esteem. But when all has been said, the reader will most likely be inclined to think that, in cases of conflicting evidence, he would rather take the word of the noble Boethius than that of any of his opponents.

§ 7. The treatise '*De Consolatione Philosophiæ*' is written in the form of a discourse between himself and the personification of Philosophy, who appears to him in his prison, and endeavours to soothe and console him in his time of trial. It is divided (as in this volume) into five Books; and each Book is subdivided into chapters, entitled

Metres and Proses, because, in the original, the alternate chapters are written in a metrical form, the metres employed being of various kinds. Thus Metre 1 of Book I is written in alternate hexameters and pentameters; while Metre 7 consists of very short lines, each consisting of a single dactyl and spondee. The Proses contain the main arguments; the Metres serve for embellishment and recreation.

In some MSS. of Chaucer's translation, a few words of the original are quoted at the beginning of each Prose and Metre, and are duly printed in this edition, in a corrected form.

§ 8. A very brief sketch of the general contents of the volume may be of some service.

Book I. Boethius deplores his misfortunes (met. 1). Philosophy appears to him in a female form (pr. 2), and condoles with him in song (met. 2); after which she addresses him, telling him that she is willing to share his misfortunes (pr. 3). Boethius pours out his complaints, and vindicates his past conduct (pr. 4). Philosophy reminds him that he seeks a heavenly country (pr. 5). The world is not governed by chance (pr. 6). The book concludes with a lay of hope (met. 7).

Book II. Philosophy enlarges on the wiles of Fortune (pr. 1), and addresses him in Fortune's name, asserting that her mutability is natural and to be expected (pr. 2). Adversity is transient (pr. 3), and Boethius has still much to be thankful for (pr. 4). Riches only bring anxieties, and cannot confer happiness (pr. 5); they were unknown in the Golden Age (met. 5). Neither does happiness consist in honours and power (pr. 6). The power of Nero only taught him cruelty (met. 6). Fame is but vanity (pr. 7), and is ended by death (met. 7). Adversity is beneficial (pr. 8). All things are bound together by the chain of Love (met. 8).

Book III. Boethius begins to receive comfort (pr. 1). Philosophy discourses on the search for the Supreme Good (*summum bonum*; pr. 2). The laws of nature are immutable (met. 2). All men are engaged in the pursuit of happiness (pr. 3). Dignities properly appertain to virtue (pr. 4). Power cannot drive away care (pr. 5). Glory is deceptive, and the only true nobility is that of character (pr. 6). Happiness does not consist in corporeal pleasures (pr. 7); nor in bodily strength or beauty (pr. 8). Worldly bliss is insufficient and false; and in seeking true felicity, we must invoke God's aid (pr. 9). Boethius sings a hymn to the Creator (met. 9); and acknowledges that God alone is the Supreme Good (p. 10). The unity of soul and body is necessary to existence, and the love of life is instinctive (pr. 11). Error is dispersed by the light of Truth (met. 11). God governs the world, and is all-sufficient, whilst evil has no true existence (pr. 12). The book ends with the story of Orpheus (met. 12).

Book IV. This book opens with a discussion of the existence of evil, and the system of rewards and punishments (pr. 1). Boethius describes the flight of Imagination through the planetary spheres till it reaches heaven itself (met. 1). The good are strong, but the wicked are powerless, having no real existence (pr. 2). Tyrants are chastised by their own passions (met. 2). Virtue secures reward; but the wicked lose even their human nature, and become as mere beasts (pr. 3). Consider the enchantments of Circe, though these merely affected the outward form (met. 4). The wicked are thrice

wretched; they *will* to do evil, they *can* do evil, and they actually *do* it. Virtue is its own reward; so that the wicked should excite our pity (pr. 4). Here follows a poem on the folly of war (met. 4). Boethius inquires why the good suffer (pr. 5). Philosophy reminds him that the motions of the stars are inexplicable to one who does not understand astronomy (met. 5). She explains the difference between Providence and Destiny (pr. 6). In all nature we see concord, due to controlling Love (met. 6). All fortune is good; for punishment is beneficial (pr. 7). The labours of Hercules afford us an example of endurance (met. 7).

Book V. Boethius asks questions concerning Chance (pr. 1). An example from the courses of the rivers Tigris and Euphrates (met. 1). Boethius asks questions concerning Free-will (pr. 2). God, who sees all things, is the true Sun (met. 2). Boethius is puzzled by the consideration of God's Predestination and man's Free-will (pr. 3). Men are too eager to inquire into the unknown (met. 3). Philosophy replies to Boethius on the subjects of Predestination, Necessity, and the nature of true Knowledge (pr. 4); on the impressions received by the mind (met. 4); and on the powers of Sense and Imagination (pr. 5). Beasts look downward to the earth, but man is upright, and looks up to heaven (met. 5). This world is not eternal, but only God is such; whose prescience is not subject to necessity, nor altered by human intentions. He upholds the good, and condemns the wicked; therefore be constant in eschewing vice, and devote all thy powers to the love of virtue (pr. 6).

§ 9. It is unnecessary to enlarge here upon the importance of this treatise, and its influence upon mediæval literature. Mr. Stewart, in the work already referred to, has an excellent chapter 'On Some Ancient Translations' of it. The number of translations that still exist, in various languages, sufficiently testify to its extraordinary popularity in the middle ages. Copies of it are found, for example, in Old High German by Notker, and in later German by Peter of Kastl; in Anglo-French by Simun de Fraïsné; in continental French by Jean de Meun¹, Pierre de Paris, Jehan de Cis, Frere Renaut de Louhans, and by two anonymous authors; in Italian, by Alberto della Piagentina and several others; in Greek, by Maximus Planudes; and in Spanish, by Fra Antonio Ginebreda; besides various versions in later times. But the most interesting, to us, are those in English, which are somewhat numerous, and are worthy of some special notice. I shall here dismiss, as improbable and unnecessary, a suggestion sometimes made, that Chaucer may have consulted some French version in the hope of obtaining assistance from it; there is no sure trace of anything of the kind, and the internal evidence is, in my opinion, decisively against it.

§ 10. The earliest English translation is that by king Ælfred, which is particularly interesting from the fact that the royal author frequently deviates from his original, and introduces various notes, explanations, and allusions of his own. The opening chapter, for example, is really a preface, giving a brief account of Theodoric and of the circumstances which led to the imprisonment of Boethius. This work exists only in two MSS., neither being of early date, viz. MS. Cotton, Otho A VI, and MS. Bodley NE. C. 3. 11. It has been thrice edited; by Rawlinson, in 1698; by J. S. Cardale, in 1829; and by S. Fox, in 1864. The last of these includes a modern English translation, and forms one of the volumes of Bohn's Antiquarian Library; so that it is a cheap and accessible work. Moreover, it contains an alliterative verse translation of

most of the *Metres* contained in Boethius (excluding the *Proses*), which is also attributed to Ælfred in a brief metrical preface; but whether this ascription is to be relied upon, or not, is a difficult question, which has hardly as yet been decided. A summary of the arguments, for and against Ælfred's authorship, will be found in Wülker's *Grundriss zur Geschichte der angelsächsischen Litteratur*, pp. 421-435.

§ 11. I may here mention that there is a manuscript copy of this work by Boethius, in the original Latin, in Corpus Christi College, Cambridge, No. 214, which contains a considerable number of Anglo-Saxon glosses. A description of this MS., by Prof. J. W. Bright and myself, is printed in the *American Journal of Philology*, vol. v, no. 4.

§ 12. The next English translation, in point of date, is Chaucer's; concerning which I have more to say below.

§ 13. In the year 1410, we meet with a *verse* translation of the whole treatise, ascribed by Warton (*Hist. E. Poetry*, § 20, ed. 1871, iii. 39) to John Walton, Capellanus, or John the Chaplain, a canon of Oseney. 'In the British Museum,' says Warton, 'there is a correct MS. on parchment¹ of Walton's translation of Boethius; and the margin is filled throughout with the Latin text, written by Chaundler above mentioned [i. e. Thomas Chaundler, among other preferments dean of the king's chapel and of Hereford Cathedral, chancellor of Wells, and successively warden of Wykeham's two colleges at Winchester and Oxford.] There is another less elegant MS. in the same collection². But at the end is this note:— 'Explicit liber Boecij de Consolatione Philosophie de Latino in Anglicum translatus ad 1410, per Capellanum Ioannem. This is the beginning of the prologue:— "In suffisaunce of cunnyng and witte¹." And of the translation:— "Alas, I wrecch, that whilom was in welth." I have seen a third copy in the library of Lincoln cathedral², and a fourth in Baliol college³. This is the translation of Boethius printed in the monastery of Tavistock in 1525⁴, and in octave stanzas. This translation was made at the request of Elizabeth Berkeley.'

Todd, in his *Illustrations of Gower and Chaucer*, p. xxxi, mentions another MS. 'in the possession of Mr. G. Nicol, his Majesty's bookseller,' in which the above translation is differently attributed in the colophon, which ends thus: 'translatus anno domini millesimo cccc^o. per Capellanum Iohannem Tebaud, alius Watyrbeche.' This can hardly be correct⁵.

I may here note that this verse translation has *two* separate Prologues. One Prologue gives a short account of Boethius and his times, and is extant in MS. Gg. iv. 18 in the Cambridge University Library. An extract from the other is quoted below. MS. E Museo 53, in the Bodleian Library, contains both of them.

§ 14. As to the work itself, Metre 1 of Book i. and Metre 5 of the same are printed entire in Wülker's *Altenglisches Lesebuch*, ii. 56-9. In one of the metrical prologues to the whole work the following passage occurs, which I copy from MS. Royal 18 A xiii:—

'I have herd spek and sumwhat haue y-seyne,
Of diuerse men⁶, that wounder subtyllye,

In metir sum, and sum in prosē pleyne,
This book translated haue¹ suffishantlye
In-to² Englissh tongē, word for word, wel nye³;
Bot I most vse the wittes that I haue;
Thogh I may noght do so, yit noght-for-thye,
With helpe of god, the sentence schall I saue.
To Chaucer, that is floure of rethoryk
In Englissh tong, and excellent poete,
This wot I wel, no-thing may I do lyk,
Thogh so that I of makynge entyrmete;
And Gower, that so craftily doth trete,
As in his book, of moralitee,
Thogh I to theym in makynge am vnmete,
'it most I schewe it forth, that is in me.'

This is an early tribute to the excellence of Chaucer and Gower as poets.

§ 15. When we examine Walton's translation a little more closely, it soon becomes apparent that he has largely availed himself of Chaucer's prose translation, which he evidently kept before him as a model of language. For example, in Bk. ii. met. 5, l. 16, Chaucer has the expression:—'tho weren the cruel clariouns ful hust and ful stille.' This reappears in one of Walton's lines in the form:—'Tho was ful huscht the cruel clarioun.' This is poetry made easy, no doubt.

In order to exhibit this a little more fully, I here transcribe the whole of Walton's translation of this metre, which may be compared with Chaucer's rendering at pp. 40, 41 below. I print in italics all the words which are common to the two versions, so as to shew this curious result, viz. that Walton was here more indebted to Chaucer, than Chaucer, when writing his poem of 'The Former Age,' was to himself. The MS. followed is the Royal MS. mentioned above (p. xvi).

Boethius: Book II: Meter V.

A Verse Translation By John Walton.

Full wonder *blisseful* was that rather *age*,
When mortal men couthe *holde hem-selven*⁴ *payed*
To fede hem-selve¹ with-oute suche *ouerage*,
*With mete that trewe feeldes*² have arrayed;
With acorne[s] thaire hunger was alayed,
And so thei couthe sese thaire talent;
Thei had[den] yit no queynt[e] craft assayed,
As *clarry* for to *make ne pyment*³.
To de[y]en purple couthe thei noght be-thynke,
The white flees, with venym Tyryen;
The rennyng ryver yaf hem lusty drynke,
And *holsom sleep the[y]* took vpon the grene.
The pynes, that so full of braunches been,

That was thaire hous, to kepe[n] *vnder schade*.
The see⁴ to kerve no *schippes* were there seen;
Ther was no man that *marchaundise* made.
They liked not to sailen vp and down,
But kepe hem-selven⁵ where thei weren bred;
Tho was ful huscht the cruel clarioun,
For *eger hate* ther was no *blood I-sched*,
Ne therwith was non *armour* yet be-bled;
For in that tyme who durst have be so *wood*
Suche bitter *woundes* that he nold have dred,
With-ouen réward, for to lese his *blood*.
I wold oure tyme myght *turne* certainly,
And wise⁶ *maneres* alwey with vs dwelle;
But *love of hauyng brenneth* feruently,
More fersere than the verray fyre of helle.
Allas! who was that man that wold him melle
With⁷ *gold and gemmes* that were *kevered thus*⁸,
That *first* began to myne; I can not telle,
But that he fond a *perel*⁹ *precious*.

§ 16. MS. Auct. F. 3. 5, in the Bodleian Library, contains a *prose* translation, different from Chaucer's. After this, the next translation seems to be one by George Colvile; the title is thus given by Lowndes: 'Boetius de Consolatione Philosophiæ, translated by George Coluile, alias Coldewel. London: by John Cawoode; 1556. 4to.' This work was dedicated to Queen Mary, and reprinted in 1561; and again, without date.

There is an unprinted translation, in hexameters and other metres, in the British Museum (MS. Addit. 11401), by Bracegirdle, temp. Elizabeth. See Warton, ed. Hazlitt, iii. 39, note 6.

Lowndes next mentions a translation by J. T., printed at London in 1609, 12mo.

A translation 'Anglo-Latine expressus per S. E. M.' was printed at London in quarto, in 1654, according to Hazlitt's Hand-book to Popular Literature.

Next, a translation into English verse by H. Conningesbye, in 1664, 12mo.

The next is thus described: 'Of the Consolation of Philosophy, made English and illustrated with Notes by the Right Hon. Richard (Graham) Lord Viscount Preston. London; 1695, 8vo. Second edition, corrected; London; 1712, 8vo.'

A translation by W. Causton was printed in London in 1730; 8vo.

A translation by the Rev. Philip Ridpath, printed in London in 1785, 8vo., is described by Lowndes as 'an excellent translation with very useful notes, and a life of Boethius, drawn up with great accuracy and fidelity.'

A translation by R. Duncan was printed at Edinburgh in 1789, 8vo.; and an anonymous translation, described by Lowndes as 'a pitiful performance,' was printed in London in 1792, 8vo.

In a list of works which the Early English Text Society proposes shortly to print, we are told that 'Miss Pemberton has sent to press her edition of the fragments of Queen Elizabeth's Englishings (in the Record Office) from Boethius, Plutarch, &c.'

§ 17. I now return to the consideration of Chaucer's translation, as printed in the present volume.

I do not think the question as to the probable date of its composition need detain us long. It is so obviously connected with 'Troilus' and the 'House of Fame,' which it probably did not long precede, that we can hardly be wrong in dating it, as said above, about 1377-1380; or, in round numbers, about 1380 or a little earlier. I quite agree with Mr. Stewart (Essay, p. 226), that, 'it is surely most reasonable to connect its composition with those poems which contain the greatest number of recollections and imitations of his original;' and I see no reason for ascribing it, with Professor Morley (English Writers, v. 144), to Chaucer's youth. Even Mr. Stewart is so incautious as to suggest that Chaucer's 'acquaintance with the works of the Roman philosopher would seem to date from about the year 1369, when he wrote the Deth of Blaunche.' When we ask for some tangible evidence of this statement, we are simply referred to the following passages in that poem, viz. the mention of 'Tityus (588); of Fortune the debonaire (623); Fortune the monster (627); Fortune's capriciousness and her rolling wheel (634, 642); Tantalus (708); the mind compared to a clean parchment (778); and Alcibiades (1055-6);' see Essay, p. 267. In every one of these instances, I believe the inference to be fallacious, and that Chaucer got all these illustrations, *at second hand*, from Le Roman de la Rose. As a matter of fact, they are all to be found there; and I find, on reference, that I have, in most instances, already given the parallel passages in my notes. However, to make the matter clearer, I repeat them here.

Book Duch. 588. Cf.

Comment li juisier *Ticius*
S'efforcent ostoir de mangier; Rom. Rose, 19506.
Si cum tu fez, las *Sisifus*, &c.; R. R. 19499.

Book Duch. 623.

The dispitouse debonaire,
That scorneth many a creature.

I cannot give the exact reference, because Jean de Meun's description of the various moods of Fortune extends to a portentous length. Chaucer reproduces the general impression which a perusal of the poem leaves on the mind. However, take ll. 4860-62 of Le Roman:—

Que miex vaut asses et profite
Fortune *perverse et contraire*

Que la mole et *la debonnaire*.

Surely 'debonaire' in Chaucer is rather French than Latin. And see *debonaire* in the E. version of the Romaunt, l. 5412.

Book Duch. 627.

She is the monstres heed y-wryen,
As *filth* over y-strawed with *floures*.
Si di, par ma parole ovrir,
Qui vodroit *un femier covrir*
De dras de soie ou *de floretes*; R. R. 8995.

As the second of the above lines from the Book of the Duchesse is obviously taken from *Le Roman*, it is probable that the first is also; but it is a hard task to discover the particular word *monstre* in this vast poem. However, I find it, in l. 4917, with reference to Fortune; and her *wheel* is not far off, six lines above.

B. D. 634, 642. Fortune's capriciousness is treated of by Jean de Meun at intolerable length, ll. 4863-8492; and elsewhere. As to her wheel, it is continually rolling through his verses; see ll. 4911, 5366, 5870, 5925, 6172, 6434, 6648, 6880, &c.

B. D. 708. Cf. Et de fain avec *Tentalus*; R. R. 19482.

B. D. 778. Not from *Le Roman*, nor from Boethius, but from Machault's *Remède de Fortune*, as pointed out by M. Sandras long ago; see my note.

B. D. 1055-6. Cf.

Car le cors Alcipiades
Qui de biauté avoit adés . . .
Ainsinc le raconte Boece; R. R. 8981.

See my note on the line; and note the spelling of *Alcipiades* with a *p*, as in the English MSS.

We thus see that all these passages (except l. 778) are really taken from *Le Roman*, not to mention many more, already pointed out by Dr. Köppel (*Anglia*, xiv. 238). And, this being so, we may safely conclude that they were *not* taken from Boethius directly. Hence we may further infer that, in all probability, Chaucer, in 1369, was not very familiar with Boethius in the Latin original. And this accounts at once for the fact that he seldom quotes Boethius at first hand, perhaps not at all, in any of his earlier poems, such as the Complaint unto Pite, the Complaint of Mars, or Anelida and Arcite, or the Lyf of St. Cecilie. I see no reason for supposing that he had closely studied Boethius before (let us say) 1375; though it is extremely probable, as was said above, that Jean de Meun inspired him with the idea of reading it, to see whether it was really worth translating, as the French poet said it was.

§ 18. When we come to consider the style and manner in which Chaucer has executed his self-imposed task, we must first of all make some allowance for the difference between the scholarship of his age and of our own. One great difference is obvious, though constantly lost sight of, viz. that the teaching in those days was almost entirely oral, and that the student had to depend upon his memory to an extent which would now be regarded by many as extremely inconvenient. Suppose that, in reading Boethius, Chaucer comes across the phrase ‘ueluti quidam clauus atque gubernaculum’ (Bk. iii. pr. 12, note to l. 55), and does not remember the sense of *clauus*; what is to be done? It is quite certain, though this again is frequently lost sight of, that he had no access to a convenient and well-arranged Latin Dictionary, but only to such imperfect glossaries as were then in use. Almost the only resource, unless he had at hand a friend more learned than himself, was to guess. He guesses accordingly; and, taking *clauus* to mean much the same thing as *clauis*, puts down in his translation: ‘and he is as a *keye* and a *stere*.’ Some mistakes of this character were almost inevitable; and it must not greatly surprise us to be told, that the ‘inaccuracy and infelicity’ of Chaucer’s translation ‘is not that of an inexperienced Latin scholar, but rather of one who was no Latin scholar at all,’ as Mr. Stewart says in his Essay, p. 226. It is useful to bear this in mind, because a similar lack of accuracy is characteristic of Chaucer’s other works also; and we must not always infer that emendation is necessary, when we find in his text some curious error.

§ 19. The next passage in Mr. Stewart’s Essay so well expresses the state of the case, that I do not hesitate to quote it at length. ‘Given (he says) a man who is sufficiently conversant with a language to read it fluently without paying too much heed to the precise value of participle and preposition, who has the wit and the sagacity to grasp the meaning of his author, but not the intimate knowledge of his style and manner necessary to a right appreciation of either, and—especially if he set himself to write in an uncongenial and unfamiliar form—he will assuredly produce just such a result as Chaucer has done.

‘We must now glance (he adds) at the literary style of the translation. As Ten Brink has observed, we can here see as clearly as in any work of the middle ages what a high cultivation is requisite for the production of a good prose. Verse, and not prose, is the natural vehicle for the expression of every language in its infancy, and it is certainly not in prose that Chaucer’s genius shews to best advantage. The restrictions of metre were indeed to him as silken fetters, while the freedom of prose only served to embarrass him; just as a bird that has been born and bred in captivity, whose traditions are all domestic, finds itself at a sad loss when it escapes from its cage and has to fall back on its own resources for sustenance. In reading “Boece,” we have often as it were to pause and look on while Chaucer has a desperate wrestle with a tough sentence; but though now he may appear to be down, with a victorious knee upon him, next moment he is on his feet again, disclaiming defeat in a gloss which makes us doubt whether his adversary had so much the best of it after all. But such strenuous endeavour, even when it is crowned with success, is strange in a writer one of whose chief charms is the delightful ease, the complete absence of effort, with which he says his best things. It is only necessary to compare the passages in Boethius in the prose version with the same when they reappear in the poems, to realise how much better they look in their verse dress. Let the reader take Troilus’ soliloquy on

Freewill and Predestination (Bk. iv. ll. 958-1078), and read it side by side with the corresponding passage in “Boece” (Bk. v. proses 2 and 3), and he cannot fail to feel the superiority of the former to the latter. With what clearness and precision does the argument unfold itself, how close is the reasoning, how vigorous and yet graceful is the language! It is to be regretted that Chaucer did not do for all the Metra of the “Consolation” what he did for the fifth of the second book. A solitary gem like “The Former Age” makes us long for a whole set¹. Sometimes, whether unconsciously or of set purpose, it is difficult to decide, his prose slips into verse:—

It lyketh me to shewe, by subtil song,
With slakke and délitáble soun of strenges

(Bk. iii. met. 2. 1).

Whan Fortune, with a proud right hand

(Bk. ii. met. 1. 1)² .’

The reader should also consult Ten Brink’s History of English Literature, Book iv. sect. 7. I here give a useful extract.

‘This version is complete, and faithful in all essential points. Chaucer had no other purpose than to disclose, if possible wholly, the meaning of this famous work to his contemporaries; and notwithstanding many errors in single points, he has fairly well succeeded in reproducing the sense of the original. He often employs for this purpose periphrastic turns, and for the explanation of difficult passages, poetical figures, mythological and historical allusions; and he even incorporates a number of notes in his text. His version thus becomes somewhat diffuse, and, in the undeveloped state of prose composition so characteristic of that age, often quite unwieldy. But there is no lack of warmth, and even of a certain colouring . . .

‘The language of the translation shews many a peculiarity; viz. numerous Latinisms, and even Roman idioms in synthesis, inflexion, or syntax, which are either wholly absent or at least found very rarely in Chaucer’s poems. The labour of this translation proved a school for the poet, from which his powers of speech came forth not only more elevated but more self-reliant; and above all, with a greater aptitude to express thoughts of a deeper nature.’

§ 20. Most of the instances in which Chaucer’s rendering is inaccurate, unhappy, or insufficient are pointed out in the notes. I here collect some examples, many of which have already been remarked upon by Dr. Morris and Mr. Stewart.

i. met. 1. 3. rendinge Muses: ‘lacerae Camenae.’

i. met. 1. 20. unagreable dwellinges¹: ‘ingratas moras.’

i. pr. 1. 49. til it be at the laste: ‘usque in exitium;’ (but see the note).

i. pr. 3. 2. I took hevене: ‘hausi caelum.’

- i. met. 4. 5. hete: 'aestum;' (see the note). So again, in met. 7. 3.
- i. pr. 4. 83. for nede of foreine moneye: 'alienae aeris necessitate'
- i. pr. 4. 93. lykned: 'astrui;' (see the note).
- i. met. 5. 9. cometh eft ayein hir used cours: 'Solitas iterum mutet habenas;' (see the note).
- ii. pr. 1. 22. entree: 'adyto;' (see the note).
- ii. pr. 1. 45. use hir maneres: 'utere moribus.'
- ii. pr. 5. 10. to hem that despenden it: 'effundendo.'
- ii. pr. 5. 11. to thilke folk that mokeren it: 'coaceruando.'
- ii. pr. 5. 90. subgit: 'sepositis;' (see the note).
- ii. met. 6. 21. *the gloss is wrong;* (see the note).
- ii. met. 7. 20. cruel day: 'sera dies;' (see the note).
- iii. pr. 2. 57. birefte away: 'adferre.' Here MS. C. has *afferre*, and Chaucer seems to have resolved this into *ab-ferre*.
- iii. pr. 3. 48. foreyne: 'forenses.'
- iii. pr. 4. 42. many maner dignitees of consules: 'multiplici consulatu.'
- iii. pr. 4. 64. of usaunces: 'utentium.'
- iii. pr. 8. 11. anoyously: 'obnoxius;' (see the note).
- iii. pr. 8. 29. of a beest that highte lynx: 'Lynceis;' (see the note).
- iii. pr. 9. 16. Wenest thou that he, that hath nede of power, that him ne lakketh no-thing? 'An tu arbitraris quod nihilo indigeat egere potentia?' On this Mr. Stewart remarks that 'it is easy to see that *indigeat* and *egere* have changed places.' To me, it is not quite easy; for the senses of the M.E. *nede* and *lakken* are very slippery. Suppose we make them change places, and read:—'Wenest thou that he, that hath lak of power, that him ne nedeth no-thing?' This may be better, but it is not wholly satisfactory.
- iii. pr. 9. 39-41. that he . . . yif him nedeth = whether he needeth. A very clumsy passage; see the Latin quoted in the note.
- iii. pr. 10. 165. the sovereign fyn and the cause: 'summa, cardo, atque caussa.'

- iii. pr. 12. 55, 67. a keye: ‘clauus;’ and again, ‘clauo.’
- iii. pr. 12. 55, 74. a yok of misdrawinges: ‘detractantium iugum.’
- iii. pr. 12. 55, 75. the savinge of obedient thinges: ‘obtemperantium salus.’
- iii. pr. 12. 136. the whiche proeves drawn to hem-self hir feith and hir acord, everich of hem of other: ‘altero ex altero fidem trahente . . . probationibus.’ (Not well expressed.)
- iii. met. 12. 5. the wodes, moveable, to rennen; and had maked the riveres, &c.: ‘Siluas currere, mobiles Amnes,’ &c.
- iii. met. 17-19. Obscure and involved.
- iv. pr. 1. 22. of wikkede felounes: ‘facinorum.’
- iv. pr. 2. 97. Iugement: ‘indicium’ (*misread as iudicium*).
- iv. met. 7. 15. empty: ‘immani;’ (*misread as inani*).
- v. pr. 1. 3. ful digne by auctoritee: ‘auctoritate dignissima.’
- v. pr. 1. 34. prince: ‘principio.’
- v. pr. 1. 57. the abregginge of fortuit hap: ‘fortuiti causae compendii.’
- v. pr. 4. 30. by grace of position (*or* possessioun): ‘positionis gratia.’
- v. pr. 4. 56. right as we trowen: ‘quasi uero credamus.’
- v. met. 5. 6. by moist fleeinge: ‘liquido uolatu.’

§ 21. In the case of a few supposed errors, as pointed out by Mr. Stewart, there remains something to be said on the other side. I note the following instances.

- i. pr. 6. 28. Lat. ‘uelut hiante ualli robore.’ Here Mr. Stewart quotes the reading of MS. A., viz. ‘so as the strengthe of the paleys schynyng is open.’ But the English text in that MS. is corrupt. The correct reading is ‘palis chynyng;’ where *palis* means *palisade*, and translates *ualli*; and *chynyng is open* means *is gaping open*, and translates *hiante*.
- ii. pr. 5. 16. Lat. ‘largiendi usu.’ The translation has: ‘by usage of large yevinge *of him that hath yeven it.*’ I fail to see much amiss; for the usual sense of *large* in M. E. is *liberal, bounteous, lavish*. Of course we must not substitute the modern sense without justification.
- ii. pr. 5. 35. ‘of the laste beautee’ translates Lat. ‘postremae pulcritudinis.’ For this, see my note on p. 431.

ii. pr. 7. 38. Lat. 'tum commercii insolentia.' Chaucer has: 'what for defaute of unusage and entrecomuninge of marchaundise.' There is not much amiss; but MS. A. omits the word *and* after *unusage*, which of course makes nonsense of the passage.

ii. met. 8. 6. Lat. 'Ut fluctus auidum mare Certo fine coerceat.' Chaucer has: 'that the see, greedy to flowen, constreyned with a certein ende hise floodes.' Mr. Stewart understands 'greedy to flowen' to refer to 'fluctus auidum.' It seems to me that this was merely Chaucer's first idea of the passage, and that he afterwards meant 'hise floodes' to translate 'fluctus,' but forgot to strike out 'to flowen.' I do not defend the translation.

iii. pr. 11. 86. Lat. 'sede;' Eng. 'sete.' This is quite right. Mr. Stewart quotes the Eng. version as having 'feete,' but this is only a corrupt reading, though found in the best MS. Any one who is acquainted with M. E. MSS. will easily guess that 'feete' is merely mis-copied from 'feete,' with a long *s*; and, indeed, *sete* is the reading of the black-letter editions. There is a blunder here, certainly; only it is not the author's, but due to the scribes.

iv. pr. 6. 176. Lat. 'quidam me quoque excellentior:' Eng. 'a philosophre, the more excellent by me.' The M. E. use of *by* is ambiguous; it frequently means 'in comparison with.'

v. met. 5. 14. Lat. 'male dissipis:' Eng. 'wexest yvel out of thy wit.' In this case, *wexest out of thy wit* translates *dissipis*; and *yvel*, which is here an adverb, translates *male*.

Of course we must also make allowances for the variations in Chaucer's Latin MS. from the usually received text. Here we are much assisted by MS. C., which, as explained below, appears to contain a copy of the very text which he consulted, and helps to settle several doubtful points. To take two examples. In Book ii. met. 5. 17, Chaucer has 'ne hadde nat deyed yit *armures*,' where the usual Lat. text has 'tinxerat *arua*.' But many MSS. have *arma*; and, of these, MS. C. is one.

Once more, in Book ii. met. 2. 11, Chaucer has 'sheweth *other* gapinges,' where the usual Lat. text has '*Altos* pandit hiatus.' But some MSS. have *Alios*; and, of these, MS. C. is one.

§ 22. After all, the chief point of interest about Chaucer's translation of Boethius is the influence that this labour exercised upon his later work, owing to the close familiarity with the text which he thus acquired. I have shewn that we must not expect to find such influence upon his earliest writings; and that, in the case of the Book of the Duchesse, it affected him at second hand, through Jean de Meun. But in other poems, viz. Troilus, the House of Fame, The Legend of Good Women, some of the Balades, and in the Canterbury Tales, the influence of Boethius is frequently observable; and we may usually suppose such influence to have been direct and immediate; nevertheless, we should always keep an eye on Le Roman de la Rose, for Jean de Meun was, in like manner, influenced in no slight degree by the same work. I have often taken an opportunity of pointing out, in my Notes to Chaucer, passages of

this character; and I find that Mr. Stewart, with praiseworthy diligence, has endeavoured to give (in Appendix B, following his Essay, at p. 260) ‘An Index of Passages in Chaucer which seem to have been suggested by the *De Consolatione Philosophiae*.’ Very useful, in connection with this subject, is the list of passages in which Chaucer seems to have been indebted to *Le Roman de la Rose*, as given by Dr. E. Köppel in *Anglia*, vol. xiv. 238-265. Another most useful help is the comparison between Troilus and Boccaccio’s *Filostrato*, by Mr. W. M. Rossetti; which sometimes proves, beyond all doubt, that a passage which may seem to be due to Boethius, is really taken from the Italian poet. As this seems to be the right place for exhibiting the results thus obtained, I proceed to give them, and gladly express my thanks to the above-named authors for the opportunity thus afforded.

§ 23.

Comparison With ‘Boece’ Of Other Works By Chaucer.

Troilus And Criseyde: Book I.

365. 1 a mirour.—Cf. B. v. met. 4. 8.

638. sweetnesse, &c.—B. iii. met. 1. 4.

730. What? slombrestow as in a lytargye?—See B. i. pr. 2. 14.

731. an asse to the harpe.—B. i. pr. 4. 2.

786. Ticius.—B. iii. met. 12. 29.

837. Fortune is my fo.—B. i. pr. 4. 8.

838-9. May of hir cruel wheel the harm withstonde.—B. ii. pr. 1. 80-82.

840. she pleyeth.—B. ii. met. 1. 10; pr. 2. 36.

841. than blamestow Fortune.—B. ii. pr. 2. 14.

846-7.

That, as hir Ioyes moten overgoon,
So mote hir sorwes passen everichoon.

—B. ii. pr. 3. 52-4.

848-9.

For if hir wheel stinte any-thing to torne,
Than cessed she Fortune anoon to be.

B. ii. pr. 1. 82-4.

850. Now, sith hir wheel by no wey may soiorne, &c.—B. ii. pr. 2. 59.

857. For who-so list have helping of his leche.—B. i. pr. 4. 3.

1065-71. For every wight that hath an hous to founde.—B. iv. pr. 6. 57-60.

Troilus: Book II.

*42.¹ Forthy men seyn, ech contree hath his lawes.—B. ii. pr. 7. 49-51. (This case is doubtful. Chaucer's phrase—*men seyn*—shews that he is quoting a common proverb. 'Ase fele thedes, as fele thewes, quoth Hendyng.' 'Tant de gens, tant de guises.'—Ray. So many countries, so many customs.—Hazlitt).

526.

O god, that at thy disposicioun
Ledest the fyn, by Iuste purveyaunce,
Of every wight.

B. iv. pr. 6. 149-151.

766-7.

And that a cloud is put with wind to flighte
Which over-sprat the sonne as for a space.

B. i. met. 3. 8-10.

Troilus: Book III.

617.²

But O, Fortune, executrice of wierdes,
O influences of this hevenes hye!
Soth is, that, under god, ye ben our hierdes.

B. iv. pr. 6. 60-71.

624. The bente mone with hir hornes pale.—B. i. met. 5. 6.

813.

O god—quod she—so worldly selinesse . . .
Y-medled is with many a bitternesse.

—B. ii. pr. 4. 86, 87.

816.

Ful anguissous than is, god woot—quod she—
Condicion of veyn prosperitee.

B. ii. pr. 4. 56.

820-833.—B. ii. pr. 4. 109-117.

*836.

Ther is no verray wele in this world here.

B. ii. pr. 4. 130.

1219. And now swetnesse semeth more swete.—B. iii. met. 1. 4.

1261. Benigne Love, thou holy bond of thinges.—B. ii. met. 8. 9-11.

1625-8. For of Fortunes sharp adversitee, &c.—B. ii. pr. 4. 4-7.

1691-2. Felicitee.—B. iii. pr. 2. 55.

1744-68.

Love, that of erthe and see hath governaunce, &c.

B. ii. met. 8. 9-11; 15, 16; 3-8; 11-14; 17, 18.

Troilus: Book IV.

*1-7. (Fortune's changes, her wheel, and her scorn).—B. ii. pr. 1. 12; met. 1. 1, 5-10; pr. ii. 37. (But note, that ll. 1-3 are really due to the *Filostrato*, Bk. iii. st. 94; and ll. 6, 7 are copied from *Le Roman de la Rose*, 8076-9).

200. cloud of errour.—B. iii. met. 11. 7.

391.

Ne trust no wight to finden in Fortune
Ay propretee; hir yeftes ben comune.

B. ii. pr. 2. 7-9; 61-2.

*481-2. (Repeated from Book III. 1625-8. But, this time, it is copied from the *Filostrato*, Bk. iv. st. 56).

503.

For sely is that deeth, soth for to seyne,
That, oft y-cleped, comth and endeth peyne.

B. i. met. 1. 12-14.

*835.

And alle worldly blisse, as thinketh me,
The ende of blisse ay sorwe it occupyeth.

B. ii. pr. 4. 90.

(A very doubtful instance; for l. 836 is precisely the same as Prov. xiv. 13. The word *occupyeth* is decisive; see my note to Cant. Ta. B 421).

958; 963-6. (Predestination).—B. v. pr. 2. 30-34.

974-1078. (Necessity and Free Will).—B. v. pr. 3. 7-19; 21-71.

*1587.

. . . thenk that lord is he
Of Fortune ay, that nought wol of hir recche;
And she ne daunteth no wight but a wrecche.

B. ii. pr. 4. 98-101.

(But note that l. 1589 really translates two lines in the *Filostrato*, Bk. iv. st. 154).

Troilus: Book V.

278. And Phebus with his rosy carte.—B. ii. met. 3. 1, 2.

763. Felicitee clepe I my suffisaunce.—B. iii. pr. 2. 6-8.

*1541-4. Fortune, whiche that permutacioun

Of thinges hath, as it is hir committed
Through purveyaunce and disposicioun
Of heighe love.

B. iv. pr. 6. 75-77.

*1809. (The allusion here to the 'seventh spere' has but a remote reference to Boethius (iv. met. 1. 16-19); for this stanza 259 is translated from Boccaccio's *Teseide*, Bk. xi. st. 1).

It thus appears that, for this poem, Chaucer made use of B. i. met. 1, pr. 2, met. 3, pr. 4, met. 5; ii. pr. 1, met. 1, pr. 2, pr. 3, met. 3, pr. 4, pr. 7, met. 8; iii. met. 1, pr. 2, met. 2, pr. 3, met. 11, 12; iv. pr. 6; v. pr. 2, pr. 3.

The House Of Fame.

*535 (Book ii. 27). Foudre. (This allusion to the thunderbolt is copied from Machault, as shewn in my note; but Machault probably took it from Boeth. i. met. 4. 8; and it is curious that Chaucer has *tour*, not *toun*).

730-746 (Book ii. 222-238).—Compare B. iii. pr. 11; esp 98-111. (Also *Le Roman de la Rose*, 16957-69; Dante, *Purg.* xviii. 28).

972-8 (Book ii. 464-70).—B. iv. met. 1. 1-5.

1368-1375 (Book iii. 278-285).—Compare B. i. pr. 1. 8-12.

*1545-8 (Book iii. 455-8).—Compare B. i. pr. 5. 43, 44. (The likeness is very slight).

1920 (Book iii. 830). An hous, that *domus Dedali*, That *Laborintus* cleped is.—B. iii. pr. 12. 118.

Legend Of Good Women.

195 (p. 78). tonne.—B. ii. pr. 2. 53-5.

*2228-30. (*Philomela*, 1-3).—B. iii. met. 9. 8-10. (Doubtful; for the same is in *Le Roman de la Rose*, 16931-6, which is taken from Boethius. And Köppel remarks that the word *Eternally* answers to nothing in the Latin text, whilst it corresponds to the French *Tous jors en pardurableté*).

MINOR POEMS.

III. Book Of The Duchesse.

The quotations from Boethius are all taken at second-hand. See above, pp. xx, xxi.

V. Parlement Of Foules.

*380. That hoot, cold, hevye, light, [and] moist and dreye, &c.—B. iii. pr. 11. 98-103.

(Practically, a chance resemblance; these lines are really from Alanus, *De Planctu Naturæ*; see the note).

599.

. . . as oules doon by light;

The day hem blent, ful wel they see by night.

B. iv. pr. 4. 132-3.

IX. The Former Age.

Partly from B. ii. met. 5; see the notes.

X. Fortune.

1-4. Compare B. ii. met. 1. 5-7.

10-12. Compare B. ii. pr. 8. 22-25.

13. Compare B. ii. pr. 4. 98-101.

*17. Socrates.—B. i. pr. 3. 20. (But really from *Le Roman de la Rose*, 5871-4).

25. No man is wrecched, but himself it wene.—B. ii. pr. 4. 79, 80; cf. pr. 2. 1-10.

29-30. Cf. B. ii. pr. 2. 17, 18.

31. Cf. B. ii. pr. 2. 59, 60.

33, 34. Cf. B. ii. pr. 8. 25-28.

38. Yit halt thyn ancre.—B. ii. pr. 4. 40.

43, 44. Cf. B. ii. pr. 1. 69-72, and 78-80.

45, 46. Cf. B. ii. pr. 2. 60-62; and 37.

50-52. Cf. B. ii. pr. 8. 25-28.

57-64. Cf. B. ii. pr. 2. 11-18.

65-68. Cf. B. iv. pr. 6. 42-46.

68. Ye blinde bestes.—B. iii. pr. 3. 1.

71. Thy laste day.—B. ii. pr. 3. 60, 61.

XIII. Truth.

2. Cf. B. ii. pr. 5. 56, 57.

3. For hord hath hate.—B. ii. pr. 5. 11.

3. and climbing tikelnesse.—B. iii. pr. 8. 10, 11.
7. And trouthe shal delivere. Cf. B. iii. met. 11. 7-9; 15-20.
8. Tempest thee noght.—B. ii. pr. 4. 50.
9. hir that turneth as a bal.—B. ii. pr. 2. 37.
15. That thee is sent, receyve in buxumnesse.—B. ii. pr. 1. 66-68.
- 17, 19. Her nis non hoom. Cf. B. i. pr. 5. 11-15.
18. Forth, beste.—B. iii. pr. 3. 1.
19. Know thy contree, lok up.—B. v. met. 5. 14, 15.

XIV. Gentilesse.

For the general idea, see B. iii. pr. 6. 24-38; met. 6. 2, and 6-10. With l. 5 compare B. iii. pr. 4. 25.

XV. Lak Of Stedfastnesse.

For the general idea, cf. B. ii. met. 8.

Canterbury Tales: Group A.

Prologue. 337-8. Pleyn delyt, &c.—B. iii. pr. 2. 55.

741-2. The wordes mote be cosin to the dede.—B. iii. pr. 12. 152.

Knichtes Tale. 925. Thanked be Fortune, and hir false wheel.—B. ii. pr. 2. 37-39.

1164. Who shal yeve a lover any lawe?—B. iii, met. 12. 37.

*1251-4. Cf. B. iv. pr. 6. 147-151.

1255, 1256. Cf. B. iii. pr. 2. 19; ii. pr. 5. 122.

1262. A dronke man, &c.—B. iii. pr. 2. 61.

1266.

We seke faste after felicitee,
But we goon wrong ful often, trewely.

B. iii. pr. 2. 59, 60; met. 8. 1.

1303-12. O cruel goddes, that governe, &c.—B. i. met. 5. 22-26; iv. pr. 1. 19-26.

*1946. The riche Cresus. Cf. B. ii. pr. 2. 44. (But cf. Monkes Ta. B. 3917, and notes.)

2987-2993¹. The firste moevere, &c.—B. ii. met. 8. 6-11. (But see also the *Teseide*, Bk. ix. st. 51.)

2994-9, 3003-4.—B. iv. pr. 6. 29-35.

3005-3010.—B. iii. pr. 10. 18-22.

3011-5.—B. iv. pr. 6.

Group B.

Man of Lawes Tale. 295-299. O firste moeving cruel firmament. Cf. B. i. met. 5. 1-3; iii. pr. 8. 22; pr. 12. 145-147; iv. met. 1. 6.

481-3. Doth thing for certein ende that ful derk is.—B. iv. pr. 6. 114-117, and 152-154.

813-6. O mighty god, if that it be thy wille.—B. i. met. 5. 22-30; iv. pr. 1. 19-26.

N.B. The stanzas 421-7, and 925-931, are not from Boethius, but from Pope Innocent; see notes.

The Tale of Melibeus. The suggested parallels between this Tale and Boece are only three; the first is marked by Mr. Stewart as doubtful, the third follows Albertano of Brescia word for word; and the second is too general a statement. It is best to say that no certain instance can be given¹.

The Monk's Prologue. 3163. Tragedie.—B. ii. pr. 2. 51.

The Monkes Tale: Hercules. 3285-3300.—B. iv. met. 7. 20-42. (But see Sources of the Tales, § 48; vol. iii. p. 430.)

*3329. Ful wys is he that can him-selven knowe. Cf. B. ii. pr. 4. 98-101.

3434.

For what man that hath freendes thurgh fortune,
Mishap wol make hem enemys, I gesse.

B. iii. pr. 5. 48-50.

3537. But ay fortune hath in hir hony galle.—B. ii. pr. 4. 86-7.

3587. Thus can fortune hir wheel governe and gye.—B. ii. pr. 2. 37-39.

*3636. Thy false wheel my wo al may I wyte.—B. ii. pr. 1. 7-10.

3653. Nero. See B. ii. met. 6; esp. 5-16.

3914. Julius Cesar. No man ne truste upon hir favour longe. B. ii. pr. 1. 48-53.

3921. Cresus.—B. ii. pr. 2. 44-46.

3951. Tragedie.—B. ii. pr. 2. 51-2. (See 3163 above.)

3956. And covere hir brighte face with a cloude.—B. ii. pr. 1. 42.

Nonne Preestes Tale. 4190. That us governeth alle as in comune.—B. ii. pr. 2. 61.

4424. But what that god forwoot mot nedes be.—B. v. pr. 3. 7-10.

4433. Whether that godes worthy forwiting, &c.—B. v. pr. 3. 5-15; 27-39; pr. 4. 25-34; &c.

Group D.

*100. Wyf of Bath. He hath not every vessel al of gold.—B. iv. pr. 1. 30-33. (But cf. 2 Tim. ii. 20.)

170. Another tonne.—B. ii. pr. 2. 53.

1109-1116. ‘Gentillesse.’—B. iii. pr. 6. 24-38; met. 6. 6, 7.

1140. Caucasus.—B. ii. pr. 7. 43.

1142. Yit wol the fyr as faire lye and brenne.—B. iii. pr. 4. 47.

1170. That he is gentil that doth gentil dedis.—B. iii. met. 6. 7-10.

1187. He that coveyteth is a povre wight.—B. iii. pr. 5. 20-32.

1203. Povert a spectacle is, as thinketh me.—B. ii. pr. 8. 23-25, 31-33.

The Freres Tale. 1483. For som-tyme we ben goddes instruments.—B. iv. pr. 6. 62-71.

The Somnours Tale. 1968. Lo, ech thing that is oned in him-selve, &c.—B. iii. pr. 11. 37-40.

Group E.

The Clerkes Tale. Mr. Stewart refers ll. 810-2 to Boethius, but these lines translate Petrarch’s sentence—‘Nulla homini perpetua sors est.’ Also ll. 1155-1158, 1161; but these lines translate Petrarch’s sentence—‘Probat tamen et sæpe nos, multis ac

grauibus flagellis exerceri sinit, non ut animum nostrum sciat, quem sciuit antequam crearemur . . . abundè ergo constantibus uiris ascripserim, quisquis is fuerit, qui pro Deo suo sine murmure patiatur. I find no hint that Chaucer was directly influenced by Boethius, while writing this Tale.

The Marchantes Tale. Mr. Stewart refers ll. 1311-4 to Boethius, but they are more likely from Albertanus Brixiensis, *Liber de Amore dei*, fol. 30 a (as shewn by Dr. Köppel):—‘Et merito uxor est diligenda, qui donum est Dei,’ followed by a quotation from Prov. xix. 14.

1582. a mirour—B. v. met. 4. 8.

1784. O famulier foo.—B. iii. pr. 5. 50.

1849. The slakke skin.—B. i. met. 1. 12.

1967-9. Were it by destinee or aventure, &c.—B. iv. pr. 6. 62-71.

2021. felicitee Stant in delyt.—B. iii. pr. 2. 55.

2062. O monstre, &c.—B. ii. pr. 1. 10-14.

Group F.

The Squieres Tale. *258. As sore wondren somme on cause of thonder. Cf. B. iv. met. 5. 6. (Somewhat doubtful.)

608. Alle thing, repeiring to his kinde.—B. iii. met. 2. 27-29.

611. As briddes doon that men in cages fede.—B. iii. met. 2. 15-22.

The Frankeleins Tale. 865. Eterne god, that thurgh thy purveyaunce, &c.—B. i. met. 5. 22, 23; iii. met. 9. 1; cf. iii. pr. 9. 147, 148.

879. Which mankinde is so fair part of thy werk.—B. i. met. 5. 38.

886. Al is for the beste.—B. iv. pr. 6. 194-196.

1031. God and governour, &c.—B. i. met. 6. 10-14.

Group G.

The Seconde Nonnes Tale. I think it certain that this early Tale is quite independent of Boethius. L. 114, instanced by Mr. Stewart, is from ‘Ysidorus’; see my note.

The Canouns Yemannes Tale. *958. We fayle of that which that we wolden have.—B. iii. pr. 9. 89-91. (Very doubtful.)

Group H.

The Maunciples Tale. 160.

ther may no man embrace
As to destreyne a thing, which that nature
Hath naturelly set in a creature.

—B. iii. met. 2. 1-5.

163. Tak any brid, &c.—B. iii. met. 2. 15-22.

Group I.

The Persones Tale. *212. A shadwe hath the lyknesse of the thing of which it is shadwe, but shadwe is nat the same thing of which it is shadwe.—B. v. pr. 4. 45, 46. (Doubtful.)

*471. Who-so prydeh him in the goodes of fortune, he is a ful greet fool; for som-tyme is a man a greet lord by the morwe, that is a caitif and a wrecche er it be night.—B. ii. met. 3. 16-18. (I think this is doubtful, and mark it as such.)

472. Som-tyme the delycles of a man is cause of the grevous maladye thurgh which he dyeth.—B. iii. pr. 7. 3-5.

§ 24. It is worth while to see what light is thrown upon the chronology of the Canterbury Tales by comparison with Boethius.

In the first place, we may remark that, of the Tales mentioned above, there is nothing to shew that The Seconde Nonnes Tale, the Clerkes Tale, or even the Tale of Melibeus, really refer to any passages in Boethius. They may, in fact, have been written *before* that translation was made. In the instance of the Second Nonnes Tale, this was certainly the case; and it is not unlikely that the same is true with respect to the others.

But the following Tales (*as revised*) seem to be later than 'Boece,' viz. The Knightes Tale, The Man of Lawes Tale, and The Monkes Tale; whilst it is quite certain that the following Tales were amongst the latest written, viz. the Nonne Preestes Tale, the three tales in Group D (Wyf, Frere, Somnour), the Marchantes Tale, the Squieres Tale, the Frankeleins Tale, the Canouns Yemannes Tale, and the Maunciples Tale; all of which are in the heroic couplet, and later than 1385.

The case of the Knightes Tale is especially interesting; for the numerous references in it to Boece, and the verbal resemblances between it and Troilus shew that *either* the original *Palamoun and Arcite* was written just after those works, *or else* (which is more likely) it was revised, and became the Knight's Tale, nearly at that time. The connection between Palamon and Arcite, Anelida, and the Parlement of Foules, and the introduction of three stanzas from the Teseide near the end of Troilus, render the

former supposition unlikely; whilst at the same time we are confirmed in the impression that the (revised) *Knights Tale* succeeded *Boece* and *Troilus* at no long interval, and was, in fact, the *first* of the *Canterbury Tales* that was written *expressly for the purpose* of being inserted in that collection, viz. about 1385-6.

§ 25.

The Manuscripts.

I have now to explain the sources of the present edition.

1. MS. C. = MS. Camb. li. 3. 21. This MS., in the Cambridge University Library, is certainly the best; and has therefore been taken as the basis of the text. The English portion of it was printed by Dr. Furnivall for the Chaucer Society in 1886; and I have usually relied upon this very useful edition¹. It is a fine folio MS., wholly occupied with Boethius (*De Consolatione Philosophiae*), and comments upon it.

It is divided into two distinct parts, which have been bound up together. The latter portion consists of a lengthy commentary upon Boethius, at the end of which we find the title, viz.—‘*Expositio preclara quam Iohannes Theutonicus prescripsit et finiuit Anno domini M^oCCCvj viij ydus Iunii;*’ i. e. An Excellent Commentary, written by Johannes Teutonicus, and finished June 6, 1306. This vast commentary occupies 118 folios, in double columns.

The former part of the volume concerns us more nearly. I take it to be, for all practical purposes, *the authentic copy*. For it presents the following peculiarities. It contains the whole of the Latin text, as well as Chaucer’s English version; and it is surprising to find that these are written in alternate chapters. Thus the volume begins with the Latin text of *Metre 1*, at the close of which there follows immediately, on the same page, Chaucer’s translation of *Metre 1*. Next comes *Prose 1* in Latin, followed by *Prose 1* in English; and so throughout.

Again, if we examine the Latin text, there seems reason to suppose that it fairly represents the very recension which Chaucer used. It abounds with side-notes and glosses, all in Latin; and the glosses correspond to those in Chaucer’s version. Thus, to take an example, the following lines occur near the end of *Bk. iii. met. 11*:—

‘*Nam cur rogati sponte recte¹ censetis
Ni mersus alto uiueret fomes corde.*’

Over *rogati* is written the gloss *i. interrogato*

Over *censetis* is written *i. iudicatis*.

Over *Ni* is *i. nisi*; over *mersus alto* is *i. latenter conditos*; over *uiueret* is *i. vigeret*; and over *fomes* is *i. radix veritatis*.

Besides these glosses, there is here the following side-note:—‘Nisi radix veritatis latenter conditus vigeret in abscondito mentis, homo non iudicaret recta quacunq̄ ordinata interrogata.’

When we turn to Chaucer’s version, we find that he first gives a translation of the two verses, thus:—

‘For wherefor elles demen ye of your owne wil the rightes, whan ye ben axed, but-yif so were that the norisshinge of resoun ne livede y-plounged in the depthe of your herte?’

After this he adds, by way of comment:—‘This is to seyn, how sholden men demen the sooth of anything that were axed, yif ther nere a rote of soothfastnesse that were y-plounged and hid in naturel principles, the whiche soothfastnesse lived with-in the deepnesse of the thought.’

It is obvious that he has here reproduced the general sense of the Latin side-note above quoted. The chief thing which is missing in the Latin is the expression ‘in naturel principles.’ But we have only to look to a passage a little higher up, and we find the line—

‘Suis retrusum possidere thesauris.’

Over the word *retrusum* is written *i. absconditum*; and over *thesauris* is *i. naturalibus policiis et principiis naturaliter inditis*. Out of these we have only to pick the words *absconditum naturalibus . . . principiis*, and we at once obtain the missing phrase—‘hid in naturel principles.’

Or, to take another striking example. Bk. iv. met. 7 begins, in the MS., with the lines:

‘Bella bis quinīs operatus annis
Vltor attrides frigie ruinis,
Fratris amissos thalamos piauit.’

At the beginning, just above these, is written a note: ‘Istud metrum est de tribus exemplis: de agamenone (*sic*); secundum de vlixē; tertium, de hercule.’

The glosses are these; over *quinis* is *i. decim*; over *attrides* is *agamenon (sic)*; over *Fratris* is *s. menelai*; and over *piauit* is *i. vlcissendo (sic) purgavit: troia enim erat metropolis Frigie*.

If we turn to Chaucer’s version, in which I print the additions to the text in italics, we find that it runs thus:—

‘The wreker Attrides, *that is to seyn, Agamenon*, that wroughte and continuede the batailes by ten yeer, recovered and purgede *in wrekinge*, by the destruccioun of Troye, the loste chaumbres of mariage of his brother; *this is to seyn, that he, Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.*’

We see how this was made up. Not a little curious are the spellings *Attrides* and *Agamenon*¹, as occurring both in the Latin part of this MS. and in Chaucer's version. Again, Chaucer has *ten*, corresponding to the gloss *decim*, not to the textual phrase *bis quinis*. His explanation of *piauit* by *recovered and purged in wrekinge* is clearly due to the gloss *ulciscendo purgavit*. His substitution of *Troye* for *Frigie* is due to the gloss: *troia enim erat metropolis Frigie*. And even the name *Menelaus his brother* answers to *Fratris, s. menelai*. And all that is left, as being absolutely his own, are the words *and continuede, recovered, and wan ayein Eleyne*. We soon discover that, in a hundred instances, he renders a single Latin verb or substantive by two English verbs or substantives, by way of making the sense clearer; which accounts for his introduction of the verbs *continuede* and *recovered*; and this consideration reduces Chaucer's additional contribution to a mention of the name of *Eleyne*, which was of course extremely familiar to him.

Similarly, we find in this MS. the original of the gloss explaining *coempcioun* (p. 11); of the 'Glose' on p. 15; of the 'Glosa' on p. 26; and of most of the notes which, at first sight, look like additions by Chaucer himself².

The result is that, in all difficulties, the first authority to be consulted is the Latin text in this particular MS.; for we are easily led to conclude that it was intentionally designed to preserve both Chaucer's translation and the original text. It does not follow that it is always perfect; for it can only be a *copy* of the Latin, and the scribe may err. In writing *recte* for *recta* (see note on p. xxxviii), he has certainly committed an error by a slip of the pen. The same mistake has been observed to occur in another MS., viz. Codex Gothanus I.

The only drawback is this. The MS. is so crowded with glosses and side-notes, many of them closely written in small characters, that it is almost impossible to consult them all. I have therefore contented myself with resorting to them for information in difficult passages only. For further remarks on this subject, I must refer the reader to the Notes.

Lastly, I may observe that the design of preserving in this MS. all the apparatus referring to Chaucer's Boethius, is made the more apparent by the curious fact that, *in this MS. only*, the two poems by Chaucer that are closely related to Boethius, viz. The Former Age, and Fortune, are actually inserted into the very body of it, immediately after Bk. ii. met. 5. This place was of course chosen because The Former Age is, to some extent, a verse translation of that metre; and Fortune was added because, being founded upon scraps from several chapters, it had no definite claim to any specific place of its own.

In this MS., the English text, like the Latin one, has a few imperfections. One imperfection appears in certain peculiarities of spelling. The scribe seems to have had some habits of pronunciation that betoken a greater familiarity with Anglo-French than with English. The awkward position of the guttural sound of *gh* in *neighbour* seems to have been too much for him; hence he substituted *ssh* (= *sh-sh*) for *gh*, and gives us the spelling *neysshebour* (Bk. ii. pr. 3. 24, foot-note; pr. 7. 57, foot-note.)

Nevertheless, it is the best MS. and has most authority. For further remarks, see the account of the present edition, on pp. xlvi-xlviiii.

2. MS. Camb. Ii. 1. 38. This MS. also belongs to the Cambridge University Library, and was written early in the fifteenth century. It contains 8 complete quires of 8 leaves, and 1 incomplete quire of 6 leaves, making 70 leaves in all. The English version appears alone, and occupies 68 leaves, and part of leaf 69 recto; leaf 69, verso, and leaf 70, are blank. The last words are:—‘þe eyen of þe Iuge þat seeth and demeth alle thinges. *Explicit liber boecij, &c.*’ Other treatises, in Latin, are bound up with it, but are unrelated. The readings of this MS. agree very closely with those of Ii. 3. 21, and of our text. Thus, in Met. i. l. 9, it has the reading *wyerdēs*, with the gloss *s. fata*, as in Ii. 3. 21. (The scribe at first wrote *wyerlde*s, but the *l* is marked for expunction.) In l. 12, it has *emptid*, whereas the Addit. MS. has *emty*; and in l. 16 it has *nayteth*, whereas the Addit. MS. wrongly has *naieth*. On account of its close agreement with the text, I have made but little use of it.

It is worth notice that this MS. (like Harl. 2421) frequently has correct readings in cases where even the MS. above described exhibits some blunder. A few such instances are given in the notes. For example, it has the reading *wrythith* in Bk. i. met. 4. 7, where MS. C. has the absurd word *writith*, and MS. A. has *wircheth*. In the very next line, it has *thonder-leit*, and it is highly probable that *leit* is the real word, and *light* an ignorant substitution; for *leit* (answering to A.S. *lēget*, *līget*) is the right M.E. word for ‘lightning’; see the examples in Stratmann. So again, in Bk. ii. met. 3. 13, it reads *ouer-whelueth*, like the black-letter editions; whilst MS. C. turns *whelueth* into *welueeth*, and MS. A. gives the spelling *whelweth*. In Bk. ii. pr. 6. 63, it correctly retains *I* after *may*, though MSS. C. and A. both omit it. In Bk. ii. pr. 8. 17, it has *wyndy*, not *wyndynge*; and I shew (in the note at p. 434) that *windy* is, after all, the correct reading, since the Lat. text has *uentosam*. In Bk. iii. met. 3. 1, it resembles the printed editions in the insertion of the words *or a goter* after *river*. In Bk. iv. pr. 3. 47, 48, it preserves the missing words: *peyne, he ne douteth nat þat he nys entecchid and defouled with*. In Bk. iv. met. 6. 24, it has the right reading, viz. *brethith*. Finally, it usually retains the word *whylom* in places where the MS. next described substitutes the word *somtyme*. If any difficulty in the text raises future discussion, it is clear that this MS. should be consulted.

3. MS. A. = MS. Addit. 10340, in the British Museum. This is the MS. printed at length by Dr. Morris for the Early English Text Society, and denoted by the letter ‘A.’ in my foot-notes. As it is so accessible, I need say but little. It is less correct than MS. Ii. 3. 21 in many readings, and the spelling, on the whole, is not so good. The omissions in it are also more numerous, but it occasionally preserves a passage which the Cambridge MS. omits. It is also imperfect, as it omits Prose 8 and Metre 8 of Bk. ii., and Prose 1 of Bk. iii. It has been collated throughout, though I have usually refrained from quoting such readings from it as are evidently inferior or wrong. I notice one peculiarity in particular, viz. that it almost invariably substitutes the word *somtyme* for the *whylom* found in other copies; and *whylom*, in this treatise, is a rather common word. Dr. Morris’s account of the MS. is here copied.

‘The Additional MS. is written by a scribe who was unacquainted with the force of the final *-e*. Thus he adds it to the preterites of strong verbs, which do not require it; he omits it in the preterites of weak verbs where it is wanted, and attaches it to passive participles of weak verbs, where it is superfluous. The scribe of the Cambridge MS. is careful to preserve the final *-e* where it is a sign (1) of the definite declension of the adjective; (2) of the plural adjective; (3) of the infinitive mood; (4) of the preterite of weak verbs; (5) of present participles; (6) of the 2nd pers. pret. indic. of strong verbs; (7) of adverbs; (8) of an older vowel-ending.

‘The Addit. MS. has frequently *thilk* (singular and plural) and *-nes* (in *wrechednes*, &c.), when the Camb. MS. has *thilke* (as usual in the *Canterbury Tales*) and *-nesse*.’

The copy of Boethius is contained on foll. 3-40. On fol. 41, recto, is a copy of Chaucer’s *Truth*, and the description of the ‘Persones,’ extracted from the Prologue to the *Cant. Tales*. The other side of the leaf is blank. This is, in fact, the MS. which I denote by ‘At.,’ as described in the Introduction to the ‘Minor Poems’ in vol. i. p. 57.

4. MS. Addit. 16165, in the British Museum. This is one of Shirley’s MSS., being that which I denote by ‘Ad.,’ and have described in the Introduction to the ‘Minor Poems’ in vol. i. p. 56. I believe this MS. to be of less value than MS. A. (above), and have therefore not collated it; for even A. is not a very good authority.

5. MS. Harl. 2421. The Harleian Catalogue describes it thus: ‘Torq. Sever. Boetius: his 5 Books of the Comfort of Philosophy. Translated into English. On vellum, 152 leaves. xv century.’

A small quarto MS. of the middle of the fifteenth century. The first Prose of Bk. i. begins (like MS. A.) with the words: ‘In þe mene while þat y stil recorded þese þinges;’ &c. Hence are derived the readings marked ‘H.’ in Morris’s edition, pp. 62-64. It rightly reads *writheth*, *wyndy*, *bretheth* (see p. xlii).

6. The celebrated Hengwrt MS. of the *Canterbury Tales* (denoted by ‘Hn.’ in the foot-notes to that poem) contains a part of Chaucer’s Boethius. See the Second Report of the Historical MSS. Commission, p. 106.

7. There is also a copy in a MS. belonging to the Cathedral Library at Salisbury. It was discovered by Dr. Wülker in 1875; see the *Academy* for Oct. 5, 1875. Bk. i. met. 1 was printed, from this MS., by Dr. Wülker in *Anglia*, ii. 373. It resembles MS. A.

8. In the Phillipps collection, MS. no. 9472 is described as ‘Boetius’ Boke of Comfort,’ and is said to be of the fifteenth century. I do not know its real contents.

§ 26.

The Printed Editions.

Caxton. Chaucer’s Boethius was first printed by Caxton, without date; but probably before 1479. See the description in *The Biography and Typography of W. Caxton*, by

W. Blades; second edition, 1882; p. 213. A complete collation of this text with MS. A., as printed by Morris, was printed by L. Kellner, of Vienna, in *Englische Studien*, vol. xiv, pp. 1-53; of which I have gladly availed myself. The text agrees very closely indeed with that printed by Thynne in 1532, and resembles MS. C. rather than MS. A.

Perhaps it is necessary to remark that the readings of MS. C., as given in Kellner's collation, are sometimes incorrect, because MS. C. had not at that time been printed, and the readings of that MS. were only known to him from the foot-notes in Morris's edition, which are not exhaustive, but only record the more important variations. There is a curious but natural error, for example, in his note on l. 1002 of Morris's edition (Bk. ii. met. 3. 14, p. 32, l. 1), where MS. C. has *?eelde* (=zeelde). The word is missing in MS. A., but Morris supplied it from C. to complete the text. Hence the foot-note has: '[?eelde]—from C.'; meaning that A. omits *?eelde*, which is supplied from C. This Kellner took to mean that A. has *?eelde*, and C. has *from*. However, the readings of A. and of Caxton are given with all possible care and minuteness; and now that C. is also in type, the slight inevitable errors are easily put right. This excellent piece of work has saved me much trouble.

It turns out that Caxton's text is of great value. He followed a MS. (now lost) which is, in some places, even more correct than MS. C. The following readings are of great importance, as they correct MSS. C. and A. (I denote Caxton's edition by the symbol Cx.)

Bk. i. met. 4. 7. Cx. writheth. (Cf. p. xlii. above, l. 6.)

Bk. i. met. 4. 8. Cx. thonder leyte¹.

Bk. i. met. 5. 26. Cx. punisheth.

Bk. i. met. 5. 28. Cx. on the nekkes.

Bk. i. pr. 6. 54. Cx. funden (*but read* founden).

Bk. i. pr. 6. 65. Cx. norissing. (Perhaps better than *norisshinges*, as in the MSS.; for the Lat. text has the sing. *fomitem*.) Cf. Bk. iii. met. 11. 27.

Bk. ii. pr. 3. 59. Cx. seeld (*better* selde). It is clear that *yelde* in MS. A. arose from a reading *?elde*, which really meant *zelde*, the Southern form of *selde*. See below.

Bk. ii. met. 3. 14. Cx. selde (*correctly*). And so again in Bk. ii. pr. 6. 15.

Bk. ii. pr. 6. 63. Cx. may I most. (MSS. C. A. *omit* I.)

Bk. ii. pr. 8. 17. Cx. wyndy (which is right; see note, p. 434).

Bk. iii. pr. 1. 26. Cx. thyne (*better* thyn, *as in* Thynne).

Bk. iii. pr. 10. 10. Cx. denyed (*or read* deneyed).

Bk. iii. pr. 10. 51. Cx. that the fader. (MSS. that this prince.) Caxton's translation is closer; Lat. text, *patrem*.

Bk. iii. pr. 11. 116. Cx. slepen.

Bk. iii. pr. 11. 152. Cx. maistow (Thynne *has* mayst thou) MS. C. *omits* thou; and MS. A. is defective.

Bk. iii. pr. 12. 143. Cx. Parmenides.

Bk. iv. pr. 6. 52. Cx. be cleped.

Bk. iv. pr. 6. 188, 189. Cx. and some dispuse that they mowe not here (*misprint* for bere). MSS. C. and A. omit this clause.

Bk. v. pr. 1. 9, 10. Cx. assoilen to the the dette (where the former *the*=thee).

Bk. v. pr. 3. 142. Cx. impetren.

In a few places, Caxton's text is somewhat fuller than that of the MSS. Thus in Bk. ii. pr. 3. 8, Cx. has: *thei ben herd and sowne in eeres thei, &c.* However, the Lat. text has merely: 'cum audiuntur.' And again, only 9 lines lower (l. 17), Cx. inserts *and ajuste* after *moeve*; but the Lat. text has merely: 'admouebo.' In some cases, it is closer to the Latin text; as, e. g. in Bk. i. met. 3. 9, where Cx. has *kaue* (Lat. *antro*), whereas MSS. C. and A. have the pl. *kaues*. In Bk. i. pr. 3. 41, where C. has the E. form *Sorans*, Cx. preserves the Latin form *Soranos*.

It thus appears that a collation with Caxton's text is of considerable service.

Thynne. Thynne's edition of Chaucer, printed in 1532, contains Boethius. I suspect that Thynne simply reprinted Caxton's text, without consulting any other authority; for it is hard to detect any difference, except that his spellings are somewhat less archaic. Hence this text, by a lucky accident, is an extremely good one, and I have constantly referred to it in all cases of difficulty. Readings from this edition are marked in the foot-notes with the symbol 'Ed.'

The later black-letter copies are mere reprints of Thynne's text, each being, as usual, a little worse than its predecessor, owing to the introduction of misprints and later forms. I have consulted the editions of 1550 (undated) and 1561. Perhaps the most readable edition is that by Chalmers, in vol. i. of his *British Poets*, as it is in Roman type. It closely resembles the edition of 1561, and is therefore not very correct.

§ 27.

The Present Edition.

The present edition is, practically, the first in which the preparation of the text has received adequate attention. Caxton's edition probably represents a single MS.,

though a very good one; and all the black-letter editions merely reproduce the same text, with various new errors. Dr. Morris's edition was unfortunately founded on an inferior MS., as he discovered before the printing of it was completed. Dr. Furnivall's text reproduces the excellent MS. C., but collation was rightly refrained from, as his object was to give the exact spellings of the MS. for the benefit of students. Hence there are several passages, in both of these editions, which do not afford the best sense; in a few places, they are less correct than the black-letter editions. It is also a considerable drawback to the reader, that they reproduce, of course intentionally and fully, the troublesome and obscure punctuation-marks of the MSS.

Finding the ground thus clear, I have taken occasion to introduce the following improvements. The text is founded on MS. C., certainly the best extant authority, which it follows, on the whole, very closely. At the same time, it has been carefully collated throughout with the text of MS. A., and (what is even more important) with the texts printed by Caxton and Thynne and with the original Latin text (1) as given in the edition by Obbarius (Jena 1843)¹ and (2) as existing in MS. C. The latter usually gives the exact readings of the MS. used by Chaucer himself. By taking these precautions, I have introduced a considerable number of necessary corrections, so that we now possess a very close approximation to the original text as it left Chaucer's hands. In all cases where emendations are made, the various readings are given in the foot-notes, where 'C.' and 'A.' refer to the two chief MSS., and 'Ed.' refers to Thynne's first edition (1532). But I have intentionally refrained from crowding these foot-notes with inferior readings which are certainly false. Some readings from the excellent MS. Ii. 1. 38 are given in the Notes; I now wish that I had collated it throughout. I have introduced modern punctuation. As I am here entirely responsible, the reader is at liberty to alter it, provided that he is justified in so doing by the Latin text.

Wherever Chaucer has introduced explanatory words and phrases which are not in the Latin text, I have printed them *in italics*; as in lines 6, 7, and 18 on page 1. However, these words and phrases are seldom original; they are usually translated or adapted from some of the Latin glosses and notes with which MS. C. abounds; as explained above, at p. xxxviii.

I have also adopted an entirely new system of numbering. In Dr. Morris's edition, every line of the *printed* text is numbered consecutively, from 1 up to 5219, which is the last line of the treatise. In Dr. Furnivall's print of MS. C., a new numbering begins on every page, from 1 to 32, 33, 34, or 35. Both these methods are entirely useless for general reference. The right method of reference is Tyrwhitt's, viz. to treat every chapter separately. Thus a reference to 'Bk. i. met. 2' serves for every edition; but I have further taken occasion to number the lines of every chapter, for greater convenience. Thus the word *acountinge* occurs in Bk. i. met. 2. 10: and even in referring to a black-letter edition, the number 10 is of some use, since it shews that the word occurs very nearly *in the middle* of the Metre. The usual method of referring to editions *by the page* is an extremely poor and inconvenient makeshift; and it is really nearly time that editors should learn this elementary lesson. Unfortunately, some difficulty will always remain as to the numbering of the lines of *prose* works, because

the length of each line is indefinite. The longest chapter, Bk. iv. pr. 6, here extends to 258 lines; the shortest, Bk. iii. met. 3, has less than 7 lines.

I have also corrected the spelling of MS. C. in a large number of places, but within very narrow limits. The use of the final *e* in that MS. is exceedingly correct, and has almost always been followed, except where notice to the contrary is given in the notes. My corrections are chiefly limited to the substitution of *in* for *yn*, and of *i* for short *y*, in such words as *bygynnen*, for which I write *biginnen*; the substitution of *y* for long *i*, as in *whylom*, when the MS. has *whilom*; the use of *v* for the MS. symbol *u* (where necessary); the substitution of *sch* or *ssh* for *ss*, when the sound intended is double *sh*; and the substitution of *e* and *o* for *ee* and *oo* where the vowels are obviously long by their position in the word. I also substitute *-eth* and *-ed* for the variable *-eth* or *-ith*, and *-ed*, *-id*, or *-yd* of the MS. Such changes render the text more uniformly phonetic, and much more readable, without really interfering with the evidence. Changes of a bolder character are duly noted.

The introduction of these slight improvements will not really trouble the reader. The trouble has been the editor's; for I found that the only satisfactory way of producing a really good text was to rewrite the whole of it. It seemed worth while to have a useful critical edition of 'Boethius' for general reference, because of the considerable use which Chaucer himself made of his translation when writing many of his later poems.

The Notes are all new, in the sense that no annotated edition of Chaucer's text has hitherto appeared. But many of them are, necessarily, copied or adapted from the notes to the Latin text in the editions by Vallinus and Valpy.

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INTRODUCTION TO TROILUS.

§ 1. Date of the Work. The probable date is about 1380-2, and can hardly have been earlier than 1379 or later than 1383. No doubt it was in hand for a considerable time. It certainly followed close upon the translation of Boethius; see p. vii above.

§ 2. Sources of the Work. The chief authority followed by Chaucer is Boccaccio's poem named *Il Filostrato*, in 9 Parts or Books of very variable length, and composed in ottava rima, or stanzas containing eight lines each. I have used the copy in the *Opere Volgari* di G. Boccaccio; Firenze, 1832.

Owing to the patient labours of Mr. W. M. Rossetti, who has collated the *Filostrato* with the *Troilus* line by line, and published the results of his work for the Chaucer Society in 1875, we are able to tell the precise extent to which Chaucer is indebted to Boccaccio for this story. The *Filostrato* contains 5704 lines; and the *Troilus* 8239 lines¹, if we do not reckon in the 12 Latin lines printed below, at p. 404. Hence we obtain the following result.

Total of lines in <i>Troilus</i>	8239
Adapted from the <i>Filostrato</i> (2730 lines, condensed into)	2583
Balance due to Chaucer	5656

In other words, Chaucer's debt to Boccaccio amounts to *less than* one-third of the whole poem; and there remains more than two-thirds of it to be accounted for from other sources. But even after all deductions have been made for passages borrowed from other authors, very nearly two-thirds remain for which Chaucer is solely responsible. As in the case of the *Knights Tale*, close investigation shews that Chaucer is, after all, less indebted to Boccaccio than might seem, upon a hasty comparison, to be the case.

As it was found impracticable to give Mr. Rossetti's results in full, I have drawn up lists of parallel passages in a somewhat rough way, which are given in the Notes, at the beginning of every Book; see pp. 461, 467, 474, 484, 494. These lists are sufficiently accurate to enable the reader, in general, to discover the passages which are in no way due to the *Filostrato*.

§ 3. I have taken occasion, at the same time, to note *other* passages for which Chaucer is indebted to some other authors. Of these we may particularly note the following. In Book I, lines 400-420 are translated from Petrarch's 88th Sonnet, which is quoted at length at p. 464. In Book III, lines 813-833, 1625-9, and 1744-1768 are all from the second Book of Boethius (Prose 4, 86-120 and 4-10, and Metre 8). In Book IV, lines 974-1078 are from Boethius, Book V. In Book V, lines 1-14 and 1807-27 are from various parts of Boccaccio's *Teseide*; and a part of the last stanza is from Dante. On account of such borrowings, we may subtract about 220 lines more from Chaucer's 'balance'; which still leaves due to him nearly 5436 lines.

§ 4. Of course it will be readily understood that, in the case of these 5436 lines, numerous short quotations and allusions occur, most of which are pointed out in the notes. Thus, in Book II, lines 402-3 are from Ovid, *Art. Amat.* ii. 118; lines 716-8 are from *Le Roman de la Rose*¹; and so on. No particular notice need be taken of this, as similar hints are utilised in other poems by Chaucer; and, indeed, by all other poets. But there is one particular case of borrowing, of considerable importance, which will be considered below, in § 9 (p. liii).

§ 5. It is, however, necessary to observe here that, in taking his story from Boccaccio, Chaucer has so altered and adapted it as to make it peculiarly his own; precisely as he has done in the case of the *Knights Tale*. Sometimes he translates very closely and even neatly, and sometimes he takes a mere hint from a long passage. He expands or condenses his material at pleasure; and even, in some cases, transposes the order of it. It is quite clear that he gave himself a free hand.

The most important point is that he did not accept the characters of the three chief actors, Troilus, Criseyde, and Pandarus, as portrayed by Boccaccio; he did not even accept all the incidents which gave occasion for their behaviour. Pandarus is no longer the cousin of Criseyde, a young and dashing gallant, but her middle-aged uncle, with blunted perceptions of what is moral and noble. In fact, Chaucer's Pandarus is a thorough and perfect study of character, drawn with a dramatic skill not inferior to that of Shakespeare, and worthy of the author of the immortal Prologue to the *Canterbury Tales*. I must leave the fuller consideration of these points to others; it is hardly necessary to repeat, at full length, the Prefatory Remarks by Mr. Rossetti, whilst at the same time, if I begin to quote from them, I shall hardly know where to stop. See also Ten Brink's *English Literature*, and Morley's *English Writers*, vol. v.

§ 6. It has been observed that, whilst Chaucer carefully read and made very good use of two of Boccaccio's works, viz. *Il Filostrato* and *Il Teseide*, he nowhere mentions Boccaccio by name; and this has occasioned some surprise. But we must not apply modern ideas to explain medieval facts, as is so frequently done. When we consider how often MSS. of works by known authors have no author's name attached to them, it becomes likely that Chaucer obtained manuscript copies of these works unmarked by the author's name; and though he must doubtless have been aware of it, there was no cogent reason why he should declare himself indebted to one in whom Englishmen were, as yet, quite uninterested. Even when he refers to Petrarch in the Clerk's Prologue (E 27-35), he has to explain who he was, and to inform readers of his recent death. In those days, there was much laxity in the mode of citing authors.

§ 7. It will help us to understand matters more clearly, if we further observe the haphazard manner in which quotations were often made. We know, for example, that no book was more accessible than the Vulgate version of the Bible; yet it is quite common to find the most curious mistakes made in reference to it. The author of *Piers Plowman* (B. text, iii. 93-95) attributes to Solomon a passage which he quotes from Job, and (B. vii. 123) to St. Luke, a passage from St. Matthew; and again (B. vi. 240) to St. Matthew, a passage from St. Luke. Chaucer makes many mistakes of a like nature; I will only cite here his reference to Solomon (*Cant. Tales*, A 4330), as the author of a passage in *Ecclesiasticus*. Even in modern dictionaries we find passages

cited from ‘Dryden’ or ‘Bacon’ at large, without further remark; as if the verification of a reference were of slight consequence. This may help to explain to us the curious allusion to *Zanzis* as being the author of a passage which Chaucer must have known was from his favourite Ovid (see note to Troil. iv. 414), whilst he was, at the same time, well aware that *Zanzis* was not a poet, but a painter (Cant. Tales, C 16); however, in this case we have probably to do with a piece of our author’s delicious banter, since he adds that Pandarus was speaking ‘for the nonce.’

There is another point about medieval quotations which must by no means be missed. They were frequently made, not from the authors themselves, but from manuscript note-books which contained hundreds of choice passages, from all sorts of authors, collected by diligent compilers. Thus it was, I strongly suspect, that Albertano of Brescia was enabled to pour out such quantities of quotations as those which Chaucer copied from him in his Tale of Melibeus. Thus it was that borrowers of such note-books often trusted to their strong memories for the words of a quotation, yet forgot or mistook the author’s name; as was readily done when a dozen such names occurred on every page. A MS. of this character is before me now. It contains many subjects in alphabetical order. Under *Fortitudo* are given 17 quotations which more or less relate to it, from Ambrose, Gregory, Chrysostom, and the rest, all in less than a single page. And thus it was, without doubt, that Chaucer made acquaintance with the three scraps of Horace which I shall presently consider. It is obvious that Chaucer never saw Horace’s works in the complete state; if he had done so, he would have found a writer after his own heart, and he would have quoted him even more freely than he has quoted Ovid. ‘Chaucer on Horace’ would have been delightful indeed; but this treat was denied, both to him and to us.

§ 8. The first and second scraps from Horace are hackneyed quotations. ‘*Multa renescentur*’ occurs in Troil. ii. 22 (see note, p. 468); and ‘*Humano capiti*’ in Troil. ii. 1041 (note, p. 472). In the third case (p. 464), there is no reason why we should hesitate to accept the theory, suggested by Dr. G. Latham (*Athenæum*, Oct. 3, 1868) and by Professor Ten Brink independently, that the well-known line (Epist. I, 2. 1)—

‘Troiani belli scriptorem, maxime Lolli,’

was misunderstood by Chaucer (or by some one else who misled him) as implying that Lollius was the name of a writer on the Trojan war. Those who are best acquainted with the ways of medieval literature will least hesitate to adopt this view. It is notorious that *first lines* of a poem are frequently quoted apart from their context, and repeated as if they were complete; and, however amazing such a blunder may seem to us now, there is really nothing very extraordinary about it.

We should also notice that Lollius was to Chaucer a mere name, which he used, in his usual manner, as a sort of convenient embellishment; for he is inconsistent in his use of it. In Book i. 394, ‘myn autour called Lollius’ really means Petrarch; whereas in Book v. 1653, though the reference is to the Filostrato, Bk. viii. st. 8, Chaucer probably meant no more than that Lollius was an author whom the Italian poet might have followed¹. Cf. my note to the House of Fame, 1468, where the name occurs for the third time. We may also notice that, in Book iii. 1325, Chaucer bears testimony to

the ‘excellence’ of his ‘auctor.’ The statement, in Book ii. 14, that he took the story ‘out of Latin’ is less helpful than it appears to be; for ‘Latin’ may mean either Latin or Italian.

§ 9. I have spoken (§ 4) of ‘a particular case of borrowing,’ which I now propose to consider more particularly. The discovery that Chaucer mainly drew his materials from Boccaccio seems to have satisfied most enquirers; and hence it has come to pass that one of Chaucer’s sources has been little regarded, though it is really of some importance. I refer to the *Historia Troiana* of Guido delle Colonne², or, as Chaucer rightly calls him, Guido de Columpnis, i. e. Columnis (House of Fame, 1469). Chaucer’s obligations to this author have been insufficiently explored.

When, in 1889, in printing the Legend of Good Women with an accuracy never before attempted, I restored the MS. reading *Guido* for the *Ouyde* of all previous editions in l. 1396, a clue was thus obtained to a new source for some of Chaucer’s work. It was thus made clear that the Legend of Hypsipyle and Medea was primarily derived from this source; and further, that it was from Guido that Chaucer derived his use of *Ilioun* to mean the citadel of Troy (Leg. of Good Women, 936, and note). In the Nonne Prestes Tale, B 4331, as was pointed out by Tyrwhitt long ago, the dream of Andromache is taken from Guido. And I find in Lounsbury’s *Studies in Chaucer*, ii. 315, the significant but insufficient remark, that ‘it was in Guido da (*sic*) Colonna’s work that Chaucer found the martial deeds of Troilus recounted in full, the slaughter he wrought, and the terror he inspired.’ Hence we naturally come to the question, what incidents in Troilus are expressly due to Guido?

§ 10. Before answering this question, it will be best to consider the famous *crux*, as to the meaning of the word *Trophee*.

When Lydgate is speaking of his master’s Troilus, viz. in his Prologue to the Falls of Princes, st. 3, he says that Chaucer

‘made a translacion
Of a boke which called is *Trophe*
In Lumbarde tong,’ &c.

No book or author is now known by that name; and, as Chaucer was in this case much indebted to Boccaccio, critics have jumped to the conclusion that *Trophee* means either Boccaccio or the Filostrato; and this conclusion has been supported by arguments so hopeless as to need no repetition. But it is most likely that Lydgate, who does not seem to have known any Italian¹, spoke somewhat casually; and, as Chaucer was to some extent indebted to Guido, he may possibly have meant Guido.

So far, I have merely stated a supposition which is, in itself, possible; but I shall now adduce what I believe to be reasonable and solid proof of it.

We have yet another mention of *Trophee*, viz. in Chaucer himself! In the Monkes Tale, B 3307, he says of Hercules—

‘At bothe the worldes endes, *seith Trophee*,

In stede of boundes, he a piler sette.’

Whence, we may ask, is this taken? My answer is, *from Guido*.

§ 11. If we examine the sources of the story of Hercules in the Monkes Tale, we see that all the supposed facts *except* the one mentioned in the two lines above quoted are taken from Boethius and Ovid (see the Notes). Now the next most obvious source of information was Guido’s work, since the very first Book has a good deal about Hercules, and the Legend of Hypsipyle clearly shews us that Chaucer was aware of this. And, although neither Ovid (in *Met.* ix.) nor Boethius has any allusion to the Pillars of Hercules, they are expressly mentioned by Guido. In the English translation called the *Gest Historiale of the Destruction of Troy*, ed. Panton and Donaldson (which I call, for brevity, the alliterative Troy-book), l. 308, we read:—

‘But the wonders that he wroght in this world here
In yche cuntré ben knowen under Criste evyn.
Tow pyllers he pight in a place lowe
Vppon Gades groundes, that he gotton had.’

And again, further on, the Latin text has:—‘*Locus ille, in quo predicte Herculis columpne sunt affixe, dicitur Saracenicæ lingua Saphy.*’ To which is added, that Alexander afterwards came to the same spot.

When Lydgate, in translating Guido, comes to this passage, he says:—

‘And of the pyllers that at Gades he set,
Which Alexsaundre, of Macedone the kyng,
That was so worthy here in his lyuyng,
Rood in his conquest, as *Guydo* list to write,
With all his hoost proudly to visyte . . .
And these boundes named be of all
Of Hercules, for he hymselfe them set
As for his markes, all other for to lette
Ferther to passe, as *Guydo* maketh mynde’; &c.

Siege of Troye, ed. 1555, fol. B 6.

We can now easily see that, when Lydgate speaks of the book ‘which called is Trophe in Lumbarde tong,’ he is simply copying the name of the book from Chaucer, though he seems also to have heard some rumour of its being so called in Italy.

§ 12. *Why* this particular book was so called, we have no means of knowing¹; but this does not invalidate the fact here pointed out. Of course the Latin side-note in some of the MSS. of the Monkes Tale, which explains ‘Trophee’ as referring to ‘*ille vates Chaldeorum Tropheus,*’ must be due to some mistake, even if it emanated (as is possible) from Chaucer himself. It is probable that, when the former part of the Monkes Tale was written, Chaucer did not know much about Guido’s work; for the account of Hercules occurs in the very first chapter. Perhaps he confused the name of

Tropheus with that of Trogus, i. e. Pompeius Trogus the historian, whose work is one of the authorities for the history of the Assyrian monarchy.

§ 13. It remains for me to point out some of the passages in Troilus which are clearly due to Guido, and are not found in Boccaccio at all.

Book I. 145-7:—

‘But the Troyane gestes, as they felle,
In Omer, or in Dares, or in Dyte.
Who-so that can, may rede hem as they wryte.’

The reference here is simply to Guido’s history, whence, and not at first hand, both Chaucer and his readers could easily get the required information. Guido constantly refers to these authors; and, although he speaks disrespectfully of Homer², he professes to put great faith in Dares and Dytes, whose names he frequently cites as being those of his best authorities³.

With the description of Troilus in ll. 1072-1085, it is interesting to compare the words of Guido, in Book VIII. ‘Troilus vero, licet multum fuit corpore magnus, magis fuit tamen corde magnanimus; animosus multum, set multam habuit in sua animositate temperiem; dilectus plurimum a puellis cum ipse aliqualem seruando modestiam delectaretur in illis. In viribus et strenuitate bellandi *uel fuit alius Hector uel secundus ab ipso*. In toto eciam regno Troie iuuenis nullus fuit tantis viribus nec tanta audacia gloriosus¹.’ The latter part of this description should be compared with Book II. 157-161, where the very phrase ‘Ector the secounde’ is used; see also ll. 181-189.

§ 14. Book II. 618. ‘The yate . . Of Dardanus.’ The six gates of Troy are named in Guido, Book IV, ‘Quarum vna *Dardanides*, secunda Tymbrea, tercia Helyas, quarta Chetas, quinta Troiana, vltima Anthenorides vocabantur.’

‘The furst and the fairest fourmet was Dardan.’

Allit. Troy-book, l. 1557.

Lydgate keeps the form ‘Dardanydes’; cap. xi. fol. F 5.

§ 15. Book IV. 204. ‘For he was after traytour to the toun.’ The treason of Antenor is told by Guido at great length; see ‘Boke xxviii’ of the allit. Troy-book, p. 364; Lydgate, Siege of Troye, Y 6, back. Cf. Dictys Cretensis, lib. iv. c. 22.

Book IV. 1397, &c. ‘For al Apollo and his clerkish lawes,’ &c. Guido gives rather a long account of the manner in which Criseyde upbraided her father Chalcas at their meeting. Chaucer says nothing about this matter in Book V. 193, but he here introduces an account of the same speech, telling us that Creseyde *intended* to make it! I quote from Book XIX. ‘Sane deceperunt te Apollinis friuola responsa, a quo dicis te suscepisse mandatum vt tu paternas Lares desereres, et tuos in tanta acerbitate Penates² sic tuis specialiter hostibus adhereres. Sane non fuit ille deus Apollo, set, puto, fuit comitiua infernalium Furiarum a quibus responsa talia recepisti.’ Cf. allit.

Troy-book, 8103-40; and observe that Lydgate, in his *Siege of Troye*, R 3, back, omits the speech of Criseyde to her father, on the ground that it is given in Chaucer. Yet such is not the case, unless we allow the present passage to stand for it. In Book V. 194, Chaucer (following Boccaccio) expressly says that she was *mute*!

Book IV. 1695-1701. This last stanza is not in Boccaccio; but the general sense of it is in Guido, Book XIX, where the interview ends thus:—‘Set diei Aurora quasi superueniente uicina, Troilus a Brisaida in multis anxietatibus et doloribus discessit; et ea relicta ad sui palatii menia properauit.’ Lydgate, at this point, refers us to Chaucer; *Siege of Troye*, fol. R 2, back. The allit. Troy-book actually does the same; l. 8054.

16. Book V. 92-189. These fourteen stanzas are not in Boccaccio. The corresponding passage in Guido (Book XIX) is as follows:—

‘Troilus et Troiani redeunt, Grecis eam recipientibus in suo comiteatu. Inter quos dum esset Diomedes, et illam Diomedes inspexit, statim in ardore veneris exarsit et eam vehementi desiderio concupiuit, qui collateralis associando Brisaidam cum insimul equitarent, sui ardoris flammam continere non valens Brisaide reuelat sui estuantis cordis amorem; quam in multis affectuosis verbis et blandiciis necnon et promissionibus reuera magnificis allicere satis humiliter est rogatus. Set Brisaida in primis monitis, vt mulierum moris est, suum prestare recusauit assensum; nec tamen passa est quin post multa Diomedis verba, ipsum nolens a spe sua deicere verbis similibus dixit ei: “Amoris tui oblaciones ad presens nec repudio nec admitto, cum cor meum non sit ad presens ita dispositum quod tibi possim aliter respondere.” ’

Book V. 799-805¹. The description of Diomede in Boccaccio (Fil. VI. 33) is merely as follows:—

‘Egli era grande e bel della persona,
Giovane fresco e piacevole assai,
E forte e fier siccome si ragiona,
E parlante quant’altro Greco mai,
E ad amor la natura aveva prona.’

The account in Guido (Book VIII) is as follows:—‘Diomedes vero multa fuit proceritate, distensus amplo pectore, robustis scapulis, aspectu ferox; in promissis fallax; in armis strenuus; victorie cupidus; timendus a multis, cum multum esset iniuriosus; sermonibus sibi nimis impaciens, cum molestus seruientibus nimis esset; libidinosus quidem multum, et qui multas traxit angustias ob feruorem amoris.’ Cf. allit. Troy-book, ll. 3794-3803; Lydgate, *Siege of Troye*, fol. K 1, back.

Book V. 810. To gon y-tressed, &c. Perhaps suggested by the remark in Guido (Book XIX) that Cressid’s hair was unbound in her hour of deepest sorrow:—‘aureos crines suos a lege ligaminis absolutos a lactea sui capitis cute diuellit.’ Cf. IV. 736.

Book V. 827-840. Troilus is not described by Boccaccio. Guido’s description of him has already been quoted above; see remarks on Book I. 1072; pp. lvi, lvii.

Book V. 1002-4. The parallel passage in Guido has already been quoted, viz.: ‘Amoris tui oblaciones ad presens nec repudio nec admitto.’ See remarks on l. 92; p. lviii.

Book V. 1013. Obviously from Guido; the passage follows soon after that last quoted. ‘Associavit [Diomedes] eam vsquequo Brisaida recipere in sui patris tentoria se debebat. Et ea perueniente ibidem, ipse eam ab equo descendentem promptus adiuit, et vnam de cirothecis¹, quam Brisaida gerebat in manu, ab ea nullo percipiente furtiue subtraxit. Set cum ipsa sola presensit, placitum furtum dissimulauit amantis.’

For this incident of the glove, cf. allit. Troy-book, l. 8092.

Book V. 1023-1099. This passage is not in Boccaccio. Several hints for it seem to have been taken from Guido, Book XIX, whence I quote the following.

‘Nondum dies illa ad horas declinauerat vespertinas, cum iam suas Brisaida recentes mutauerat voluntates,’ &c. . . ‘Et iam nobilis Troili amor ceperat in sua mente tepescere, et sic repente subito facta volubilis se in omnibus variauit. Quid est ergo quod dicitur de constancia mulierum,’ &c.

‘Tunc ilico Diomedes superuenit . . . qui repente in Troilum irruit, ipsum ab equo prosternit, ab eo auferens equum suum, quem per suum nuncium specialem ad Brisaidam in exennium² destinauit, mandans nuncio suo predicto vt Brisaide nunciet equum ipsum eius fuisse dilecti Brisaida vero equum Troili recepit hilariter, et ipsi nuncio refert hec verba: “Dic secure domino tuo quod illum odio habere non possum, qui me tanta puritate cordis affectat [Diomedes] Brisaidam accedit, et eam suplex hortatur vt sibi consenciat in multitudine lacrimarum. Set illa, que multum vigeat sagacitatis astucia, Diomedem sagacibus machinacionibus differre procurat, ut ipsum afflictum amoris incendio magis affligat, et eius amoris vehemenciam in maioris augmentum ardoris extollat. Vnde Diomedis suum amorem non negat, etiam nec promittit.” ’

In l. 1039, read *he*, i. e. Diomede; see my note on the line, at p. 499.

In l. 1037, *the story* means the *Historia Troiana*; and in l. 1044, *in the stories elleswhere* means ‘elsewhere in the same History.’ The passage (in Book XXV) is as follows:—

‘Troilus autem tunc amorem Brisaide Diomedis obprobriosis verbis improperat; set Greci Diomedem . . . abstraxerunt’ . . .

‘Interim Brisaida contra patris sui voluntatem videre Diomedem in lecto suo iacentem ex vulnere sibi facto frequenter accedit, et licet sciisset illum a Troilo dudum dilecto suo sic vulneratum, multa tamen in mente sua reuoluit; et dum diligenter attendit de se iungenda cum Troilo nullam sibi superesse fiduciam, totum suum animum, tanquam varia et mutabilis, sicut est proprium mulierum, in Diomedis declinat amorem.’

Cf. Troy-book, ll. 9942-59; Lydgate, *Siege of Troye*, fol. U 4.

Book V. 1558-60. The treacherous slaughter of Hector by Achilles is in Guido, near the end of Book XXV. See my note to l. 1558, at p. 503.

Book V. 1771. 'Read Dares.' This merely means that Guido cites Dares as his authority for the mighty deeds of Troilus. In Book XXV, I find:—'*Scriptis enim Dares, quod illo die mille milites interfecit [Troilus] ex Grecis*'; cf. l. 1802 below. So in the allit. Troy-book, ll. 9877-9:—

'As *Dares* of his dedis duly me tellus,
A thowsaund thro knightes throng he to dethe,
That day with his dynttes, of the derffe Grekes.'

So Lydgate, Siege of Troye, fol. U 3, back:—

'And, as *Dares* wryteth specyally,
A thousand knightes this Troyan champyowne
That day hath slayne, rydyng vp and downe,
As myne auctour Guydo lyst endyte;
Saue after hym, I can no ferther wryte.'

I. e. he only knew of Dares through the medium of Guido. In fact, Dares (capp. 29, 31, 32) has 'multos,' not 'mille.'

Book V. 1849-1855. The introduction of this stanza is quite irrelevant, unless we remember that, in Guido, the story of Troy is completely mixed up with invectives against idolatry. In Book X, there is a detailed account of the heathen gods, the worship of which is attributed to the instigation of fiends. See the long account in the allit. Troy-book, ll. 4257-4531, concluding with the revelation by Apollo to Calchas of the coming fall of Troy. Cf. Lydgate, Siege of Troye, fol. K 6. Of course, this notion of the interference of the gods in the affairs of the Greeks and Trojans is ultimately due to Homer.

§ 17. With regard to the statement in Guido, that Achilles slew Hector *treacherously*, we must remember how much turns upon this assertion. His object was to glorify the Trojans, the supposed ancestors of the Roman race, and to depreciate the Greeks. The following passage from Guido, Book XXV, is too characteristic to be omitted. 'Set o Homere, qui in libris tuis Achillem tot laudibus, tot preconiis extulisti, *que probabilis ratio* te induxit, vt Achillem tantis probitatis meritis vel titulis exultasses?' Such was the general opinion about Homer in the thirteenth and fourteenth centuries.

§ 18. This is not the place for a full consideration of the further question, as to the sources of information whence Boccaccio and Guido respectively drew their stories. Nor is it profitable to search the suppose works of Dares and Dictys for the passages to which Chaucer appears to refer; since he merely knew those authors by name, owing to Guido's frequent appeals to them. Nevertheless, it is interesting to find that Guido was quite as innocent as were Chaucer and Lydgate of any knowledge of Dares and Dictys at first hand. He acquired his great reputation in the simplest possible way, by stealing the whole of his 'History' bodily, from a French romance by Benoît de

Sainte-More, entitled *Le Roman de Troie*, which has been well edited and discussed by Mons. A. Joly. Mons. Joly has shewn that the *Roman de Troie* first appeared between the years 1175 and 1185; and that Guido's *Historia Troiana* is little more than an adaptation of it, which was completed in the year 1287, without any acknowledgment as to its true source.

Benoît frequently cites Dares (or Daires), and at the end of his poem, ll. 30095-6, says:—

‘Ce que dist Daires et Dithis
I avons si retreit et mis.’

In his *Hist. of Eng. Literature* (E. version, ii. 113), Ten Brink remarks that, whilst Chaucer prefers to follow Guido rather than Benoît in his *Legend of Good Women*, he ‘does the exact opposite to what he did in *Troilus*.’ For this assertion I can find but little proof. It is hard to find anything in Benoît's lengthy Romance which he may not have taken, much more easily, from Guido. There are, however, just a few such points in Book V. 1037-1078. Thus, in l. 1038, Criseyde gives Diomedes Troilus' horse; cf. Benoît, l. 15046—‘lo cheval Vos presterai.’ L. 1043 is from the same, ll. 15102-4:—

‘La destre manche de son braz
Bone et fresche de ciclaton
Li done en leu de gonfanon.’

Ll. 1051-7 answer to the same, beginning at l. 20233; and l. 1074 is from the same, l. 20308:—‘Dex donge bien à Troilus!’ I doubt if there is much more.

For some further account of the works ascribed to Dares Phrygius and Dictys Cretensis, both duly edited among the ‘*Delphin Classics*,’ I must refer the reader to Smith's *Classical Dictionary*.

§ 19. The whole question of the various early romances that relate to Troy is well considered in a work entitled ‘*Testi Inediti di Storia Trojana, preceduti da uno studio sulla Leggenda Trojana in Italia, per Egidio Gorra; Torino, 1887*’; where various authorities are cited, and specimens of several texts are given. At p. 136 are given the very lines of Benoît's *Roman* (ll. 795-6) where Guido found a reference to the columns of Hercules:—

‘Et les bonnes ilec fica
Ou Alixandre les trova.’

This hint he has somewhat elaborated, probably because he took a personal interest in ‘columns,’ on account of their reference to his own name—‘delle Colonne.’ I believe that the notion of Alexander finding Hercules' Pillars is due to a rather large blunder in geography. Hercules set up his pillars ‘at the end of the world,’ viz. at the straits of Gibraltar, whereas Alexander set up his at another ‘end of the world,’ viz. at the furthest point of India which he succeeded in reaching. So says his Romance; see Alexander and Dindimus, ed. Skeat, l. 1137; Wars of Alexander, l. 5063. The setting

up of pillars as boundary-marks seems to have been common; cf. Vergil, *Æn.* xi. 262. Among the points noticed by Gorra, I may mention the following:—

1. Some account (p. 7) of the *Ephemeris Belli Troiani* by Dictys Cretensis, who, it was pretended, accompanied Idomeneus to the Trojan war. Achilles is depicted in dark colours; he is treacherous towards Agamemnon; falls in love with the Trojan princess, Polyxena; and slays Hector by a stratagem. It appears to have been a work of invention, resting upon no Greek original.
2. Some account (p. 17) of the *Historia de Excidio Troiae* of Dares Phrygius, a work which (as was pretended) was discovered by Cornelius Nepos. This also, in the opinion of most critics, was an original work. At p. 115, there is a comparison of the lists of Greek leaders and the number of their ships (cf. Homer, *Il.* ii.) as given by Dares, Benoît, and Guido.
3. At p. 123, there is an enumeration of points in which Guido varies from Benoît.
4. At p. 152, is an account of some Italian prose versions of the story of Troy. Such are: *La Istorietta Trojana*, with extracts from it at p. 371; a romance by Binduccio dello Scelto, with extracts relating to 'Troilo e Briseida' at p. 404; a version of Guido by Mazzeo Bellebuoni, with extracts relating to 'Paride ed Elena' at p. 443; an anonymous version, with extracts relating to 'Giasone e Medea' at p. 458; a version in the Venetian dialect, with extracts relating to 'Ettore ed Ercole' at p. 481; another anonymous version, with extracts at p. 493; and *La 'Fiorita'* of Armannino, Giudice da Bologna, with extracts at p. 532.
5. At p. 265, is an account of Italian poetical versions, viz. *Enfances Hector*, *Poema d'Achille*, *Il Trojano* di Domenico da Montechiello, *Il Trojano a stampa* (i. e. a printed edition of *Il Trojano*), and *L'Intelligenza*. At p. 336, Boccaccio's *Filostrato* is discussed; followed by a brief notice of an anonymous poem, also in ottava rima, called *Il cantare di Insidoria*. It appears that Boccaccio followed some recension of the French text of Benoît, but much of the work is his own invention. In particular, he created the character of Pandaro, who resembles a Neapolitan courtier of his own period.

The most interesting of the extracts given by Gorra are those from Binduccio dello Scelto; at p. 411, we have the incident of Diomede possessing himself of Briseida's glove, followed by the interview between Briseida and her father Calcas. At p. 413, Diomede overthrows Troilus, takes his horse from him and sends it to Briseida, who receives it graciously; and at p. 417, Briseida gives Diomede her sleeve as a love-token, after which a 'jousting' takes place between Diomede and Troilus, in which the former is badly wounded.

For further remarks, we are referred, in particular, to H. Dunger's *Dictys-Septimius: über die ursprüngliche Abfassung und die Quellen der Ephemeris belli Troiani*; Dresden, 1878 (Programm des Vitzthumschen Gymnasiums); to another essay by the same author on *Die Sage vom trojanischen Kriege*, Leipzig, 1869; to Koerting's *Dictys und Dares, &c.*, Halle, 1874; to A. Joly's *Benoît de Sainte-More et le Roman*

de Troie, Paris, 1871; and to an article by C. Wagener on Dares Phrygius, in *Philologus*, vol. xxxviii. The student may also consult E. Meybrinck, *Die Auffassung der Antike bei Jacques Millet*, Guido de Columna, und Benoît de Ste-More, printed in *Ausgaben und Abhandlungen aus dem Gebiete für Romanischen Philologie*, Marburg, 1886; where the author concludes that Millet was the originator of the story in France. Also W. Greif, *Die mittelalterlichen Bearbeitungen der Trojanersage*; Marburg, 1886.

§ 20. A few words may be said as to the names of the characters. Troilus is only once mentioned in Homer, where he is said to be one of the sons of Priam, who were slain in battle, *Iliad*, xxiv. 257; so that his story is of medieval invention, except as to the circumstance of his slayer being Achilles, as stated by Vergil, *Æn.* i. 474, 475; cf. Horace, *Carm.* ii. 9. 16. Pandarus occurs as the name of two distinct personages; (1) a Lycian archer, who wounded Menelaus; see Homer, *Il.* iv. 88, Vergil, *Æn.* 5. 496; and (2) a companion of Æneas, slain by Turnus; see Vergil, *Æn.* ix. 672, xi. 396. Diomedes is a well-known hero in the *Iliad*, but his love-story is of late invention. The heroine of Benoît's poem is Briseida, of whom Dares (c. 13) has merely the following brief account: 'Briseidam formosam, alta statura, candidam, capillo flauo et molli, superciliis junctis¹, oculis venustis, corpore aequali, blandam, affabilem, uerecundam, animo simplici, piam'; but he records nothing more about her. The name is simply copied from Homer's Βρισηΐδα, *Il.* i. 184, the accusative being taken (as often) as a new nominative case; this Briseis was the captive assigned to Achilles. But Boccaccio substitutes for this the form Griseida, taken from the accusative of Homer's Chryseis, mentioned just two lines above, *Il.* i. 182. For this Italian form Chaucer substituted Criseyde, a trisyllabic form, with the *ey* pronounced as the *ey* in *prey*. He probably was led to this correction by observing the form Chryseida in his favourite author, Ovid; see *Remed. Amoris*, 469. Calchas, in Homer, *Il.* i. 69, is a Grecian priest; but in the later story he becomes a Trojan soothsayer, who, foreseeing the destruction of Troy, secedes to the Greek side, and is looked upon as a traitor. Cf. Vergil, *Æn.* ii. 176; Ovid, *Art. Amat.* ii. 737.

§ 21. In *Anglia*, xiv. 241, there is a useful comparison, by Dr. E. Köppel, of the parallel passages in *Troilus* and the French *Roman de la Rose*, ed. Méon, Paris, 1814, which I shall denote by 'R.' These are mostly pointed out in the Notes. Köppel's list is as follows:—

Troilus. I. 635 (cf. III. 328).—*Rom. Rose*, 8041. 637.—R. 21819. 747.—R. 7595. 810.—R. 21145. 969.—R. 12964.

II. 167.—R. 5684. 193.—R. 8757. 716.—R. 5765. 754.—R. 6676. 784 (cf. III. 1035).—R. 12844. 1564.—R. 18498.

III. 294.—R. 7085. 328; *see* I. 635. 1035; *see* II. 784. 1634.—R. 8301.

IV. 7.—R. 8076. 519.—R. 6406. 1398.—R. 6941.

V. 365.—R. 18709.

Some of the resemblances are but slight; but others are obvious. The numbers refer to the beginning of a passage; sometimes the really coincident lines are found a little further on.

The parallel passages common to Troilus and Boethius are noted above, pp. xxviii-xxx.

An excellent and exhaustive treatise on the Language of Chaucer's Troilus, by Prof. Kitteredge, is now (1893) being printed for the Chaucer Society. A Ryme-Index to the same, compiled by myself, has been published for the same society, dated 1891.

§ 22. I have frequently alluded above to the alliterative 'Troy-book,' or 'Gest Historiale,' edited for the Early English Text Society, in 1869-74, by Panton and Donaldson. This is useful for reference, as being a tolerably close translation of Guido, although a little imperfect, owing to the loss of some leaves and some slight omissions (probably) on the part of the scribe. It is divided into 36 Books, which agree, very nearly, with the Books into which the original text is divided. The most important passages for comparison with Troilus are lines 3922-34 (description of Troilus); 3794-3803 (Diomede); 7268-89 (fight between Troilus and Diomede); 7886-7905 (Briseida and her dismissal from Troy); 8026-8181 (sorrow of Troilus and Briseida, her departure, and the interviews between Briseida and Diomede, and between her and Calchas her father); 8296-8317 (Diomede captures Troilus' horse, and presents it to Briseida); 8643-60 (death of Hector); 9671-7, 9864-82, 9926-9 (deeds of Troilus); 9942-59 (Briseida visits the wounded Diomede); 10055-85, 10252-10311 (deeds of Troilus, and his death); 10312-62 (reproof of Homer for his false statements).

At l. 8053, we have this remarkable allusion; speaking of Briseida and Troilus, the translator says:—

'Who-so wilnes to wit of thaire wo fir [futher],
Turne hym to Troilus, and talke¹ there ynoughe!'

I. e. whoever wishes to know more about their wo, let him turn to Troilus, and there find enough. This is a clear allusion to Chaucer's work by its name, and helps to date the translation as being later than 1380 or 1382. And, as the translator makes no allusion to Lydgate's translation of Guido, the date of which is 1412-20, we see that he probably wrote between 1382 and 1420²; so that the date 'about 1400,' adopted in the New Eng. Dictionary (s. v. *Bercelet*, &c.) cannot be far wrong³.

§ 23. Another useful book, frequently mentioned above, is Lydgate's *Siege of Troye*², of which I possess a copy printed in 1555. This contains several allusions to Chaucer's Troilus, and more than one passage in praise of Chaucer's poetical powers, two of which are quoted in Mr. Rossetti's remarks on MS. Harl. 3943 (Chaucer Soc. 1875), pp. x, xi. These passages are not very helpful, though it is curious to observe that he speaks of Chaucer not only as 'my maister Chaucer,' but as 'noble Galfride, chefe Poete of Brytaine,' and 'my maister Galfride.' The most notable passages occur in cap. xv, fol. K 2; cap. xxv, fol. R 2, back; and near the end, fol. Ee 2. Lydgate's

translation is much more free than the preceding one, and he frequently interpolates long passages, besides borrowing a large number of poetical expressions from his 'maister.'

§ 24. Finally, I must not omit to mention the remarkable poem by Robert Henrysoun, called the Testament and Complaint of Criseyde, which forms a sequel to Chaucer's story. Thynne actually printed this, in his edition of 1532, as one of Chaucer's poems, immediately after Troilus; and all the black-letter editions follow suit. Yet the 9th and 10th stanzas contain these words, according to the edition of 1532:—

'Of his distresse me nedeth nat reherse;
For worthy Chaucer, in that same boke,
In goodly termes, and in ioly verse,
Compyled hath his cares, who wyl loke.
To breke my slepe, another queare I toke,
In whiche I founde the fatal desteny
Of fayre Creseyde, whiche ended wretchedly.
Who wot if al that Chaucer wrate was trewe?
Nor I wotte nat if this narration
Be authorysed, or forged of the newe
Of some poete by his inuention,
Made to reporte the lamentation
And woful ende of this lusty Creseyde,
And what distresse she was in or she deyde.'

§ 25. The Manuscripts.

1. MS. Cl.—The Campsall MS., on vellum, written before 1413; prepared for Henry, Prince of Wales, afterwards Henry V, as shewn by his arms on leaf 2. The poem occupies leaves 2-120; each page usually contains five stanzas. Two pages have been reproduced by the autotype process for the Chaucer Society; viz. leaf 1, recto, containing stanzas 1-5, and leaf 42, verso, containing stanzas 249-251 of Book II, and stanza 1 of Book III. This is a beautifully written MS., and one of the best; but it is disappointing to find that it might easily have been much better. The scribe had a still better copy before him, which he has frequently treated with supreme carelessness; but it is some consolation to find that his mistakes are so obvious that they can easily be corrected. Thus, in Book I, l. 27, he writes *dorst* for *dorste*, though it ruins the grammar and the metre; in l. 31, he actually has *hym* for *hem*, to the destruction of the sense; in l. 69, he has *high* (!) for *highte*; and so on. It therefore requires careful control. In particular, the scribe gives many examples of the fault of 'anticipation,' i.e. the fault whereby the mind, swifter than the pen, has induced him to write down letters that belong to a *later* syllable or word, or to omit one or more letters. Thus in Book I, l. 80, he omits *u* in *pryuely*, writing *pryely*; in l. 126, he omits *and* before *hoom*; in l. 198, he omits *lewede*; in l. 275, he omits *gan*; &c. But the faults of 'anticipation' appear most clearly in such startling forms as *addermost* for *aldermost*, I. 248, where the former *d* is due to the one that is coming; *assent* for *absent*, IV. 1642, for a like reason; *estal* for *estat*, because the next word is *royal*, I. 432; *byn* for *byng*, because the next word is *myn*, I. 683; *nat* for *nas*, because the next word is *not*,

I. 738; *seynt* for *seyn*, because the next word is *that*, V. 369; *shad* for *shal*, because the next word is *drede*, V. 385; *liten* for *litel*, because *weten* follows, IV. 198; *make* for *may*, because the line ends with *wake*, III. 341; *fleld* for *feld*, II. 195. Sometimes, however, the scribe's mind reverts to something already written, so that we find *Delphebus* for *Delphicus*, because *Phebus* precedes, I. 70; *bothen* for *bothe*, because *deden* precedes, I. 82; *falles* for *fallen*, after *unhappes*, II. 456; *daunder* for *daunger*, III. 1321; *tolle* for *tolde*, III 802; &c. Downright blunders are not uncommon; as *incocent* for *innocent* (where again the former *c* is due to the latter), II. 1723; *agarst* for *agast*, III. 737; *right* for *rit*, V. 60. We even find startling variations in the reading, as in III. 1408:—

‘Reson wil not that I speke of *shep*,
For it accordeth nough[t] to my matere.’

Certainly, *shep* (sheep) is irrelevant enough; however, Chaucer refers to *sleep*. And again, the line in II. 1554, which should run—

As for to bidde a wood man for to renne

appears in the startling form—

As for to bydde a womman for to renne.

As all the variations of ‘Cl.’ from the correct text are given in the foot-notes, it is not necessary to say more about these peculiarities. I must add, however, that, as in Boethius, I have silently corrected *yn* to *in* in such words as *thing*; besides altering *ee* and *oo* to *e* and *o* in open syllables, writing *v* for *u*, and the like. See above.

The Campsall MS., now in the possession of Mr. Bacon Frank, has been printed in full, as written, for the Chaucer Society; and I have relied upon the accuracy of this well-edited print.

2. MS. Cp.—MS. No. 61 in Corpus Christi College, Cambridge, described in Nasmith's Catalogue, p. 40, as ‘a parchment book in folio neatly written, and ornamented with a frontispiece richly illuminated, containing Chaucer's Troilus, in four [*error for five*] books.’ It is a fine folio MS., 12 inches by 8½. This MS., noticed by Warton, has not as yet been printed, though the Chaucer Society have undertaken to print it, upon my recommendation. It contains many pages that are left wholly or partially blank, obviously meant to be supplied with illuminations; which shews that it was written for some wealthy person. On the left margin, near the 83rd stanza of Book IV, is a note of ownership, in a hand of the fifteenth century—‘*neuer foryeteth: Anne neuyll.*’ This probably refers to Anne Neville, wife of Humphrey, duke of Buckingham (who was killed at Northampton in 1460), and daughter of Ralph Neville, earl of Westmoreland, and of Joan Beaufort, daughter of John of Gaunt. That is, she was John of Gaunt's granddaughter; and it seems reasonable to infer that the MS. was actually written for one of John of Gaunt's family. This probability is a very interesting one, when we consider how much Chaucer owed to John of Gaunt's favour and protection.

The MS. is slightly deficient, owing to the omission of a few stanzas; but not much is missing. It is of a type closely resembling the preceding, and gives excellent readings. I have therefore taken the opportunity of founding the text upon a close collation of Cl. and Cp., taking Cl. as the foundation, but correcting it by Cp. throughout, without specifying more than the rejected reading of Cl. in passages where these MSS. differ. In this way the numerous absurdities of Cl. (as noted above) have been easily corrected, and the resulting text is a great improvement upon all that have hitherto appeared. In a few places, as shewn by the foot-notes, the readings of other MSS. have been preferred.

3. MS. H.—MS. Harl. 2280, in the British Museum. An excellent MS., very closely related to both the preceding. Printed in full for the Chaucer Society, and collated throughout in the present edition. It was taken as the basis of the text in Morris's Aldine edition, which in many passages closely resembles the present text. It is certainly the third best MS. One leaf is missing (Bk. V. 1345-1428; twelve stanzas).

4. MS. Cm.—MS. Gg. 4. 27, in the Cambridge University Library; the same MS. as that denoted by 'Cm.' in the foot-notes to the Canterbury Tales, and by 'C.' in the foot-notes to the Legend of Good Women. A remarkable MS., printed in full for the Chaucer Society. It exhibits *a different type* of text from that found in Cl., Cp., and H. The most noteworthy differences are as follows. In Bk. ii. 734, 5, this MS. has quite a different couplet, viz.:

Men louyn women þour al þis toun aboute;
Be þey þe wers? whi, nay, *with-outyn* doute.

Bk. ii. 792 runs thus:—

How ofte tyme may men rede and se.

Bk. iv. 309-15 (stanza 45) runs thus:—

What shulde ye don but, for myn discomfort.
Stondyn for nought, and wepyn out youre ye?
Syn sche is queynt that wont was yow disport¹,
In vayn from this forth have I seyn twye;
For² medycyn youre vertu is a-weye;
O crewel eyen, sythyn that youre dispyt
Was al to sen Crisseydes eyen bryght.

Bk. iv. 638 runs thus:—

Pandare answerde, of that be as be may.

After Bk. iv. 735, MS. Cm. introduces the following stanza, which, in the present text, appears a little later (ll. 750-6) in a slightly altered form.

The salte teris *from* hyre ey?yn tweyn
Out ran, as *schour* of aprille, ful swythe;

Hyre white brest sche bet, and for the peyne,
Aftyр the deth cryede a thousent sithe,
Syn he that wonyt was hir wo for to lythe,
Sche mot forgon; for which disaurenture
Sche held hire-selue a for-lost creature.

Bk. iv. 806-33 (four stanzas) are omitted; so also are the 18 stanzas referring to Free-Will, viz. Bk. iv. 953-1078. Bk. v. 230-1 runs thus:—

To whom for eueremor myn herte is holde:
And thus he pleynyd, and ferthere-more he tolde.

We cannot believe that Bk. iv. 309-15, as here given, can be genuine¹; but it seems possible that some of the other readings may be so. The stanza, Bk. iv. 750-6, as here given, seems to represent the first draft of these lines, which were afterwards altered to the form in which they appear in the text, whilst at the same time the stanza was shifted down. However, this is mere speculation; and it must be confessed that, in many places, this MS. is strangely corrupted. Several stanzas have only six lines instead of seven, and readings occur which set all ideas of rime at defiance. Thus, in I. 1260, *paste* (riming with *caste*) appears as *passede*; in I. 1253, *ryde* (riming with *aspyde*) appears as *rydende*; in III. 351, *hayes* (riming with *May is*) appears as *halis*; &c.

Yet the MS. is worth collating, as it gives, occasionally, some excellent readings. For example, in Bk. i. 143, it preserves the word *here*, which other MSS. wrongly omit; and, in the very next line, rightly has *to longe dwelle*, not *to longe to dwelle*.

The MS. has been, at some time, shamefully maltreated by some one who has cut out several leaves, no doubt for the sake of their illuminated initials. Hence the following passages do not appear: I. 1-70; I. 1037—II. 84; III. 1-56; III. 1807—IV. 112; IV. 1667—V. 35; V. 1702—*end* (*together with a piece at the beginning of the Canterbury Tales*).

5. MS. H2.—Harleian MS. 3943, in the British Museum. Printed in full for the Chaucer Society in 1875, together with a most valuable line by line collation with Boccaccio's *Filostrato*, by Wm. Michael Rossetti. Referred to in Prof. Lounsbury's *Studies in Chaucer*, i. 398, as 'much the worst that has been printed,' where his object is to depreciate its authority. Yet it is well worth a careful study, and it must be particularly borne in mind that it consists of two parts, written at different dates, and of different value. In Bell's *Chaucer*, we read of it:—'Unfortunately it is imperfect. The first few leaves, and the whole of the latter part of the poem, appear to have been destroyed, and the deficiency supplied by a later copyist.' The late hand occurs in I. 1-70, 498-567, III. 1429-1638, IV. 197—*end*, and Book V.; and thus occupies a large portion of the MS. Moreover, two leaves are lost after leaf 59, comprising III. 1289-1428; these are supplied in Dr. Furnivall's edition from Harl. 1239, which accounts for the extraordinary disorder in which these stanzas are arranged. The MS. also omits III. 1744-1771, and some other stanzas occasionally.

This is one of those curious MSS. which, although presenting innumerable corrupt readings (the worst being *Commodious* for *Commeveden* in III. 17), nevertheless have some points of contact with an excellent source. All editors must have observed a few such cases. Thus, in II. 615, it happily restores the right reading *latis*, where the ordinary reading *gates* is ludicrously wrong. In III. 49, it supplies the missing word *gladnes*. In V. 8, it has ‘The Auricomus tressed Phebus hie on lofte,’ instead of ‘The golden tressed’; and this reading, though false, lets us into the secret of the origin of this epithet, viz. that it translates the Latin *auricomus*; see note to the line. In the very next line, V. 9, it preserves the correct reading *bemes shene*¹, riming with *grene*, *quene*, where other MSS. have *bemes clere*, a reminiscence of the opening line of Book III. Hence I have carefully collated this MS., and all readings of value are given in the Notes. See, e. g. III. 28, 49, 136, 551, 1268, 1703, &c.

6. MS. Harl. 1239 (B. M.). ‘It is an oblong folio, written from the beginning in a small, clear character, which ceases at an earlier place [III. 231] than the change occurs in MS. 3943 [IV. 197], leaving the remainder comparatively useless as an authority.’—Bell. Dr. Furnivall has printed the passages in III. 1289-1428, and III. 1744-1771, from this MS. to supply the gaps in H 2 (see above); we thus see that it transposes several of the stanzas, and is but a poor authority.

7. MS. Harl. 2392 (B. M.). A late MS. on paper, not very correct; once the property of Sir H. Spelman. As an example of a strange reading, observe ‘O mortal Gower,’ in V. 1856. Still, it has the correct reading *sheene* in V. 9; and in III. 49, supplies the rare reading *gladnesse*, which is necessary to the sense.

This MS. has a large number of notes and glosses. Some are of small interest, but others are of value, and doubtless proceeded from the author himself, as they furnish useful references and explanations. I here notice the best of them.

II. 8. ‘Cleo: domina eloquencie.’ This view of Clio explains the context.

II. 784. Side-note: ‘nota mendacium.’ A remarkable comment.

II. 1238-9. ‘Luis impressio, leuis recessio.’ Clearly, a proverb.

III. 933. ‘Dulcarnon: i. fuga miserorum.’ This proves that Chaucer confused the 47th proposition of Euclid with the 5th; see note.

III. 1177. ‘Beati misericordes’; from Matt. v. 7.

III. 1183. ‘Petite et accipi[e]tis’; a remarkable comment.

III. 1415. ‘Gallus vulgaris astrologus; Alanus, de Planctu Nature’; see note.

III. 1417. ‘Lucifera: stella matutina.’

III. 1466. ‘Aurora: amica solis’; shewing the confusion of *Tithonus* with *Titan*.

IV. 22. 'Herine (*sic*), furie infernales; unde Lucanus, me pronuba duxit Herinis.' This proves that Chaucer really took the name from Lucan, Phars. viii. 90, q. v.

IV. 32. 'Sol in Leone'; i. e. the sun was in Leo; see note.

IV. 600. 'Audaces fortuna iuuat'; error for 'Audentes'; see note.

IV. 790. 'Vmbra subit terras,' &c.; Ovid, Met. xi. 61.

IV. 836. 'Extrema gaudii luctus'; see note.

IV. 1138. 'Flet tamen, et tepide,' &c.; Ovid, Met. x. 500.

IV. 1504. 'Non est bonum perdere substantiam propter accidens.'

IV. 1540. 'Styx, puteus infernalis.' Chaucer's mistake.

V. 8. 'The gold-tressed Phebus,' glossed 'Auricomus Sol'; which is from Valerius Flaccus; see note.

V. 319. Reference to Ovid's Metamorphoses; see note.

V. 655. 'Latona, i. luna'; shewing that 'Latona' is miswritten for 'Lucina.' Cf. IV. 1591.

V. 664. Reference to Ovid, Metam. ii. See note.

V. 1039. For 'she,' MS. has 'he,' correctly (see note); side-note, 'Nota, de donis c. d.', i. e. of Criseyde to Diomedes.

V. 1107. 'Laurigerus'; see note.

V. 1110. 'Nisus,' glossed 'rex'; 'douhter,' glossed 'alauda'; see note.

V. 1548. 'Parodye: duracio'; see note.

V. 1550. 'Vnbodye: decorporare.'

There are many more such glosses, of lesser interest.

8. MS. Harl. 4912 (B. M.). On vellum; rather large pages, with wide margins; five stanzas on the page. Imperfect; ends at IV. 686. A poor copy. In III. 49, it retains the rare reading 'gladnes,' but miswritten as 'glanes.'

9. MS. Addit. 12044 (B. M.). On vellum; five stanzas to the page. Last leaf gone; ends at V. 1820. Not a good copy. In III. 17, it has 'Comeued hem,' an obvious error for 'Comeueden,' which is the true reading. In V. 8, it has 'golden dressed,' error for 'golden tressed.' Note this correct form 'golden'; for it is miswritten as 'gold' or 'golde' in nearly all other copies.

The next four are in the Bodleian Library, Oxford.

10. Arch. Seld. B. 24 is the Scottish MS., dated 1472, described in the Introduction to the Minor Poems, where it is denoted by 'Ar.,' and fully collated throughout the Legend of Good Women, where it appears in the foot-notes as 'A.' It seems to be the best of the Oxford MSS., and has some good readings. In III. 17, it has 'Commeued tham' for 'Commeueden,' which is near enough for a MS. that so freely drops inflexions; and the line ends with 'and amoreux tham made.' In III. 49, it correctly preserves 'gladness.'

11. MS. Rawlinson, Poet. 163. Not a very good copy. It omits the Prologue to Book III. At the end is the colophon:—

'Tregentyll { Heer endith the book of Troilus and of Cresseyde } Chaucer.'

I take 'Tregentyll' to be the scribe's name¹. Besides the 'Troilus,' the MS. contains, on a fly-leaf, the unique copy of the Balade to Rosemounde, beneath which is written (as in the former case) 'tregentil' to the left of the page, and 'chaucer' to the right; connected by a thin stroke. See my 'Twelve Facsimiles of Old English MSS.,' Plate XII.

12. MS. Arch. Seld. supra 56. Small quarto, 8 inches by 5½, on paper; vellum binding; writing clear. A poor copy. The grammar shews a Northern dialect.

13. MS. Digby 181. Incomplete; nearly half being lost. It ends at III. 532—'A certayn houre in which she come sholde. A poor copy, closely allied to the preceding. Thus, in III. 17, both have *moreux* for *amoreux*; in III. 2, both have *Adornes*; in III. 6, both absurdly have *Off* (*Of*) for *O*; and so on.

14. MS. L. 1, in St. John's College, Cambridge. A fair MS., perhaps earlier than 1450. Subjoined to the Troilus is a sixteenth century copy of the Testament of Creseide. Quarto; on vellum; 10 inches by 6½; in 10 sheets of 12 leaves each. Leaf g 12 is cut out, and g 11 is blank, but nothing seems to be lost. It frequently agrees with Cp., as in I. 5, fro ye; 21, be this; 36, desespeyred; 45, hir ladys so; 70, Delphicus; 308, kan thus. In I. 272, it correctly has: *percede*; in 337, *nouncerteayne*. In II. 734, it agrees with H.; 735 runs—'And whan hem list no lenger, lat hem leue'; a good line. In II. 894, it has 'mosten axe,' the very reading which I give; and in II. 968, *stalkes*.

15. MS. Phillipps 8252; the same MS. as that described in my preface to the C. text of Piers the Plowman, p. xix, where it is numbered XXVIII.

16. A MS. in the Library of Durham Cathedral, marked V. ii. 13. A single stanza of Troilus, viz. I. 631-7, occurs in MS. R. 3. 20, in Trinity College Library, Cambridge; and three stanzas, viz. III. 302-322, in MS. Ff. 1. 6, leaf 150, in the Cambridge University Library; all printed in *Odd Texts of Chaucer's Minor Poems*, ed. F. J. Furnivall, Chaucer Society, 1880, pp. x-xii. In 1887, Dr. Stephens found two vellum strips in the cover of a book, containing fragments of a MS. of Troilus (Book V.

1443-1498); see Appendix to the Report of the Cambridge Antiquarian Society, May 24, 1887; pp. 331-5.

The MSS. fall, as far as I can tell, into two main families. The larger family is that which resembles Cl., Cp., and H. Of the smaller, Cm. may be taken as the type. The description of Cm. shews some of the chief variations. Observe that many MSS. omit I. 890-6; in the John's MS., it is inserted in a much later hand. The stanza is obviously genuine.

§ 26. The Editions. 'Troilus' was first printed by Caxton, about 1484; but without printer's name, place, or date. See the description in Blades' Life of Caxton, p. 297. There is no titlepage. Each page contains five stanzas. Two copies are in the British Museum; one at St. John's College, Oxford; and one (till lately) was at Althorp. The second edition is by Wynkyn de Worde, in 1517. The third, by Pynson, in 1526. These three editions present Troilus as a separate work. After this, it was included in Thynne's edition of 1532, and in all the subsequent editions of Chaucer's Works.

Of these, the only editions accessible to me have been Thynne's (1532), of which there is a copy in the Cambridge University Library; also the editions of 1550 (or thereabouts) and 1561, of both of which I possess copies.

Thynne's edition was printed from so good a MS. as to render it an excellent authority. In a few places, I fear he has altered the text for the worse, and his errors have been carefully followed and preserved by succeeding editors. Thus he is responsible for altering *io* (= *jo*) into *go*, III. 33; for creating the remarkable 'ghost-word' *gofysshe*, III. 584; and a few similar curiosities. But I found it worth while to collate it throughout; and readings from it are marked 'Ed.' The later black-letter copies are mere reproductions of it.

§ 27. The Present Edition. The present edition has the great advantage of being founded upon Cl. and Cp., neither of which have been previously made use of, though they are the two best. Bell's text is founded upon the Harleian MSS. numbered 1239, 2280, and 3943, in separate fragments; hence the text is neither uniform nor very good. Morris's text is much better, being founded upon H. (closely related to Cl. and Cp.), with a few corrections from other unnamed sources.

Thanks to the prints provided by the Chaucer Society, I have been able to produce a text which, I trust, leaves but little to be desired. I point out some of the passages which now appear in a correct form for the first time, as may be seen by comparison with the editions by Morris and Bell, which I denote by M. and B.

I. 136; *derre*, dearer; M. B. *dere* (no rime). 285. *meninge*, i. e. intention; *and so in l.* 289; M. B. *mevyng*. 388. M. B. insert a semicolon after *arten*. 465. *fownes* (see note); M. B. *fantasye* (line too long). 470. *felle*, fell, pl. adj.; M. B. *fille*, i. e. fell (verb). 590. *no comfort*; M. *comfort*; B. *eny comfort*. 786. *Ticius* (see note); M. *Syciphus*; B. *Siciphus*. 896. *Thee oughte*; M. *To oght* (no sense); B. *The oght* (will not scan). 1026. See note; put as a question in M. B.; B. even inserts *not* before *to done*. 1050. *me asterte*; M. *may sterte*; B. *me stert* (better).

II. 41. *seyde*, i. e. if that they seyde; M. B. *seyinge* (will not scan). 138. *were* (would there be); M. B. *is*. 180. *wight*; M. B. *knyght* (but see l. 177). 808. *looth*; M. B. *leve*. 834. *Ye*; M. B. *The*. 1596. *For for*; M. B. *For*.

III. 17. *Comeveden* (see note); M. *Comeneden*; B. *Commodious*. *him*; M. B. *hem*. 33. *io* (= *jo*); M. B. *go*. 49. M. B. omit *gladnes*. 572. *Yow thurfte*; M. *Thow thruste*; B. *Yow durst*. 584. *goosish*; M. *goofish*; B. *gofisshe*. 674. M. *Thei voide* [*present*], *dronke* [*past*], and *traveres drawe* [*present*] anon; B. *They voyded*, and *drunk*, and *travars drew anone*. Really, *dronke* and *drawe* are both past participles; see note. 725. *Cipris*; M. *Cyphes*; B. *Ciphis*. 1231. *Bitrent and wryth*, i. e. winds about and wreathes itself; M. *Bytrent and writhe is*; B. *Bitrent and writhen is*. *Wryth* is short for *writheth*; not a pp. 1453. *bore*, i. e. hole; M. *boure*; B. *bowre*. 1764. *to-hepe*, i. e. together; M. B. *to kepe*.

IV. 538. *kyth*; M. B. *right* (no sense). 696. *thing is*; M. B. *thynges is*. 818. *martyre*; M. B. *matere* (neither sense nor rime).

V. 49. *helpen*; M. B. *holpen*. 469. *howve*; M. B. *howen*. 583. *in my*; M. B. omit *my*. 927. *wight*; M. B. *with*. 1208. *trustinge*; M. B. *trusten* (against grammar). 1266. *bet*; M. B. *beste*. 1335, 6. *wyte The teres*, i. e. blame the tears; M. B. *wite With teres*. 1386. *Commeve*; M. *Com in to*; B. *Can meven*. 1467. *She*; M. B. *So*. 1791. *pace*; M. B. *space* (see note).

It is curious to find that such remarkable words as *commeveden*, *io*, *voidee*, *goosish*, *to-hepe*, appear in no Chaucerian glossary; they are only found in the MSS., being ignored in the editions.

A large number of lines are now, for the first time, spelt with forms that comply with grammar and enable the lines to be scanned. For example, M. and B. actually give *wente* and *wonte* in V. 546, instead of *went* and *wont*; *knotles* for *knotteles* in V. 769, &c.

I have also, for the first time, numbered the lines and stanzas correctly. In M., Books III. and IV. are both misnumbered, causing much trouble in reference. Dr. Furnivall's print of the Campsall MS. omits l. 890-6; and his print of MS. Harl. 3943 counts in the Latin lines here printed at p. 404.

§ 28. It is worth notice that Troilus contains about fifty lines in which the first foot consists of a single syllable. Examples in Book I are:—

That | the hot-e fyr of lov' him brende: 490.
Lov' | ayeins the which who-so defendeth: 603.
Twen | ty winter that his lady wiste: 811.
Wer' | it for my suster, al thy sorwe: 860.
Next | the foule netle, rough and thikke: 948.
Now | Pandar', I can no mor-e seye: 1051.
Al | derfirst his purpos for to winne: 1069.

So also II. 369, 677, 934, 1034, 1623 (and probably 1687); III. 412, 526, 662, 855 (perhaps 1552), 1570; IV. 176, 601, 716, 842, 1328, 1676; V. 67 (perhaps 311), 334, 402, 802, 823, 825, 831, 880, 887, 949, 950, 1083, 1094, 1151, 1379, 1446, 1454, 1468, 1524.

It thus appears that deficient lines of this character are by no means confined to the poems in 'heroic verse,' but occur in stanzas as well. Compare the Parlement of Foules, 445, 569.

§ 29. Proverbs. Troilus contains a considerable number of proverbs and proverbial phrases or similes. See, e. g., I. 257, 300, 631, 638, 694, 708, 731, 740, 946-952, 960, 964, 1002, 1024; II. 343, 398, 403, 585, 784, 804, 807, 861, 867, 1022, 1030, 1041, 1238, 1245, 1332, 1335, 1380, 1387, 1553, 1745; III. 35, 198, 294, 308, 329, 405, 526, 711, 764, 775, 859, 861, 931, 1625, 1633; IV. 184, 415, 421, 460, 588, 595, 622, 728, 836, 1098, 1105, 1374, 1456, 1584; V. 484, 505, 784, 899, 971, 1174, 1265, 1433.

§ 30. A translation of the first two books of Troilus into Latin verse, by Sir Francis Kinaston, was printed at Oxford in 1635. The volume also contains a few notes, but I do not find in them anything of value. The author tries to reproduce the English stanza, as thus:—

‘Dolorem Troili duplicem narrare,
Qui Priami Regis Trojae fuit gnatus,
Vt primùm illi contigit amare,
Vt miser, felix, et infortunatus
Erat, decessum ante sum conatus.
Tisiphone, fer opem recensere
Hos versus, qui, dum scribo, visi flere.’

For myself, I prefer the English.

§ 31. Hazlitt's Handbook to Popular Literature records the following title:—‘A Paraphrase vpon the 3 first bookes of Chaucer's Troilus and Cressida. Translated into modern English . . . by J[onathan] S[idnam]. About 1630. Folio; 70 leaves; in 7-line stanzas.’

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ERRATA AND ADDENDA.

I.

BOETHIUS.

II.

TROILUS.

BOETHIUS DE CONSOLATIONE PHILOSOPHIE.

BOOK I.

Metre I.

Carmina Qui Quondam Studio Florente Peregi.

C. = MS. Ii. 3. 21, Cambridge; A. = MS. Addit. 10340 (Brit. Mus.). *The text follows C. mainly. Ed. = Printed edition (1532), quoted occasionally.*

1, 2. *Imperfect in C.*

Allas! I, weping, am constreined to biginnen vers of sorowful^[1] matere, that whylom in florisching studie made delitable ditees. For lo! rendinge Muses of poetes endyten to me thinges to be^[1] writen; and drery vers of wrecchednesse weten my face with verray teres. At the leeste, no drede ne mighte overcomen tho⁵ Muses, that they ne weren felawes, and [folweden](#) my wey, *that is^[1] to seyn, whan I was exyled*; they that weren glorie of my youthe, whylom weleful and grene, comforten now the [sorowful werdes](#) of^[1] me, olde man. For elde is comen unwarly upon me, hasted by the harmes that I have, and sorow hath comaunded his age to be¹⁰ in me. Heres hore [ben](#) shad overtymeliche upon myn heved, and the slake skin trembleth [upon](#) myn [empted](#) body. Thilke^[1] deeth of men is weleful that ne cometh not in yeres that ben^[1] swete, but cometh to wrecches, often y-cleped.^[1]

Allas! allas! with how deef an ere deeth, cruel, torneth away¹⁵ fro wrecches, and [naiteth](#) to closen wepinge eyen! Whyl Fortune,^[1] unfeithful, favorede me with [lighte](#) goodes, the [sorowful](#) houre,^[1] *that is to seyn, the deeth*, hadde almost dreynt myn heved. But^[1] now, for Fortune cloudy hath chaunged hir [deceyvable](#) chere to²⁰ me-ward, myn [unpitous](#) lyf draweth a-long unagreable dwellinges *in me*. O ye, my frendes, what or wherto avauntede ye me to ben weleful? for he that hath fallen stood nat in [stedefast^{\[1\]}](#) degree.

Prose I.

Hec Dum Mecum Tacitus Ipse Reputarem.

Pr. I.

[Whyle that](#) I stille recordede these thinges with my-self, and markede my weeply compleynte with office of pointel, I [saw](#), ^[1] standinge aboven the [heighte](#) of myn heved, a woman of ful [greet](#) reverence by semblaunt, hir eyen brenninge and cleer-seinge over⁵ the comune [might](#) of men; with a lyfly colour, and with swich [vigour](#) and strengthe that it ne [michte](#) nat ben [empted](#); al were it ^[1] so that she was ful of so [greet](#) age, that men ne wolde nat trowen, in no manere, that she were of oure elde. The stature of hir was of a [doutous](#) Iugement; for som-tyme she constreinede and shronk ^[1]10 hir-selven [lyk](#) to the comune mesure of men, and sum-tyme it semede that she touchede the hevene with the [heighte](#) of hir heved; and whan she [heef](#) hir heved hyer, she percede the ^[1] selve hevene, so that the sighte of men looking was in ydel. Hir ^[1] clothes weren maked of [right](#) delye thredes and subtil crafte, of ^[1]15 perdurable matere; the whiche clothes she hadde woven with hir owene hondes, as I [knew](#) wel after by hir-self, declaringe and shewinge to me the beautee; the whiche clothes a [derknesse](#) of a forleten and dyspyed elde hadde dusked and derked, as it is wont ^[1] to [derkenbi-smokede](#) images.

20In the nethereste hem or bordure of these clothes men redder, y-woven in, a Grekissh P, *that* [signifyeth](#) the lyf *Actif*; and aboven ^[1] that lettre, in the heyeste bordure, a Grekissh T, *that* [signifyeth](#) the lyf *Contemplatif*. And [bi-twixen](#) these two lettres ther weren seyn degrees, [nobly](#) y-wrought in manere of laddres; by whiche degrees men mighten [climben](#) fro the [nethereste](#) lettre to the²⁵ [uppereste](#). Natheles, handes of some men hadde corven that cloth ^[1] by violence and by strengthe; and everiche man of hem hadde born away swiche peces as he mighte geten. And forsothe, this forseide woman bar smale bokes in hir right hand, and in hir left hand she bar a ceptre.³⁰

And whan she [say](#) these poetical Muses aprochen aboute my bed, and endytinge wordes to my wepinges, she was a litel [amoved](#), and glowede with [cruel](#) eyen. ‘Who,’ quod she, ‘hath ^[1] suffred aprochen to this [syke](#) man [these](#) comune strompetes of ^[1] swich a place that men clepen the theatre? The whiche nat³⁵ only ne asswagen nat hise sorwes with none remedies, but they wolden feden and [norisshen hem](#) with swete venim. Forsothe, these ben tho that with thornes and prikkinges of talents or affeccious, whiche that ne ben no-thing [fructefyng](#) nor ^[1] profitable, destroyen the [corn](#) plentevous of frutes of resoun;⁴⁰ for they holden [the](#) hertes of men in usage, but they [ne](#) delivere ^[1] nat folk fro [maladye](#). But if ye Muses hadden withdrawen fro me, with your flateryes, any uncunninge and unprofitable man, as men ben wont to finde comunly amonges the [people](#), I wolde wene suffre the lasse [grevously](#); for-why, in swiche an unprofitable ^[1]45 man, myn ententes ne weren no-thing endamaged. But ye withdrawen me this man, that hath be norisshed in the studies or ^[1] [scoles](#) of Eleaticis and of Achademicis *in Grece*. But goth now rather away, ye mermaidenes, whiche that ben swete til it be at ^[1] the laste, and suffreth this man to be cured and heled by myne⁵⁰ Muses,’ *that is to seyn, by noteful sciences*.

And thus this companye of Muses y-blamed casten wrothly the chere [dounward](#) to the erthe; and, shewing by [reednesse](#) hir shame, they passeden [sorrowfully](#) the [threshfold](#)

55And I, of whom the sighte, plounged in teres, was [derked](#) so^[] that I ne mighte not knowen what that womman was, of so imperial auctoritee, I [wex](#) al abaisshed and astoned, and [caste](#) my sighte [doun to](#) the erthe, and bigan stille for to abyde what she wolde don afterward. Tho com she [ner](#), and sette hir doun up-on^[]60 the uttereste corner of my bed; and she, biholdinge my chere, that was cast to the erthe, hevye and grevous of wepinge, [compleinede](#), with this wordes that I shal seyen, the perturbacioun of my [thought](#).

Metre II.

Heu Quam Precipiti Mersa Profundo.

Me. II.

‘Allas! how the thought of man, dreint in over-throwinge deepnesse, dulleth, and forleteth his propre cleernesse, mintinge^[] to goon in-to foreine [derknesses](#), as ofte as his anyous bisnesse wexeth with-oute mesure, that is driven to and fro with [worldly](#)5 windes! This man, that [whylom](#) was free, to whom the hevene was open and knowen, and was wont to goon in heveneliche pathes, and saugh the [lightnesse](#) of the rede sonne, and saugh the sterres of the colde mone, and whiche sterre in hevene useth^[] wandering recourses, y-flit by dyverse speres—this man, overcomer,^[]10 hadde [comprehended](#) al this by noubre *of acountinge in astronomye*. And over this, he was wont to [seken](#) the causes whennes the souning windes moeven and bisien the smothe water of the see; and what spirit torneth the stable hevene; and why the sterre aryseth out of the rede [eest](#), to fallen in the westrene15 wawes; and what atempreth the lusty houres of the [firste](#) somer sesoun, that highteth and apparailleth the erthe with rosene flowres;^[] and who maketh [that](#) plentevouse [autompne](#), in fulle yeres, fleteth^[] with hevye grapes. And eek this man was wont to telle the dyverse causes of nature that weren [y-hidde](#). Allas! now [lyeth](#) he [empted](#) of light of his thought; and his nekke is pressed with^[]20 hevye cheynes; and bereth his chere enclyned adoun for the grete weighte, and is constreined to looken on [the fool](#) erthe!^[]

Prose II.

Set Medicine, Inquit, Tempus Est.

Pr. II.

Me. III.

But tyme is now,’ quod she, ‘of medicine more than of compleinte.’ Forsothe than she, entendinge to me-ward with alle the lookinge of hir eyen, seide:—‘Art nat thou he,’ quod she, ‘that [whylom y-norished](#) with my milk, and fostered with myne metes,

were [escaped](#) and comen to corage of a parfit man? Certes, I yaf thee swiche armures that, yif thou thy-self ne [haddest](#) first cast hem a-wey, they shulden han defended thee in sikernesse that may nat ben over-comen. [Knowest thou](#) me [nat](#)? Why [art thou](#) stille? [Is it](#) for shame or for [astoninge](#)? It were me lever that it were for shame; but it semeth me that [10](#) astoninge hath oppressed thee.' And whan she say me nat only stille, but with-outen office of tunge and al doumb, she leide hir hand softly upon my brest, and seide: 'Here nis no peril,' quod she; 'he is fallen into a [litargie](#), whiche that is a comune [sykenes](#) to hertes that ben [deceived](#). He hath a litel foryeten him-self, [15](#) but certes he shal lightly [remembren](#) him-self, yif so be that he hath knowen me or now; and that he may so don, I wil wypen a litel his eyen, that ben derked by the cloude of mortal thinges.' Thise wordes seide she, and with the lappe of hir garment, y-plyted [in](#) a frounce, she dryede myn eyen, that weren fulle of the wawes [20](#) of my wepinges.

Metre III.

Tunc Me Discussa Liquerunt Nocte Tenebre.

Thus, whan that night was [discussed](#) and chased a-wey, [derknesses](#) forleften me, and to myn eyen reipeired [ayein](#) hir [firste](#) strengthe. And, right by ensaumple as the sonne is hid whan the sterres ben clusted (*that is to seyn, whan sterres ben [5](#) covered with cloudes*) by a swifte winde that [highte](#) Chorus, and [that](#) the firmament stant [derked](#) by wete ploungy cloudes, and [that](#) the sterres nat apperen up-on hevене, so that the night semeth sprad up-on erthe: yif thanne the wind that [highte](#) Borias, [y-sent](#) out of the caves of the contree of Trace, beteth this night [10](#) (*that is to seyn, chaseth it a-wey*), and discovereth the closed day: than shyneth Phebus y-shaken with sodein light, and smyteth [with](#) his bemes in merveling eyen.

Prose III.

Hand Aliter Tristicie Nebulis Dissolutis.

Pr. III.

Right so, and non other wyse, the cloudes of sorwe dissolved and don a-wey, I took hevене, and receivede minde to knowen the [face](#) of my [fysicien](#); so that I sette myn eyen on hir, and [fastnede](#) my lookinge. I beholde my norice Philosophie, in whos houses [5](#) I hadde conversed and haunted fro my youthe; and I seide thus. 'O thou maistresse of alle [vertues](#), descended from the sovereign sete, why [artow](#) comen in-to this solitarie place of myn exil? Artow comen for thou art maked coupable with me of false blames?'

4. Lat. *respicio*.

10 'O,' quod she, 'my norry, sholde I forsaken thee now, and [sholde](#) I nat parten with thee, by comune travaile, the charge [that](#) thou hast suffred for envie of my

name? Certes, it nere not leueful ne sittinge [thing](#) to Philosophie, to leten with-outen [companye](#) the wey of him that is innocent. Sholde I thanne¹⁵ redoute my blame, and agrysen as though ther were bifallen a^[1] newe thing? *quasi diceret, non*. For [trowestow](#) that Philosophie^[1] be now alderfirst assailed in perils by folk of wikkede maneres? Have I nat striven with ful greet stryf, in olde tyme, bifore the age of my Plato, ayeines the foolhardinesse of folye? And eek,^[1]²⁰ the same Plato livinge, his maister Socrates [deservede](#) victorie of unrightful deeth in my presence. The [heritage](#) of which Socrates^[1]—*the heritage is to seyn the doctrine of the whiche Socrates in his opinioun of Felicitee, that I clepe welefulnesse*—whan that the poeple of Epicuriens and Stoiciens and many othre enforceden hem to go [ravisshe](#) everich man for his part—*that is to seyn,*²⁵*that everich of hem wolde drawn to the*[defence](#)*of his opinioun the wordes of Socrates*—they, as in partie of hir preye, to-drowen me, cryinge and debatinge ther-ayeins, and corven and to-renten my clothes that I hadde woven with myn handes; and with tho cloutes that they hadden [araced](#) out of my clothes they wenten³⁰ away, weninge that [I](#) hadde gon with hem everydel.

In whiche *Epicuriens and Stoiciens*, for as moche as ther semede some traces [or](#) steppes of myn habite, the folye of men, weninge tho *Epicuriens and Stoiciens* my [famuleres](#), perverted (*sc. persequendo*) some through the error of the wikkede or uncunninge³⁵ multitude of hem. *This is to seyn*[that](#), *for they semede philosophres, they weren pursued to the deeth and slayn*. So yif thou hast nat knowen the exilinge [of](#) Anaxogore, ne the enpoysoninge of^[1] Socrates, ne the tourments of Zeno, for they weren straungeres:^[1] yit [mightestow](#) han knowen the [Seneciens](#) and the Canios and^[1]⁴⁰ the Sorans, of whiche folk the renoun is neither over-olde ne^[1] unsolempne. The whiche men, no-thing elles ne broughte hem to^[1] the deeth but only for they weren [enfourmed](#) of myne maneres, and semeden most [unlyke](#) to the studies of wikkede folk. And forthy thou oughtest nat to wondren though that I, in the bittre⁴⁵ see of this lyf, be fordriven with tempestes blowinge aboute, in the whiche tempestes this is my most purpos, *that is to seyn*, to displeasen to wikkede men. Of whiche shrewes, al be the [ost](#) never so greet, it is to dispyse; for it nis governed with no leder^[1] of resoun, but it is [ravisshed](#) only by fletinge error [folylly](#) and⁵⁰ lightly. And if they som-tyme, makinge an ost ayeins us, assaile us as strengere, our leder draweth to-gidere [hise riches](#) in-to his tour, and they ben ententif aboute [sarpulers](#) or sachels unprofitable^[1] for to taken. But we that ben heye aboven, siker fro alle^[1]⁵⁵[tumulte](#) and wode noise, warnestored and enclosed in swich a [palis](#), whider as [that](#) chatering or [anoyinge](#) folye ne may nat [atayne](#), we [score](#) swiche ravineres and henteres of fouleste thinges.

Metre IV.

Quisquis Composito Serenus Euo.

Me. IV.

Who-so it be that is cleer of vertu, sad, and wel ordinat of [livinge](#), that hath put under foot the proude [werdes](#) and looketh upright up-on either fortune, he may [holde](#) his chere [undiscomfited](#).^[1] The rage ne the [manaces](#) of the see, commoevinge or⁵

chasinge upward [hete](#) fro the botme, ne shal not moeve that [\[\]](#) man; ne the unstable mountaigne that [highte](#) Vesevus, that [\[\]wrytheth](#) out through his brokene [chiminees](#) smokinge fyres. Ne [\[\]](#) the wey of thonder-light, that is wont to smyten heye toures, ne [\[\]](#) shal nat moeve that man. [Wher-to](#) thanne, o wrecches, drede ye [10](#) tirauntes that ben wode and [felonous](#) with-oute any strengthe? Hope after no-thing, ne drede nat; and so shaltow [desarmen](#) the ire of thilke unmighty tiraunt. But who-so that, quakinge, dredeth or desireth thing that nis nat stable of his right, that [\[\]](#) man that so doth hath cast away his sheld and is [remooved](#) fro [15](#) his place, and enlaceth him in the cheyne [with](#) the [which](#) he may ben drawen.

Prose IV.

Sentisne, Inquit, Hec.

Pr. IV.

'[Felestow](#) ,' quod she, 'thise thinges, and entren they aught in thy corage? [Artow](#) lyke an asse to the harpe? Why [wepestow](#) , [\[\]](#) why [spillestow](#) teres? Yif thou abydest after help of thy leche, [\[\]](#) thee bihoveth discovere thy wounde.'

Tho I, that hadde gadered strengthe in my corage, answerede [5](#) and seide: 'And nedeth it yit,' quod I, 'of rehersinge or of amonicioun; and sheweth it nat y-nough by himself the sharpnesse [\[\]](#) of Fortune, that wexeth wood ayeins me? Ne moeveth it nat thee to [seen](#) the face or the manere of this place (*i. prisoun*)? Is this the librarie whiche that thou haddest chosen for a right [10](#) certain [sete](#) to thee in myn hous, ther-as thou desputedest ofte with me of the sciences of thinges touchinge [divinitee](#) and [touchinge](#) mankinde? Was thanne myn habite swich as [it is](#) now? Was than my face or my chere swiche as now (*quasi diceret, non*), whan I soughte with thee secrets of nature, whan thou enformedest [\[\]](#) [15](#) my maneres and the resoun of alle my lyf to the ensauple of the ordre of hevene? Is nat [this](#) the [guerdown](#) that I referre to [\[\]](#) thee, to whom I have be obeisaunt? Certes, thou [confermedest](#) , [\[\]](#) by the [mouth](#) of Plato, this sentence, *that is to seyn*, that comune [\[\]](#) thinges or [comunaltees](#) weren blisful, yif they that hadden studied [20](#) al fully to wisdom governeden thilke thinges, or elles yif it so bifille that the governoures of comunaltees [studieden to geten wisdom](#) .

Thou seidest eek, by the mouth of the same Plato, that it was [\[\]](#) a necessarie cause, [wyse](#) men to taken and desire the governaunce [\[\]](#) [25](#) [of comune](#) thinges, for that the governements of [citees](#) , y-left in the handes of felonous tormentours [citizenes](#) , ne sholde nat [\[\]](#) bringe in pestilence and destruccioun to gode folk. And therfor I, [folwinge](#) thilke [auctoritee](#) (*sc. Platonis*), desired to putten forth in [execucioun](#) and in acte of comune administracioun thilke [30](#) thinges that I hadde lerned of thee among my secree resting-whyles. Thou, and god that putte thee in the thoughtes of [wyse](#) folk, ben [knowinge](#) with me, that no-thing ne broughte me to [\[\]](#) maistrie or [dignitee](#) , but [the](#) comune studie of alle goodnesse. [\[\]](#) [35](#) And ther-of comth it that bi-twixen wikked folk and me han ben grevous [discordes](#) , that ne mighten ben releied by [preyeres](#) ; for this libertee hath the freedom of conscience, that [the](#) wratthe of [\[\]](#) more mighty folk hath alwey ben despysed of me for [savacioun](#) of right.

40How ofte have I [resisted](#) and withstonde thilke man that [highte](#) Conigaste, that made alwey assautes ayeins the [prospre](#) fortunes of [pore](#) feble [folk](#)? How ofte eek have I put of or cast out him, Trigwille, provost of the kinges hous, bothe of the wronges that he [hadde](#) bigunne to don, and eek fully performed? How ofte have I covered and [defended](#) by the [auctoritee](#) of me, put ayeins perils [that is to seyn, put myn auctoritee in peril for](#)—the wrecched pore folk, that the covetyse of straungeres [unpunished](#) tourmenteden alwey with miseyses and grevaunces out of noumbre? Never man ne [drow](#) me yit fro right to wronge. Whan I say the fortunes and 50 the [richesses](#) of [the](#) poeple of the provinces ben harmed or amenused, [outhur](#) by [privee ravynes](#) or by comune tributes or cariages, as sory was I as they that suffreden the harm. [the harm.](#)

Glossa. *Whan that Theodoric, the king of Gothes, in a dere [yere](#), hadde hise gernerer ful of corn, and comaundede that no man 55 ne sholde byen no corn til his corn were [sold](#), and that at a grevous dere prys, Boece withstood that ordinaunce, and over-com it, knowinge al this the king him-self.*

Textus. Whan it was in the [soure](#) hungry tyme, ther was [establisshed](#) or cryed grevous and [implitable](#) coempcioun, that men [sayen](#) wel it sholde greetly turmenten and endamagen al the province of [Campaigne](#), I took stryf ayeins the provost of the pretorie [for](#) comune profit. And, the king knowinge of it, I overcom it, so that the coempcioun ne was not axed ne took effect.

64. *The gloss (Coempcioun . . . part) is misplaced in both MSS., so as to precede Whan it was (58).*

[Glossa.] *Coempcioun, that is to seyn, comune achat or bying [to-gidere](#), that were [establisshed](#) up-on [the](#) people by swiche a manere 65 [imposicioun](#), as who-soboughtea [busshel](#) corn, he moste yeve the king the fifte part.*

[Textus.] Paulin, a [counseiller](#) of Rome, the [richesses](#) of the [whiche](#) Paulin the houndes of the [palays](#), *that is to seyn, the officeres,* [wolden](#) han devoured by hope and covetise, yit [drow](#) I him out of 70 the Iowes (*sc. [faucibus](#)*) of hem that gapeden. And for as moche as the peyne of the accusacioun aiuged biforn ne sholde nat sodeinly henten ne [punisshen](#) wrongfully Albin, a [counseiller](#) of [Rome](#), I putte me ayeins the hates and indignaciouns of the accuser Ciprian. Is it nat thanne y-nough [y-seyn](#), that I have [purchased](#) grete discordes ayeins my-self? But I oughte be the more [assured](#) ayeins alle othre folk (*s. Romayns*), that for the love of rightwisnesse I ne reserved never [no-thing](#) to my-self to hemward [of](#) the kinges halle, *sc. officers*, by the whiche I were [the](#) more siker. But thorough tho same accusors accusinge, I am condempned. 80 Of the noumbir of [the](#) whiche accusors oon Basilius, [that](#) [whylom](#) was chased out of the kinges service, is now compelled [in](#) accusinge of my name, for nede of foreine moneye. Also Opilion and [Gaudencius](#) han accused me, al be it so that the [Iustice](#) regal hadde [whylom](#) demed hem bothe to go in-to exil for 85 hir trecheryes and fraudes withoute noumbir. To whiche Iugement they nolden nat obeye, but defendeden hem by the sikernesse of holy houses, *that is to seyn, fledden into [seintuaries](#)*; and whan this [was](#) aperceived to the king, he comaundede, that but [they](#) voidede the citee of Ravenne by certain day [assigned](#), that 90 [men](#) sholde [merken](#)

hem on the forheved with an hoot yren and chasen hem out of [the](#) toune. Now what thing, semeth thee, mighte ben lykned to this [crueltee](#) ? For certes, thilke same day^[1] was [received](#) the accusinge of my name by thilke same accusours.⁹⁵ What may ben seid her-to? (*quasi diceret, nichil*). Hath my^[1] studie and my cunninge deserved thus; or elles the forseide dampnacioun of *me*, made that hem rightful accusours or no? (*quasi diceret, non*). [Was](#) not Fortune [ashamed](#) of this? Certes, al hadde nat Fortune ben ashamed that innocence was accused, yit¹⁰⁰ oughte she han had shame of the filthe of myne accusours.

But, [axestow](#) in somme, of what gilt I am accused, men seyn^[1] that I wolde save the companye of the senatours. And [desirest](#) thou to heren in what manere? I am accused that I sholde han [destourbed](#) the accusor to beren lettres, by whiche he sholde han¹⁰⁵ maked the senatoures gilty ayeins the kinges real maiestee. O [maistresse](#), what [demestow](#) of this? Shal I forsake this blame,^[1] that I ne be no shame to thee? (*quasi diceret, non*). Certes, I have wold it, *that is to seyn, the savacioun of the senat*, ne I shal never leten to wilne it, and [that I](#) confesse and [am](#) aknowe; but the^[1]¹¹⁰ entente of the accusor to be [destourbed](#) shal cese. For shal I clepe it [thanne a felonie](#) or a sinne that I have desired the savacioun of the ordre of the senat? (*quasi diceret, dubito quid*). And certes yit hadde thilke same senat don by me, thorough hir^[1] decrets [and](#) hir Iugements, as though it were a sinne [or](#) a felonie;¹¹⁵ *that is to seyn, to wilne the savacioun of hem (sc. senatus)*. But folye, that lyeth alwey to him-self, may not chaunge the merite of thinges. Ne I trowe nat, by the Iugement of Socrates, that^[1] it were leweful to me to hyde the sothe, ne assente to lesinges. But certes, how so ever it be of this, I [putte](#) it to gessen or¹²⁰ preisen to the Iugement of thee and of [wyse](#) folk. Of whiche^[1] thing al the ordinaunce and the sothe, for as moche as folk that ben to comen after our dayes [shullen](#) knowen it, I have put it in scripture and [in](#) remembraunce. For [touching](#) the lettres falsly maked, by whiche lettres I am accused to han hoped the fredom¹²⁵ of Rome, what aperteneth me to speke ther-of? [Of whiche lettres](#) the fraude hadde ben shewed apertly, yif I hadde had libertee for to han used and ben at the confessioun of myne accusours, the whiche thing in alle nedes hath greet strengthe. For [what](#) other fredom may men [hopen](#) ? Certes, I wolde that som other fredom mighte ben hoped. I wolde thanne han¹³⁰ answered by the wordes of a man that highte Canius; for whan^[1] he was accused by Gaius Cesar, Germeynes sone, that he^[1] ([Canius](#)) was knowinge and consentinge of a coniuacioun y-maked ayeins him (*sc. Gaius*), this Canius answered thus: “Yif I hadde wist it, thou haddest nat wist it.” In which thing¹³⁵ [sorwe](#) hath nat so dulled my wit, that I pleyne only that shrewede folk aparailen [felonies](#) ayeins [vertu](#); but I wondre greetly how that they may performe thinges that they [hadde](#) hoped for to don. For-why, [to](#) wilne shrewednesse, that comth peraventure of oure defaute; but it is lyk a monstre and a merveille, how¹⁴⁰ that, in the present sighte of god, may ben acheved and performed swiche thinges as every felonous man hath conceived in his thought ayeins innocents. For which thing oon of thy famileres^[1] nat unskilfully axed thus: “Yif god is, whennes comen wikkede thinges? And yif god ne is, whennes comen gode thinges?”¹⁴⁵ But al hadde it ben leweful that felonous folk, that now desiren the blood and the deeth of alle gode men and eek of alle the senat, han wilned to [gon](#) destroyen me, whom they han seyen alwey batailen and defenden gode men and eek al the senat, yit had I nat desserved of the faderes, *that is to seyn, of the*¹⁵⁰ *senatoures*, that they sholden [wilne](#) my destruccioun.

Thou remembreth wel, as I gesse, that whan I wolde doon or seyen any thing, thou thyself, alwey present, [rewledest](#) me. At [the](#) city of Verone, whan that the king, gredy of comune slaughter, ^[] caste him to [transporten up](#) al the ordre of the senat the gilt of 155 his real maiestee, of the whiche gilt that Albin was accused, with ^[] how gret sikernesse of peril to me [defendede](#) I al the senat! Thou wost wel that I seye sooth, [ne](#) I ne avauntede me never in preysinge of my-self. For alwey, whan any wight [receiveth](#) precious renoun in avauntinge him-self of his werkes, he amenuseth 160 the secree of his conscience. But now thou mayst wel seen to what ende I am comen for myne innocence; I [receive](#) peyne of fals felonye [for guerdon](#) of verray vertu. And what open confessioun of felonye hadde ever Iuges so acordaunt in [crueltee](#), 165 *that is to seyn, as myn accusinge hath*, that either errour of mannes wit or elles condicioun of Fortune, that is uncertein to alle mortal folk, ne submittede some of hem, *that is to seyn, that it ne enclynede* ^[] *som Iuge to han pitee or compassioun?* For al-thogh I hadde ben accused that I wolde brenne holy houses, and strangle preestes 170 with wikkede swerde, or that I hadde greythed deeth to al gode men, algates the sentence sholde han [punished](#) me, present, ^[] confessed, or [convict](#). But now I am [remewed](#) fro the citee of Rome almost fyve hundred thousand [pas](#), I am with-oute defence ^[] dampned to proscriptioun and to the deeth, for the studie and 175 bountees that I have doon to the senat. But O, wel ben they worthy of [merite](#) (*as who seith, nay*), ther mighte never yit non ^[] of hem be convict of swiche a blame as myne is! Of whiche trespas, myne accusours sayen ful wel the dignitee; the whiche dignitee, for they wolden [derken](#) it with medeling of som felonye, 180 they baren me [on](#) hand, and lyeden, that I hadde polut and defouled my conscience with [sacrilege](#), for coveitise of dignitee. ^[] And certes, thou thy-self, that are plaunted in me, chacedest out of the sege of my corage [al](#) coveitise of mortal thinges; ne sacrilege hadde no leve to han a place in me biforn thyne eyen. 185 For thou droppedest every day in myne eres and [in](#) my thought thilke comaundement of Pictagoras, *that is to seyn, men shal* ^[] *serve to godde, and not to goddes*. Ne it [was nat convenient](#), *ne no nede*, to taken help of the foulest [spirites](#); I, that thou ^[] hast ordeined [and](#) set in swiche excellence that thou makedest 190 me lyk to god. And over this, the right clene secree [chaumbre](#) ^[] of myne hous, *that is to seyn, my wyf*, and the [companye](#) of myn honest freendes, and my wyves fader, as wel holy as worthy to ben revered thorough his owne dedes, [defenden](#) me [from](#) ^[] alle suspecious of swich blame. But O malice! For they that accusen me taken of [thee, Philosophie](#), feith of so gret blame! ^[] 195 For they trowen that I have had affinitee to malefice [orenchaument](#), by-cause that I am replenished and fulfilled with thy [techinges](#), and enformed of thy maneres. And thus it suffiseth ^[] not only, that thy reverence ne availe me not, but-yif that thou, of thy free wille, rather be blemished with myn offencioun. But 200 certes, to the harmes that I have, ther bitydeth yit this encrees of harm, that the gessinge and the Iugement of moche folk ne looken no-thing to the desertes of thinges, but only to the aventure of fortune; and iugen that only swiche thinges ben purveyed of god, whiche that temporel welefulnesse commendeth. 205

[Glose](#). *As thus: that, yif a wight have prosperitee, he is a good man and worthy to han that prosperitee; and who-so hath adversitee, he is a wikked man, and god hath forsake him, and he is worthy to han that adversitee. This is the opinioun of some* 210 *folk.*

And ther-of comth that good gessinge, first of alle thing, forsaketh^[] wrecches: certes, it greveth me to thinke right now the dyverse sentences that the poeple seith of me. And thus moche I seye, that the laste charge of contrarious fortune is this: that,^[]215 whan that any blame is leyd upon a caitif, men wenen that he hath [deserved](#) that he suffreth. And I, that am put away fro gode men, and despoiled [of](#) dignitees, and defouled of my name by gessinge, have suffred torment for my gode dedes. Certes,^[] me semeth that I see the felonous covines of wikked men²²⁰ habounden in Ioye and in gladnesse. And I see that every lorel shapeth him to finde out newe fraudes for to accuse gode folk. And I see that gode men [beth](#) overthrowen for drede^[] of my peril; and every luxurious tourmentour dar doon alle felonye [unpunished](#) and ben excited therto by yiftes; and²²⁵ innocents ne ben not only despoiled of sikernesse but of defence; and therefore me list to cryen *to god* in this [wyse](#) :—

Metre V.

O Stelliferi Conditor Orbis.

Me. V.

O thou maker of the [whele](#) that bereth the sterres, which that^[] art y-fastned to thy perdurable chayer, and tornest the hevене with a [ravisshing sweigh](#) , and constreinst the sterres to suffren^[] thy lawe; so that the mone som-tyme shyning [with](#) hir ful hornes,^[]5 meting with alle the bemes of the sonne hir brother, hydeth the sterres that ben [lesse](#) ; and somtyme, [whan](#) the mone, pale with hir derke hornes, approacheth the sonne, leseth hir lightes; and^[] that the eve-sterre Hesperus, whiche that in the firste tyme of the night bringeth forth hir colde arysinges, cometh [eft ayein](#)^[]10 hir used cours, and is pale *by the morwe* [at the](#) rysing of the sonne, and is thanne cleped Lucifer. Thou restreinst the day by^[] shorter dwelling, in the tyme of colde winter that maketh the leves to [falle](#) . Thou dividest the [swifte](#) tydes of the night,^[][whan](#) the hote somer is comen. Thy might atempreth the¹⁵ variaunts [sesons](#) of the yere; so that Zephirus the deboneir wind bringeth ayein, *in the first somer sesoun*, the leves that the wind that [highte Boreas](#) hath reft away *in autumpne, that is to seyn, in the laste ende of somer*; and the sedes that the sterre that [highte](#) Arcturus [saw](#) , ben waxen [heye](#) cornes [whan](#) the^[]20 sterre Sirius [eschaufeth](#) hem. Ther nis no-thing unbounde [from](#)^[] his olde lawe, ne forleteth the [werke](#) of his propre estat.^[]

O thou governour, governinge alle thinges by certain ende, why [refusestow](#) only to governe the werkes of men by [dewe](#) manere? Why [suffrest](#) thou that slydinge fortune torneth [so](#) grete entre-chaunginges²⁵ of thinges, so that anoyous peyne, that sholde [dewelypunisshe](#) felouns, punissheth innocents? And folk of wikkede maneres sitten in [heye chayres](#) , and anoyinge folk treden, and that unrightfully, [on](#) the nekkes of holy men? And vertu [clershyninge](#)^[] naturally is hid in derke derkenesses, and the rightful^[] man bereth the blame and the peyne of the feloun. [Ne forsweringe](#)³⁰ ne the fraude, covered and kembd with a fals colour,^[] ne anoyeth nat to shrewes; the [whiche](#) shrewes, [whan](#) hem list to usen hir strengthe, they reioysen hem to putten under hem the sovereyne kinges, [whiche](#) that poeple with-ouen [noubre](#) dreden.³⁵

O thou, what so ever thou be that knittest alle bondes of thinges, loke on thise wrecchede erthes; we men that ben nat^[1] a foule party, but a fayr party of so grete a [werk](#), we ben tormented in [this](#) see of fortune. Thou governour, [withdraw](#) and [restreyne the ravisslinge](#) flodes, and fastne and ferme thise⁴⁰ erthes stable with thilke bonde, [with whiche](#) thou governest the^[1] hevne that is so large.'

Prose V.

Hic Ubi Continuato Dolore Delatraui.

Pr. V.

Whan I hadde, with [a](#) continuel sorwe, sobbed or [borken](#) out^[1] these thinges, she with hir chere [pesible](#), and no-thing amoved with my compleintes, seide thus: 'Whan I say thee,' quod she, '[sorweful](#) and wepinge, I wiste anon that thou were a [wrecche](#) and exiled; but I wiste never how fer thyne exile was, yif thy⁵ tale [ne hadde](#) shewed it [to me](#). But certes, al be thou fer fro thy contree, thou nart nat put out of it; but thou hast failed of thy [weye](#) and gon amis. And yif thou hast lever for to wene that thou be put out of thy contree, than hast thou put out thy-self rather than any other wight hath. For no wight but thy-self ne¹⁰ mighte never han don that to thee. For yif thou [remembre](#) of what contree thou art born, it nis nat governed by emperours, ne by governement of multitude, as weren the contrees of [hem of](#) Athenes; but oo lord and oo king, *and that is god, that is lord of*^[1]¹⁵*thy contree*, whiche that reioyseth him of the dwelling of hise [citezenes](#), and nat for to [putte](#) hem in exil; of the whiche lorde it is a soverayne fredom to be governed by the [brydel](#) of him and obeye to his Iustice. [Hastow](#) foryeten thilke right olde lawe of thy^[1] citee, in the [whiche](#) citee it is ordeined and establisshed, that for²⁰ what [wight](#) that hath lever founden ther-in his sete or his hous than [elles-wher](#), he may nat be exiled by no right from that place? For who-so that is [contened](#) in-with the [palis](#) and the clos of thilke citee,^[1] ther nis no drede that he may [deserve](#) to ben exiled. But who-so that leteth the wil for to enhabite there, he forleteth also to deserve²⁵ to ben [citezein](#) of thilke citee. So that I sey, that the face of this^[1] place ne [moveth](#) me nat so mochel as thyne owne face. [Ne I axe](#) nat rather the walles of thy librarie, aparayled and [wrought](#) with yvory and with glas, than after the sete of thy thought. In whiche I [putte](#) nat [whyлом](#) bokes, but I putte that that maketh³⁰ bokes worthy of prys or [precious](#), that is to seyn, the sentence of my bokes. And certainly of thy desertes, bistowed in comune^[1] good, thou hast [seid](#) sooth, but after the multitude of thy gode dedes, thou hast seid fewe; and of the [honestee](#) or of the falsnesse of thinges that ben [aposed](#) ayeins thee, thou hast [remembred](#)^[1]³⁵ thinges that ben knowen to alle folk. And of the felonyes and fraudes of thyne [accusours](#), it semeth thee have [y-touched](#) it forsothe rightfully and shortly, al mighten tho same thinges betere and more plentivously ben couth in the [mouthe](#) of the poeple that knoweth al this.

⁴⁰Thou hast eek blamed gretly and compleined of the wrongful dede of the senat. And thou hast sorwed for my blame, and thou hast [wopen](#) for the damage of thy renoun that is apayred; and thy laste sorwe eschaufede ayeins fortune, and compleinest that [guerdowns](#) ne ben [nat](#) evenliche yolden to the desertes of folk. And in

the [latere](#) ende of thy [wode](#) Muse, thou preyedest that thilke^[1]45 pees that governeth the hevene sholde governe the erthe. But for that manye tribulaciouns of affeccions han assailed thee, and sorwe and ire and wepinge to-drawen thee dyversely; as thou art now feble of thought, mightier remedies ne shullen nat yit touchen thee, for whiche we wol usen somdel lighter medicines: so that⁵⁰ thilke passions that ben woxen harde in swellinge, by^[1][perturbaciouns flowing](#) in-to thy thought, mowen wexen esy and softe, to receiven the strengthe of a more mighty and more egre medicine, by an esier touchinge.^[1]

Metre VI.

Cum Phebi Radiis Graue Cancri Sidus Inestuat.

Me. VI.

Whan that the hevy sterre of the [Cancre](#) eschaufeth by the^[1][bemes](#) of Phebus, *that is to seyn, whan that Phebus the sonne is^[1] in the signe of the [Cancre](#)*, who-so yeveth thanne largely hise sedes to the [feldes](#) that refusen to [receiven hem](#), lat him gon, bigyled of^[1] trust that he hadde to his corn, to [acorns of okes](#). Yif thou [wolt⁵ gadre](#) violettes, ne go thou not to the purpur wode whan the [feld](#),^[1] chirkinge, agryseth of colde by the [felnesse](#) of the winde that [highte](#) Aquilon. Yif thou desirest or wolt usen grapes, ne seke thou nat, with a glotonous hond, to [streyne](#) and presse the stalkes of the vine in the ferst somer sesoun; for Bachus, the god of wyne, hath¹⁰ rather yeven hise yiftes to autumpne, *the^{later}ende of somer*.

God tokneth and assigneth the tymes, ablinge hem to hir [propres](#) offices; ne he ne suffreth nat the stoundes whiche that him-self hath devyded and constreyned to ben y-medled to-gidere. And forthy he that forleteth certain ordinaunce of doinge by overthrowinge^[1]15 wey, he ne hath no glade [issue](#) or ende of his werkes.

Prose VI.

Primum Igitur Paterisne Me Pauculis Rogacionibus.

Pr. VI.

First [woltow](#) suffre me to touche and assaye the [estat](#) of thy thought by a fewe demaundes, so that I may understonde what be the manere of thy curacioun?’

‘Axe me,’ quod I, ‘at thy wille, what thou wolt, and I shal⁵ answe.’

Tho seide she thus: ‘[Whether wenestow](#),’ quod she, ‘that this world be governed by foolish happes and fortunous, or [elles](#) that ther be in it any gouvernement of resoun?’

‘Certes,’ quod I, ‘^I ne trowe nat in no manere, that so¹⁰ certain thinges sholde be moeved by fortunous fortune; but I^[1] wot wel that god, maker and mayster, is

gouvernour of [his](#) werk. Ne never nas yit day that mighte [putte](#) me out of the sothnesse of that sentence.'

'So is it,' quod she; 'for the same thing songe thou a [litel](#)^[1] her-biforn, and biweyledest and biweptest, that only men weren put out of the cure of god. For of alle other thinges thou ne [doutedest](#) nat that they nere governed by resoun. But [owh](#)!^[1] (*i. pape!*) I wondre gretly, certes, why that thou art [syk](#), sin^[1] [that](#) thou art put [in](#) so holsom a [sentence](#). But lat us seken²⁰ depper; I coniecte that ther lakketh I not [nere](#) what. But^[1] sey me this: [sin](#) that thou ne doutest nat that this world be governed by god, with whiche governailes [takestow](#) hede that^[1] [it](#) is governed?'

'Unnethe,' quod I, 'knowe I the sentence of thy questioun;²⁵ so that I ne may [nat](#) yit answeren to thy [demaundes](#).'

'I nas nat [deceived](#),' quod she, 'that ther ne faileth somewhat, by whiche the maladye [of thy](#) perturbacioun is crept into thy thought, so as the strengthe of the [palis chyning](#) is open.^[1] But sey me this: [remembrest](#) thou what is the ende of [thinges](#), and whider that the [entencioun](#) of alle kinde tendeth?'³⁰

'I have herd it told som-tyme,' quod I; 'but drerinesse hath dulled my memorie.'

'Certes,' quod she, 'thou wost wel whennes that alle thinges ben comen and [procedeth](#)?'

'I wot wel,' quod I, and answerede, that 'god [is](#) beginning³⁵ of al.'

'And how may this be,' quod she, 'that, [sin](#) thou knowest the beginning of thinges, that thou ne knowest nat what is the [ende](#) of thinges? But swiche ben the customes of perturbaciouns, and this power they han, that they may moeve a⁴⁰ man out of his place, *that is to seyn, fro the stablenes and perfeccioun of his knowinge*; but, certes, they may nat al [arace](#)^[1] him, ne aliene him in al. But I wolde that thou woldest answer to this: [remembrestow](#) that [thou](#) art a man?'

'Why sholde I nat [remembre](#) that?' quod I.⁴⁵

'[Maystow](#) nat telle me thanne,' quod she, 'what [thing](#) is a man?'

'Axestow me nat,' quod I, '[whether](#) that [I](#) be a resonable [mortal](#) beest? I woot wel, and I confesse wel that I am it.'

'[Wistestow](#) never yit that thou were any other thing?' quod she.⁵⁰

'No,' quod I.

'Now woot I,' quod she, 'other cause of thy maladye, and that right grete. Thou hast left for to knowen thy-self, what thou art; thorough whiche I have pleyntly [founden](#) the cause of thy maladye, or elles the entree of recoveringe of thyn hele.^[1]⁵⁵ For-why, for thou art [confounded](#) with foryeting of thy-self, for-thy^[1] [sorwestow](#) that [thou](#) art exiled of thy propre goodes. And for thou ne wost what is the ende of thinges, for-thy

[demestow](#) that felonous and wikked men ben mighty and weleful. [And](#)⁶⁰ for thou [hast foryeten](#) by whiche [governements](#) the world is governed, for-thy [wenestow](#) that these mutaciouns of fortune fleten with-oute governour. These ben grete causes not only to maladye, but, certes, grete causes to [deeth](#). But I thanke the auctor and the maker of hele, that nature hath not [al](#)⁶⁵ forleten thee. I have grete norisshinges of thyn hele, [and](#) that¹ is, the sothe sentence of governaunce of the worlde; that thou bilevest that the governinge of it nis nat [subject](#) ne [underput](#) to the folie of these happes [aventurous](#), but to the resoun of god. And ther-for doute thee no-thing; for of this [litel](#) spark⁷⁰ thyn [hete](#) of lyf shal shyne.

But for as [moche](#) as it is nat tyme yit of faster remedies, and¹ the nature of thoughtes [deceived](#) is this, that as ofte as they casten away sothe opiniouns, they clothen hem in false opiniouns, of which false opiniouns the [derkenesse](#) of [perturbacioun wexeth](#)⁷⁵ up, that confoundeth the verray insighte: and that derkenesse shal I assaye som-what to maken thinne and wayk by lighte¹ and meneliche remedies; so that, after that the derkenesse of¹ [deceyvinge](#) desiringes is don away, thou mowe knowe the shyninge of verray light.

Metre VII.

Nubibus Atris.

Me. VII.

The sterres, covered with blake cloudes, ne mowen [yeten](#)¹ a-doun no light. Yif the trouble [wind](#) that hight Auster, turning¹ and walwinge the see, medleth the hete, *that is to seyn,*¹ *the boyling up from the botme*; the wawes, that [whyлом](#) weren⁵ clere as glas and [lyke](#) to the faire [clere dayes](#), [withstande](#) anon¹ the sightes of men by the filthe and ordure that is resolved. And the fletinge stream, that royleth doun dyversly fro [heye](#)¹ mountaignes, is arested and resisted ofte tyme by the encountringe of a stoon that is departed and fallen [from](#) som roche.

And for-thy, yif thou wolt loken and demen sooth with cleer¹⁰ light, and holden the wey with a right path, weyve thou Ioye,¹ dryf fro thee drede, fleme thou hope, ne lat no sorwe aproche; *that is to seyn, lat non of these four passiouns over-comen thee or blende thee*. For cloudy and [derke](#) is thilke thought, and bounde with brydles, [where](#) as these thinges [regnen](#).¹⁵

Explicit Liber Primus.

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BOOK II.

Prose I.

Postea Paulisper Conticuit.

Pr. 1.

After this she stinte a [litel](#) ; and, after that [she](#) hadde gadered by atempre stillenese myn [attencioun](#) , she seide thus: (*As who mighte seyn thus: After thise thinges she stinte a litel; and whan she*[aperceived](#)*by atempre stillenese that I was ententif to herken*[hir](#) , she bigan to speke in this[wyse](#)): ‘Yif I,’ quod she, ‘have5 understonden and knowen [outrely](#) the causes and the habit of thy [maladye](#) , thou languisest and art defeted for [desyr](#) and talent of thy rather fortune. She, that ilke Fortune only, that is [chaunged](#) , as thou feynest, to thee-ward, hath perverted the cleernesse and the [estat](#) of thy corage. I understonde the10[fele-folde colours](#) and deceites of thilke [merveilous](#) monstre Fortune, and how she useth ful flateringe familiaritee with hem that she enforceth to bigyle; so longe, til that she confounde^[] with [unsufferable](#) sorwe hem that she hath left in [despeyr](#) unpurveyed. And yif thou [remembrest](#) wel the kinde, the maneres,15 and the desert of thilke Fortune, thou shalt wel knowe [that](#) , as in hir, thou never ne haddest ne hast y-lost any fair [thing](#) . But, as I trowe, I shal nat gretly travailen to do thee [remembrenon](#) these thinges. For thou were wont to [hurtelen](#) and despysen20 hir, with manly wordes, [whan](#) she [was](#) blaundissinge and present, and [pursededest](#) hir with sentences that were drawn out of myn entree, *that is to seyn, out of myn informacioun*. But no sodein^[] mutacioun ne bitydeth nat with-oute a manere chaunginge of corages; and so is it befallen that thou art [a litel departed](#)25 fro the pees of thy thought.

But now is tyme that thou drinke and [ataste](#) some softe and delitable thinges; so that, whan they ben entred with-in thee, it mowe maken wey to strengere drinkes of medicynes. Com^[] now forth therefore the [suasioun](#) of swetenesse rethorien, whiche30 that goth only the right wey, whyl she forsaketh nat myne [estatuts](#) . And with Rhetorice com forth Musice, a [damisel](#) of our hous, that singeth now lighter [moedes](#)*or*[prolaciouns](#) , now hevyer.^[] What eyleth thee, man? What is it that hath cast thee in-to morninge and in-to wepinge? I trowe that thou hast seyn35 som newe thing and uncouth. Thou wenest that Fortune be^[] chaunged ayein thee; but thou [wenest](#) wrong, yif thou that wene. Alwey tho ben hir maneres; she hath rather kept, as to thee-ward, hir propre [stabilnesse in](#) the [chaunginge](#) of hirself. Right swich was she whan she flatered thee, and [deceived](#)40 thee with [unleveful](#) lykinges of fals welefulnesse. Thou hast now knowen and ataynt the doutous or double visage of thilke blinde goddesse Fortune. She, that yit [covereth](#) hir and wimpleth hir to other folk, [hath](#) shewed hir every-del to thee. Yif thou aprovest hir and [thenkest](#) that she is [good](#) , use hir45 maneres and pleyne thee nat. And yif thou agrysest hir false^[] trecherye, despysse and cast away hir that pleyeth so harmfully; for she, that is now cause of so muche sorwe to thee, sholde ben [cause to thee](#) of pees and of Ioye. She

hath forsaken^[1] thee, forsothe; the whiche that never man may ben siker that she ne shal forsake him.⁵⁰

Glose.*But natheles, some bokes han the text thus:* For sothe,^[1] she hath forsaken thee, ne ther nis no man siker that she ne hath nat [forsaken](#) .

[Holdestow](#) than thilke welefulnesse [precious](#) to thee that shal passen? And is present Fortune dereworthe to thee, which that⁵⁵ nis nat [feithful](#) for to dwelle; and, whan she goth away, that she bringeth a wight in sorwe? For sin she may nat ben [withholden](#) at a mannes wille, she maketh him a wrecche whan she departeth fro him. What other thing is flittinge Fortune but a maner shewing of wrecchednesse that is to comen? Ne it ne⁶⁰ suffyseth nat only to loken on thinge that is present biforn the eyen of [a](#) man. But wisdom loketh and [amesureth](#) the ende of thinges; and the same chaunginge [from](#) oon in-to an-other, *that is to seyn, from adversitee in-to prosperitee*, maketh that the [manaces](#) of Fortune ne ben nat for to dreden, ne the flateringes⁶⁵ of hir to ben desired. Thus, at the laste, it bihoveth thee to suffren [with](#) evene wille in pacience al that is don in-with the floor of Fortune, *that is to seyn, in this world*, sin thou hast^[1] ones put thy nekke under the yok of hir. For yif thou [wolt](#) wryten a lawe of wendinge and of dwellinge to Fortune, whiche⁷⁰ that [thou](#) hast chosen frely to ben thy lady, [artow](#) nat wrongful in that, and makest Fortune wroth and aspere by thyn inpatience, and yit thou mayst nat change hir?

Yif thou committest and bitakest thy sailes to the winde, thou shalt be shoven, not [thider](#) that thou woldest, but [whider](#) that the⁷⁵ [wind](#) shoveth thee. Yif thou castest thy sedes [in-to](#) the [feldes](#) , thou sholdest han in minde that the yeres ben, [amonges](#) , other-whyte^[1] plentevous and other-whyte [bareyne](#) . Thou hast bitaken thy-self to the governaunce of Fortune, and for-thy it bihoveth ⁸⁰ thee to ben obeisaunt to the maneres of thy lady. Enforcest thou thee to aresten or withholden the swiftnesse and the [sweigh](#) of hir turninge [whele](#) ? O thou fool of alle mortal fooles, if Fortune bigan to dwelle stable, she cesede thanne to ben^[1] Fortune!

Metre I.

Hec Cum Superba Uerterit Uices Dextra.

Me. I.

Whan Fortune with a proud right hand hath torned hir chaunginge stoundes, she fareth lyk the maneres of the boilinge [Eurype](#) . Glosa. *Eurype is an arm of the see that ebbeth and^[1]floweth; and som-tyme the stream is on o syde, and som-tyme on⁵the other.* Text. She, cruel Fortune, casteth adoun kinges that [whylom](#) weren y-drad; and she, deceivable, [enhaunseth](#) up the [humble](#) chere of him that is [discomfited](#). Ne she neither hereth ne rekketh of wrecchede wepinges; and she is so hard^[1] that she [laugheth](#) and scorneth the wepinges of hem, the whiche^[1]¹⁰ she hath maked wepe with hir free wille. Thus she pleyeth, and thus she [proeueth](#) hir [strengthes](#) ; and sheweth a [greet](#) wonder^[1] to alle hir servauntes, yif that a [wight](#) is seyn weleful, and overthrowe in an houre.

Prose II.

Vellem Autem Pauca Tecum.

Pr. II.

Certes, I wolde pleten with thee a fewe thinges, usinge the^[1] wordes of Fortune; tak hede now thy-self, yif that she axeth right. "O thou man, wher-fore [makest](#) thou me gilty by thyne every-dayes pleyninges? What [wrong](#) have I don thee? What^[1]5 goodes have I bireft thee that weren thyne? Stryf or [plete](#) with me, bifore what Iuge that thou wolt, of the possessioun of riches or of dignitees. And yif thou mayst shewen me that ever any mortal man hath [received](#) any of [tho](#) thinges to ben hise in propre, than wol I graunte frely that alle [thilke](#) thinges weren thyne whiche that thou axest. Whan that nature¹⁰[broughte](#) thee forth out of thy moder wombe, I [receyved](#) thee naked and nedy of [alle thinges](#) , and I [norisshe](#) thee with my riches, and was redy and ententif through my [favour](#) to susteyne thee; and that maketh thee now inpatient ayeins me; and I enviroude thee with alle the aboundance and shyninge¹⁵ of alle goodes that ben in my right. Now it lyketh me to with-drawn my hand; thou hast had grace as he that hath used of foreine goodes: thou hast no right to pleyne thee, as though thou haddest [outruly for-lorn](#) alle thy thinges. Why [pleynest](#) thou thanne? I have done thee no wrong. Richesses,²⁰ honours, and swiche other thinges ben of my right. My servauntes knowen me for hir lady; they comen with me, and departen whan I wende. I dar wel affermen hardily, that yif tho thinges, of which thou pleynest that thou hast forlorn, hadde ben thyne, thou ne haddest not lorn hem. [Shal I](#) thanne only ben [defended](#)²⁵ to usen my right?

Certes, it is leveful to the hevene to make clere dayes, and, after that, to [coveren](#) tho same dayes with [derke](#) nightes. The yeer hath eek leve to [apparailen](#) the visage of the erthe, now with floures and now with [fruit](#) , and to confounden hem som-tyme³⁰ with reynes and with coldes. The see hath eek his right to ben som-tyme [calme](#) and [blaundishing](#) with smothe water, and som-tyme to ben horrible with wawes and [with](#) tempestes. But the covetise of men, that may nat ben stanchid, shal it binde me to ben [stedefast](#) , sin that [stedefastnesse](#) is uncouth³⁵ to my maneres? Swich is my strengthe, and this pley I pleye continuely. I torne the whirlinge wheel with the turning cercle;^[1] I am glad to chaungen the lowest to the heyest, and the heyest to the lowest. Worth up, if thou wolt, so it be by this lawe,^[1]40 that thou ne holde nat that I do thee wronge thogh thou [descende adoun](#) , whan [the](#) resoun of my pley axeth it.

[Wistest thou](#) nat how Cresus, [the](#) king of Lydiens, of whiche^[1] king Cyrus was ful sore agast a litel biforn, that this rewliche Cresus was [caught](#) of Cyrus and lad to the fyr to ben Brent,⁴⁵ but that a rayn [descendede](#) doun fro hevene that rescowede him? And is it out of thy minde how that Paulus, consul of Rome, whan he hadde taken the king of Perciens, weep pitously^[1] for the [captivitee](#) of the self king? What other [thing](#) biwailen the [crynges](#) of tragedies but only the dedes of Fortune, that⁵⁰ with an unwar stroke overtorneth [realmes](#) of grete [noble](#) ? Glose. *Tragedie is to seyn, a ditee of a prosperitee for a tyme,^[1]that endeth in wrecchednesse.*

Lernedest nat thou *in Greke*, whan thou were yonge, that^[1] in the entree, *or in the celere*, of Iupiter, ther ben [couched](#) two^[1] 55 tonnes; that on is ful of good, that other is ful of harm? What right [hast](#) thou to pleyne, yif thou hast taken more plenteuously of the goode syde, *that is to seyn, of my richesses and prosperites*; and what eek if I ne [be](#) nat [al](#) departed fro thee? What eek yif my mutabilitee [yiveth](#) thee rightful cause of hope to han yit⁶⁰ beter thinges? Natheles [dismaye](#) thee nat in thy thought; and thou that art put in [the](#) comune realme of alle, ne desyre nat to^[1] liven by thyn only propre right.

Metre II.

Si Quantas Rapidis Flatibus Incitus.

Me. II.

Though Plentee, *that is goddesse of richesses*, [hiede](#) adoun^[1] with ful horn, and withdraweth nat hir hand, as many [richesses](#) as the see torneth upward sandes whan it is moeved with [ravisslinge](#) blastes, or elles as many [richesses](#) as ther shynen⁵ brighte sterres on hevene on the sterry [nightes](#); yit, for al that, mankinde nolde not cese to wepe wrecchede [pleyntes](#). And al be it so that god [receyveth](#) gladly hir [preyers](#), and [yiveth](#) them (as [fool-large](#)) moche gold, and aparailleth coveitous^[1] [men](#) with noble or clere honours: yit semeth hem haven y-geten [no-thing](#), but alwey hir [cruel](#) ravyne, devouringe al that they¹⁰ han geten, sheweth other gapinges; *that is to seyn, gapen and^[1] desyren yit after morichesses*. What brydles mighten withholden, to any certain ende, the desordenee covetise of men, whan,^[1] ever the rather that it fleteth in large yiftes, the more ay brenneth in hem the [thurst](#) of havinge? Certes he that, quakinge and¹⁵ dredful, weneth him-selven nedy, he ne [liveth never-more](#) riche.”

Prose III.

Hiis Igitur Si Pro Se Tecum Fortuna Loqueretur.

Pr. III.

Therfor, yif that Fortune spake with thee for hir-self in this manere, for-sothe thou ne haddest [nat](#) what thou mightest answeere. And, if thou hast any-thing wherwith, thou mayest rightfully [defenden^{\[1\]}](#) thy compleint, it behoveth thee to shewen it; and I wol yeven thee space to tellen it.’⁵

‘Certeynly,’ quod I thanne, ‘thise [beth](#) faire thinges, and enointed with hony swetenesse of rethorike and musike; and only whyl they ben herd they ben [delicious](#). But to wrecches is a depper felinge of harm; *this is to seyn, that wrecches felen the harmes that they suffren more grevously than the remedies or the¹⁰ delites of this wordes mowen gladen or comforten hem*; so that, whan these thinges stinten for to sounne in eres, the sorwe that is inset greveth the thought.’

‘Right so is it,’ quod she. ‘For thise ne ben yit none remedies of thy [maladye](#) ; but they ben a maner [norisshinges](#) of thy [sorwe](#) ,¹⁵ yit rebel ayein thy curacioun. For whan that tyme is, I shal moeve [swiche](#) thinges that percen hem-self depe. But natheles, that thou shalt not wilne to leten thy-self a wrecche, hast thou foryeten the noumber and the manere of thy welefulnesse? I²⁰ holde me stille, how that the [soverayne](#) men of the citee token thee in cure and kepinge, whan thou were orphelin of fader and moder, and were chosen in affinitee of princes of the citee; and^[] thou [bigunne](#) rather to be leef and dere than forto ben a [neighbour](#) ;^[] the whiche thing is the most [precious](#) kinde of any propinquitee²⁵ or alyauce that may ben. Who is it that ne seide tho [that thou were](#) right weleful, with so grete a nobleye of thy [fadres-in-lawe](#) , and with the [chastitee](#) of thy wyf, and with the oportunitie and noblesse of thy masculin children, *that is to seyn, thy sones*? And over al this—me [list](#) to passen [the](#) comune thinges—how³⁰ thou haddest in thy [youth](#)e dignitees that weren werned to olde men. But it delyteth me to comen now to the singuler uphepinge of thy [welefulnesse](#) . Yif any [fruit](#) of mortal thinges may han any weichte or prys of welefulnesse, mightest thou ever foryeten, for any charge of harm that mighte bifalle, the remembraunce of³⁵ thilke day that thou saye thy two sones maked conseileres, and y-lad to-gedere fro thyn house under so greet [assemblee](#) of senatoures and under the blythenesse of [poeples](#) ; and whan thou saye hem set in the court in here chayeres of dignitees? Thou, rethorien or pronouncere of kinges preysinges, [deservedest](#) glorie⁴⁰ of wit and of eloquence, whan thou, sittinge [bitwene](#) thy two^[] sones, conseileres, in the place that [highte](#) Circo, [fulfuldest](#) the abydinge of [the](#) multitude of poeple that was sprad abouten thee, with [so](#) large^[] preysinge and laude, as men singen in victories. Tho yave thou wordes [to](#) Fortune, as I trowe, *that is to seyn, tho feffedest thou*⁴⁵ *Fortune with glosinge wordes and* [deceivedest](#) hir, whan she acoyede thee and [norisshede](#) thee as hir owne delycles. Thou [bere away](#) of Fortune a yifte, *that is to seyn, swiche* [guerdown](#) , that she never yaf to privee man. Wilt thou therfor [leye](#) a rekeninge with Fortune?^[] She hath now twinkled first upon thee with [a](#) wikkede eye. Yif thou considere the noumber and the manere of thy [blisses](#) and⁵⁰ of thy sorwes, thou mayst nat forsaken that thou [art](#) yit blisful. For if thou therfor wenest thy-self nat weleful, for thinges that [tho](#) semeden ioyful ben passed, ther nis nat why thou sholdest wene thy-self a wrecche; for thinges that semen now sorye passen also.

Art thou now comen first, a sodein gest, in-to the shadwe or^[]⁵⁵ tabernacle of this lyf; or trowest thou that any stedefastnesse be in mannes thinges, whan ofte a swift houre [dissolveth](#) the same man; *that is to seyn, whan the soule departeth fro the body*? For, [al-though that selde](#) is ther any feith that fortunous thinges wolen dwellen, yit natheles the laste day of a mannes lyf is a manere^[]⁶⁰ deeth to Fortune, and also to thilke that hath dwelt. And therfor,^[] what, [wenestow, thar \[thee\] recche](#) , yif thou forlete hir in deyinge,^[] or elles that she, *Fortune*, forlete thee in fleeinge away?

Metre III.

Cum Polo Phebus Roseis Quadrigis.

Me. III.

Whan Phebus, the sonne, biginneth to spreden [his](#) cleernesse with rosene chariettes, thanne the sterre, y-dimmed, [paleth](#) hir whyte cheres, by the [flambes](#) of the sonne that overcometh the sterre-light. *This is to seyn, whan the sonne is risen, the dey-sterre wexeth pale, and leseth hir light for the grete brightnesse of the sonne.*

Whan the wode wexeth rody of [rosene](#) floures, in the first somer sesoun, thorough the brethe of the winde Zephirus that wexeth warm, yif the cloudy [wind](#) Auster blowe felliche, than goth away the fairenesse of [thornes](#).^[1]10

Ofte the see is cleer and calm withoute moevinge [flodes](#); and ofte the horrible wind Aquilon moeveth boilinge tempestes and [over-whelveth](#) the see.^[1]

Yif the forme of this worlde is so [selde](#) stable, and yif it turneth¹⁵ by so many entrechaunginges, [wolt thou](#) thanne trusten in the [tomblinge](#) fortunes of men? [Wolt thou](#) trowen [on flittinge](#) goodes?^[1] [It is](#) certain and [established](#) by lawe perdurable, that [no-thing](#) that is engendred nis stedefast ne [stable](#).^[1]

Prose IV.

Tunc Ego, Uera, Inquam, Commemoras.

Pr. IV.

Thanne seide I thus: ‘O norice of alle [vertues](#), thou seist ful sooth; ne I ne may nat forsake the right swifte cours of my prosperitee; *that is to seyn, that prosperitee ne be comen to me*^[1] *wonder swiftly and sone.* But this is [a](#) thing that greetly smerteth⁵ me whan it remembreth me. For in alle adversitee of fortune,^[1] the most [unsely](#) kinde of contrarious fortune is to han ben weleful.’

‘But that thou,’ quod she, ‘abyest thus the [torment](#) of thy^[1] false opinioun, that mayst thou nat rightfully blamen ne aretten¹⁰ to thinges: *as who seith, for thou hast yit many*[habundaunces](#)*of thinges.*

Text. For al be it so that the ydel name of adventurous^[1] welefulnesse moeveth thee now, it is [leveful](#) that thou rekne with me of how manye grete thinges thou hast yit plentee. And¹⁵ therfor, yif that thilke [thing](#) that thou haddest for most precious in al thy richesse of fortune be kept to thee yit, by the grace of god, unwemmed and undefouled, mayst thou thanne pleyne rightfully upon the meschef of Fortune, sin thou hast yit thy beste thinges? Certes, yit [liveth](#) in good point thilke precious²⁰ honour of mankinde, Symacus, thy wyves fader, which that is^[1] a man maked alle of sapience and [of](#) vertu; the whiche man thou woldest byen redely with the prys of thyn owne lyf. He biwayleth the wronges that men don to thee, and nat for him-self; for he [liveth](#) in sikernesse of any sentences put ayeins him. And yit liveth thy wyf, that is atempre of wit, and passinge other^[1]²⁵ wimmen in clenness of chastetee; and for I wol closen shortely hir bountees, she is lyk to hir fader. I telle thee wel, that she liveth looth of this lyf, and kepeth to thee only hir goost; and is al [maat](#) and overcomen by wepinge and sorwe for desyr of thee, in the whiche [thing](#) only I moot graunten that thy welefulnesse is³⁰[amenused](#). What shal I seyn eek of thy two sones, conseilours,^[1]

of whiche, as of children of hir age, ther shyneth the [lyknesse](#) of the wit of hir fader or of hir [elder](#) fader? And sin the sovereyn cure of alle mortel folk is to saven hir owen lyves, O how weleful art thou, yif thou knowe thy goodes! [For](#) yit ben ther³⁵ thinges [dwelled](#) to [thee-ward](#), that no man douteth that they ne ben more dereworthe to thee than thyn owen lyf. And for-thy drye thy teres, for yit nis nat everich fortune al hateful to thee-ward, ne over greet tempest hath nat yit fallen upon thee, whan that thyn ancre [cleven](#) faste, that neither wolen suffren the^[]⁴⁰ counfort of this tyme present ne the hope of tyme cominge to passen ne to [faylen](#) .’

‘And I preye,’ quod I, ‘that faste moten they [halden](#); for whyles that they [halden](#), how-so-ever that thinges ben, I shal wel fleten forth and escapen; but thou [mayst](#) wel seen how grete⁴⁵ aparayles and aray that me lakketh, that ben passed away fro me.’

‘I have som-what avaunsed and forthered thee,’ quod she, ‘yif that thou anye nat or [forthinke](#) nat of al thy fortune: *as who seith, I have som-what comforted thee, so that thou tempest thee nat⁵⁰ thus with al thy fortune, sin thou hast yit thy beste thinges.* But I may nat suffren thy [delices](#), that pleyneest so wepinge and^[] anguissous, for that ther lakketh som-what to thy welefulnesse. For what man is so sad or of so parfit welefulnesse, that he ne stryvethe [and](#) pleyneest on som halve ayen the qualitee of his⁵⁵ estat? For-why ful anguissous thing is the condicioun of mannes^[] goodes; for either it cometh [nat](#) al-togider to a wight, or elles it [last](#) nat [perpetuel](#). For sum man hath grete [richesses](#), but he is ashamed of his ungentel linage; and som is [renowned](#) of noblesse⁶⁰ of kinrede, but he is enclosed in so grete [anguisshe](#) of nede of thinges, that him were lever that he were unknowe. And som man haboundeth both in richesse and noblesse, but yit he bewaileth his [chaste](#) lyf, for he ne hath no wyf. And som man is wel and [selily](#) y-mariet, but he [hath](#) no children, and [norissheth](#)⁶⁵ his riches to the eyres of strange folkes. And som man is gladed with children, but he wepeth ful [sory](#) for the trespas of his sone or of his doughter. And for this ther ne acordeth no wight lightly to the condicioun of his fortune; for alwey to every^[] man ther [is in som-what](#) that, unassayed, he ne wot nat; or elles⁷⁰ he dredeth that he hath assayed. And adde this also, that every [weleful](#) man hath a ful delicat felinge; so that, but-yif alle thinges bifalle at his owne wil, for he [is](#) impacient, or is nat used to han non adversitee, anon he is throwen adoun for every litel thing. And ful litel thinges ben tho that withdrawen the somme or the⁷⁵ perfeccioun of blisfulnesse fro hem that ben most fortunat. How many men, trowest thou, wolden demen hem-self to ben almost in hevene, yif they mighten atayne to the leest party of the [remnaunt](#) of thy fortune? This same place that thou clepest exil, is contree to hem that enhabiten heer, and forthy nothing [\[is\]](#)^[]⁸⁰ wrecched but whan thou wenest it: *as whoseith, thou thy-self, ne no wight elles, nis a wrecche, but whan he weneth him-self a wrecche by reputacioun of his corage.* And ayeinward, alle fortune is blisful^[] to a man by the [agreabletee](#) or by the egalitee of him that suffreth it.

⁸⁵What man is that, that is so weleful, that nolde changen his estat [whan](#) he hath [lost](#) pacience? The swetnesse of mannes^[] welefulnesse is [sprayned](#) with many [biternesses](#); the [whiche](#) welefulnesse, al-though it seme swete and ioyful to hem that useth it, yit may it nat ben with-holden that it ne goth away [whan](#) it [wole](#).^[] Thanne is it wel sene, how wrecched is the blisfulnesse of mortal⁹⁰ thinges, that neither it dureth perpetuel with hem that every fortune [receiven](#) agreablely or egaly, ne it delyteth nat in al to

hem that ben anguissous. O ye mortal folk, what seke ye thanne blisfulnesse out of your-self, whiche that is put in your-self? Errour and folye confoundeth yow.⁹⁵

I shal shewe thee shortely the poynt of sovereyne blisfulnesse. Is ther any-thing more precious to thee than thy-self? Thou wolt answer, “nay.” Thanne, yif it so be that thou art mighty over thy-self, *that is to seyn, by tranquillitee of thy sowle*, than hast thou [thing](#) in thy power that thou noldest never lesen, ne Fortune¹⁰⁰ ne may nat [beneme](#) it thee. And that thou mayst knowe that blisfulnesse [ne](#) may nat standen in thinges that ben fortunous and temporel, now understonde and gader it to-gidere thus: Yif blisfulnesse be the sovereyn good of nature that liveth by resoun, ne thilke thing nis nat sovereyn good that may be taken¹⁰⁵ away in any wyse, (for more worthy [thing](#) and more digne is thilke thing that may nat ben [taken](#) away); than sheweth it wel,^[] that the unstableness of fortune may nat atayne to [receiven](#) verray blisfulnesse. And yit more-over: what man that this toumbling wefulnessse ledeth, either he woot that [it](#) is chaungeable,^[]¹¹⁰ or elles he woot it nat. And yif he woot it nat, what blisful fortune may ther be in the blindnesse of ignorance? And yif he woot that it is chaungeable, he moot alwey ben adrad that he ne lese that thing that he ne doubteth nat but that he may lesen it; *as who seith, he mot ben alwey agast, lest he lese that he wot wel he^[]¹¹⁵ may lese it*. For which, the continuel dreed that he hath ne suffreth him nat to ben weful. Or yif he lese it, he weneth to be dispysed and [forleten](#). Certes eek, that is a ful litel good that is born with evene herte when it is lost; *that is to seyn, that men^[] do no more fors of the^[]lost than of the havinge*. And for as [moche^{\[\]}](#)¹²⁰ as thou thy-self art he, to whom it hath ben shewed and proved by ful manye demonstraciouns, as I wot wel, that the sowles of men ne mowe nat deyen in no wyse; and eek sin it is cleer and certein, that fortunous wefulnessse endeth by the deeth of the ¹²⁵ body; it may nat ben douted that, yif that deeth may take away blisfulnesse, that alle the kinde of mortal thinges ne [descendeth](#) in-to wrecchednesse by the ende of the deeth. And sin we kuowen wel, that many a man hath sought the [fruit](#) of blisfulnesse nat only with suffringe of deeth, but eek with suffringe of peynes and¹³⁰ tormentes; how mighte than this present lyf maken men blisful, sin that, whan thilke selve lyf is ended, it ne maketh folk no^[] wrecches?

Metre IV.

Quisquis Uolet Perennem Cautus Ponere Sedom.

Mr. IV.

What maner man, stable and [war](#), that wole founden him a perdurable sete, and ne wole nat ben cast down with the loude blastes of the wind Eurus; and wole despyse the see, manasinge with flodes; lat him eschewen to bilde on the cop of the mountaigne⁵ or in the moiste sandes. For the felle wind Auster tormenteth the cop of the mountaigne with all his strengthes; and the lause sandes refusen to beren the hevye [wighte](#).^[]

And forthy, if thou wolt fleen the perilous aventure, *that is to^[] seyn, of the worlde*; have minde certeinly to ficchen thyn hous of¹⁰ a merye site in a [lowe](#) stoon. For al-

though the wind, troubling the see, thondre with over-throwinges, thou that art put in quiete, and weleful by strengthe of thy [palis](#), shalt leden a cleer age,^[1] scorninge the woodnesses and the ires of the eyr.

Prose V.

Set Cum Rationum Iam In Te.

Pr. V.

But for as moche as the [norisshinges](#) of my resouns [descenden](#) now in-to thee, I trowe it were tyme to usen a litel strenger medicynes. Now understond heer, al were it so that the yiftes of Fortune ne were nat brutel ne transitorie, what is ther in hem that may be thyn in any tyme, or elles that it nis foul, yif that it5 be considered and loked perfilty? [Richesses](#), ben they precious by the nature of hem-self, or elles by the nature of thee? What is most [worth](#) of [richesses](#)? Is [it](#) nat gold or might of moneye assembled? Certes, thilke gold and thilke moneye shyneth and yeveth betere renoun to hem that despenden it thanne to thilke^[1]10 folk that mokeren it; for avarice maketh alwey mokereres to ben^[1] hated, and largesse maketh folk cleer of renoun. For sin that swich thing as is transferred fram o man to another ne may nat dwellen with no man; certes, thanne is thilke moneye precious whan it is translated into other folk and [stenteth](#) to ben had, by^[1]15 usage of large yevinge *of him that hath yeven it*. And also: yif^[1] that al the moneye that is over-al in the worlde were gadered toward o man, it sholde maken alle other men to ben nedy as of that.^[1] And certes a voys [al hool](#), *that is to seyn, with-oute amenusinge*, fulfilleth^[1] to-gidere the hering of moche folk; but certes, youre20 [richesses](#) ne mowen nat passen in-to moche folke with-oute amenusinge. And whan they ben apassed, nedes they maken hem pore that for-gon the richesses.

O! streite and nedy clepe I [this richesse](#), sin that many folk [ne](#) may nat han it al, ne al may it nat comen to o man with-outen25 povertie of alle other folk! And the shyninge of gemmes, *that I clepe precious stones*, draweth it nat the eyen of folk [to](#) hemward, *that is to seyn,forthe*[beautee](#)? [But](#) certes, yif ther were beautee or bountee in [the](#) shyninge of stones, thilke cleernesse is of the stones hem-self, and nat of men; for whiche I wondre30 [gretly](#) that men mervailen on swiche thinges. For-why, what thing is it, that yif it wanteth moeving and [loynture](#) of sowle and^[1] body, that by right [mighte](#) semen a fair creature to him that hath a sowle of resoun? For al be it so that gemmes drawn to hem-self a litel of the [laste](#) beautee of the world, through the entente of^[1]35 hir creatour [and](#) through the distinccioun of hem-self; yit, for as^[1] mochel as they ben put under youre excellence, they ne han nat [deserved](#) by no wey that ye [sholden](#) mervailen on hem. And the beautee of feldes, delyteth it nat mochel un-to yow?

40Boece. ‘Why sholde it nat delyten us, sin that it is a right fair^[1] porcioun of the [right](#) faire werke, *that is to seyn, of this world?* And right so ben we gladed som-tyme of the face of the see whan it is cleer; and also mervailen we on the hevene and on the sterres, and on the sonne and on the mone.’

45*Philosophye*. ‘Aperteneth,’ quod she, ‘any of thilke thinges to thee? Why [darst thou](#) glorifyen thee in the shyninge of any swiche thinges? [Art thou](#) distingwed and embelised by the springinge floures of the first somer sesoun, or swelleth thy plentee in [the frutes](#) of somer? Why [art thou ravished](#) with50 ydel Ioyes? Why embracest thou straunge goodes as they weren thyne? Fortune ne shal never maken that swiche thinges ben thyne, that nature of thinges [hath](#) maked foreine fro thee. Sooth is that, with-outen doute, the frutes of the erthe owen [to](#) ben to the norissinge of bestes. And yif thou wolt fulfillle thy nede after55 that it suffyseth to nature, than is it no nede that thou seke after the superfluitee of fortune. For with ful fewe things and with ful litel thinges nature halt hir apayed; and yif thou wolt achoken the fulfillinge of nature with superfluitees, certes, thilke thinges that thou wolt thresten or pouren in-to nature [shullen](#) ben unioyful60 to thee, or elles [anoyous](#). Wenest thou eek that it be a fair thing to shyne with dyverse clothinge? Of whiche clothinge yif the beautee be agreeable to loken up-on, I wol mervailen on the nature of the matere of thilke clothes, or elles on the werkman that [wroughte](#) hem. But also a long route of meynee, maketh65 that a blisful man? The whiche servants, yif they ben vicious of condiciouns, it is a great charge and a distruccioun to the hous, and a greet enemy to the lord him-self. And yif they ben goode men, how shal straunge or foreine goodnesse ben put in the noumbre of thy richesse? So that, by all these forseide thinges,70 it is clearly y-shewed, that never [oon](#) of thilke thinges that thou [accountedest](#) for thyne goodes nas nat thy good. In the whiche thinges, yif ther be no beautee to ben desyred, why sholdest thou ben sory yif thou lese hem, or why sholdest thou reioysen thee to holden hem? For yif they ben faire of hir owne kinde, what aperteneth that to thee? For [al so](#) wel sholden they han ben75 faire by hem-selve, though they weren departed fram alle thyne [richesses](#). Forwhy faire ne precious ne weren they nat, for that they comen among thy [richesses](#); but, for they semeden faire and precious, ther-for thou haddest lever rekne hem amonges thy [richesses](#).80

But what desirest thou of Fortune with so grete a noise, and with so grete a fare? I trowe thou seke to dryve away nede with habundaunce of thinges; but certes, it torneth to you al in the contrarie. Forwhy certes, it nedeth of ful manye helpinges to kepen the diversitee of precious ostelments. And sooth it is,^[1]85 that of manye thinges han they nede that manye thinges han; and ayeinward, of litel nedeth hem that mesuren hir fille after the nede of kinde, and nat after the outrage of coveityse. Is it thanne so, that ye men ne han no proper good y-set in you, for which ye moten seken [outward](#) youre goodes in foreine and subgit^[1]90 thinges? So is thanne the condicioun of thinges torned up-so-down, that a man, that is a devyne beest by merite of his resoun,^[1] thinketh that him-self nis neither faire ne noble, but-yif it be thorough possessioun of ostelments that ne han no sowles. And certes, al other thinges ben apayed of hir owne beautee; but ye95 men, that ben semblable to god by your resonable thought, desiren to aparailen your excellent kinde of the lowest thinges;^[1][ne ye](#) understonden nat how greet a wrong ye don to your creatour. For he wolde that mankinde were most worthy and noble of any othre [erthely](#) thinges; and ye threste adoun your100 dignitees benethe the lowest thinges. For yif that al the good of^[1] every thinge be more precious than is thilke thing whos that [the](#) good is: sin ye demen that [the fouleste](#) thinges ben youre goodes, thanne [submitten](#) ye and putten your-selven under [tho](#) fouleste thinges by your estimacioun; and certes, this tydeth nat^[1]105 with-oute youre [desertes](#). For certes, swiche is the condicioun of alle mankinde, that

only when it hath knowinge of it-selve, than passeth it in noblesse alle other thinges; and when it forleteth the knowinge of it-self, than is it brought binethen alle beestes. For-why¹¹⁰ al other [livinge](#) beestes han of kinde to knowe nat [hem-self](#); but when [that](#) men leten the knowinge of hemself, it cometh hem^[] of vice. But how brode sheweth the errour and the folye of yow men, that wenen that any thing may ben aparailed with straunge aparailments! But for sothe that may nat ben doon. For yif¹¹⁵ a wight shyneth with thinges that ben put to him, *as thus, if thilke thinges shynen with which a man is aparailed*, certes, thilke thinges ben comended and preysed with which he is aparailed; but natheles, the thing that is covered and wrapped under that dwelleth in his [filthe](#) .

120And I denye that thilke thing be good that anoyeth him that hath it. Gabbe I of this? Thou wolt seye “nay.” Certes,^[][richesses](#) han anoyed ful ofte hem that han [tho](#) riches; sin that every wikked shrewe, (and for his wikkednesse the more greedy after other folkes riches, wher-so ever it be in any place, be it¹²⁵ gold or precious stones), [weneth](#) him only most worthy that [hath](#)^[] hem. Thou thanne, that so bisy dredest now the swerd and [now](#) the spere, yif thou haddest entred in the path of this lyf a voide^[][wayferinge](#) man, than woldest thou singe befor the theef; *as who seith, a pore man, that berth no richesse on him by the weye,*^[]¹³⁰*may boldly singe biforn theves, for he hath nat wherof to ben robbed.* O precious and right cleer is the blisfulnesse of mortal [richesses](#) , that, when thou hast geten it, than hast thou lorn thy sikernes!

Metre V.

Felix Nimium Prior Etas.

Me. V.

Blisful was the first age of men! They helden hem apayed^[] with the metes that the trewe [feldes](#) broughten forth. They ne distroyede nor [deceivede](#) nat hem-self with outrage. They weren wont lightly to slaken hir hunger at even with [acornes](#) of okes. They ne coude nat medly the yifte of Bachus to the^[]¹⁵ cleer hony; *that is to seyn, they coude make no piment*[norclarree](#);^[] ne they coude nat medle the brighte [fleeses](#) of the contree of^[][Seriens](#) with the venim of Tyrie; *this is to seyn, they coude nat deyen whyte*[fleeses](#)*of*[Seriens](#)*contree with the blode of a maners*[shelfisshe](#)*that men finden in Tyrie, with whiche blood men deyen*¹⁰*purpur.* They slepen hoolsom slepes up-on the gras, and dronken of the renninge wateres; and layen under the shadwes of the heye pyn-trees. Ne no gest ne straungere [ne carf](#) yit^[] the heye see with ores or with shippes; ne they ne hadde seyn yit none newe strondes, to leden marchaundyse in-to dyverse¹⁵ contrees. Tho weren the [cruel](#) clariouns ful hust and ful stille, ne blood [y-shad](#) by egre hate ne hadde nat deyed yit [armures](#) .^[] For [wher-to](#) or which woodnesse of enemys wolde first moeven^[] armes, when they [seyen](#) cruel woundes, ne none medes be of blood y-shad?²⁰

I wolde thatoure tymes sholde torne ayein to the olde maneres! But the [anguissous](#) love of havinge brenneth in folk^[] more cruelly than the fyr of [the](#) mountaigne [Ethna](#) ,

that ay brenneth. Allas! what was he that first dalf up the gobetes or the weightes^[1] of gold covered under erthe, and the precious stones that wolden²⁵ han ben hid? He dalf up precious perils. *That is to seyn, that^[1] he that hem first up dalf, he dalf up a precious peril; for-why for the preciousnesse of swiche^{thinge}, hath many man^{benin} peril.*

PROSE VI.

Quid Autem De Dignitatibus.

Pr. VI.

But what shal I ^{seye} of dignitees and of powers, the whiche ^{ye} men, that neither knowen verray dignitee ne verray power, areysen hem as heye as the hevene? The whiche dignitees and powers, yif they comen to any wikked man, they don as grete⁵ damages and destrucciouns as doth the ^{flaumbe} of the mountaigne Ethna, whan the flaumbe ^{walweth} up; ne no deluge ne doth so ^{cruel} harmes. Certes, thee ^{remembreth} wel, as I trowe, that ^{thilke} dignitee that men clepen the ^{imperie} of consulers, the^[1] whiche that whylom was biginninge of fredom, youre eldres¹⁰ coveiteden to han don away that dignitee, for the pryde of the ^{consulers}. And right for the same pryde your eldres, biforn that tyme, hadden don away, out of the citee of Rome, the kinges name; *that is to seyn, they nolde han no lenger no^{king}.* But now, yif so be that dignitees and powers be yeven to goode men,¹⁵ the whiche thing is ful ^{selde}, what agreable thing is ther in tho dignitees or powers but only the goodnesse of folkes that usen hem? And therfor it is thus, that honour ne comth nat to vertu for cause of dignitee, but ayeinward honour comth to dignitee for cause of vertu. But whiche is ^{thilke} youre dereworthe power,²⁰ that is so cleer and so requerable? O ye ertheliche bestes,^[1] considere ye nat over which thinge that it semeth that ye han power? Now yif thou saye a ^{mous} amonges other ^{mys}, that chalaunged to him-self-ward right and power over alle other ^{mys}, how greet scorn woldest thou han of it! Glosa. *So fareth it by²⁵men; the body hath power over the body.* For yif thou loke wel up-on the body of a wight, what thing ^{shalt} thou finde more freele than is ^{mankinde}; the ^{whiche} men wel ^{ofte ben slayn} with bytinge of smale flyes, or elles with the entringe of crepinge wormes in-to the privetees of ^{mannes body}? But wher shal man^[1]³⁰ finden any man that may exercen or haunten any right up-on another man, but only up-on his body, or elles up-on thinges that ben lowere than the body, the whiche I clepe fortunous^[1] possessiouns? ^{Mayst} thou ever have any comaundement over a free corage? ^{Mayst thou remuen} fro the estat of his propre³⁵ reste a thought that is ^{clyvinge} to-gidere in him-self by ^{stedefast^[1]} resoun? As whylom a tyraunt wende to confounde a free man^[1] of corage, and wende to constreyne him by torment, to maken him discoveren and acusen folk that wisten of a coniuacioun, *which I clepe a confederacie*, that was cast ayeins this tyraunt; but this free man boot of his owne tonge and ^{caste} it in the⁴⁰ visage of thilke wode tyraunt; so that the torments that this tyraunt wende to han maked matere of ^{crueltee}, this wyse man maked it matere of vertu.

But what thing is it that a man may don to another man,^[1] that he ne may ^{receyven} the same thing of othre folk in him-self:⁴⁵*or thus, what may a man don to folk, that folk ne may don him the same?* I have herd told of Busirides, that was wont to sleen his^[1]

gestes that [herberweden](#) in his hous; and he was sleyn him-self of Ercules that was his gest. Regulus hadde taken in bataile^[1] many men of Affrike and cast hem in-to feteres; but sone after⁵⁰ he moste yeve his handes to ben bounde with the cheynes of hem that [he](#) hadde [whylom](#) overcomen. [Wenest thou](#) thanne that he be mighty, that hath no power to don a [thing](#), that othre ne may don [in](#) him that he doth in othre? And yit more-over, yif it so were that these dignitees or poweres hadden any propre⁵⁵ or natural goodnesse in hem-self, never nolden they comen to shrewes. For contrarious thinges ne ben nat wont to ben y-felawshipped to-gidere. Nature refuseth that contrarious thinges ben y-ioigned. And so, as I am in certein that right wikked folk han dignitees ofte tyme, than sheweth it wel that dignitees and⁶⁰ powers ne ben nat goode of hir owne kinde; sin that they suffren hem-self to cleven or ioinen hem to shrewes. And certes, the same thing may [I](#) most digneliche iugen and seyn of alle the^[1] yiftes of fortune that most plenteuously comen to shrewes; of the whiche yiftes, I trowe that it oughte ben considered, that no⁶⁵ man douteth that he nis strong in whom he seeth strengthe; and in whom that swiftnesse is, sooth [it](#) is that he is swift. Also musike maketh [musiciens](#), and phisike maketh [phisiciens](#), and rethorike rethoriens. For-why the nature of every thing maketh his propretee, ne it is nat entremedled with the [effects](#) of the⁷⁰ contrarious thinges; and, as of wil, it chaseth out thinges that^[1] [ben to it](#) contrarie. But certes, richesse may not restreyne avarice unstaunched; ne power [ne](#) maketh nat a man mighty over him-self, whiche that vicious lustes holden destreynd with⁷⁵ cheynes that ne mowen nat be unbounden. And dignitees that ben yeven to shrewede folk nat only ne maketh hem nat digne, but it sheweth rather al openly that they ben unworthy and undigne. And why is it thus? Certes, for ye han Ioye to clepen thinges with false names that beren hem alle in the contrarie;⁸⁰ the whiche names ben ful ofte reproved by the effecte of the^[1] same thinges; so that these ilke [richesses](#) ne oughten nat by right to ben cleped [richesses](#); ne [swich](#) power ne oughte nat ben cleped power; ne [swich](#) dignitee ne oughte nat ben cleped dignitee.

⁸⁵And at the laste, I may conclude the same thing of alle the yiftes of Fortune, in which ther nis nothing to ben desired, ne that hath in him-self naturel bountee, as it is ful wel [y-sene](#). For neither they ne ioignen hem nat alwey to goode men, ne maken hem alwey goode to whom that they ben y-ioigned.

Metre VI.

Nouimus Quantas Dederit Ruinas.

Me. VI.

We han wel knowen how many grete harmes and destrucciouns weren don *by the emperor Nero*. He [leet](#) brenne the citee of^[1] Rome, and made sleen the senatoures. And he, [cruel](#), [whylom](#) slew his brother; and he was makid moist with the blood of^[1]⁵ his moder; *that is to seyn, he leetsleyn and slitten the body of his moder, to seen wher he was [conceived](#)*; and he loked on every halve up-on her colde dede body, ne no tere ne [wette](#) his face, but^[1] *he was so hard-herted that he mighte ben domes-man or Iuge of hir dede beautee*. And [natheles](#), yit governede this *Nero* by¹⁰ ceptre alle the

poeples that Phebus the sonne may seen, cominge from his outereste arysinge til he [hyde](#) his bemes under the wawes; *that is to seyn, he governed alle the poeples by [ceptre](#) imperial that the sonne goth aboute, from est to west.* And eek this Nero governed by [ceptre](#) alle the poeples that ben under the colde sterres that highten "[septem triones](#)"; *this is to seyn, he^[1] governede alle the poeples that ben under the [party](#) of the north.* And eek Nero governed alle the poeples that the violent wind Nothus [scorkleth](#), and baketh the brenning sandes by his drye hete; *that is to seyn, alle the poeples in the south.* But yit ne^[1] mighte nat al his [hye](#) power torne the woodnesse of this wikked²⁰ Nero. *Allas! it is a [grevous fortune](#), as ofte as wikked swerd is ioigned to [cruel](#) venim; that is to seyn, venimous [cruelte](#) to lordshippe.'*^[1]

Prose VII.

Tum Ego, Scis, Inquam.

Pr. VII.

Thanne seyde I thus: 'Thou wost wel thy-self that the coveitise of mortal thinges ne hadde never lordshipe of me; but I have wel desired matere of thinges to done, *as who seith,*^[1] *[Idesire](#) to han matere of governaunce over comunalitees, for vertu, stille, ne sholde nat elden;*' *that is to seyn, that [him] [leste](#) that, 5 or he [wex](#) olde, his vertu, that lay now ful stille, ne should nat [perisshe unexercised](#) in governaunce of comune; for which men mighten speken or wryten of his goode governement.*

Philosophye. 'For sothe, quod she, 'and that is a thing that may drawn to governaunce swiche hertes as ben worthy and^[1]10 noble of hir nature; but natheles, it may nat drawn or tollen swiche hertes as ben y-brought to the fulle perfeccioun of vertu, that is to seyn, coveitise of glorie and renoun to han wel administred the comune thinges or don gode desertes to profit of the comune. For see now and considere, how litel and how voide of¹⁵ alle prys is thilke glorie. Certain thing is, as thou hast lerned by [the](#) demonstracioun [of](#) astronomye, that al the environinge of the erthe aboute ne halt nat but the resoun of a prikke at regard of the^[1] greetnesse of hevene; that is to seyn, that yif ther were maked²⁰ comparisoun of the erthe to the greetnesse of hevene, men wolden iugen in al, that [the erthe](#) ne [helde](#) no space. Of the whiche litel region of this worlde, the ferthe partye is enhabited with livinge bestes that we knowen, as thou thyself hast y-lerned by Tholomee^[1] that proveth it. And yif thou haddest with-drawn and abated in²⁵ thy thought fro thilke ferthe partye as moche space as the see and the [mareys](#) contenen [and](#) over-goon, and as moche [space](#) as the region of droughte over-streccheth, *that is to seyn, sandes and^[1] desertes, [wel](#) unnethe sholde ther dwellen a right streit place to the habitacioun of men.* And ye thanne, that ben environed and³⁰ closed with-in the leste prikke of thilke prikke, thinken ye to manifesten your renoun and don youre name to ben born forth? But your glorie, that is so [narwe](#) and so streite y-throgen in-to so litel boundes, how mochel coveiteth it in largesse and in greet doinge? And also sette this there-to: that many a nacioun,^[1]35 dyverse of tonge and of maneres and eek of resoun of hir livinge, ben enhabited in the [clos](#) of thilke litel habitacle; to the whiche naciouns, what for [difficultee](#) of weyes and what for [dyversitee](#) of langages, and what for defaute of

unusage [and](#) entrecomuninge of [\[\]](#) marchaundise, nat only the names of [singuler](#) men ne may [nat](#)⁴⁰ strecchen, but eek the fame of citees ne may nat strecchen. At the laste, certes, in the tyme of [Marcus Tullius](#), as him-self [writ](#) in [\[\]](#) his book, that the renoun of the comune of Rome ne hadde nat [yit](#) passed ne cloumben over the mountaigne that highte Caucasus; [\[\]](#) and yit was, [thilke](#) tyme, Rome wel [waxen](#) and greetly redouted of⁴⁵ the Parthes and eek of other folk enhabitinge aboute. [Seestow](#)^[] nat thanne how streit and how compressed is thilke glorie that ye travailen aboute to shewe and to multiplie? May thanne the glorie of a [singuler](#) Romaine [strecchen](#) thider as the fame of the name of Rome may nat climben ne passen? And eek, [seestow](#) nat that the maneres of dyverse folk and eek hir lawes ben discordaunt⁵⁰ among hem-self; so that thilke [thing](#) that som men iugen worthy of preysinge, other folk iugen that it is worthy of torment? And ther-of comth it that, though a man delyte him in preysinge of his renoun, he may nat in no wyse bringen forth ne spreden his name to many maner poeples. There-for every man⁵⁵ oughte to ben [apayed](#) of his glorie that is [publissed](#) among his owne [neighbours](#); and thilke noble renoun shal ben restreynd within the boundes of o manere folke. But how many a man, that was ful noble in his tyme, hath the [wrecched and nedy](#)^[] foryetinge of wryteres put out of minde and don away! Al be⁶⁰ it so that, certes, thilke wrytinges profiten litel; the whiche wrytinges long and derk elde doth away, bothe hem and eek hir [autours](#). But [ye men semen](#) to geten yow a perdurabletee, whan ye [thenken](#) that, in tyme [to-cominge](#), your fame shal lasten. But natheles, yif thou wolt maken comparisoun to the endeles [spaces](#)⁶⁵ of eternitee, what thing hast thou by whiche thou mayst reioysen thee of long lastinge of thy name? For yif ther were maked comparisoun of the abydinge of a moment to ten thousand winter, [for](#) as mochel as bothe the spaces ben ended, [yit](#) hath the [\[\]](#) moment som porcioun of it, al-though [it litel](#) be. But natheles,⁷⁰ thilke selve noubre of yeres, and eek as many yeres as ther-to may be multiplied, ne may nat, certes, ben comparised to the [perdurabletee](#) that is [endeles](#); for of thinges that han ende^[] may be maked comparisoun, [but of thinges that ben with-ouen ende, to thinges that han ende, may be maked no comparisoun](#).⁷⁵ And forthy is it that, al-though renoun, of as long tyme as ever thee list to thinken, were thought [to](#) the regard of eternitee, that^[] is unstaunchable and infinit, it ne sholde nat only semen litel, but pleyliche right naught. But ye men, certes, ne conne don nothing a-right, but-yif it be for the audience of poeple and for⁸⁰ ydel rumours; and ye forsaken the grete worthinesse of conscience and of vertu, and ye seken your [guerdouns](#) of the smale wordes of straunge folk.

Have now heer and understonde, in the lightnesse of [swich](#)⁸⁵ pryde and veine glorie, how a man scornede festyvaly and merily swich vanitee. Whylom ther was a man that hadde assayed^[] with stryvinge wordes another man, the whiche, nat for usage of verray vertu but for proud veine glorie, had taken up-on him falsly the name of a philosophre. This rather man *that* [Ispak](#)^[]⁹⁰of thoughte he wolde assaye, wher he, thilke, [were](#) a philosophre or no; [that](#) is to seyn, yif that he wolde han suffred lightly in pacience the wronges that weren don un-to him. This feynede philosophre took pacience a litel whyle, and, whan he hadde [received](#) wordes of outrage, he, as in stryvinge ayein and reioys⁹⁵ inge of him-self, seyde at the laste right thus: “[understondest](#)^[] thou nat that I am a philosophre?” That other man answerde ayein ful bytingly, and seyde: “I hadde wel understonden [it](#), yif thou haddest holden thy tonge stille.” But what is [it](#) to these noble worthy men (for, certes, of swiche folke

speke I) that seken¹⁰⁰ glorie with vertu? What is it?' quod she; 'what atteyneth fame to swiche folk, whan the body is resolved by the deeth at the laste? For yif [it](#) so be that men dyen in al, *that is to seyn, body and sowle*, the whiche thing our resoun [defendeth](#) us to bileven, thanne is ther no glorie in no wyse. *For what sholde thilke glorie*¹⁰⁵*ben,* [whan](#) he, of whom thilke glorie is seyde to be, nis right naught in no wyse? And yif the sowle, whiche that hath in it-self science of goode werkes, unbounden fro the prison of the [erthe](#), wendeth frely to the hevene, despyseth [it](#) nat thanne alle erthely¹ occupacioun; and, being in hevene, reioyseth that it is exempt fro alle¹¹⁰ erthely thinges? *As who seith, thanne rekketh the sowle of no glorie of renoun of this world*.

Metre VII.

Quicunque Solam Mente Praecipiti Petit.

Who-so that, with overthrowinge thought, only seketh glorie of¹ fame, and weneth that it be sovereyn good: lat him loken up-on the brode shewing contrees of hevene, and up-on the streite [site](#)¹ of this erthe; and he shal ben ashamed of the encrees of his name, that may nat fulfille the litel compas *of the erthe*. O! what coveiten proude folk to [liften up hir nekkes in ydel in the dedly](#) yok *of this worlde*? For al-though [that](#) renoun y-sprad,¹ passinge to ferne poeples, goth by dyverse tonges; and al-though¹ [that](#) grete houses or kinredes shynen with [clere](#) titles of honours; yit, natheles, deeth despyseth alle heye glorie of fame: and deeth¹⁰ wrappeth to-gidere the heye hevedes and the lowe, and maketh egal and evene the heyeste to the loweste. Wher wonen now the bones of trewe Fabricius? What is now Brutus, or [stierne](#)¹ Catoun? The thinne fame, yit lastinge, of hir ydel names, is¹ marked with a fewe lettres; but al-though that we han knowen¹⁵ the faire wordes of the fames of hem, it is nat yeven to knowe hem that ben dede and [consumpte](#). Liggeth thanne stille, al¹ [outrely](#) unknowable; ne fame ne maketh yow nat knowe. And yif ye wene to liven the longer for winde of your mortal name, whan o cruel day shal ravishe yow, thanne is the seconde deeth¹²⁰ dwellinge [un-to](#) yow.' Glose. *The first deeth he clepeth heer* [the](#) *departinge of the body and the sowle; and the seconde deeth he clepeth, as heer, the stintinge of the renoun of fame.*

Prose VIII.

Set Ne Me Inexorable Contra Fortunam.

Pr. VIII.

A. *omits to end of* bk. ii. pr. 1.

'But for as mochel as thou shalt nat wenen', quod she, 'that I bere untretable bataile ayeins fortune, yit som-tyme it bifalleth that¹ she, [deceyvable](#), [deserveth](#) to han right good thank of men; and that is, whan she hir-self opneth, and whan she discovereth hir front, and sheweth hir maneres. Peraventure yit understonest⁵ thou nat that I

shal seye. It is a wonder that I desire to telle, and forthy unnethe may I [unpleyten](#) my sentence with wordes; for [\[\]](#) I deme that contrarious Fortune profiteth more to men than Fortune debonaire. For alwey, whan Fortune semeth debonaire, ¹⁰ than she lyeth falsly in bihetinge the hope of welefulnesse; but forsothe contrarious Fortune is alwey soothfast, whan she sheweth hir-self unstable thourgh hir chaunginge. The amiable Fortune [deceyveth](#) folk; the contrarie Fortune techeth. The amiable Fortune bindeth with the beautee of false goodes the hertes of ¹⁵ folk that usen hem; the contrarie Fortune unbindeth hem by the knowinge of freele welefulnesse. The amiable Fortune mayst thou seen alwey windinge and flowinge, and ever [misknowinge](#) of [\[\]](#) hir-self; the contrarie Fortune is atempre and restreyned, and wys thourgh exercise of hir adversitee. At the laste, amiable Fortune ²⁰ with hir flateringes draweth miswandringe men fro the sovereyne good; the contrarious Fortune ledeth ofte folk ayein to soothfast goodes, and haleth hem ayein as with an hooke. Wenest thou thanne that thou oughtest to leten this a litel thing, that this aspre [\[\]](#) and horrible Fortune hath discovered to thee the thoughtes of thy ²⁵ trewe freendes? For-why this ilke Fortune hath departed and uncovered to thee bothe the certein visages and eek the doutous [\[\]](#) visages of thy felawes. Whan she departed away fro thee, she took away hir freendes, and lafte thee thyne freendes. Now whan thou were riche and weleful, as thee semede, with how mochel ³⁰ [woldest thou](#) han bought the fulle knowinge of this, *that is to seyn, the knowinge of thy verray freendes?* Now pleyne thee nat thanne of richesse y-lorn, sin thou hast founden the moste precious kinde of riches, that is to seyn, thy verray freendes.

Metre VIII.

Quod Mundus Stabili Fide.

Me. VIII.

That the world with stable feith varieth acordable chaunginges, [\[\]](#) that the contrarious qualitee of elements holden among hem-self aliaunce perdurable; that Phebus the sonne with his goldene chariet bringeth forth the rosene day; that the mone hath commaundement ⁵ over the nightes, which nightes Hesperus the evesterre [hath](#) brought; that the see, greedy to flowen, constreyneth [\[\]](#) with a certein ende hise flodes, so that it is nat [leveful](#) to strecche [\[\]](#) hise brode termes or boundes up-on the [erthes](#) , *that is to seyn, to [\[\]](#)covere al the erthe:*—al this acordaunce of thinges is bounden with Love, that governeth erthe and see, and hath also commaundements [\[\]](#) ¹⁰ to the hevenes. And yif this Love slakede the brydeles, [\[\]](#) alle thinges that now loven hem to-gederes wolden maken a bataile continuely, and stryven to fordoon the fasoun of this worlde, the whiche they now leden in acordable feith by faire moevinges. This Love halt to-gideres poeples ioigned with an holy bond, and ¹⁵ knitteth sacrament of mariages of chaste loves; and Love endyteth lawes to trewe felawes. O! weleful were mankinde, yif thilke Love that governeth hevne governed youre corages!'

Explicit Liber secundus.

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BOOK III.

Prose I.

Iam Cantum Illa Finierat.

Pr. I.

By this she hadde ended hir song, whan the sweetness of hir ditee hadde thorough-perced me that was desirous of herkninge, and I astoned hadde yit [streighte](#) myn eres, *that is to seyn, to*^[]*herkne the bet what she wolde seye;* so that a litel here-after I seyde thus: ‘O thou that art sovereyn comfort of [anguissous](#) corages, so thou hast remounted and norisshed me with the^[][weighte](#) of thy [sentences](#) and with delyt of thy singinge; so that I trowe nat now that I be [unparigal](#) to the strokes of Fortune:^[]*as who seyth, I dar wel now suffren al the assautes of Fortune, and wel*[defendeme](#) *fro hir.* And tho remedies whiche that thou¹⁰ seydest [her-biforn](#) weren right sharpe, nat only that I am nat^[] a-grisen of hem now, but I, [desirous](#) of heringe, axe gretely to^[] heren the remedies.’

Than seyde she thus: ‘That felede I ful wel,’ quod she, ‘whan that thou, ententif and stille, ravissheedest my wordes; and I^[]¹⁵ abood til that thou haddest swich habite of thy thought as thou hast now; or elles til that I my-self [hadde](#) maked to thee the same habit, which that is a more verray thing. And certes, the remenaunt of thinges that ben yit to seye ben swiche, that first²⁰ whan men tasten hem they ben bytinge, but whan they ben [receyved](#) withinne a wight, than ben they swete. But for thou seyst that thou art so desirous to herkne hem, [with](#) how gret brenninge [woldest thou](#) glowen, yif thou wistest whider I wol leden thee!’

²⁵‘Whider is that?’ quod I.

‘To thilke verray welefulnesse,’ quod she, ‘of whiche [thyn](#) herte dremeth; but for as moche as thy sighte is ocupied and distorbed by imaginacioun of [ferthelythinges](#), thou mayst nat yit seen thilke selve welefulnesse.’

³⁰‘Do,’ quod I, ‘and shewe me what is thilke verray welefulnesse, I preye thee, withoute [tarynge](#) .’

‘That wole I gladly don,’ quod she, ‘for the cause of thee;^[] but I wol first marken [thee](#) by wordes and I wol enforcen me to^[] enformen thee thilke *false* cause of *blisfulnesse* that thou more³⁵ knowest; so that, whan thou hast fully bi-holden thilke false goodes, and torned thyn eyen to that other syde, thou mowe knowe the cleernesse of verray blisfulnesse.

Metre I.

Qui Serere Ingenuum Uolet Agrum.

Me. I.

Who-so wole sowe a feeld plentivous, lat him first deliver it [fro](#) thornes, and kerve asunder with his hook the [bussches](#) and the [\[\]](#) fern, so that the corn may comen hevvy of [eres](#) and of greynes. Hony is the more swete, yif mouthes han first tasted savoures that [\[\]](#)5 ben [wikkid](#). The sterres shynen more [agreably](#) whan the wind Nothus leteth his ploungy blastes; and after that Lucifer the [\[\]](#) day-sterre hath chased away the [derke](#) night, the day the fairere ledeth the rosene hors *of the sonne*. [And](#) right so thou, biholdinge first the false goodes, bigin to with-drawn thy nekke [\[\]](#) fro the yok *of erthely affeccions*; and after-ward the [verray](#) goodes¹⁰ shollen entren in-to thy corage.'

Prose II.

Tunc Defixo Paullulum Uisu.

Pr. II.

The fastnade she a litel the sighte of hir eyen, and with-drow hir right as it were in-to the streite [sete](#) of hir thought; and bigan [\[\]](#) to speke right thus: 'Alle the cures,' quod she, 'of mortal folk, [\[\]](#) whiche that travaylen hem in many maner studies, goon certes by diverse weyes, but natheles they [enforcen](#) hem alle to comen only⁵ to oon ende of blisfulnesse. [And blisfulnesse](#) is swiche a good, that who-so that hath geten it, he ne may, over that, no-thing [\[\]](#) more desyre. And this thing is forsothe the sovereyn good that [\[\]](#) conteyneth in hi-self alle maner goodes; to the whiche good yif ther failede any thing, it mighte nat ben [cleped](#) sovereyn good: ¹⁰for thanne were ther som good, out of this ilke sovereyn good, that [\[\]](#) mighte ben desired. Now is it cleer and certain thanne, that blisfulnesse is a parfit estat by the congregacioun of alle goodes; the whiche blisfulnesse, as I have seyde, alle mortal folk [enforcen](#) hem to geten by diverse weyes. For-why the coveitise of verray¹⁵ good is naturelly y-plaunted in the hertes of men; but the miswandringe errour mis-ledeth hem in-to false goodes. Of the whiche men, som of hem wenen that sovereyn good [be](#) to liven with-oute nede of any thing, and travaylen hem to be haboundaunt of riches. And som other men demen that sovereyn good [be](#),²⁰ for to ben right digne of reverence; and enforcen hem to ben reverenced among hir [neighbours](#) by the honours that they han y-geten. And some folk ther ben that [holden](#), that right heigh power [be](#) sovereyn good, and enforcen hem for to regnen, or elles to ioignen hem to hem that regnen. And it semeth to some other²⁵ folk, that noblesse of renoun be the sovereyn good; and hasten hem to geten glorious name by the arts of werre and of pees. And many folk mesuren and gessen that sovereyn good [be](#) Ioye [\[\]](#) and gladnesse, and wenen that it be right blisful [thing](#) to ploungen³⁰ hem in voluptuous delyt. And ther ben folk that entrechaungen the causes and the endes of thise forseide goodes, as they that desiren [richesses](#) to han power

and delytes; or elles they desiren power for to han moneye, or for cause of renoun. In these things, and in swiche othere things, is tord alle the entencion of^[1]35 desiringes and of werkes of men; as thus: noblesse and favour of people, whiche that yeveth to men , as it semeth hem , a maner cleernesse of renoun; and wyf and children, that men desiren for cause of delyt and of merinesse. But forsothe, frendes ne sholden^[1] nat be rekned a-mong the godes of fortune, but of vertu; for it is⁴⁰ a ful holy maner thing. Alle these othere thinges, forsothe, ben taken for cause of power or elles for cause of delyt.

Certes, now am I redy to referren the goodes of the body to these forseide thinges aboven; for it semeth that strengthe and gretnesse of body yeven power and worthinesse, and that beautee⁴⁵ and swiftnesse yeven noblesses and glorie of renoun; and hele of body semeth yeven delyt. In alle these thinges it semeth only that blisfulnesse is desired. For-why thilke thing that every man desireth most over alle thinges, he demeth that it be the sovereyn good; but I have defyned that blisfulnesse is the sovereyn good;⁵⁰ for which every wight demeth, that thilke estat that he desireth^[1] over alle thinges, that it be blisfulnesse.

Now hast thou thanne biforn thyn eyenalmest al the purposed forme of the welefulnesse of man-kinde, that is to seyn, riches, honours, power, and glorie, and delyts. The whiche delyt only⁵⁵ considerede Epicurus, and iuged and establisshed that delyt is^[1] the sovereyn good; for as moche as alle othere thinges, as him thoughte, bi-refte away Ioye and mirthe fram the herte. But I^[1] retorne ayein to the studies of men, of whiche men the corage^[1] alwey reherseth and seketh the sovereyn good , al be it so that^[1]⁶⁰ it be with a derked memorie; but he not by whiche path , right^[1] as a dronken man not nat by whiche path he may retorne him to his hous. Semeth it thanne that folk folyen and erren that enforcen hem to have nede of nothing? Certes, ther nis non other thing that may so wel performe blisfulnesse, as an estat plentivous of alle goodes, that ne hath nede of non other thing, but that is⁶⁵ suffisaunt of himself unto him-self. And folyen swiche folk thanne, that wenen that thilke thing that is right good, that it be eek right^[1] worthy of honour and of reverence? Certes, nay. For that thing nis neither foul ne worthy to ben despised, that wel neighal the entencion of mortal folk travaylen for to geten it. And power,⁷⁰ oughte nat that eek to ben rekned amonges goodes? What elles? For it is nat to wene that thilke thing, that is most worthy of alle thinges, be feble and with-oute strengthe. And cleernesse of renoun, oughte that to ben despised? Certes, ther may no man forsake, that al thing that is right excellent and noble, that it ne^[1]⁷⁵ semeth to ben right cleer and renommed. For certes, it nedeth nat to seye, that blisfulnesse be [nat]anguissous ne drery, ne subgit to^[1] grevaunces ne to sorwes, sin that in right litel thinges folk seken to have and to usen that may delyten hem. Certes, these ben the thinges that men wolen and desiren to geten. And for this⁸⁰ cause desiren they richesses , dignitees, regnes, glorie, and delices. For therby wenen they to han suffisaunce, honour, power, renoun, and gladnesse. Than is it good, that men seken thus by so many^[1] diverse studies. In whiche desyr it may lightly ben shewed how gret is the strengthe of nature; for how so that men han diverse⁸⁵ sentences and discordinge, algates men acorden alle in lovinge the^[1] ende of good.

Metre II.

Quantas Rerum Flectat Habenas.

Me. II.

It lyketh me to shewe, by subtil song, with slakke and delitable^[] soun of strenges, how that Nature, mighty, enclineth and flitteth^[] the governements of thinges, and by whiche lawes she, purveyable,^[] kepeth the grete world; and how she, bindinge, restreyneth alle thinges by a bonde that may nat ben unbounde. Al be it so that⁵ the lyouns of the contre of Pene beren the faire chaynes, and^[] taken metes of the handes of folk that yeven it hem, and dreden hir sturdy maystres of whiche they ben wont to suffren **betinges** :^[] yif that hir **horrible** mouthes ben be-bled, *that is to seyn, of bestes*¹⁰ *devoured*, hir corage of time passed, that hath ben ydel and rested, repeyreth ayein; **and** they roren grevously and remembren on hir nature, and slaken hir nekkes fram hir chaynes unbounde; and hir mayster, first **to-torn** with blody tooth, assayeth the wode^[] wrathes of hem; *this is to seyn, they freten hir mayster*. And the¹⁵ **angelinge** brid **that** singeth on the heye braunches, *that is to seyn,*^[] *in the wode*, and after is **enclosed** in a **streyt** cage: al-though that the **pleyunge** businesse of men yeveth hem honiede drinkes and^[] large metes with swete studie, yit natheles, yif thilke brid, skippinge out of hir streyte cage, seeth the **agreables** shadewes of the^[] ²⁰ wodes, she defouleth with hir feet hir metes y-shad, and seketh mourninge only the wode; and twitereth, desiringe the wode, with hir swete vois. The yerde of a tree, that is haled a-doun by mighty strengthe, boweth redily the crop a-doun: but yif that the hand of him that it **bente** lat it gon ayein, anon the crop loketh²⁵ up-right to hevене. The sonne Phebus, that falleth at even in the westrene wawes, retorneth ayein eftsones his carte, by privee^[] path, ther-as it is wont aryse. Alle thinges seken ayein **to** hir propre cours, and alle thinges reioysen hem of hir retorninge ayein to hir^[] nature. Ne non ordinaunce nis bitaken to thinges, but that³⁰ that **hath** ioyned the endinge to the beginninge, and **hath** maketh the cours of it-self stable, *that it chaungeth nat from his propre kinde*.

Prose III.

Vos Quoque, O Terrena Animalia.

Pr. III.

Certes also ye men, that ben ertheliche beestes, dremen alwey^[] **youre beginninge** , although it be with a thinne imaginacioun; and by a maner thoughte, al be it nat cleerly ne parfityly, ye loken fram a-fer to thilke verray fyn of blisfulnesse; and ther-fore naturel entencioun ledeth you to thilke verray good, but many maner⁵ errours mistorneth you ther-fro. Consider now yif that by thilke thinges, by whiche a man weneth to geten him blisfulnesse, yif that he may comen to thilke ende that he weneth to come by nature. For yif that moneye or honours, or thise other forseide thinges bringen to men swich a thing that no good ne fayle hem¹⁰ ne semeth fayle, certes

than wole I graunte that they ben made blisful by thilke thinges that they han geten. But yif so be that thilke thinges ne mowen nat performen that they bi-heten, and that ther be defaute of manye goodes, sheweth it nat thanne cleerly that fals beautee of blisfulnesse is knowen and [ateint](#) in [\[\]](#) 15 thilke thinges? First and forward thou thyself, that haddest habundaunces of riches nat long agon, I axe yif that, in the [\[\]](#) habundaunce of alle thilke riches, thou were never anguissous or sory in thy corage of any wrong or grevaunce that bi-tidde thee on any syde?’²⁰

‘Certes,’ quod I, ‘it ne remembreth me nat that evere I was so free of my thought that I ne was alwey in anguiss of somwhat.’

‘[And](#) was [nat that](#),’ quod she, ‘for that [thee lakked](#) som-what [\[\]](#) that thou noldest nat han lakked, or elles thou haddest that thou²⁵ noldest nat han had?’

‘Right so is it,’ quod I.

‘Thanne desiredest thou the presence of that oon and the absence of that other?’

‘I graunte wel,’ quod I.³⁰

‘Forsothe,’ quod she, ‘than nedeth ther som-what that every man desireth?’

‘Ye, ther nedeth,’ quod I.

‘Certes,’ quod she, ‘and he that hath lakke or nede of [aught](#) nis nat in every wey [suffisaunt](#) to himself?’³⁵

‘No,’ quod I. [\[\]](#)

‘And thou,’ quod she, ‘in al the plentee of thy [richesses](#) haddest thilke lakke of suffisaunse?’

‘What elles?’ quod I.

‘Thanne may nat [richesses](#) maken that a man nis nedy, ne that [\[\]](#)⁴⁰ he be suffisaunt to him-self; and that was it that they bi-highten, as it semeth. And eek certes I trowe, that this be gretly to considere, that moneye ne hath nat in his owne kinde that it ne may ben bi-nomen of hem that han it, maugre hem?’

⁴⁵‘I bi-knowe it wel,’ quod I.

‘Why [sholdest](#) thou nat bi-knowen it,’ quod she, ‘whan every day the strengre folk [bi-nemen](#) it fro the [febler](#), maugre hem? For whennes comen elles alle thise foreyne compleyntes or [\[\]](#) quereles of pletinges, but for that men axen ayein here moneye⁵⁰ that hath ben bi-nomen hem by force or by gyle, and alwey maugre [hem](#)?’

‘Right so is it,’ quod I.

‘Than,’ quod she, ‘hath a man nede to seken him foreyne helpe by whiche he may [defende](#) his moneye?’

55 ‘Who may sey nay?’ quod I.

‘Certes,’ quod she; ‘and him [nedede](#) non help, yif he ne hadde no moneye that he mighte lese?’

‘That is douteles,’ quod I.

‘Than is this thing torned in-to the contrarye,’ quod she.⁶⁰ ‘For [richesses](#), that men wenen sholde make suffisaunce, they maken a man rather han nede of foreyne help! Which is the manere or the gyse,’ quod she, ‘that richesse may dryve away nede? Riche folk, may they neither han hunger ne [thurst](#)? These riche men, may [they](#) fele no cold on hir limes on winter?⁶⁵ But thou wolt answeren, that riche men han [y-now](#) wher-with they may staunchen hir hunger, slaken hir [thurst](#), and don a-vey cold. In this wyse may nede be counforted by richesses; but certes, nede ne may [nat](#) all [outrely](#) ben don a-vey. For though this nede,^[] that is alwey gapinge and gredy, be [fulfild](#) with richesses, and axe^[]⁷⁰ any thing, yit dwelleth thanne a nede that mighte be [fulfild](#). I holde me stille, and telle nat how that litel thing suffiseth to^[] nature; but certes to [avarice](#) y-nough ne suffiseth no-thing. For sin that [richesses](#) ne may nat al don [away](#) nede, but [richesses](#) maken nede, what may it thanne be, that ye wenen that richesses^[]⁷⁵ mowen yeven you suffisaunce?’

Metre III.

Quamvis Fluente Diues Auri Gurgite.

Me. III.

Al were it so that a riche coveytous man hadde [a](#) river fleting^[] al of gold, yit sholde it never staunchen his [coveitise](#); and though^[] he hadde his nekke y-charged with precious stones of the rede^[] see, and though he do [ere](#) his [feldes](#) plentivous with an hundred oxen, never ne shal his bytinge bisnesse for-leten him whyl he⁵ [liveth](#), ne the [lighte](#) richesses ne [sholle](#) nat beren him [companye](#) whan he is ded.

Prose IV.

Set Dignitates.

Pr. IV.

But dignitees, to whom they ben comen, maken they him [honorable](#) and reverent? Han they nat so gret strengthe, that they may putte vertues in the hertes of folk that usen the [lordshipes](#) of hem? Or elles may they don a-vey the vyces? Certes, they^[] [ne](#) be nat wont to don away [wikkednesse](#), but they ben wont⁵ rather to [shewen](#) wikkednesse. And ther-of comth it that I have right grete [desdeyn](#), that dignitees ben

yeven ofte to wikked men; for which thing Catullus cleped *a consul of Rome, that highte Nonius*, “*postum*” or “*boch*”; *as who seyth, he cleped him a congregacioun of vyces in his brest, as a postum is ful of corrupcioun*,¹⁰ al were this *Nonius* set in a chayre of dignitee. *Seest thou* nat thanne how gret *vilenye* dignitees don to wikked men? Certes, unworthinesse of wikked men sholde be the lasse y-sene, yif they nere renommed of none honours. Certes, thou thyself ne mightest^[1] nat ben brought with as manye perils as thou mightest suffren¹⁵ that thou woldest beren *themagistrat* with Decorat; *that is to seyn, that for no peril that mighte befallen thee by offence of the king Theodorike, thou noldest nat be felawe in governaunce with Decorat*; whan thou *saye* that he hadde wikked corage of a *likerous* shrewe²⁰ and of an accuser. Ne I ne may nat, for swiche honours, iugen hem worthy of reverence, that I deme and holde unworthy to han thilke same honours. Now yif thou *saye* a man that were fulfild of wisdom, certes, thou ne mightest nat deme that he were unworthy to the honour, or elles to the wisdom of which he is²⁵ fulfild?’—‘No,’ quod I.—‘Certes, dignitees,’ *quod she*, ‘apertienen proprely to vertu; and vertu transporteth dignitee anon to thilke man to which she hir-self is conioigned. And for as moche as honours of poeple ne may nat maken folk digne of honour, it is wel seyn cleerly that *they* ne han no propre beautee of dignitee.

30-5. A. For if it so be that he that is most outcast that most folk dispisen. or as dignite ne may nat maken shrewes worthi of no reuerences. than maketh dignites shrewes more dispised than preised. the whiche shrewes dignit (*sic*) scheweth to moche folk. and forsothe not vnpunished; Ed. for if a wight be in so muche the more outcast, that he is dispysed of moste folke, so as dignyte ne may not maken shrewes worthy of no reuerence, than maketh dignite shrewes rather dispysed than praysed, the whiche shrewes dignite sheweth to moche folk. And forsothe not vnpunished.

30And yit men oughten taken *more* heed in this. For yif *it* so be that a wikked wight be so mochel the foulere and the more outcast, that he is despysed of most folk, so as dignitee ne may nat^[1] maken shrewes digne of reverence, the which shrewes dignitee sheweth to moche folk, thanne maketh dignitee shrewes rather so³⁵ moche more despysed than preysed; and forsothe nat unpunished:^[1] *that is for to seyn, that shrewes revengen hem ayeinward up-on dignitees*; for they yilden ayein to dignitees as gret *guerdown*, whan they *bi-spotten* and defoulen dignitees with hir vilenye. And for as mochel as thou mowe knowe that thilke⁴⁰ verray reverence ne may nat comen by *thise shadewy* transitorie^[1] dignitees, undirstond now *thus*: yif that a man hadde used and had many maner dignitees of consules, and were comen peraventure^[1] amonge straunge naciouns, sholde thilke honour maken him worshipful and redouted of straunge folk? Certes, yif that⁴⁵ honour of poeple were a naturel yift to dignitees, it ne mighte never cesen nowher amonges no maner folk to don his office,^[1] right as fyr in every contree ne stinteth nat to *eschaufen* and to ben hoot. But for as moche as for to ben holden honourable or reverent ne cometh nat to folk of hir propre strengthe of nature, but only of the false opinioun of folk, *that is to seyn, that wenen*^[1]⁵⁰ *that dignitees maken folk digne of honour*; anon therefore whan that they comen ther-as folk ne knowen nat thilke dignitees, hir honours *vanisshen* away, and that anon. But that is amonges straunge folk, *mayst* thou sey; *but* amonges hem ther they weren born, ne duren nat thilke dignitees alwey? Certes, the⁵⁵ dignitee of the provostrie of Rome was *whyлом* a gret power;^[1] now is it nothing but an ydel name, and the rente

of [the senatorie](#)^[1] a gret charge. And yif a wight [whylom](#) hadde the office to taken^[1] hede to the vitailles of the people, as of corn [and other](#) thinges, he was holden amonges grete; but what thing is now more out-cast⁶⁰ thanne thilke provostrie? And, as I have seyde a litel her-biforn, that thilke thing that hath no propre beautee of him-self [receiveth](#) som-tyme prys and shyninge, and som-tyme leseth it by the opinioun of usaunces. Now yif that dignitees thanne ne mowen^[1] nat maken folk digne of reverence, and yif that dignitees^[1] wexen⁶⁵ foule of hir wille by the [filthe](#) of shrewes, and [yif](#) that dignitees lesen hir shyninge by chaunginge of tymes, and yif they wexen foule by estimacioun of poeple: what is it that they han in hemself^[1] of beautee that oughte ben desired? *as who seyth, non*; thanne ne mowen they yeven no beautee of [dignitee](#) to non other.⁷⁰

Metre IV.

Quamvis Se, Tyrio Superbus Ostro.

Me. IV.

Al be it so that the proude Nero, with alle his wode luxurie,^[1] [kembde](#) him and [aparaiede](#) him with faire purpres of Tirie,^[1] and with whyte perles, algates yit throf he hateful to alle folk:^[1] *this is to seyn, that al was he behated of alle folk*. Yit this wikked Nero hadde gret [lordship](#), and yaf [whylom](#) to the⁵ [reverents](#) senatours the unworshipful^[1] setes of dignitees. *Unworshipful setes he clepeth here, for that Nero, that was so wikked, yaf [tho](#) dignitees*. Who-so wolde thanne resonably wenen, that blisfulnesse¹⁰ were in swiche honours as ben yeven by [vicious](#) shrewes?

Prose V.

An Vero Regna Regumque Familiaritas.

Pr. V.

But regnes and familiaritees of kinges, may they maken a^[1] man to ben mighty? How elles, whan hir blisfulnesse dureth^[1] [perpetuely](#)? But certes, the olde age of tyme passed, and eek of present tyme now, is ful of ensaumples how that kinges ben^[1]^[1]⁵ changed in-to wrecchednesse out of hir welefulnesse. O! a noble thing and a cleer thing is power, that is nat founden mighty to kepen it-self! And yif that power of [reaumes](#) be [auctour](#) and maker of blisfulnesse, yif thilke power lakketh on any syde, amenuseth it nat thilke blisfulnesse and bringeth in¹⁰ wrecchednesse? But yit, al be it so that the [reaumes](#) of mankinde strecchen brode, yit mot ther [nede](#) ben moche folk, over whiche that every king ne hath no [lordshipe](#) ne comaundement. And certes, upon thilke syde that power failleth, which that^[1] maketh folk blisful, right on that same syde [noun-power](#) entreth^[1]¹⁵ under-nethe, that maketh hem wrecches; in this manere thanne moten kinges han more porcioun of wrecchednesse than of welefulnesse. A tyraunt, *that was king of Sisile*, that hadde^[1] assayed the peril of his estat, shewed by similitude the dredes of [reaumes](#) by gastnesse of a swerd that heng over the heved²⁰ of

hisfamilier. What thing is thanne this power, that may nat don away the bytinges of bisnesse, ne eschewe the prikkes of drede? And certes, yit wolden they liven in sikernesse, but they may nat; and *yit* they glorifye hem in hir power. Holdest thou thanne that thilke man be mighty, that thou *seest* that²⁵ he wolde don that he may nat don? And holdest thou thanne him a mighty man, that hath envirowne his sydes with men of armes or *seriaunts*, and dredeth more *hem* that he maketh^[] agast than they dreden him, and that is put in the handes of his servaunts for he sholde seme mighty? But of familieres or servaunts of kinges what sholde I telle thee anything, sin^[]³⁰ that I myself have shewed thee that *reaumes* hem-self ben ful of gret *feblesse*? The whiche familieres, certes, the *ryal* power of kinges, in hool estat and in estat abated, ful ofte^[] throweth adown. Nero constreynede Senek, *his familier* and^[] his mayster, to chesen on what deeth he wolde deyen. Antonius^[]³⁵ comaundede that knightes slown with hir swerdes Papinian *hisfamilier*, which Papinian *hadde* ben longe tyme ful mighty amonges hem of the court. And yit, certes, they wolden bothe han renounced hir power; of whiche two Senek enforcede him^[] to yeven to Nero his riches, and also to han gon in-to⁴⁰*solitarie* exil. But whan the grete weighte, *that is to seyn*, of^[]^[] *lordes power or of fortune*, draweth hem that *shullen* falle, neither of hem ne mighte do that he wolde. What thing is thanne thilke power, that though men han it, *yit* they ben agast; and whanne thou woldest han it, thou nart nat siker; and⁴⁵ yif thou woldest forleten it, thou mayst nat eschuen it? But *whether* swiche men ben frendes at nede, as ben conseyled by fortune and nat by vertu? Certes, swiche folk as weleful^[] fortune maketh frendes, contrarious fortune maketh hem enemys. And what pestilence is more mighty for to anoye a^[]⁵⁰ wight than a familier enemy?

Metre V.

Qui Se Uolet Esse Potentem.

Me. V.

Who-so wol be mighty, he mot daunten his cruel corage,^[] ne putte nat his nekke, overcomen, under the foule reynes of lecherye. For al-be-it so that thy lordshipe strecche so fer,^[]that the *contree of Inde* quaketh at thy *comaundements* or at thy lawes, and that the *lastile in the see, that hight Tyle*,⁵ be thral to thee, yit, yif thou mayst nat putten away thy foule derke desyrs, and dryven out fro thee wrecched complaintes,⁸ certes, it nis no power that thou hast.

PROSE VI.

Gloria Uero Quam Fallax Saepe.

Pr. VI.

But glorie, how deceivable and how foul is it ofte! For which thing nat unskilfully a tragedien, *that is to seyn, a maker of ditees that highten tragedies*, cryde and seide: “O glorie,^[]^[] glorie,” quod *he*, “thou art nothing elles to thousandes of folkes⁵ but a

greet sweller of eres!” For manye han had ful greet renoun by the false opinioun of the [poeple](#) , and what thing may ben thought fouler than swiche preysinge? For thilke folk that ben preysed falsly, they moten nedes han shame of hir preysinges. And yif that folk han geten hem thonk [or](#) preysinge¹⁰ by hir desertes, what thing hath thilke prys eched or encrested to the conscience of wyse folk, that mesuren hir good, nat by the rumour of the poeple, but by the soothfastnesse of conscience? And yif it seme a fair thing, a man to han encrested and spred his name, than folweth it that it is demed¹⁵ to ben a foul thing, yif it [ne](#) be y-sprad and [encrested](#) . But, as I seyde a litel her-biforn that, sin ther mot nedes ben many folk, to whiche folk the renoun of a man ne may nat comen, it befalleth that he, that thou wenest be glorious and renommed, semeth in the nexte [partie of the erthes](#) to ben with-oute glorie²⁰ and with-oute renoun.

And certes, amonges thise thinges I ne trowe nat that the prys and grace of the poeple nis neither worthy to ben [remembred](#) , ne cometh of wyse Iugement, ne is ferme perdurably. But now, of this name of [gentilesse](#) , what man is it^[]²⁵ that ne may wel seen how veyn and how flittinge a thing it is? For yif the name of [gentilesse](#) be [referred](#) to renoun and cleernesse of linage, thanne is gentil name but a foreine thing, *that is to seyn, to hem that glorifyen hem of hir linage*. For it semeth that [gentilesse](#) be a maner preysinge that comth of the [deserte](#) of ancestres. And yif preysinge maketh gentilesse,³⁰ thanne moten they nedes be gentil that ben preysed. For which thing it [folweth](#) , that yif thou ne have no gentilesse of thy-self, *that is to seyn, preyse that comth of thy deserte*, foreine gentilesse ne maketh thee nat gentil. But certes, yif ther be any good in gentilesse, I trowe it be al-only this, that it semeth³⁵ as that a maner necessitee be [imposed](#) to gentil men, for that they ne sholden nat outrayen or forliven fro the virtues of hir noble kinrede.

Metre VI.

Omne Hominum Genus In Terris.

Me. VI.

Al the linage of men that ben in erthe ben of semblable birthe. On allone is fader of thinges. On allone ministreth alle thinges. He yaf to the sonne hise bemes; he yaf to the mone [hir hornes](#) . He yaf the men to the erthe; he yaf the sterres to the hevene. He encloseth with [membres](#) the soules⁵ that comen fro his hye sete. Thanne comen alle mortal folk of noble sede; why noisen ye or bosten of youre eldres? For [yif thou lokeyour](#) biginninge, and god your auctor and your^[] maker, thanne nis ther no forlived wight, but-yif he norisshe^[] his corage un-to vyces, and forlete his propre burthe.¹⁰

Prose VII.

Quid Autem De Corporis Uoluptatibus.

Pr. VII.

But what shal I seye of delices of body, of whiche delices the [\[\]](#) desiringes ben ful of anguisssh, and the fulfillinges of hem ben ful of penaunce? How greet syknesse and how grete sorwes unsufferable, right as a maner fruit of wikkednesse, ben thilke delices wont to bringen to the bodies of folk that usen hem! Of whiche⁵ delices I not what loye may ben had of hir moevinge. But this wot I wel, that who-so-ever wole remembren him of hise luxures, he shal wel understonde that the issues of delices ben sorwful and sorye. And yif thilke delices mowen maken folk blisful,¹⁰ than by the same cause moten these bestes ben cleped blisful; of whiche bestes al the entencioun hasteth to fulfille hir bodily Iolitee. And the gladnesse of wyf and children were [an](#) honest [\[\]](#) thing, but it hath ben seyde that it is over muchel ayeins kinde, that children han ben founden tormentours to hir fadres, I not [\[\]](#)¹⁵ how manye: of whiche children how bytinge is [every](#) condicioun, [\[\]](#) it nedeth nat to tellen it thee, that hast or this tyme assayed [\[\]](#) it, and art yit now anguissous. In this approve I the sentence of my disciple [Euripidis](#), that seyde, that “he that hath no [\[\]](#) children is weleful by infortune.”

Metre VII.

Habet Omnis Hoc Uoluptas.

Me. VII.

Every delyt hath this, that it [anguisssheth](#) hem with prikkes that usen it. It resembleth to these flyinge flyes that we clepen been, that, after [thathe](#) hath shad hise agreable honies, [he](#) fleeth [\[\]](#) away, and stingeth the hertes, of hem that ben y-smite, with⁵ bytinge overlonge holdinge.

Prose VIII.

Nihil Igitur Dubium Est.

Pr. VIII.

Now is it no doute thanne that these weyes ne ben a maner [\[\]](#) misledinges to blisfulnesse, ne that they ne mowe nat leden folk thider as they biheten to leden hem. But with how grete harmes these forseide weyes ben enlaced, I shal shewe thee⁵ shortly. For-why yif thou enforcest thee to asemble moneye, thou most bireven him his moneye that hath it. And yif thou wolt shynen with dignitees, thou most bisechen and supplien hem that yeven the dignitees. And yif thou coveitest [\[\]](#) by honour to gon biforn other folk, thou [shalt](#) defoule thy-self¹⁰ [thorough](#) humblesse of axinge. Yif thou desirest power, thou shalt [by](#) awaytes of thy subgits anoyously ben cast under

manye^[1] periles. Axest thou glorie? Thou shalt ben so [destrat](#) by aspre^[1] thinges that thou shalt forgoon sikernesse. And yif thou wolt leden thy lyf in delices, every wight shal despisen thee and forleten thee, as thou that art thral to thing that is right foul¹⁵ and [brotel](#); that is to seyn, servaunt to thy body. Now is it^[1] thanne wel seen, how litel and how brotel possessioun they coveiten, that putten the goodes of the body aboven hir owne resoun. For [mayst thou](#) sormounten these olifaunts in gretnesse or [weight](#) of body? Or mayst thou ben stronger than the bole?²⁰ Mayst thou ben swifter than the tygre? Bihold the spaces and the stablenesse and the swifte cours of the hevене, and stint som-tyme to wondren on foule thinges; the which hevене, certes, nis nat rather for these thinges to ben wondred up-on, than for the resoun by which it is governed. But the shyng of thy²⁵ forme, *that is to seyn, the beautee of thy body*, how swiftly passinge is it, and how transitorie; certes, it is more flittinge than the mutabilitee of flowers of the somer-sesoun. For so Aristotle^[1] telleth, that yif that men hadden eye of a beest that highte lynx, so that the lokinge of folk mighte percen thorough the³⁰ thinges that with-stonden it, who-so loked thanne in the entrailes of the body of Alcibiades, that was ful fayr [in the superfice](#) with-oute, it shold seme right foul. And forthy, yif thou semest fayr, thy nature maketh nat that, but the [desceivaunce of the](#) feblesse of the eyen that loken. But preyse the goodes of the³⁵ body as mochel as ever thee list; so that thou knowe algates that, what-so it be, *that is to seyn, of the goodes of thy body*, which that thou wondrest up-on, may ben destroyed or dissolved by the hete of a fevere of three dayes. Of alle whiche forseide thinges I may reducen this shortly in [a somme](#), that these [worldly](#)⁴⁰ goodes, whiche that ne mowen nat yeven that they biheten, [ne ben](#) nat parfit [by the](#) congregacioun of alle goodes; that they ne ben nat weyes ne pathes that bringen [men](#) to blisfulnesse, ne maken men to ben blisful.

Metre VIII.

Eheu! Quae Miseros Tramite Deuios.

Me. VIII.

Allas! which folye and which ignoraunce misledeth wandringe wrecches fro the path of verray goode!

Certes, ye ne seken no gold in grene trees, ne ye ne gaderen [nat](#) precious stones in the vynes, ne ye ne hyden nat your⁵ ginnes in the [hye mountaignes](#) to [cacchen](#) fish of whiche ye^[1] may maken riche festes. And yif yow lyketh to [hunte](#) to [roes](#), ye ne gon nat to the fordes of the water that highte Tyrene.^[1] And over this, men knowen wel the [crykes](#) and the cavernes of the see y-hid [in the](#) flodes, and knowen eek which water¹⁰ is most plentivous of whyte perles, and knowen which water haboundeth most of rede purple, *that is to seyn, of a maner shelle-fish with which men dyen purple*; and knowen which strondes habouden most with tendre fisses, or of sharpe fisses that highten [echines](#). But folk suffren hem-self to ben so blinde,^[1]¹⁵ that hem ne [reccheth](#) nat to knowe [where](#) thilke goodes ben y-hid whiche that they coveiten, but ploungen hem in erthe and seken there thilke good that sormounteth the hevене that bereth the sterres. What preyere may I maken that be digne to the nyce thoughtes of men? But I

preye that they coveiten²⁰ richesse and honours, so that, whan they han geten the false goodes with greet travaile, that ther-by they mowe knowen the verray goodes.

Prose IX.

Hactenus Mendacis Formam.

Pr. IX.

It suffyseth that I have shewed hider-to the forme of false welefulnesse, so that, yif thou loke now cleerly, the order of myn entencioun requireth from hennes-forth to shewen thee the verray welefulnesse.'

'For [sothe](#),' quod I, 'I see wel now that suffisaunce may nat⁵ comen by [richesses](#), ne power by [reames](#), ne reverence by dignitees, ne gentillesse by glorie, ne Ioye by delices.'

'And [hast thou](#) wel knowen the [causes](#),' quod she, 'why it is?'

'Certes, me semeth,' quod I, 'that I see hem right as though^[] it were thorough a litel clifte; but me were levere knowen hem¹⁰ more openly of thee.'

'Certes,' quod she, 'the resoun is al redy. For thilke thing that simply is o thing, withouten any devisioun, the errour and folye of mankinde departeth and devydeth it, and misledeth^[] it and transporteth from verray and parfit good to goodes that¹⁵ ben false and [unparfit](#). But sey me this. [Wenest thou](#) that^[] he, that hath nede of power, that him ne lakketh no-thing?'

'Nay,' quod I.

'Certes,' quod she, 'thou seyst a-right. For yif so be that ther is a thing, that in any partye be [febler](#) of power, certes,²⁰ as in that, it [mot](#) nedes ben nedy of foreine help.'

'Right so is it,' quod I.

'Suffisaunce and power ben thanne of o kinde?'

'So semeth it,' quod I.

'And [demest thou](#),' quod she, 'that a thing that is of this²⁵ manere, *that is to seyn, suffisaunt and mighty*, oughte ben despysed, or elles that it be right digne of reverence aboven alle thinges?'

'Certes,' quod I, 'it [nis](#) no doute, that it is right worthy to ben reverenced.'³⁰

'Lat us,' quod she, 'adden thanne reverence to suffisaunce and to power, so that we demen that thise three thinges ben al o thing.'

‘Certes,’ quod I, ‘lat us adden it, yif we wolen graunten the sothe.’³⁵

‘What [demest thou](#) thanne?’ quod she; ‘is that a [derk](#) thing and nat noble, *that is suffisaunt, reverent, and mighty*, or elles that it is right noble and right cleer [by](#) celebritee of renoun? Consider^[1] thanne,’ quod she, ‘as we han graunten her-biforn, that he that 40 ne hath nede of no-thing, and is most mighty and most digne of honour, yif him nedeth any cleernesse of renoun, which cleernesse he mighte nat graunten of him-self, so that, for lakke of thilke cleernesse, he mighte seme the febler on any syde or the more out-cast?’ Glose. *This is to seyn, nay; for who-so⁴⁵that is suffisaunt, mighty, and reverent, cleernesse of renoun floweth of the forseyde thinges; he hath it al redy of his suffisaunce.*

Boece. ‘I may nat,’ quod I, ‘denye it; but I mot graunte as it is, that this thing be right celebrable by cleernesse of renoun and noblesse.’

50‘Thanne folweth it,’ quod she, ‘that we adden cleernesse of renoun to the three forseyde thinges, so that ther ne be amonges hem no difference?’

‘[This](#) is a [consequence](#),’ quod I.^[1]

‘This thing thanne,’ quod she, ‘that ne [hathnede](#) of [no](#)⁵⁵ foreine thing, and that may don alle thinges by hise strengthes, and that is noble and honourable, nis nat that a mery thing and a loyful?’

‘But [whennes](#),’ quod I, ‘that any sorwe mighte comen to this thing that is swiche, certes, I may nat thinke.’

60‘Thanne moten we graunte,’ quod she, ‘that this thing be ful of gladnesse, yif the forseyde thinges ben sothe; and certes, also mote we graunten that suffisaunce, power, noblesse, reverence, and gladnesse ben only dyverse by names, but hir substaunce hath no diversitee.’

65‘It mot needly been so,’ quod I.

‘Thilke thing thanne,’ quod she, ‘that is oon and simple in his nature, the wikkednesse of men departeth it and devydeth it; and whan they enforcen hem to geten partye of a thing that ne hath no part, they ne geten hem neither thilke partye that^[1]⁷⁰ nis non, ne the thing al hool that they ne desire nat.’

‘In which manere?’ quod I.

‘Thilke man,’ quod she, ‘that secheth [richesses](#) to fleen povertie, he ne travaileth him nat for to gete power; for he hath levere ben [derk](#) and vyl; and eek withdraweth from⁷⁵ him-self many naturel [delyts](#), for he nolde lese the moneye that he hath assembled. But certes, in this manere he ne geteth him nat suffisaunce that power forleteth, and that [molestie](#)^[1] prikketh, and that filthe maketh out-cast, and that [derkenesse](#) hydeth. And certes, he that desireth only power, he wasteth and [scatereth](#) richesse, and despyseth [delyts](#), and eek honour⁸⁰ that is with-oute power, ne he ne preyseth glorie no-thing. Certes, thus seest thou wel, that manye thinges faylen to

him; for he hath som-tyme [defaute](#) of many necessitees, and many [anguisshes](#) byten him; and whan he ne may nat don tho defautes a-wey, he forleteth to ben mighty, and that is the thing that⁸⁵ he most desireth. And right thus may I maken [semblable](#) resouns of honours, and of glorie, and of delyts. For so as every of these forseide thinges is the same that these other thinges ben, *that is to seyn, al oon thing*, who-so that ever seketh to geten that oon of these, and nat that [other](#), he ne⁹⁰ geteth nat that he desireth.’

Boece. ‘What [seyst](#) thou thanne, yif that a man coveiteth to geten alle these thinges togider?’

Philosophie. ‘Certes,’ quod she, ‘I wolde seye, that he wolde geten him sovereyn blisfulnesse; but that shal he nat finde in^[]95 tho thinges that I have shewed, that ne mowen nat yeven that they beheten.’

‘Certes, no,’ quod I.

‘Thanne,’ quod she, ‘ne sholden men nat by no wey seken blisfulnesse in swiche thinges as men wene that they ne mowen¹⁰⁰ yeven but o thing [senglely](#) of alle that men seken.’

‘I graunte wel,’ quod I; ‘ne no sother thing ne may ben sayd.’

‘Now [hast thou](#) thanne,’ quod she, ‘the forme and the causes of false welefulnesse. Now torne and flitte the eyen of thy¹⁰⁵ thought; for ther [shalt thou](#) sen anon thilke verray blisfulnesse that I have bihight thee.’

‘Certes,’ quod I, ‘it is cleer and open, thogh it were to a blinde man; and that shewedest thou me [ful wel](#) a litel herbiform, whan thou enforcedest thee to shewe me the causes¹¹⁰ of the false blisfulnesse. For but-yif I be bigyled, thanne is thilke the verray blisfulnesse parfit, that parfitly maketh a man suffisaunt, mighty, honourable, noble, and ful of gladnesse. And, for thou shalt wel knowe that I have wel understonden¹¹⁵ these thinges with-in my herte, I knowe wel [that thilke](#) blisfulnesse, that may verrayly yeven oon of the forseide thinges, sin they ben al oon, I knowe, douteles, that thilke thing is [the fulle](#) blisfulnesse.’

Philosophie. ‘O my [norie](#),’ quod she, ‘by this opinioun I^[]120 seye that thou art blisful, yif thou putte this ther-to that I shal seyn.’

‘What is that?’ quod I.

‘Trowest thou that ther be any thing in these erthely mortal tounbling thinges that may bringen this estat?’

¹²⁵‘Certes,’ quod I, ‘I trowe it naught; and thou hast shewed me wel that over thilke good ther nis no-thing more to ben desired.’

‘These thinges thanne,’ quod she, ‘*that is to sey, erthely suffisaunce and power and swiche thinges*, either they semen¹³⁰[lykenesses](#) of verray good, or elles it semeth that

they yeve to mortal folk a maner of goodes that ne ben nat parfit; but thilke good that is verray and parfit, that may they nat yeven.'

'I acorde me wel,' quod I.

'Thanne,' quod she, 'for as mochel as thou hast knowen¹³⁵ which is thilke verray blisfulnesse, and eek whiche thilke thinges ben that lyen falsly blisfulnesse, *that is to seyn, that by deceite*^[1] *semen verray goodes*, now behoveth thee to knowe whennes and where thou mowe seke thilke verray blisfulnesse.'

'Certes,' quod I, 'that desire I greetly, and have abiden longe¹⁴⁰ tyme to herknen it.'

'But for as moche,' quod she, 'as it lyketh to my [disciple](#) Plato, in his book of "[in Timeo](#)," that in right litel thinges men^[1] sholden [bisechen](#) the help of god, what iugest thou that be [now](#) to done, so that we may deserve to finde the sete of thilke¹⁴⁵ verray good?'

'Certes,' quod I, 'I deme that we shollen clepen the fader of alle goodes; for withouten him nis ther no-thing founden a-right.'

'Thou seyst a-right,' quod she; and bigan anon to singen right thus:—¹⁵⁰

Metre IX.

O Qui Perpetua Mundum Ratione Gubernas.

Me. IX.

'O thou fader, creator of hevene and of erthes, that governest this world by perdurable resoun, that comaundest the tymes [to gon from sin that](#) age hadde beginninge; thou that dwellest^[1] thy-self ay stedefast and stable, and yevest alle othre thinges to ben moeved; ne foreine causes necesseden thee never to^[1]⁵ compoune werk of flotinge matere, but only the forme of^[1] sovereign good y-set [with-in](#) thee with-oute envye, *that moevede thee freely*. Thou that art alder-fayrest, beringe the faire world^[1] in thy thought, formedest this world to the lyknesse semblable of that faire world in thy thought. Thou drawest [al thing](#) of¹⁰ thy sovereign ensaumpler, and [comaundest](#) that this world, parfitliche y-maked, have freely [and absolut](#) his parfit parties. Thou bindest the elements by noumbres [proporcionables](#), that^[1] the colde thinges mowen acorden with the hote thinges, and^[1] the drye thinges with the moiste thinges; that the fyr, that¹⁵ is purest, ne [flee](#) nat over hie, ne that the hevinesse ne [drawe](#) nat adoun over-lowe the erthes that ben plounged in the wateres. Thou knittest to-gider the mene [sowle](#) of treble kinde, moevinge^[1] alle thinges, and devydest it by [membres](#) acordinge; and whan it is thus devyded, it hath asembled a moevinge [in-to two](#)²⁰ roundes; it goth to torne ayein to him-self, and environeth a ful deep thought, and [torneth](#) the hevene by semblable image. Thou by evene-lyke causes enhanest the sowles and the lasse lyves, and, ablinge hem heye by lighte cartes, thou [sowest](#) hem^[1] in-to hevene and in-to erthe; and whan they ben converted to²⁵ thee by thy [benigne](#) lawe, thou makest hem retorne ayein to thee by ayein-ledinge fyr.

O fader, yive thou to the [thought](#) to styen up in-to [thy streite](#) sete, and graunte [him](#) to enviroine the welle of good; and, the³⁰ lighte y-founde, graunte him to fichen the clere sightes of his corage in thee. And scater [thou](#) and to-breke thou the weightes and the cloudes of erthely hevynesse, and shyne thou by thy brightnesse. For thou art cleernesse; thou art peysible [reste](#) to debonaire folk; thou thy-self art biginninge, berer, leder, [path](#), ^[]³⁵ and terme; to loke on thee, [that](#) is our ende.

Prose X.

Quoniam Igitur Quae Sit Imperfecti.

Pr. X.

For as moche thanne as thou hast seyn, which is the forme of good that nis nat parfit, and which is the forme of good that is parfit, now trowe I that it were good to shewe in what this perfeccioun of blisfulnesse is set. And in this thing, I trowe⁵ that we sholden first enquere for to witen, yif that any swiche maner good as thilke good that thou has [diffinissed](#) a litel^[] heer-biforn, *that is to seyn, sovereign good*, may ben founde in the nature of thinges; for that veyn imaginacioun of thought ne^[] deceyve us nat, and putte us out of the sothfastnesse of thilke¹⁰ thing that is summited unto [us](#). But it may nat ben [deneyed](#) that thilke good ne is, and that it nis right as welle of alle^[] goodes. For [al](#) thing that is cleped inparfit is proeved inparfit^[] by the amenusinge of perfeccioun or of thing that is parfit. And [ther-of](#) comth it, that in every thing general, yif that men^[]¹⁵ sen any-thing that is inparfit, certes, in thilke general ther mot ben som-thing that is parfit; for yif so be that perfeccioun is don away, men may nat thinke ne seye fro whennes thilke thing is that is cleped inparfit. For the nature of thinges ne took nat hir beginninge of thinges amenused and inparfit, but it procedeth of thinges that ben al hoole and [absolut](#), and²⁰[descendeth](#) so down in-to outterest thinges, and in-to thinges^[] empty and with-uten frut. But, as I have y-shewed a litel her-biforn, that yif ther be a blisfulnesse that be freele and veyn and inparfit, ther may no man doute that ther nis som blisfulnesse that is sad, stedefast, and parfit.’²⁵

Boece. ‘This is concluded,’ quod I, ‘fermely and sothfastly.’

Philosophie. ‘But considere also,’ quod she, ‘in wham this blisfulnesse enhabiteth. The comune acordaunce and [conceite](#) of the corages of men proeveth and graunteth, that god, prince of alle thinges, is good. For, so as nothing ne may ben thought³⁰ bettre than god, it may nat ben douted thanne that [he, that](#)^[] nothing nis [bettre](#), that he nis good. Certes, resoun sheweth^[] that god is so good, that it proveth by verry force that parfit good is in him. For yif god ne is swich, he ne may nat ben prince of alle thinges; for certes som-thing possessing in [it-self](#)³⁵ parfit good, sholde ben more worthy than god, and [it](#) sholde semen that thilke thing were first, and elder than god. For we han shewed apertly that alle thinges that ben parfit ben first or thinges that ben [unparfit](#); and for-thy, for as moche as^[][that](#) my resoun or my [proces](#) ne go nat a-wey with-oute an⁴⁰ ende, we [owen](#) to graunten that the sovereign god is right ful of

soverein parfit good. And we han establissed that the sovereign good is verray blisfulnesse: thanne mot it nedes be, [that](#) verray blisfulnesse is set in sovereign god.'

'This take I wel,' quod I, 'ne this ne may nat ben withseid⁴⁵ in no manere.'

'But I preye,' quod she, 'see now how thou mayst proeven, holily and with-out corupcioun, this that I have seyde, that the sovereign god is right ful of sovereign good.'

['In which manere?'](#) [quod I](#) .50

'[Wenest thou aught](#),' quod she, 'that this prince of alle^[] thinges have y-take thilke sovereign good any-wher out of himself, of which sovereign good men proveth that he is ful, right as thou mightest thinken that god, that hath blisfulnesse in 55 him-self, and thilke blisfulnesse that is in him, weren dyvers in substaunce? For yif thou wene that god have [received](#) thilke good out of him-self, thou mayst wene that he that yaf thilke [good](#) to god be more [worthy](#) than is god. But I am bi-knowen and confesse, and that right dignely, that god is right worthy⁶⁰ aboven alle thinges; and, yif so be that this good be in him by nature, but that [it is](#) dyvers [fro him](#) by weninge resoun, sin we speke of god prince of alle thinges: feigne who-so^[] feigne may, who was he that [hath](#) conioigned these dyverse thinges to-gider? And eek, at the laste, see wel that a thing⁶⁵ that is dyvers from any thing, that thilke thing nis nat that same thing fro which it is understonden to ben dyvers. Thanne folweth it, that thilke thing that by his nature is dyvers fro sovereign good, that that thing nis nat sovereign good; but certes, that were a felonous corsednesse to thinken that of him that⁷⁰ nothing [nis](#) more worth. For alwey, of alle thinges, the nature of hem ne may nat ben bettre than his biginning; for which I may concluden, by right verray resoun, that thilke that is biginning of alle thinges, thilke same thing is [soverein](#) good in his substaunce.'

⁷⁵*Boece*. 'Thou hast seyde rightfully,' quod I.

Philosophie. 'But we han graunted,' quod she, 'that the sovereign good is blisfulnesse.'

'And that is sooth,' quod I.

'Thanne,' quod she, 'moten we nedes graunten and confessen⁸⁰ that thilke same sovereign good be god.'

'Certes,' quod I, 'I ne may nat denye ne withstonde the resouns purposed; and I see wel that it folweth by strengthe of the premisses.'

'Loke now,' quod she, 'yif this be proved [yit](#) more fermely⁸⁵ thus: that ther ne mowen nat ben two sovereign goodes that ben dyverse amonge hem-self. [For certes, the goodes that ben dyverse amonges hem-self](#), that oon nis nat that that [other](#) is; thanne [ne\[may\]](#) neither of hem ben parfit, so as either of^[] hem lakketh to other. But that that nis nat parfit, men may seen apertly that it [nis](#) nat sovereign. The thinges, thanne, that⁹⁰ ben sovereignly goode, ne mowen by no wey ben dyverse. But I have wel concluded that blisfulnesse and god ben the sovereign good; for whiche it mot nedes ben, that sovereign blisfulnesse is sovereign divinitee.'

‘Nothing,’ quod I, ‘nis more soothfast than this, ne more⁹⁵ ferme by resoun; ne a more worthy thing than god may nat ben concluded.’

‘Up-on thise thinges thanne,’ quod she, ‘right as thise geometriens,^[1] when they han shewed hir proposicions, ben wont to bringen in thinges that they clepen porismes, *or declaraciouns*^[1]¹⁰⁰*of forseide thinges*, right so wole I yeve thee heer as a corollarie,^[1] *or a mede of coroune*. For-why, for as moche as by the getinge of blisfulnesse men ben maked blisful, and blisfulnesse is divinitee: thanne is it manifest and open, that by the getinge of divinitee men ben maked blisful. Right as by the getinge¹⁰⁵ of Iustice [[they ben maked iust](#)], and by the getinge of sapience^[1] they ben maked wyse: right so, nedes, by the semblable resoun, when they han geten divinitee, they ben maked goddes. Thanne is every blisful man god; but certes, by nature, ther nis but o god; but, [by the](#) participacioun of divinitee, ther ne let ne¹¹⁰ desturbeth nothing that ther ne ben manye goddes.’

‘This is,’ quod I, ‘a fair thing and a precious, clepe it as thou wolt; be it porisme or corollarie,’ *or mede of coroune or declaringes*.

‘Certes,’ quod she, ‘nothing nis fayrer than is the thing that¹¹⁵ by resoun sholde ben added to thise forseide thinges.’

‘What thing?’ quod I.

‘So,’ quod she, ‘as it semeth that blisfulnesse conteneth many thinges, it were for to [witenwhether that](#) alle [thise](#) thinges maken or conioignen as a maner body of blisfulnesse, [by](#) dyversitee of¹²⁰ parties [or of](#) membres; or elles, yif that any of alle thilke thinges be swich that it [acomplishe](#) by him-self the substaunce of blisfulnesse, so that alle thise othre thinges ben referred and brought to blisfulnesse,’ *that is to seyn, as to the cheef of hem*.

‘I wolde,’ quod I, ‘that thou makedest me cleerly to understonde¹²⁵ what thou seyst, and that thou [recordedest](#) me the forseide thinges.’

‘Have I nat iuged,’ quod she, ‘that blisfulnesse is good?’

‘Yis, forsothe,’ quod I; ‘and that sovereign good.’

¹³⁰‘Adde thanne,’ quod she, ‘thilke good, *that is maked blisfulnesse*, to alle the forseide thinges; for thilke same blisfulnesse that is demed to ben sovereign suffisaunce, thilke selve is sovereign power, sovereign reverence, sovereign cleernesse *or noblesse*, and sovereign delyt. Conclusio. What seyst thou thanne of alle [thise](#)¹³⁵ thinges, that is to seyn, suffisaunce, power, and this othre thinges; ben they thanne as membres of blisfulnesse, or ben they referred and brought to sovereign good, right as alle thinges that ben brought to the chief of hem?’

‘I understonde wel;’ quod I, ‘what thou purposest to seke;¹⁴⁰ but I desire for to herkne that thou shewe it me.’

‘Tak now thus the [discrecioun](#) of this questioun,’ quod she. ‘Yif alle these thinges,’ quod she, ‘weren membres to felicitee, than weren they diverse that oon from that other; and [swich](#) is the nature of parties or of membres, that diverse membres compounen¹⁴⁵ a body.’

‘Certes,’ quod I, ‘it hath wel ben shewed heer-biform, that alle these thinges ben alle o thing.’

‘Thanne ben they none membres,’ quod she; ‘for elles it sholde seme that blisfulnesse were conioined al of on membre¹⁵⁰ allone; but that is a thing that may nat be don.’

‘This thing,’ quod I, ‘nis nat doutous; but I abyde to herknen the remnaunt of thy questioun.’

‘This is open and cleer,’ quod she, ‘that alle othere thinges ben referred and brought to good. For therefore is suffisaunce required,¹⁵⁵ for it is demed to ben good; and forthy is power required, for men trowen also that it be good; and this same thing mowen we thinken and [coniecten](#) of reverence, and of noblesse, and of delyt. Thanne is sovereign good the somme and the cause of al that [aughte](#) ben desired; for-why thilke thing that with-holdeth¹⁶⁰ no good in it-self, ne semblaunce of good, it ne may nat wel in no manere be desired ne [requered](#). And the contrarie: for thogh that thinges by hir nature ne ben nat goode, algates, yif men wene that ben goode, yit ben they desired as though that they weren verrayliche goode. And therfor is it that men oughten to wene by right, that bountee be the sovereign fyn, and the cause¹⁶⁵ of alle the thinges that ben to requeren. But certes, thilke that is cause for which men requeren any thing, it semeth that thilke same thing be most desired. As thus: yif that a wight wolde ryden for cause of hele, he ne desireth nat so mochel the moevinge to ryden, as the effect of his hele. Now thanne, sin that¹⁷⁰ alle thinges ben [requered](#) for the grace of good, they ne ben nat desired of alle folk more thanne the same good. But we han graunted that blisfulnesse is that thing, for whiche that alle these othere thinges ben desired; thanne is it thus: that, certes, only blisfulnesse is required and desired. By whiche thing it sheweth¹⁷⁵ cleerly, that [of good](#) and of blisfulnesse is al oon and the same substaunce.’

‘I see nat,’ quod I, ‘wherfore that men mighten discorden in this.’

‘And we han shewed that god and verray blisfulnesse is al oo¹⁸⁰ thing.’

‘That is sooth,’ quod I.

‘Thanne mowen we conclude sikerly, that the substaunce of god is set in thilke same good, and in non other place.¹⁸⁴

Metre X.

Huc Omnes Pariter Uenite Capti.

Me. X.

O cometh alle to-gider now, ye that ben y-caught and y-bounde with wikkede cheynes, by the deceivable delyt of erthely thinges enhabitinge in your thought! [Heer](#) shal ben the reste of your labours, heer is the havene stable in peysible quiete; this allone is the open refut to wrecches. Glosa. *This is to seyn, that ye5that ben combred and*[deceived](#)*with worldely affeccions, cometh now to this sovereign good, that is god, that is refut to hem that wolen comen to him.* Textus. Alle the thinges that the river Tagus^[1] yeveth yow with his goldene gravailes, or elles alle the thinges that the river [Hermus](#) yeveth with his rede brinke, or that Indus^[1]10 yeveth, that is next the hote party of the world, that medleth the^[1][grene stoneswith the whyte](#), ne sholde nat cleeren the lookinge of your thought, but hyden rather your blinde corages with-in hir [derknesse](#). Al that lyketh yow heer, and excyteth and moeveth15 your thoughtes, the erthe hath norissed it in hise lowe caves. But the shyninge, [by whiche the](#) hevene is governed and whennes he hath his strengthe, that [eschueth](#) the [derke](#) overthrowinge of^[1] the sowle; and who-so may knowen thilke light of blisfulnesse, he shal wel seyn, that the whyte bemes of the sonne ne ben nat20 cleer.’

Prose XI.

Assentior, Inquam.

Pr. XI.

Boece. ‘I assente me,’ quod I; ‘for alle these thinges ben strongly bounden with right ferme resouns.’

Philosophie. ‘How mochel [wilt](#) thou [preysen](#) it,’ quod she,^[1] ‘yif that thou knowe what thilke good is?’

5‘I wol preyse it,’ quod I, ‘by prys with-outen ende, yif it shal [bityde](#) me to knowe also to-gider god that is good.’

‘Certes,’ quod she, ‘[that](#) shal I do thee by verray [resoun](#), yif that tho thinges that I have concluded a litel her-biforn dwellen only in hir first graunting.’

10‘They dwellen graunted to thee,’ quod I; *this is to seyn, as who seith: I graunte thy forseide conclusiouns.*

‘Have I nat shewed thee,’ quod she, ‘that the thinges that ben requered of many folkes ne ben nat verray goodes ne parfite, for they ben dyverse that oon fro that othre; and so as ech of hem15 is lakkinge to other, they ne han no power to bringen a good that is ful and absolut? But thanne at erst ben they verray good, whanne they ben gadered to-gider alle in-to o forme and [in-to oon](#) wirkinge, so that thilke thing that is suffisaunce, thilke same be power, and reverence, and noblesse, and mirthe; and forsothe,20 but-yif alle these thinges ben alle oon same thing, they ne han nat wherby that they mowen ben put in the number of thinges that oughten ben requered or desired.’

‘It is shewed,’ quod I; ‘ne her-of may [ther](#) no man douten.’

‘The thinges thanne,’ quod she, ‘that ne ben no goodes^[1] whanne they ben dyverse, and whan they begynnen to ben alle²⁵ oon thing thanne ben they goodes, ne comth it hem nat thanne by the getinge of unitee, that they ben maked goodes?’

‘So it semeth,’ quod I.

‘But al thing that is good,’ quod she, ‘[grauntest](#) thou that it be good by the participacioun of good, or no?’³⁰

‘I graunte it,’ quod I.

‘Thanne [most thou](#) graunten,’ quod she, ‘by [semblable](#) resoun, that oon and good be oo same thing. For of thinges, of whiche that the effect nis nat naturelly diverse, nedes the substance mot be oo same thing.’³⁵

‘I ne may nat denye that,’ quod I.

‘[Hast thou](#) nat knowen wel,’ quod she, ‘that al thing that is hath so longe his dwellinge and his substaunce as longe as it is oon; but whan it forleteth to ben oon, it mot nedes dyen and corumpe to-gider?’⁴⁰

‘In which manere?’ quod I.

‘Right as in bestes,’ quod she, ‘whan the sowle and the body ben [conioigned](#) in oon and dwellen to-gider, it is cleped a beest. And whan hir unitee is destroyed by the [disseveraunce](#) of that oon from that other, than sheweth it wel that it is a ded thing, and⁴⁵ that it nis no lenger no beest. And the body of a wight, whyl it dwelleth in oo forme by coniuncccioun of membres, it is wel seyn that it is a figure of man-kinde. And yif the parties of the body ben so devyded and dissevered, *that oon fro that other*, that they destroyen unitee, the body forleteth to ben that⁵⁰ it was biforn. And, [who-so](#) wolde renne in the same manere by alle thinges, he sholde seen that, with-oute doute, every thing is in his substaunce as longe as it is oon; and whan it forleteth to ben oon, it dyeth and [perissheth](#) .’

‘Whan I considere,’ quod I, ‘manye thinges, I see non other.’^[1]⁵⁵

‘Is ther any-thing thanne,’ quod she, ‘that, in as moche as it liveth naturelly, that forleteth the talent or appetyt of his beinge, and desireth to come to deeth and to corupcioun?’

‘Yif I considere,’ quod I, ‘the beestes that han any maner⁶⁰ nature of [wilninge](#) and of nillinge, I ne finde no beest, but-yif it be constreined fro with-oute forth, that forleteth or despyseth [the entencioun](#) to liven and to duren, or that wole,^[1] his thanks, hasten him to dyen. For every beest travaileth him to deffende [and](#) kepe the savacioun of his lyf, and [eschueth](#) deeth⁶⁵ and destruccioun.

But certes, I doute me of herbes and of trees, *that is to seyn, that I am in a doute of swiche thinges as herbes or trees*, that ne han no felinge [sowles](#) , *ne no naturel*

wirkinges servinge to [appetytes](#) as bestes han, whether they han appetyt to dwellen⁷⁰ and to duren.

‘Certes,’ quod she, ‘ne ther-of thar thee nat doute. Now ^[] loke up-on these herbes and these trees; they wexen first in swiche places as ben covenable to hem, in whiche places they ne mowen nat sone dyen ne dryen, as longe as hir nature may⁷⁵ deffenden hem. For som of hem waxen in feeldes, and som in mountaignes, and othre waxen in [mareys](#), and othre cleven on roches, and somme waxen plentivous in sondes; and yif that any wight enforce him to beren hem in-to othre places, they wexen drye. For nature yeveth to every thing that that⁸⁰ is convenient to him, and travaileth that they ne dye nat, as longe as they han power to dwellen and to liven. What woltow ^[] seyn of this, that they drawen alle hir norissinges by hir rotes, right as they hadden hir mouthes y-plounged with-in the erthes, and sheden by hir [maryes](#) hir wode and hir bark? And what⁸⁵ woltow seyn of this, that thilke thing that is right softe, as the marye is, that is alwey hid in the [sete](#), al with-inne, and that [is](#) defended fro with-out by the [stedefastnesse](#) of wode; and that the uttereste bark is put ayeins the [destemperaunce](#) of the hevене, as a defendour mighty to suffren harm? And thus, certes, maystow wel seen how greet is the diligence of nature;⁹⁰ for alle thinges renovelen and [puplisshen](#) hem with seed y-multiplied; ^[] ne ther nis no man that ne wot wel that they ne ^[] ben right as a foundement and edifice, for to duren nat only for a tyme, but right as for to duren [perdurably](#) by generacioun. And the thinges eek that men wenen ne haven none sowles,⁹⁵ ne desire they nat ech of hem by semblable resoun to kepen that is hirs, *that is to seyn, that is acordinge to hir nature in conservacioun of hir beinge and endureinge?* For wher-for elles bereth lightnesse the flaumes up, and the weighte presseth the erthe a-down, but for as moche as thilke places and thilke¹⁰⁰ moevinges ben covenable to everich of hem? And forsothe every thing kepeth thilke that is acordinge and propre to him, right as thinges that ben contraries and enemys [corompen](#) hem. And yit the harde thinges, as stones, clyven and holden hir parties to-gider right faste and harde, and deffenden hem in¹⁰⁵ withstandinge that they ne departe [nat lightlya-twinne](#). And the thinges that ben softe and fleting, as is water and eyr, they departen lightly, and yeven place to hem that breken or devyden hem; but natheles, they retornen sone ayein in-to the same thinges fro whennes they ben [arraced](#). But fyr [fleeth](#)^[]¹¹⁰ and refuseth al devisioun. Ne I ne trete nat heer now of [wilful](#) moevinges of the sowle that is knowinge, but of the ^[] naturel entencioun of thinges, as thus: right as we swolwe the mete that we [receiven](#) and ne thinke nat on it, and as we drawen our breeth in slepinge that we wite it nat whyle wel¹¹⁵[slepen](#). For certes, in the beestes, the love of hir livinges ne of hir beinges ne comth nat of the wilninges of the sowle, but of the biginninges of nature. For certes, thorough constreininge causes, wil desireth and embraceth ful ofte tyme the deeth that nature dredeth; *that is to seyn as thus: that a man may*¹²⁰*ben constreyned so, by som cause, that his wil desireth and taketh the deeth which that nature hateth and dredeth ful sore.* And somtyme we seeth the contraye, as thus: that the wil ^[] of a wight destorbeth and constreyneth that that nature desireth¹²⁵ and requereth al-wey, *that is to seyn*, the werk of generacioun, by the whiche generacioun only dwelleth and is sustened the long [durabletee](#) of mortal thinges. ^[]

And thus this charitee and this love, that every thing hath to him-self, ne comth nat of the moevinge of the sowle, but¹³⁰ of the entencioun of nature. For the purviaunce of

god hath yeven to thinges that ben creat of him this, that is a ful gret cause to liven and to duren; for which they desiren naturelly hir lyf as longe as ever they mowen. For which thou mayst nat drede, by no manere, that alle the thinges¹³⁵ that ben anywhere, that they ne requeren naturelly the ferme stablenesse of perdurable dwellinge, and eek the eschuinge of destruccioun.'

Boece. 'Now confesse I wel,' quod I, 'that I see now wel certainly, with-oute doutes, the thinges that whylom semeden¹⁴⁰ uncertain to me.'

'But,' quod she, 'thilke thing that desireth to be and to dwellen [perdurably](#), he desireth to ben oon; for yif that that [\[\]](#) oon were destroyed, certes, beinge ne shulde ther non dwellen to no wight.'

¹⁴⁵'That is sooth,' quod I.

'Thanne,' quod she, 'desiren alle thinges oon?'

'I assente,' quod I.

'And I have shewed,' quod she, 'that thilke same oon is thilke that is good?'

¹⁵⁰'Ye, for sothe,' quod I.

'Alle thinges thanne,' quod she, 'requiren good; and thilke good thanne mayst [thoudescryven](#) right thus: good is thilke thing that every wight desireth.'

'Ther ne may be thought,' quod I, 'no more verray thing.¹⁵⁵ For either alle thinges ben referred and brought to nought, and floteren with-oute governour, despoiled of oon as of hir [\[\]](#) propre heved; or elles, yif ther be any thing to which that alle thinges tenden and hyen, that thing moste ben the sovereign good of alle goodes.'

¹⁶⁰Thanne seyde she thus: 'O my nory,' quod she, 'I have gret gladnesse of thee; for thou hast [ficched](#) in thyn herte [\[\]](#) the middel soothfastnesse, *that is to seyn*, the prikke; but this thing hath ben [discovered](#) to thee, in that thou seydest that [\[\]](#) thou wistest nat a litel her-biforn.'

'What was [that](#) ?' quod I.¹⁶⁵

'That thou ne wistest nat,' quod she, 'which was the ende of thinges; and certes, that is the thing that every wight desireth; and for as mochel as we han gadered and comprehended that good is thilke thing that is desired of alle, thanne moten we nedes confessen, that good is the fyn of alle thinges.¹⁷⁰

Metre XI.

Quisquis Profunda Mente Uestigat Uerum.

Me. XI.

Who-so that seketh sooth by a deep thought, and coveiteth [nat](#) to ben deceived by no mis-weyes, lat him rollen and [treden](#)^[] with-inne him-self the light of his inward sighte; and lat him gadere ayein, enclynge in-to a compas, the longe moevinges of *his thoughtes*; and lat him techen his corage that he hath enclosed and hid in his tresors, al that he compasseth or seketh fro with-oute. And thanne thilke thinge, that the blake cloude^[] of errour whylom hadde y-covered, shal lighten more cleerly^[] thanne Phebus him-self ne shyneth.

Glosa. *Who-so wole seken the deep grounde of sooth in his*^[]*thought, and wol nat be deceived by false proposiciouns that goon amis fro the trouthe, lat him wel examine and rolle with-inne himself the nature and the propretees of the thing; and lat him yit eftsones examine and rollen his thoughtes by good deliberacioun, or that he deme; and lat him techen his sowle that it hath, by natural*¹⁵*principles kindeliche y-hid with-in it-self, alle the trouthe the whiche he imagineth to ben in thinges with-oute. And thanne alle the*[derknesse](#)*of his misknowinge shal*[sem](#)*more evidently to sighte of his understandinge thanne the sonne ne semeth to sighte with-oute-forth.*²⁰

For certes the body, bringinge the weighte of foryetinge, ne hath nat chased out of your thoughte al the cleernesse of *your knowinge*; for certainly the seed of sooth haldeth and clyveth with-in your corage, and it is awaked and excyted by the [winde](#)²⁵ and by the blastes of doctrine. For wherfor elles demen ye of your owne wil the rightes, whan ye ben [axed](#), but-yif so were that the [norisshinge](#) of *resoun* ne livede y-plounged in the depthe of your herte? *this is to seyn, how sholden men demen the sooth of any thing that were*[axed](#)*, yif ther nere a rote of soothfastnesse that*³⁰*were y-plounged and hid in*[nature](#)*principles, the whiche soothfastnesse lived with-in the deepnesse of the thought.* And yif so be that the Muse and the doctrine of Plato singeth sooth, al that^[] every wight lerneth, he ne doth no-thing elles thanne but recordeth, as men recorden thinges that ben foryeten.’

Prose XII.

Tum Ego, Platoni, Inquam.

Pr. XII.

Thanne seide I thus: ‘I acorde me gretly to Plato, for thou remembrest and recordest me this thinges yit [the secoude tyme](#); *that is to seyn*, first whan I loste my memorie by the contagious [coniunccioun](#) of the body with the sowle; and⁵ eftsones afterward, whan I loste it, confounded by the charge and by the burdene of my sorwe.’

And thanne seide she thus: ‘yif thou loke,’ quod she, ‘first the thinges that thou hast graunted, it ne shal nat ben right fer that thou ne shalt remembren thilke thing that thou seydest that¹⁰ thou nistest nat.’

‘What thing?’ quod I.

‘By whiche government,’ quod she, ‘that this [world](#) is governed.’

‘Me remembreth it wel,’ quod I; ‘and I confesse wel that I15 ne wiste it naught. But al-be-it so that I see now from a-fer what thou purposest, algates, I desire yit to herkene it of thee more pleyntly.’

‘Thou ne wendest nat,’ quod she, ‘a litel her-biforn, that men^[1] sholden doute that this [world nis](#) governed by god.’^[1]

‘Certes,’ quod I, ‘ne yit ne doute I it naught, ne I nel never²⁰ wene that it were to doute; *as who seith, but I wot wel that god governeth this world;* and I shal shortly answeren thee by what resouns I am brought to this. This world,’ quod I, ‘of so manye dyverse and contrarious parties, ne mighte never han ben assembled in o forme, but-yif ther nere oon that conioignede so²⁵ manye dyverse thinges; and the same [dyversitee](#) of hir natures, that so [discorden](#) that oon fro that other, moste departen and unioignen the thinges that ben conioigned, yif ther ne were oon^[1] that contenede that he hath conioined and y-bounde. Ne the certein ordre of nature ne sholde nat bringe forth so [ordenee](#)^[1]³⁰ moevinges, by places, by tymes, by doinges, by [spaces](#), by qualitees, yif ther ne were oon that were ay [stedefast](#) dwellinge, that ordeynede and disponede these dyversitees of moevinges. And thilke thing, what-so-ever it be, by which that alle thinges ben [y-maked](#) and y-lad, I clepe him “god”; that is a word that³⁵ is used to alle folk.’

Thanne seyde she: ‘sin thou felest thus these thinges,’ quod she, ‘I trowe that I have litel more to done that thou, mighty of^[1] welefulnesse, hool and sounde, ne see eftsones thy contree. But lat us loken the thinges that we [han](#) purposed her-biforn.⁴⁰ Have I nat noumbred and seyd,’ quod she, ‘that suffisaunce is in blisfulnesse, and we han acorded that god is thilke same blisfulnesse?’

‘Yis, forsothe,’ quod I.

‘And that, to governe this world,’ quod she, ‘ne shal he never⁴⁵ han nede of non help fro with-oute? For elles, yif he hadde nede of any help, he ne sholde nat have [no](#) ful suffisaunce?’

‘Yis, thus it mot nedes be,’ quod I.

‘Thanne ordeineth he by him-self al-one alle thinges?’ quod she.

‘That may nat be [denyed](#),’ quod I.⁵⁰

‘And I have shewed that god is the same good?’

‘It remembreth me wel,’ quod I.

‘Thanne ordeineth he alle thinges by thilke good,’ quod she; ‘sin he, which that we han acorded to be good, governeth alle ⁵⁵ thinges by him-self; and he is [as](#) a keye and a [stere](#) by which^[1] that the edifice of this world is y-kept stable and with-oute [coroumpinge](#).’

‘I acorde me greetly,’ quod I; ‘and I aperceivede a litel herbiform that thou woldest seye thus; al-be-it so that it were by60 a thinne suspeciou.’

‘I trowe it wel,’ quod she; ‘for, as I trowe, thou ledest now more ententifly thyne eyen to loken the verray goodes. But [natheles](#) the thing that I shal telle thee yit ne sheweth nat lasse to [l](#)oken.’

65‘What is that?’ quod I.

‘So as men trowen,’ quod she, ‘and that rightfully, that god governeth alle thinges by the keye of his goodnesse, and alle thise [l](#) same thinges, as I have taught thee, hasten hem by naturel entencioun to comen to good: ther may no man douten that they70 ne be governed voluntariely, and that they ne converten hem of hir owne wil to the wil of hir ordenour, as they that ben acordinge and enclyninge to hir governour and hir king.’

‘It mot nedes be so,’ quod I; ‘for the reaume ne sholde nat [l](#) semen blisful yif ther were a yok of misdrawinges in dyverse75 parties; ne the savinge of obedient thinges ne sholde nat be.’

‘Thanne is ther nothing,’ quod she, ‘that kepeth his nature, that enforceth him to goon ayein god?’

‘No,’ quod I.

‘And yif that any-thing enforcede him to with-stonde god,80 mighte it availen at the laste ayeins him, that we han graunted to ben almighty by the right of blisfulnesse?’

‘Certes,’ quod I, ‘al-outruly it ne mighte nat availen [him](#) .’

‘Thanne is ther no-thing,’ quod she, ‘that either wole or may with-stonden to [this](#) sovereign good?’

85‘I trowe nat,’ quod I,

‘Thanne is thilke the sovereign good,’ quod she, ‘that alle thinges governeth strongly, and ordeyneth hem softly.’ [l](#)

Thanne seyde I thus: ‘I delyte me,’ quod I, ‘nat only in the endes or in the somme of the resouns that thou hast concluded90 and proeved, but thilke wordes that thou usest delyten me moche more; so, at the laste, fooles that sumtyme renden grete thinges [l](#) oughten ben ashamed of hem-self;’ *that is to seyn, that we fooles that [reprehenden](#) wikkedly the thinges that touchen goddes governaunce, we oughten ben ashamed of our-self: as I, that seyde that god refuseth only the werkes of men, and ne entremeteth nat of95 [hem](#) .’*

‘Thou hast wel herd,’ quod she, ‘the fables of the poetes, how the giaunts assaileden the hevene *with the goddes*; but forsothe, [l](#) the debonair force of god [deposede](#) hem, as it was worthy; *that is to seyn, destroyede the giaunts, as it was worthy*. But [wilt](#)100

thou that we ioignen to-gider thilke same resouns? For peraventure, of swich coniuncioun may sterten up som fair sparkle of sooth.'

'Do,' quod I, 'as thee liste.'

'Wenest thou,' quod she, 'that god ne [be](#) almighty? [No man](#)¹⁰⁵[is](#) in doute of it.'

'Certes,' quod I, 'no wight ne douteth it, [yif he](#) be in his minde.'

'But he,' quod she, 'that is almighty, ther nis nothing that he ne [may](#)?'¹¹⁰

'That is sooth,' quod I.

'May god don yvel?' quod she.

'Nay, forsothe,' quod I.

'Thanne is yvel nothing,' quod she, 'sin that he ne may nat don yvel that may don alle thinges.'¹¹⁵

'[Scornest thou](#) me?' quod I; '*or elles [pleyest thou](#) or [deceivest thou](#)^[1]me*, that hast so woven me with thy resouns the hous of ^[1][Dedalus](#), so entrelaced that it is unable to be unlaced; thou that other-whyle entrest ther thou [issest](#), and other-whyle [issest](#) ther thou entrest, ne [foldest thou](#) nat to-gider, *by replicacioun of*¹²⁰*wordes*, a maner wonderful cercle or environinge of the simplicitee devyne? For certes, a litel her-biforn, whan thou bigunne at blisfulnesse, thou seydest that it is sovereign good; and seydest that it is set in sovereign god; and seydest that god him-self is sovereign good; and that god is [the fulle](#) blisfulnesse; for which^[1]¹²⁵ thou yave me as a covenable yift, *that is to seyn*, that no wight nis blisful but-yif he be [god](#) also ther-with. And seidest eek, that the forme of good is the substaunce of god and of blisfulnesse; and seidest, that thilke same oon is thilke same good, that is¹³⁰ requered and desired of alle the kinde of thinges. And thou proovedest, in disputinge, that god governeth all the thinges of the world by the governements of [bountee](#), and seydest, that alle^[1] thinges wolen obeyen to him; and seydest, that the nature of yvel nis no-thing. And thise thinges ne shewedest thou nat with none¹³⁵ resouns y-taken fro with-oute, but by proeves *in cercles and* hoomlich^[1] knowen; the whiche proeves drawn to hem-self hir feith and hir acord, everich of hem of other.'

Thanne seyde she thus: 'I ne scorne thee nat, *ne pleye, ne [deceive](#)thee*; but I have shewed thee the thing that is grettest¹⁴⁰ over alle thinges by the yift of god, that we whylom preyeden. For this is the forme of the devyne substaunce, that is swich that it ne slydeth nat in-to outterest foreine thinges, ne ne [receiveth](#) no straunge thinges in him; but right as [Parmenides](#) seyde^[1] *in Greek* of thilke devyne substaunce; he seyde thus: that "thilke¹⁴⁵ devyne substaunce torneth the world and the moevable cercle of thinges, whyl thilke devyne substaunce kepeth it-self with-oute moevinge;" *that is to seyn, that it ne moeveth never-mo, and yit it moeveth alle othre thinges*. But natheles, yif I have [stired](#) resouns that ne ben nat taken fro with-oute the compas of thing of which¹⁵⁰ we treten, but resouns that ben bistowed with-in that compas, ther nis nat

why that thou sholdest merveilen; sin thou hast lerned by the sentence of Plato, that “nedes the wordes moten^[1] be cosines to the thinges of which they speken.”

Metre XII.

Felix, Qui Potuit Boni.

Me. XII.

Blisful is that man that may seen the clere welle of good; blisful is he that may unbinden him fro the [bondes](#) of [the](#) hevy erthe. The poete of Trace, *Orpheus*, that whylom hadde right greet sorwe^[1] for the deeth of his wyf, after that he hadde made, by his [weepley](#)^[1] songes, the wodes, moevable, to rennen; and hadde made the^[1]5 riveres to stonden stille; and hadde made the hertes and the hindes to ioignen, dredeles, hir sydes to [cruel](#) lyouns, *for to herknen his songe*; and hadde made that the hare was nat agast of the hounde, which that was plesed by his songe: so, whan the moste [ardaunt](#) love of his wif brende the entrailes of his brest, ne the10 songes that hadden overcomen alle thinges ne mighten nat asswagen hir lord *Orpheus*, he pleynde him of the [hevenegoddes](#)^[1] that weren cruel to him; he wente him to the houses of helle. And there he temprede hise [blaundisshinge](#) songes by resowninge strenges, and spak and [song](#) in wepinge al that ever he hadde15 [received](#) and laved out of the noble welles of his moder^[1] [Calliope](#)^[1] the goddesse; and he song with [as mochel as he mighte](#) of wepinge,^[1] and with as moche as love, that doublede his sorwe, mighte yeve him and [techen](#) him; and he commoevede the helle, and requerede and bisoughte by swete preyere the lordes of sowles20 in helle, of relesinge; *that is to seyn, to yilden him his wyf.*^[1]

Cerberus, the porter of helle, with his three hevedes, was caught^[1] and al abayst for the newe song; and the three goddesses, [Furies](#),^[1] and vengeresses of felonyes, that tormenten and agasten the sowles by anoy, woxen sorwful and sory, and wepen teres for pitee.25 Tho ne was nat the heved of Ixion y-tormented by the overthrowinge^[1] wheel; and [Tantalus](#), that was destroyed by the woodnesse^[1] of longe [thurst](#), despyseth the flodes to drinke; the fowl that highte voltor, that eteth the stomak or the giser of [Tityus](#), is so^[1] fulfild of his song that it nil eten ne tyren no more. At the laste30 the lord and Iuge of sowles was moeved to misericordes and cryde, “we ben overcomen,” quod he; “yive we to Orpheus his wyf to bere him companye; he hath wel y-bought hir by [his song](#) and his ditee; but we wol putte a lawe in this, and covaunt in^[1]35 the yifte: *that is to seyn*, that, til he be out of helle, yif he loke behinde him, that his wyf shal comen ayein unto us.”

But what is he that may yive a lawe to loveres? Love is^[1] a [gretter](#) lawe and a strengre to him-self *than any lawe that men may yeven*. Allas! whan Orpheus and his wyf weren almost at the40 termes of the night, *that is to seyn, at the laste boundes of helle*, Orpheus lokede abakward on [Eurydice](#) his wyf, and loste hir, and was deed.^[1]

This fable [aperteineth](#) to yow alle, who-so-ever desireth or seketh to lede his thought in-to the sovereign day, *that is to seyn*,45 *to cleernesse of sovereign*[good](#). For who-so

that ever be so overcomen that he [ficche](#) his eyen into the putte of helle, *that is to seyn, who-so* [sette](#) *hithoughtes in erthely thinges,* al that ever he hath drawn of the noble good celestial, he leseth it whan he loketh the helles, *' that is to seyn,* [in-to](#) *lowe thinges of the* [erthe](#) .[\]](#)

Explicit Liber tercius.

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BOOK IV.

Prose I.

Hec Cum Philosophia, Dignitate Uultus.

Pr. I.

Whan Philosophye hadde songen softly and delitably the forseide thinges, kepinge the dignitee of hir chere and the weighte of hir wordes, I thanne, that ne hadde nat al-outerly foryeten the wepinge and the mourninge that was set in myn5 herte, forbrak the entencioun of hir that entendede yit to seyn^[][some](#) othre thinges. ‘O,’ quod I, ‘thou [that](#) art gyderesse of verrey light; the thinges that thou hast seid [me](#) hider-to ben so clere to me and so shewinge by the devyne lookinge of hem, and by [thy](#) resouns, that they ne mowen ben overcomen. And10 thilke thinges that thou toldest me, al-be-it so that I hadde whylom foryeten hem, for the sorwe of the wrong that hath ben don to me, yit natheles they ne weren nat al-outruly unknowen to me. But this same is, namely, a right greet cause of my sorwe,^[][so as](#) the governour of thinges is good, yif that yveles mowen ben by any weyes; or elles yif that yveles passen with-oute punisshinge.15 The whiche thing only, how worthy it is to ben wondred up-on, thou considerest it wel thy-self certainly. But yit to this thing ther is yit another thing y-ioigned, more to ben wondred up-on. For felonye is [emperesse](#), and floureth *ful ofrichesses*; and [vertu](#) nis nat al-only with-oute medes, but it is cast under and20 fortroden under the feet of felonous folk; and it abyeth the torments in [stede](#) of wikkede felounes. Of alle whiche thinges ther nis no wight that may merveylen y-nough, ne compleine, that swiche thinges ben doon in the regne of god, that alle thinges woot and alle thinges may, and ne wole nat but only [gode](#)^[]25 thinges.’

Thanne seyde she thus: ‘Certes,’ quod she, ‘that were a greet merveyle, and an [enbasshinge](#) with-outen ende, and wel more^[][horrible](#) than [alle](#) monstres, yif it were as thou wenest; *that is to seyn*, that in the right ordenee hous of so mochel a fader and an^[]30 ordenour of meynee, that the vesseles^[] that ben foule and [vyle](#) sholden ben honoured and [heried](#), and the precious vesseles sholden ben defouled and vyle; but it nis nat so. For yif [tho](#) thinges that I have concluded a litel her-biforn ben kept hole and [unraced](#), thou shalt wel knowe by the autoritee of god, of the35 whos regne I speke, that certes the gode folk ben alwey mighty, and shrewes ben alwey [out-cast](#) and feble; ne the vyces ne ben never-mo with-oute peyne, ne the vertues ne ben nat with-oute mede; and that blisfulnesses comen alwey to goode folk, and infortune comth alwey to wikked folk. And thou shalt wel40 knowe many thinges of this kinde, that shollen cesen thy pleintes,^[] and [strengthen](#) thee with [stedefast](#) sadnesse. And for thou hast seyn the forme of the verray blisfulnesse by me, that have whylom shewed it thee, and thou hast knowen in whom blisfulnesse 45 is y-set, alle thinges [y-treted](#) that I trowe ben necessarie to^[] putten forth, I shal shewe thee the wey that shal bringen thee ayein un-to thyn hous. And I shal ficchen fetheres in thy thought,^[] by whiche it may [arysen](#) in heichte, so that, alle tribulacioun y-don away, thou, by my gydinge and

by my path and by my sleedes , shalt mowe retourne hool and sound in-to thy contree.

Metre I.

Sunt Etenim Pennae Uolucres Mihi.

Me. I.

I have, forsothe, swifte fetheres that surmounten the heighte of hevene. Whan the swifte thought hath clothed it-self in tho fetheres, it despyseth the hateful erthes, and surmounteth the roundnesse of the grete ayr; and it seeth the cloude behinde his bak; and passeth the heighte of the region of the fyr, that eschaufeth by the swifte moevinge of the firmament, til that he areyseth him in-to the houses that beren the sterres, and ioyneth his weyes with the sonne Phebus, and felawshipeth the wey of the olde colde Saturnus ; and he y-maked a knight of the clere sterre; that is to seyn, that the thought is maked goddes knight by the sekinge of trouthe to comen to the verray knowleche of god. And thilke thought renneth by the cercle of the sterres, in alle places ther-as the shyninge night is peinted ; that is to seyn, the night that is cloudeles; for on nightes that ben cloudeles it semeth as the hevene were peinted with dyverse images of sterres. And whanne he hath y-doon ther y-nough, he shal forleten the laste hevene, and he shal pressen and wenden on the bak of the swifte firmament, and he shal ben maked parfit of the worshipful light of god. Ther halt the lord of kinges the ceptre of his might, and atempreth the governements of the world, and the shyninge Iuge of thinges, stable in him-self, governeth the swifte cart or wayn , that is to seyn, the circular moevinge of the sonne. And yif thy wey ledeth thee ayein so that thou be brought thider, thanne wolt thou seye now that that is the contree that thou requerest , of which thou ne haddest no minde: “but now it remembreth me wel, heer was I born, heer wol I fastne my degree, heer wole I dwelle.” But yif thee lyketh thanne to loken on the derknesse of the erthe that thou hast forleten, thanne shalt thou seen that thise felonous tyraunts, that the wrecchede peple dredeth, now shollen ben exyled fro thilke fayre contree.’ 30

Prose II.

Tum Ego, Papae, Inquam.

Pr. II.

Than seyde I thus: ‘owh ! I wondre me that thou bihetest me so grete thinges; ne I ne doute nat that thou ne mayst wel performe that thou bihetest. But I preye thee only this, that thou ne tarye nat to telle me thilke thinges that thou hast moeved.’ 5

‘First,’ quod she, ‘thou most nedes knowen, that goode folk ben alwey stronge and mighty, and the shrewes ben feble and desert and naked of alle strengthes . And of thise thinges, certes, everich of hem is declared and shewed by other. For so as good

and yvel ben two contraries, yif so be that good be [stedefast](#) ,¹⁰ than sheweth the feblesse of yvel al openly; and yif thou knowe cleerly the frelenesse of yvel, the [stedefastnesse](#) of good is knowen. But for as moche as the [fey](#) of my sentence shal be the^[] more ferme and haboundaunt, I will gon by that oo wey and by that other; and I wole conferme the thinges that ben purposed,¹⁵ now on this syde and now on that syde. Two thinges ther ben in whiche the effect of alle the dedes of mankinde standeth, that is to seyn, wil and power; and yif that oon of thise two fayleth, ther nis nothing that may be don. For yif that wil [lakketh](#) , ther ²⁰ nis no wight that undertaketh to don that he wol nat don; and yif power fayleth, the wil nis but in ydel and stant for naught. And ther-of cometh it, that yif thou see a wight that wolde geten that he may nat geten, thou mayst nat douten that power ne fayleth him to haven that he wolde.'

25 'This is open and cleer,' quod I; 'ne it may nat ben [deneyed](#) in no manere.'

'And yif thou see a wight,' quod she, 'that hath doon that he wolde doon, thou nilt nat douten that [hene](#) hath had power to don it?'

30 'No,' quod I.

'And in that that every wight may, in that men may holden^[] him mighty; *as who seyth, in so moche as man is mighty to don a thing, in so mochel men*[halthim](#) mighty; and in [that that](#) he ne may, in that men demen him to be feble.'

35 'I confesse it wel,' quod I.

'Remembreth thee,' quod she, 'that I have gadered and shewed by forseide resouns that al the entencioun of the wil of mankinde, which that is lad by dyverse studies, hasteth to^[] comen to blisfulnesse?'

40 'It remembreth me wel,' quod I, 'that it hath ben shewed.'

'And recordeth thee nat thanne,' quod she, 'that blisfulnesse is thilke same good [that](#) men requeren; so that, [whan that](#) blisfulnesse is requered of alle, that good also is requered and desired of alle?'

45 '[It ne recordeth me nat](#) ,' quod I; 'for I have it gretly alwey ficched in my memorie.'

'Alle folk thanne,' quod she, 'goode and eek badde, enforcen hem with-oute [difference](#) of entencioun to comen to good?'

'This is a verray consequence,' quod I.

50 'And certein is,' quod she, 'that by the getinge of good ben men y-maked goode?'

'This is certein,' quod I.

'Thanne geten goode men that they desiren?'

‘So semeth it,’ quod I.

‘But wikkede folk,’ quod she, ‘yif they geten the good that⁵⁵ they desiren, they ne mowe nat be wikkede?’

‘So is it,’ quod I.

‘Thanne, so as that oon and that other,’ quod she, ‘desiren good; and the goode folk geten good, and nat the wikke folk; thanne nis it no doute that the goode folk ne ben mighty and⁶⁰ the wikkede folk ben feble?’

‘Who-so that ever,’ quod I, ‘douteth of this, he ne may nat considere the nature of thinges ne the consequence of [resouns](#) .’

And over this quod she, ‘yif that ther be two thinges that han oo same purpose by kinde, and that oon of hem pursueth⁶⁵ and parfurmeth thilke same thing by naturel office, and that other ne may nat doon thilke naturel office, [but](#) folweth, by other manere thanne is convenable to nature, him that [acomplissheth](#) his purpos kindely, and yit he ne accomplissheth nat his owne purpos: whether of these two [demestow](#) for more mighty?’⁷⁰

‘Yif that I coniecte,’ quod I, ‘that thou wolt seye, algates yit^[] I desire to herkne it more pleynly of thee.’

‘Thou wilt nat thanne [deneye](#) ,’ quod she, ‘that the [moevement](#) of goinge nis in men by kinde?’

‘No, forsothe,’ quod I.⁷⁵

‘Ne thou ne doutest nat,’ quod she, ‘that thilke naturel office of goinge ne be the office of feet?’

‘I ne doute it nat,’ quod I.

‘Thanne,’ quod she, ‘yif that a wight be mighty to moeve and goth upon his feet, and another, to whom thilke naturel office of⁸⁰ feet lakketh, enforceth him to gon crepinge up-on his handes: whiche of these two oughte to ben holden the more mighty by right?’

‘Knit forth the remenaunt,’ quod I; ‘for no wight ne douteth^[] that he that may gon by naturel office of feet ne be more mighty⁸⁵ than he that ne may nat.’

‘But the sovereign good,’ quod she, ‘that is eveneliche purposed to the [gode folk](#) and to badde, the gode folk seken it by naturel office of vertues, and the shrewes enforcen hem to geten it by ⁹⁰ dyverse coveityse of *erthely thinges*, which that nis no naturel office to geten thilke same sovereign good. [Trowestow](#) that it be any other [wyse](#) ?’

‘Nay,’ quod I; ‘for the consequence is open and shewing of [\[1\]](#) thinges that I have graunted; that nedes gode folk moten ben ⁹⁵ mighty, and shrewes feeble and unmighty.’

‘Thou rennest a-right biforn me,’ quod she, ‘and this is the Iugement; *that is to seyn, I iuge of thee* right as thise leches ben [\[1\]](#) wont to hopen *of syke folk, whan they aperceyven* that nature is redressed and withstondeth to the [maladye](#). But, for I see thee ¹⁰⁰ now al redy to the understandinge, I shal shewe thee more thikke and continuel resouns. For loke now how greetly sheweth the feblesse and infirmittee of wikkede folk, that ne mowen nat comen to that hir naturel entencioun ledeth hem, and yit almost thilke [\[1\]](#) naturel entencioun [constreineth hem](#). And what *were to demen* ¹⁰⁵ *thanne of shrewes*, yif thilke naturel help hadde forleten hem, the which *natural help of intencioun* goth away biforn hem, and is so greet that unnethe it may ben overcome? Consider thanne how greet defaulte of power and how greet feblesse ther is in wikkede felonous folk; *as who seyth, the gretter thing that is coveited and* ¹¹⁰ *the desire nat accomplisshed*, *of the lasse might is he that coveiteth it and may nat accomplishe. And forthy Philosophie seyth thus by sovereign good*: Ne shrewes ne requeren nat lighte medes ne [veyne](#) ¹¹⁵ games, whiche they ne may folwen ne holden; but they failen of thilke somme and of the heighte of thinges, *that is to seyn, sovereign* ¹²⁰ *good*; ne thise wrecches ne comen nat to the effect *of sovereign good*, the which they enforcen hem only to geten, by nightes and by dayes; in the getinge of which good the strengthe of good folk is ful wel y-sene. For right so as thou mightest demen him mighty of goinge, that gooth on his feet til he mighte come to thilke ¹²⁵ place, fro the whiche place ther ne [laye](#) no wey forther to ben [\[1\]](#) gon; right so most thou nedes demen him for right mighty, that geteth and ateyneth to the ende of alle thinges that ben to [desire](#), biyonde the whiche ende ther nis nothing to desire. Of the which *power of good folk* men may [conclude](#), that the wikked men semen to be bareine and naked of alle strengthe. For-why ¹³⁰ forleten they vertues and folwen vyces? Nis it nat for that they ne knowen nat the goodes? But what thing is more feble and more caitif thanne is the blindnesse of ignoraunce? Or elles they knowen ful wel whiche thinges that they oughten folwe, but lecherye and coveityse overthroweth hem mistorned; and certes, ¹³⁵ so doth distemperaunce to feble men, that ne mowen nat wrastlen ayeins the vyces. Ne knowen they nat thanne wel that they forleten the good wilfully, and tornen hem wilfully to vyces? And in this wyse they ne forleten nat only to ben mighty, but they forleten al-outrely in any [wyse](#) for to ben. For they that forleten ¹⁴⁰ the comune fyn of alle thinges that ben, they forleten also ther-with-al for to ben. [\[1\]](#)

And per-aventure it sholde semen to som folk that this were a merveile to seyn: that shrewes, whiche that contienen the more partye of men, ne ben nat ne han no beinge; but natheles, it is so, ¹⁴⁵ and thus stant this thing. For they that ben shrewes, I [deneye](#) nat that they ben shrewes; but I deneye, and seye [simplyly](#) and plainly, that they ne ben nat, ne han no beinge. For right as thou mightest seyn of the carayne of a man, that it were a deed man, but thou ne mightest nat simplyly callen it a man; so graunte ¹⁵⁰ I wel forsothe, that vicious folk ben wikked, but I ne may nat graunten absolutly and simplyly that they ben. For thilke thing that with-holdeth ordre and kepeth nature, thilke thing is and hath beinge; but [what](#) thing [that](#) failleth of that, *that is to seyn, that he forleteth naturel ordre*, he forleteth thilke thing that is set ¹⁵⁵ in his

nature. But thou wolt seyn, that [shrewes](#) mowen. Certes,^[1] that ne deneye I nat; but certes, hir power ne [descendeth](#) nat of strengthe, but of feblesse. For they mowen don wikkednesses; the whiche they ne mighte nat don, yif they mighten dwellen in the forme and in the doinge of good folk. And thilke power¹⁵⁵ sheweth ful evidently that they ne mowen right naught. For so as I have gadered and proeved a litel her-biforn, that yvel is naught; and so as shrewes mowen only but [shrewednesses](#), this conclusioun is al cleer, that shrewes ne mowen right naught, [ne han no](#) power.¹⁶⁰

And for as moche as thou understonde which is the strengthe^[1] of this power of shrewes, I have [definissed](#) a litel her-biforn, that nothing is so mighty as sovereign good.'

'That is sooth,' quod I.

165'And thilke same sovereign good may don non yvel?'

'Certes, no,' quod I.

'Is ther any wight thanne,' quod she, 'that weneth that men mowen doon alle thinges?'

'No man,' quod I, '[but-yif](#) he be out of his witte.'

170'But, certes, shrewes mowen don yvel,' quod she.

'Ye, wolde god,' quod I, 'that they mighten don non!'

'Thanne,' quod she, 'so as he that is mighty to doon only but goode thinges may don alle thinges; and they that ben mighty to don yvele thinges ne mowen nat alle thinges: thanne is it open¹⁷⁵ thing and manifest, that they that mowen don yvel ben of lasse power. And yit, *to proeve this conclusioun*, ther helpeth me this, that I have y-shewed her-biforn, that alle power is to be noumbred among thinges that men oughten requere. And I have shewed that alle thinges, that oughten ben desired, ben referred to good,¹⁸⁰ right as to a maner heighte of hir nature. But for to mowen don yvel and felonye ne may nat ben referred to good. Thanne nis nat yvel of the noumbir of thinges that oughte ben desired. But alle power oughte ben desired and requered. Than is it open and cleer that the power ne the mowinge of shrewes nis no power; and¹⁸⁵ of alle these thinges it sheweth wel, that the goode folke ben certainly mighty, and the shrewes douteles [ben](#) unmighty. And it is cleer and open that thilke opinioun of Plato is verry and sooth, that^[1] seith, that only wyse men may [doon](#) that they desiren; and shrewes mowen haunten that hem lyketh, but that they desiren,¹⁹⁰*that is to seyn, to comen to sovereign good*, they ne han no power to acomplisshen that. For shrewes don that hem list, whan, by [tho](#) thinges in which they delyten, they wenen to ateine to thilke good that they desiren; but they ne geten ne atainen nat ther-to, for vyces ne comen nat [to](#) blisfulnesse.

Metre II.

Quos Uides Sedere Celso.

Me. II.

Who-so that the covertoures of hir [veyne](#) aparailles mighte strepen^[1] of these proude kinges, that thou seest sitten on heigh [in](#) hir [chaires](#) gliteringe in shyninge purple, environed with sorwful armures, [manasinge](#) with cruel mouth, blowinge by woodnesse of herte, he shulde seen thanne that thilke lordes beren with-inne hir⁵ corages ful streite cheines. For lecherye tormenteth hem in that oon syde with gredy venims; and troublable ire, that araiseth in him the flodes *of*[troublinges](#), tormenteth up-on that other syde hir thought; or sorwe halt [hem](#) wery and y-caught; or slydinge and deceivinge hope tormenteth hem. And therefore, sen thou¹⁰ seest oon heed, *that is to seyn, oon tyraunt*, beren so manye [tyrannyes](#), thanne ne doth thilke tyraunt nat that he desireth, sin^[1] he is cast down with so manye wikkede lordes; *that is to seyn, with so manye vyces, that han so*[wikkedly](#)*lordshipes over him.*

Prose III.

Videsne Igitur Quanto In Coeno.

Pr. III.

[Seestow](#) nat thanne in how grete filthe these shrewes ben y-wrapped, and with which cleernesse these good folk shynen? In this sheweth it wel, that to goode folk ne lakketh never-mo hir medes, ne shrewes lakken never-mo torments. For of alle thinges that ben y-doon, thilke thing, for which any-thing is don, it semeth⁵ as by right that thilke thing be the mede of that; as thus: yif a man renneth in the stadie, *or in the forlong*, for the corone,^[1] thanne lyth the mede in the corone for which he renneth. And I have shewed that blisfulnesse is thilke same good for which that alle thinges ben doon. Thanne is thilke same good purposed^[1]¹⁰ to the workes of mankinde right as a comune mede; which mede ne may ben dissevered fro good folk. For no wight as by right, fro thennes-forth that him lakketh goodnesse, ne shal ben cleped good. For which thing, folk of goode maneres, hir medes^[1]¹⁵ ne forsaken hem never-mo. For al-be-it so that shrewes wexen as wode as hem list *ayeins goode folk*, yit [never-the-lesse](#) the corone of wyse men shal nat fallen ne [faden](#). For foreine shrewednesse ne binimeth nat fro the corages of goode folk hir propre honour. But yif that any wight reioyse him of goodnesse that he²⁰ hadde take fro with-oute (*as who seith, yif that any wight hadde his goodnesse of any other man than of him-self*), certes, he that yaf him thilke goodnesse, or elles som other wight, mighte binime it him. But for as moche as to every wight his owne propre bountee yeveth him his mede, thanne at erst shal he failen of mede whan²⁵ he forleteth to ben good. And at the [laste](#), so as alle medes ben^[1] requered for men wenen that they ben goode, who is he that [wolde](#) deme, that he that is right mighty of good were part-les ^[1][of mede](#)? And of what mede shal he be [guerdone](#)? Certes, of right faire mede and right grete

aboven alle medes. Remembre³⁰ thee of thilke noble corolarie that I [yaf](#) thee a litel her-biforn; and gader it to-gider in this manere:—so as [good him-selfis](#) blisfulnesse, thanne is it cleer and certein, that alle good folk ben made blisful for they ben goode; and thilke folk that ben blisful, it acordeth and is covenable to ben goddes. Thanne is the mede³⁵ of goode folk swich that no day shal enpeiren it, ne no wikkednesse^[1] ne shal [derken](#) it, ne power of no wight ne shal nat amenusen it, *that is to seyn*, to ben made goddes.

And sin it is thus, *that goode men ne failen never-mo of hir*[mede](#),^[1] certes, no wys man ne may doute of undepartable peyne of the⁴⁰ shrewes; *that is to seyn, that the peyne of shrewes ne departeth nat from hem-self never-mo*. For so as goode and yvel, and peyne and medes ben contrarye, it mot nedes ben, that right as we seen bityden in [guerdoun](#) of goode, that also mot the peyne of yvel [answery](#), [by the](#) contrarye party, to shrewes. Now thanne, so as bountee and prowessse ben the [mede](#) to goode folk, also is⁴⁵ shrewednesse it-self torment to shrewes. Thanne, who-so that ever is [entecched](#) and defouled with [peyne, he ne douteth nat, that he is entecched and defouled](#) with yvel. Yif shrewes thanne wolen preysen hem-self, may it semen to hem that they ben withouten^[1] party of torment, sin they ben swiche that the [uttereste](#)⁵⁰ wikkednesse (*that is to seyn, wikkede thewes, which that is the*[uttereste](#)*and the worste kinde of shrewednesse*) ne defouleth ne enteccheth nat hem only, but infecteth and envenimeth hem gretly? And also look on shrewes, that ben the contrarie party of goode men, how greet peyne felawshipeth and [folweth](#) hem!⁵⁵ For thou hast lerned a litel her-biforn, that [al](#) thing that is and hath beinge is oon, and thilke same oon is good; thanne is this the consequence, that it semeth wel, that [al](#) that is and hath beinge is good; *this is to seyn, as who seyth, that beinge and unitee and goodnesse is al oon*. And in this manere it folweth thanne, that al⁶⁰ thing that faileth to ben good, it stinteth for to be and for to han any beinge; wherfore it is, that shrewes stinten for to ben that they weren. But thilke other forme of mankinde, that is to seyn, the forme of the body with-oute, sheweth yit that these shrewes weren whylom men; wher-for, whan they ben perverted and⁶⁵ tordned in-to malice, certes, than han they forlorn the nature of mankinde. But [so as](#) only bountee and prowessse may [enhausen](#) every man over other men; thanne mot it nedes be that shrewes, which that shrewednesse hath cast out of the condicioun of mankinde, ben put under the merite and the desert of men. Thanne^[1]⁷⁰ bitydeth it, that yif thou seest a wight that be transformed into vyces, thou ne mayst nat wene that he be a man.

For yif he be ardaunt in avaryce, and that he be a [ravinour](#) by violence of foreine richesse, thou shalt seyn that he is lyke to the [wolf](#). And yif he be felonous and with-oute reste, and [exercyse](#)⁷⁵ his tonge to chydinges, thou shalt lykne him to the hound. And yif he be a prevey awaitour y-hid, and reioyseth him to [ravisshe](#) by [wyles](#), thou shalt seyn him lyke to the fox-whelpes. And yif he be distempre and quaketh for ire, men shal wene that he bereth⁸⁰ the corage of a lyoun. And yif he be dredful and fleinge, and [dredeth](#) thinges that ne oughten nat to ben dred, men shal holden him lyk to the hert. And yif he be [slow](#) and astoned and lache, he liveth as an asse. And yif he be light and [unstedefast](#) of corage, and chaungeth ay his studies, he is lykned to briddes. And if he be⁸⁵ plounded in foule and unclene luxuries, he is with-holden in the foule delyces of the foule sowe. Thanne folweth it, that he that forleteth bountee

and prowess, he forleteth to ben a man; sin he may nat passen in-to the condicioun of god, he is torned in-to a beest.

Metre III.

Vela Neritii Dulcis.

Me. III.

Eurus *thewind* aryvede the sailes of *Ulixes*, duk of the contree^[] of *Narice*, and his wandringe shippes by the see, in-to the ile ther-as *Circes*, the faire goddesse, doughter of the sonne,^[] dwelleth; that medleth to hir newe gestes drinks that ben⁵ touched and maked with enchauntements. And after that hir hand, mighty over the herbes, hadde changed hir gestes in-to dyverse maneres; that oon of hem, is covered his face with forme^[] of a *boor*; that other is chaunged in-to a lyoun of the contree of *Marmorike*, and his nayles and his teeth wexen; that other of^[]10 hem is neweliche chaunged in-to a wolf, and howleth whan he wolde wepe; that other goth debonairely in the hous as a tygre of Inde.

But al-be-it so that the godhed of *Mercurie*, *that is cleped the*^[] *brid of Arcadie*, hath had mercy of the duke *Ulixes*, biseged with¹⁵ dyverse yveles, and hath *unbounden* him fro the *pestilence* of his *ostesse*, algates the roweres and the marineres haddn by this^[] y-drawn in-to hir mouthes and dronken the wikkede drinks. They that weren *woxen* swyn haddn by this y-chaunged hir mete of breed, for to eten *akornes* of okes. Non of hir *limes* ne^[] dwelleth with hem *hole*, but they han lost the voice and the²⁰ body; only hir thought dwelleth with hem stable, that wepeth and biweileth the monstuous chaunginge that they suffren. O oversight hand (*as who seyth, O! feble and light is the hand of*^[] *Circes the enchaunteresse, that chaungeth the bodies of folkes in-to bestes, to regard and to comparisoun of mutacioun that is maked* by²⁵*vyces*); ne the herbes of *Circes* ne ben nat mighty. For al-be-it so that they may chaungen the limes of the body, algates yit they may nat change the hertes; for with-inne is y-hid the strengthe and vigor of men, in the secree tour of *hir hertes; that is to seyn, the strengthe of resoun*. But tilke venims of *vyces* to-drawn³⁰ a man to hem more mightily *than the venim of Circes*; for vyces ben so cruel that they percen and thorough-passen the^[] corage with-inne; and, thogh they ne anoye nat the body, yit vyces wooden *to destroye men* by wounde of thought.'

Prose IV.

Tum Ego, Fateor, Inquam.

Pr. IV.

Than seyde I thus: 'I confesse and am a-knowe *it*,' quod I; 'ne I ne see nat that men may sayn, as by right, that shrewes^[]*ne ben* chaunged in-to bestes by the qualitee of hir soules, al-be-it so that they kepen yit the forme of the body of mankinde. But I^[]

molde nat of shrewes, of which the thought cruel woodeth al-wei⁵ in-to destruccioun of goode men, that it were leueful to hem to don that.'

'Certes,' quod she, 'ne is nis nat leueful to hem, as I shal wel shewe thee in covenable place; but natheles, yif so were that thilke that men wenen be leueful [to](#) shrewes were binomen hem, *so that*¹⁰*they ne mighte nat anoyen or doon harm to goode men,* certes, a gre partye of the peyne to shrewes sholde ben allegged and releved. For al-be-it so that this ne seme nat credible thing, per-aventure, to some folk, yit moot it nedes be, that shrewes ben ¹⁵ more wrecches and unsely when they may doon and performe that they coveiten, [than yif they mighte nat complisshen that they coveiten](#) . For yif so be that it be wrecchednesse to wilne to don yvel, than is more wrecchednesse to mowen don yvel; with-oute^[] whiche mowinge the wrecched wil sholde [languissh](#)e with-oute²⁰ effect. Than, sin that everiche of these thinges hath his wrecchednesse, *that is to seyn, wil to don yvel and mowinge to don yvel*, it moot nedes be that they ben constreyned by [three](#)^[] unselinesses, that wolen and mowen and performen felonyes and shrewednesses.'

²⁵'I acorde me,' quod I; 'but I desire gretly that shrewes losten sone thilke [unselinesse](#) , *that is to seyn, that shrewes weren*^[] despoiled of mowinge to don yvel.'

'So shullen they,' quod she, 'soner, per-aventure, than thou^[] woldest; or soner than they hem-self wene [to lakken mowinge to](#)³⁰*don yvel* . For ther nis no-thing so late in [so shorte](#) boundes of^[] this lyf, that is long to abyde, nameliche, to a corage inmortel; of whiche shrewes the grete hope, and the hie compassinges of shrewednesses, is ofte destroyed by a sodeyn ende, or they ben war; and that thing establieth to shrewes the ende of hir³⁵ shrewednesse. For yif that shrewednesse maketh wrecches, than mot he nedes ben most wrecched that lengest is a shrewe; the whiche wikked shrewes wolde I demen aldermost unsely and caitifs, yif that hir shrewednesse ne were [finisshed](#) , at the leste wey, by the outtereste deeth. For yif I have concluded sooth of the unselinesse^[]⁴⁰ of shrewednesse, than sheweth it cleerly that thilke wrecchednesse is with-uten ende, the whiche is certain to ben perdurable.'^[]

'Certes,' quod I, 'this conclusioun is hard and wonderful to graunte; but I knowe wel that it acordeth moche to the thinges⁴⁵ that I have graunted her-biforn.'

'Thou hast,' quod she, 'the right estimacioun of this; but who-so-ever wene that it be a hard thing to acorde him to a conclusioun, it is right that he shewe that some of the premisses ben false; or elles he moot shewe that the [collacioun](#) of proposiciouns nis nat speedful to a necessarie conclusioun. And yif it⁵⁰ be nat so, but that the premisses ben y-graunted, ther is not why^[] he sholde blame the argument.

For this thing that I shal telle thee now ne shal nat seme lasse wonderful; but of the thinges that ben taken also it is necessarie;^[]*as who seyth, it folweth of that which that is purposed biforn.*⁵⁵

'What is that?' quod I.

‘Certes,’ quod she, ‘that is, that thise wikked shrewes ben more blisful, *or elles lasse wrecches*, that [abyen](#) the tormentis that they han deserved, than yif no peyne of Iustice ne [chastysede](#) hem. Ne this ne seye I nat now, for that any man mighte⁶⁰[thenke](#), that the maners of shrewes ben [coriged](#) and chastysed by veniaunce, and that they ben brought to the right wey by the drede of the torment, ne for that they yeven to other folk ensauple to fleen fro vyces; but I understande [yit](#) in another^[1] manere, that shrewes ben more unsely than they ne ben nat⁶⁵[punished](#), al-be-it so that ther ne be had no resoun or lawe of [correccioun](#), ne non ensauple of lokinge.’

‘And what manere shal that ben,’ quod I, ‘other than hath be told her-biforn?’

‘Have we nat thanne graunted,’ quod she, ‘that goode folk⁷⁰ ben blisful, and shrewes ben wrecches?’

‘Yis,’ quod I.

‘Thanne,’ quod she, ‘yif that any good were added to the wrecchednesse of any wight, nis he nat more weleful than he that ne hath no medlinge of good in his solitarie wrecchednesse?’⁷⁵

‘So semeth it,’ quod I.

‘And what seystow thanne,’ quod she, ‘of thilke wrecche that [lakketh](#) alle goodes, *so that no good nis medled in his wrecchednesse*, and yit, over al his wikkednesse for which he is a wrecche, that ther be yit another yvel anexed and [knit](#) to him, shal nat men⁸⁰ demen him more unsely than thilke wrecche of whiche the unselinesse is releved by the participacioun of som good?’

‘Why sholde he nat?’ quod I.

‘Thanne, certes,’ quod she, ‘han shrewes, whan they ben punished, som-what of good anexed to hir wrecchednesse, that is⁸⁵ to seyn, the same peyne that they suffren, which that is good by the resoun of Iustice; and whan thilke same shrewes ascapen with-oute torment, than han they som-what more of yvel yit over the wikkednesse that they han don, *that is to seyn*, defaute of⁹⁰ peyne; which defaute of peyne, thou hast graunted, is yvel for^[1] the deserte of felonye.’ ‘I ne may nat denye it,’ quod I. ‘Moche more thanne,’ quod she, ‘ben shrewes unsely, whan they ben wrongfully delivered fro peyne, than whan they ben punished by rightful veniaunce. But this is open thing and cleer, that it is⁹⁵ right that shrewes ben punished, and it is wikkednesse and wrong that they [escapen](#) unpunished.’

‘Who mighte deneye that?’ quod I.

‘But,’ quod she, ‘may any man denye that al that is right nis good; and also the contrarie, that al that is wrong [is wikke](#)?’

¹⁰⁰‘Certes,’ quod I, ‘these thinges ben clere y-nough; and that we han concluded [a litel](#) her-biforn. But I praye thee that thou telle me, yif thou acordest to leten no

torment to sowles, after that^[1] the body is [ended](#) by the deeth;’ *this is to seyn, understandestow aught that sowles han any torment after the deeth of the body?*

105 ‘Certes,’ quod she, ‘ye; and that right greet; of which sowles,’ quod she, ‘I trowe that some ben tormented by asprenesse of peyne; and some sowles, I trowe, ben exercised by a purginge mekenesse. But my conseil nis nat to determinye of [thise peynes](#). But I have travailed and told [yit](#) hiderto, for thou sholdest knowe¹¹⁰ that the [mowinge](#) of shrewes, which [mowinge](#) thee semeth to ben unworthy, nis no mowinge: and eek of shrewes, of which thou pleinedest that they ne were nat punisshed, that thou woldest [seen](#) that they ne weren never-mo with-outen the torments of hir wikkednesse: and of the licence *of the mowinge to don yvel*,¹¹⁵ that thou preydest that it mighte sone ben ended, and that thou woldest fayn lerne that it ne sholde nat longe [dure](#): and that shrewes ben more unsely yif they were of lenger duringe, and most unsely yif they weren perdurable. And after this, I have shewed thee that more unsely ben shrewes, whan they escapen¹²⁰ with-oute [hir](#) rightful peyne, than whan they ben punisshed by rightful veniaunce. And of this sentence folweth it, that thanne ben shrewes constreined at the laste with most grevous torment, whan men were that they ne be nat punisshed.’

‘Whan I consider thy [resouns](#),’ quod I, ‘I ne trowe nat that men seyn any-thing more verayly. And yif I torne ayein to the¹²⁵ studies of men, who is he to whom it sholde seme that he ne sholde nat only leven these thinges, but eek gladly herkne hem?’

‘Certes,’ quod she, ‘so it is; but men may nat. For they han hir eyen so wont to the derknesse *of erthely thinges*, that they ne¹³⁰ may nat liften hem up to the light of cleer sothfastnesse; but they ben lyke to briddes, of which the night lightneth hir lokinge,^[1] and the day blindeth hem. For whan men loken nat the ordre of thinges, but hir lustes and talents, they wene that either the leve or the mowinge to don wikkednesse, or elles the [scapinge](#) with-oute¹³⁵ peyne, be weleful. But consider the Iugement of the perdurable lawe. For yif thou conferme thy corage to the beste thinges, thou ne hast no nede [of no](#) Iuge to yeven thee prys or mede; for thou hast ioyned thy-self to the most excellent thing. And yif thou have enclyned thy studies to the wikked thinges, ne¹⁴⁰ seek no foreyne wreker out of thy-self; for thou thy-self hast [thrist](#) thy-self in-to wikke thinges: right as thou mightest loken by^[1] [dyverse tymes the foule erthe](#) and the hevene, and that alle other thinges stinten fro with-oute, *so that thou nere neither in hevene ne in erthe*, *ne saye no-thing more*; than it sholde semen to¹⁴⁵ thee, as by only resoun of lokinge, that thou were now in the sterres and now [in](#) the erthe. But the poeple ne loketh nat [on](#) these thinges. What thanne? Shal we thanne aprochen us to hem that I have shewed that they ben lyk [to bestes](#)? And what [woltow](#) seyn of this: yif that a man hadde al forlorn his sighte¹⁵⁰ and hadde foryeten that he ever saugh, and wende that no-thing ne faylede him of perfeccioun of mankinde, now we that mighten seen the same [thinges](#), wolde we nat wene that he were blinde?^[1] Ne also ne acordeth nat the poeple to that I shal seyn, the which thing [is](#) sustened by a stronge foundement of resouns, *that is to*¹⁵⁵ *seyn*, that more unsely ben they that don wrong to othre folk than they that the wrong suffren.’

‘I wolde heren thilke same resouns,’ quod I.

[Denyestow](#) ,’ quod she, ‘that alle shrewes ne ben worthy to l60 han torment?’

‘Nay,’ quod I.

‘But,’ quod she, ‘I am certein, by many resouns, that shrewes ben unsely.’

‘It acordeth,’ quod I.

165 ‘Thanne ne [doutestow](#) nat,’ quod she, ‘that thilke folk that ben worthy of torment, that they ne ben wrecches?’

‘It acordeth wel,’ quod I.

‘Yif thou were thanne,’ [quod she](#) , ‘y-set a Iuge or a knower of thinges, [whether](#) , [trowestow](#) , that men sholden tormenten him l70 that hath don the wrong, or elles him that hath suffred the wrong?’

‘I ne doute nat,’ quod I, ‘that I nolde don [suffisaunt](#) satisfaccioun to him that hadde suffred the wrong by the sorwe of him that hadde don the wrong.’

175 ‘Thanne semeth it,’ quod she, ‘that the doere of wrong is more wrecche [than](#) he [that suffred wrong](#) ?’

‘That folweth wel,’ quod I.

‘Than,’ quod she, ‘by these causes and by othre causes that ben [enforced](#) by the same rote, [filthe](#) or sinne, by the propre l80 nature of it, maketh men wrecches; and it sheweth wel, that the wrong that men don nis nat the wrecchednesse of him that receyveth the wrong, [but the wrecchednesse of him that doth the wrong](#) . But certes,’ quod she, ‘thise oratours or advocats don al the contrarye; for they enforcen hem to commoeve the Iuges to l85 han pitee of hem that han suffred and receyved the thinges that ben grevous and aspre, and yit men sholden more rightfully han pitee of hem that don the grevaunces and the wronges; the whiche shrewes, it were a more covenable thing, that the accusours or advocats, nat wroth but pitous and debonair, ledden tho shrewes that han don wrong to the Iugement, right as men l90 leden syke folk to the leche, for that they sholde seken out the maladyes of sinne by torment. And by this covenant, either the entente of deffendours or advocats sholde faylen and cesen in al, ^[] or elles, yif the office of advocats wolde bettre profiten to men, it sholde ben torned in-to the habite of accusacioun; *that is to* l95 *seyn, they sholden accuse shrewes, and nat excuse hem*. And eek the shrewes hem-self, yif hit were lefevel to hem to seen at any ^[] clifte the vertu that they han forleten, and [sawen](#) that they sholden putten adoun the [filthes](#) of hir vyces, by the torments of peynes, they ne oughte nat, right for the recompensacioun for to ^[] 200 geten hem bountee and prowesse which that they han lost, demen ne holden that thilke peynes weren torments to hem; and eek they wolden refuse the attendaunce of hir advocats, and taken hem-self to hir Iuges and to hir accusours. For which it bitydeth that, as to the wyse folk, ther nis no place y-leten to ^[] 205 hate; *that is to seyn, that ne hate hath no place amonges wyse men*. For no wight nil haten goode men, but-yif he were over-mochel a fool; and for to haten shrewes, it nis no resoun. For right so as [languissinge](#) is [maladye](#) of body, right so ben

vyces and sinne maladye of corage. And so as we ne deme nat, that they that ben²¹⁰ syke of hir body ben worthy to ben hated, but rather worthy of pitee: wel more worthy, nat to ben hated, but for to ben had in pitee, ben they of whiche the thoughtes ben constrained by felonous wikkednesse, that is more cruel than any languissinge of^[]²¹⁵ body.

Metre IV.

Quid Tantos Iuuat Excitare Motus.

Me. IV.

What [delyteth](#) you to excyten so grete [moevinges](#) of [hateredes](#),^[] and to hasten and bisien the fatal disposicioun of your deeth with your propre handes? *that is to seyn, by batailes or by contek.* For yif ye axen the deeth, it hasteth him of his owne wil; ne deeth ne tarieth nat his swifte [hors](#). And the men that the [serpent](#) and⁵ the [lyoun](#) and the tygre and the bere and the boor seken to sleen with hir teeth, yit thilke same men seken to sleen everich of hem other with swerd. Lo! for hir maneres ben dyverse and [descordaunt](#), they moeven unrightful ostes and cruel batailes, and wilnen^[]¹⁰ to [perisshe](#) by [entrechaunginge](#) of dartes. But the resoun^[] of crueltee nis nat y-nough rightful.

Wiltow thanne yelden a covenable [guerdown](#) to the desertes of men? Love rightfully goode folk, and have pitee on shrewes.'

Prose V.

Hic Ego Uideo Inquam.

Pr. V.

'Thus see I wel,' quod I, 'either what blisfulnesse or elles what unselinesse is established in the desertes of goode men and of shrewes. But in this ilke fortune of poeple I see somewhat of good and somewhat of yvel. For no wyse man [hath lever](#) ben⁵ exyled, poore and nedy, and nameles, than for to dwellen in his citee and flouren of riches, and be redoutable by honour, and strong of power. For in this wyse more cleerly and more [witnessfully](#) is the office of wyse men y-treted, whan the blisfulnesse and the poustee of governours is, as it were, y-shad amonges poeples^[]¹⁰ that be [neighebour](#) and *subgits*; sin that, namely, prisoun, lawe, and thise othre torments of lawful peynes ben rather owed to felonous citezeins, for the whiche felonous citezeins tho peynes ben established, *than for good folk.* Thanne I mervaile me greetly,' quod I, 'why that the thinges ben so mis entrechaunged,¹⁵ that torments of felonyes pressen and confounden goode folk, and shrewes ravishen medes of vertu, and ben in honours and in gret estats. And I desyre eek for to [witen](#) of thee, what semeth thee to ben the resoun of this so wrongful a conclusioun? For I wolde wondre wel the lasse, yif I trowede that al these thinges²⁰ weren medled by fortunous happe;

but now hepeþ and encreseþ^[1] myn [astonyinge](#) god, governour of thinges, that, so as god yeveth ofte tymes to gode men godes and mirthes, and to shrewes yveles and aspre thinges: and yeveth ayeinward to gode folk hardnesses, and to shrewes he graunteth hem hir wil and that they desyren: what [difference](#) thanne may ther be bitwixen that that²⁵ god doth, and the happe of fortune, yif men ne knowe nat the cause why that it is?’

‘[Ne it nis](#) no mervaile,’ quod she, ‘though that men wenen that ther be somewhat folissh and confuse, whan the resoun of the ordre is unknowe. But al-though that thou ne knowe nat the³⁰ cause of so greet a disposicioun, natheles, for as moche as god, the gode governour, atempreth and governeth the world, ne doute thee nat that alle thinges [ben](#) doon a-right.

METRE V.

Si Quis Arcturi Sidera Nescit.

Me. V.

Who-so that ne knowe nat the sterres of [Arcture](#), y-torned neigh^{[1][1]} to the sovereign contree or point, *that is to seyn, y-torned neigh to the sovereign pool of the firmament*, and wot nat why *the sterre*^[1] [Bootes](#) passeth or gadereth his weynes, and drencheth his late flambes in the see, and why that Bootes *the sterre* unfoldeth his⁵ over-swifte arysinges, thanne shal he wondren of the lawe of the heye eyr.

And eek, yif that he ne knowe nat why that the hornes of the fulle^[1] mone wexen pale and infect [by the](#) boundes of the derke night;^[1] and *how* the mone, derk and confuse, discovereth the sterres that¹⁰ she [hadde](#) y-covered by hir clere visage. The comune error^[1] moeveth folk, and maketh wery hir [basins](#) of bras by thikke^[1] strokes; *that is to seyn, that ther is a maner of oepel that highte* [Coribantes](#), *that wenen that, whan the mone is in the eclipse, that it be enchaunted; and therefore, for to rescowe the mone, they beten hir*¹⁵ [basins](#) with thikke strokes.

Ne no man ne wondreth whan the [blastes](#) of the wind Chorus beten the strondes of the see by quakinge flodes; ne no [man ne](#)^[1] wondreth whan the weighte of [the snowe](#), y-harded by the colde, is resolved by the brenninge hete of Phebus the sonne; for heer²⁰ seen men redely the causes.

But the causes y-hid, *that is to seyn, in hevene*, troublen the brestes of men; the moevable poeple is astoned of alle thinges^[1] that comen selde and sodeinly in our age. But yif the troubyl^[1]²⁵ error of our ignoraunce departede fro us, *so that we wisten the causes why that swiche thinges bi-tyden*, certes, they sholden cese to seme wondres.’

Prose VI.

Ita Est, Inquam.

Pr. VI.

‘Thus is it,’ quod I. ‘But so as thou hast yeven or bi-hight me to unwrappen the hid causes of thinges, and to discovere me the resouns covered with derknesses, I prey thee that thou devyse and iuge me of this matere, and that thou [do](#) me to understonden⁵ it; for this [miracle](#) or this wonder troubleth me right gretly.’

And thanne she, a litel [what](#) smylinge, seyde: ‘thou clepest me,’ quod she, ‘to telle thing that is grettest of alle thinges that mowen ben axed, and to the whiche questioun unnethes is ther aught y-nough to laven it; *as who seyth, unnethes is ther suffisauntly*¹⁰*anything to answeere parfityly to thy questioun.* For the matere of it is swich, that whan o doute is determined and cut away, ther wexen other doutes withoute number; right as the hevedes wexen of Ydre, *the serpent that*[Ercules slowh](#). Ne ther¹⁵ ne were no manere ne non ende, but-yif that a wight constreinede¹⁵ the doutes by a right lyfly and quik fyr of thought; *that is to seyn, by vigour and strengthe of wit.* For in this manere men weren wont to maken questions of the simplicitee of the purviaunce of god, and of the order of destinee, and of sodein happe, and of the knowinge and predestinacioun divyne, and of²⁰ the libertee of free wille; the whiche thinges thou thy-self aperceyvest wel, of what [weight](#) they ben. But for as mochel as the knowinge of these thinges is a maner porcioun [of the medicine of thee](#), al-be-it so that I have litel tyme to don it, yit natheles I wol enforчен me to shewe somewhat of it. But²⁵ al-thogh the [norisshinges](#) of ditee of musike delyteth thee, thou most suffren and forberen a litel of thilke delyte, whyle that I [weve](#) to thee resouns y-knit by ordre.’

‘As it lyketh to thee,’ quod I, ‘[so](#) do.’ [Tho](#) spak she right as by another beginninge, and seyde thus. ‘The engendringe of alle thinges,’ quod she, ‘and alle the [progressiouns](#) of muable³⁰ nature, and al that moeveth in any manere, taketh his causes, his ordre, and his formes, of the stableness of the divyne thoght; and thilke divyne thought, that is y-set and put in the tour, *that*³⁵*is to seyn, in the heighte,* of the simplicitee of god, stablissheth many maner gyses to thinges that ben to done; the whiche³⁵ maner, whan that men loken it in thilke pure clenness of the divyne intelligence, it is y-cleped purviaunce; but whan thilke maner is referred by men to thinges that it moveth and disponeth, thanne of olde men it was cleped destinee. The whiche thinges, yif that any wight loketh wel in his thought the strengthe of that⁴⁰ oon and of that other, he shal lightly mowen seen, that these two thinges ben dyverse. For purviaunce is thilke divyne reson that is establissed in the sovereign prince of thinges; the whiche purviaunce disponeth alle thinges. But destinee is the disposicioun and ordinaunce clyvinge to moevable thinges, by the whiche⁴⁵ disposicioun the purviaunce knitteth alle thinges in hir ordres; for purviaunce embraceth alle thinges to-hepe, al-thogh that they ben dyverse, and al-thogh they ben [infinite](#); but destinee departeth⁵⁰ and ordeineth alle thinges singularly, and [divyded](#) in moevinges, in places, in formes, in [tymes](#), [as](#) thus: [lat](#) the⁵⁰ unfoldinge of temporel ordinaunce, assembled and ooned in the lokinge of the divyne thought, [be cleped](#) purviaunce; and thilke same

assemblinge and ooninge, divyded and unfolden by tymes, lat that ben called destinee. And al-be-it so that thise thinges ben dyverse, yit natheles hangeth that oon [on](#) that other; for-why⁵⁵ the order destinal procedeth of the simplicitee of purviaunce. For right as [a](#) werkman, that aperceyveth in his thoght the forme of the thing that he wol make, and moeveth the effect of the werk, and ledeth that he hadde loked biforn in his thoght [simply](#)^[1] and presently, by temporel [ordinaunce](#) : certes, right so god⁶⁰ disponeth in his purviaunce, singularly and [stably](#) , the thinges that ben to done, but he aministreth in many maneres and in dyverse tymes, by destinee, thilke same thinges that he hath [disponed](#) .

65Thanne, [whether](#) that [destinee](#) be exercysed outhur by some divyne spirits, servaunts to the divyne purviaunce, or elles by som [sowle](#) , or elles by alle nature servinge to god, or elles by the^[1] celestial moevinges of sterres, or elles by [thevertu](#) of angeles, or^[1] elles by the dyverse subtilitee of develes, or elles by any of hem,⁷⁰ or elles by hem alle, the destinal ordinaunce is y-woven and [acomplished](#) . Certes, it is open thing, that the purviaunce is an unmoevable and simple forme of thinges to done; and the moveable bond and the temporel ordinaunce of thinges, whiche that the divyne simplicitee of purviaunce hath ordeyned to done,⁷⁵ that is destinee. For which it is, that alle thinges that ben put under destinee ben, certes, subgits to purviaunce, to whiche purviaunce destinee itself is subgit and under. But some thinges ben put under purviaunce, that surmounten the ordinaunce of destinee; and tho ben thilke that [stably](#) ben [y-ficched](#) negh to the⁸⁰ firste godhed: they surmounten the ordre of destinal [moevabletee](#) . For right as [of](#) cercles that tornen a-boute^[1] a same centre or a-boute a poynt, thilke cercle that is innerest or most with-inne ioyneth to the simplese of the middel, and is, as it were, a centre or a poynt to that other cercles that tornen a-bouten him; and thilke that is⁸⁵ outterest, compassed by [larger](#) envyrninge, is unfolden by larger spaces, in so moche as it is [forthest](#) fro the middel simplicitee of the poynt; and yif ther be any-thing that knitteth and^[1] felawshippeth him-self to thilke middel poynt, it is constrained in-to simplicitee, *that is to seyn, in-to unmoevabletee*, and it ceseth⁹⁰ to be shad and to fleten dyversely: right so, by semblable resoun, thilke thing that departeth [forthest](#) fro the first thoght of god, it is unfolden and summited to gretter bondes of destinee: and in so moche is the thing more free and [laus](#) fro destinee, as it axeth and^[1] holdeth him ner to thilke centre of thinges, *that is to seyn, god*.⁹⁵ And yif the thing clyveth to the stedefastnesse of the thoght of god, and be with-oute moevinge, certes, it sormounteth the [necessitee](#) of destinee. Thanne right swich comparisoun as it is of skilinge to^[1] understandinge, and of thing that is engendred to thing that is, and of tyme to eternitee, and of the cercle to the centre, right so is the ordre of moevable destinee to the stable simplicitee of purviaunce. 100

Thilke ordinaunce moeveth the hevene and the sterres, and atempreth the elements togider amonges hem-self, and transformeth hem by entrechaungeable [mutacioun](#) ; and thilke same ordre neweth ayein alle thinges growinge and fallinge a-doun, by semblable [progressiouns](#) of sedes and of sexes, *that is to seyn*,¹⁰⁵*male andfemele* . And this ilke ordre constraineth the fortunes and the dedes of men by a bond of causes, nat able to ben [unbounde](#) ; the whiche destinal causes, whan they passen out fro the biginniges^[1] of the unmoevable purviaunce, it mot nedes be that they ne be nat mutable. And thus ben the thinges ful wel y-governed,¹¹⁰ yif that the simplicitee dwellinge in the divyne thoght sheweth forth the ordre^[1] of causes, unable to ben y-

bowed; and this ordre constreinet by his propre stabletee the moevable thinges, or elles they sholden fleten folily. For which it is, that alle thinges semen ^[1] to ben confus and trouble to us men, for we ne mowen nat considere ¹¹⁵ thilke ordinaunce; natheles, the propre maner of every ^[1] thinge, dressinge hem to goode, disponeth hem alle.

For ther nis no-thing don for cause of yvel; ne thilke thing that is don by wikkede folk *nis nat don for yvel*. The whiche shrewes, as I have shewed ful plentivously, seken good, but ¹²⁰ wikked errour mistorneth hem, ne the ordre cominge fro the ^[1] poynt of sovereign good ne declyneth nat fro his biginning. But thou mayst seyn, what unreste may ben a worse confusioun than ^[1] that gode men han somtyme adversitee and somtyme prosperitee, and shrewes also now han thinges that they desiren, and now ¹²⁵ thinges that they haten? Whether men liven now in swich hoolnesse of thoght, (*as who seyth, ben men now so wyse*), that swiche folk as they demen to ben gode folk or shrewes, that it moste nedes ben that folk ben swiche as they wenen? But in this manere the domes of men discorden, that thilke men that ¹³⁰ some folk demen worthy of mede, other folk demen hem worthy of torment. But lat us graunte, I pose that som man may wel demen or knowen the gode folk and the badde; may he thanne knowen and seen thilke innereste atempraunce of corages, as it hath ben ¹³⁵ wont to be seyde of bodies; *as who seyth, may a man speken and determinen of atempraunces in corages, as men were wont to demen or speken of complexiouns and atempraunces of bodies?* Ne it ne is nat an unlyk miracle, to hem that ne knowen it nat, (*as who seith, but it ^[1] is lyke amerveil or miracle to hem that ne knowen it nat*), why that ¹⁴⁰ swete thinges ben covenable to some bodies that ben hole, and to some bodies bittere thinges ben covenable; and also, why that some syke folk ben holpen with lighte medicynes, and [some folk ben holpen with sharpe medicynes](#) . But natheles, the leche that knoweth the manere and the atempraunce of hele and of maladye, ¹⁴⁵ ne merveilith of it no-thing. But what other thing semeth hele ^[1] of corages but bountee and prowess? And what other thing semeth maladye *of corages* but vyces? Who is elles kepere of good or dryver away of yvel, but god, governour and [lecher](#) of ^[1] thoughtes? The whiche god, whan he hath biholden from the ¹⁵⁰ heye tour of his purveaunce, he knoweth what is covenable to ^[1] every wight, and leneth hem that he wot that is covenable to hem. Lo, her-of comth and her-of is don this noble miracle of the ordre destinal, whan god, that al knoweth, doth swiche thing, of which thing that unknowinge folk ben astoned. But for to constreine, ^[1] ¹⁵⁵ *as who seyth, but for to comprehende and telle* a fewe thinges of the divyne deepnesse, the whiche that mannes resoun may understonde, thilke man that thou wenest to ben right Iuste and right ^[1] kepinge of equitee, the contrarie of that semeth to the divyne purveaunce, that al wot. And Lucan, my [familer](#) , telleth that ^[1] ¹⁶⁰ “the [victorious](#) cause lykede to the goddes, and the cause overcomen lykede to Catoun.” Thanne, what-so-ever thou mayst seen that is don in this werld unhoped or unwened, certes, it is the right ordre of thinges; but, as to thy wikkede opinioun, it is a confusioun. But I [suppose](#) that som man be so wel y-thewed, ¹⁶⁵ that the divyne Iugement and the Iugement of mankinde acorden hem to-gider of him; but he is [so](#) unstedefast of corage, that, yif any adversitee come to him, he wol forleten, par-aventure, to continue innocence, by the whiche he ne may nat with-holden ^[1] fortune. Thanne the wyse dispensacioun of god spareth him, the whiche man adversitee mighte enpeyren; for that god wol nat ¹⁷⁰ suffren him to travaile, to whom that travaile nis nat covenable. Another man is parfit in alle vertues, and is an holy man, and negh to god, so that the purviaunce of god

wolde demen, that it were a felonye that he were touched with any adversitees; so that he wol nat suffre that swich a man be moeved with any ¹⁷⁵[bodily](#) maladye. But so as seyde a philosophre, ¹[the more excellent by me](#) : *he seyde in Grek*, that “vertues han edified the body ¹ of the holy man.” And ofte tyme it bitydeth, that the somme of thinges that ben to done is taken to governe to gode folk, for that ¹ the malice haboundaunt of shrewes sholde ben abated. And god ¹⁸⁰ yeveth and departeth to othre folk prosperitees and adversitees y-medled to-hepe, after the qualitee of hir corages, and remordeth ¹ som folk *by adversitee*, for they ne sholde nat wexen proude by longe welefulnesse. And other folk he suffreth to ben travailed with harde thinges, for that they sholden confermen the vertues ¹⁸⁵ of [corage](#) by the usage and [exercitacioun](#) of pacience. And ¹ other folk dreden more than they oughten [\[that\]](#) whiche they mighten wel beren; [and somme dispuse that they mowe nat beren](#) ; and thilke folk god ledeth in-to experience of himself by aspre and sorwful thinges. And many othre folk han bought ¹⁹⁰ honourable renoun [of](#) this world by the prys [of](#) glorious death. And som men, that ne mowen nat ben overcomen by torments, have yeven ensaumple to othre folk, that vertu may nat ben overcomen by adversitees; and of alle thinges ther nis no doute, that they ne ben don rightfully and [ordenely](#) , to the profit of hem to ¹⁹⁵ whom we seen these thinges bityde. For certes, that adversitee comth somtyme to shrewes, and somtyme that that they desiren, it comth of these forseide causes. And of sorwful thinges *that bityden to shrewes*, certes, no man ne wondreth; for alle men wenen that they han wel deserved it, and that they ben of ²⁰⁰ wikkede merite; of whiche shrewes the torment somtyme agasteth ¹ othre to don [felonyes](#) , and somtyme it amendeth hem that suffren the torments. And the prosperitee *that is yeven to shrewes* sheweth a greet argument to gode folk, what thing they sholde ²⁰⁵ demen of thilke welefulnesse, the whiche prosperitee men seen ofte serven to shrewes. In the which thing I trowe that god ¹ dispenseth; for, per-aventure, the nature of som man is so overthrowinge ¹ *to yvel*, and so uncovenable, that the nedy povertie of his household mighte rather egren him to don felonyes. And to ¹ ²¹⁰ the maladye of him god [putteth](#) remedie, to yeven him [richesses](#) . And som other man biholdeth his conscience defouled with sinnes, and maketh comparisoun of his fortune and of him-self; and dredeth, per-aventure, that [his](#) blisfulnesse, of which the usage [is](#) loyeful to him, that the lesinge of thilke blisfulnesse ne be nat ²¹⁵ sorwful to him; and therfor he wol chaunge his maneres, and, for he dredeth to lese his fortune, he forleteth his wikkednesse. To othre folk is welefulnesse y-yeven unworthily, the whiche overthroweth hem in-to distruccioun that they han deserved. And to som othre folk is yeven power to [punisshen](#) , for that it shal be ¹ ²²⁰ cause of *continuacioun* and [exercysinge](#) to gode folk and cause of torment to shrewes. For so as ther nis non alyaunce by-twixe gode folk and shrewes, ne shrewes ne mowen nat [acorden](#) amonges hem-self. And why nat? For shrewes discorden of hem-self by hir vyces, the whiche vyces al to-renden hir consciences; and don ²²⁵ ofte tyme thinges, the whiche thinges, whan they han don hem, they demen that tho thinges ne sholden nat han ben don. For which thing thilke sovereign purveaunce hath maked ofte tyme fair miracle; so that shrewes han [maked](#) shrewes to ben gode men. For whan that som shrewes seen that they suffren wrongfully ²³⁰ felonyes of othre shrewes, they wexen eschaufed in-to hate of hem that anoyeden hem, and retornen to the frut of vertu, whan they [studien](#) to ben unlyk to hem that they han hated. Certes, only this is the divyne might, to the whiche might yveles ben thanne gode, whan it useth tho yveles covenably, and

draweth out the²³⁵ effect of any gode; *as who seyth, that yvel is good only to the might of god, for the might of god ordeyneth thilke yvel to good.*

For oon ordre embraseth alle thinges, so that what wight that departeth fro the resoun of thilke ordre which that is [assigned](#) to him, algates yit he slydeth in-to another ordre, so that no-thing nis leweful to folye in the [reame](#) of the divyne purviaunce; *as who²⁴⁰seyth, nothing nis with-outen ordinaunce in the reame of the divyne purviaunce*; sin that the right stronge god governeth alle thinges^[] in this world. For it nis nat leweful [to man](#) to comprehenden by wit, ne unfolden by word, alle the subtil ordinaunces and disposiciouns of the divyne entente. For only it oughte suffise to²⁴⁵ han loked, that god him-self, maker of alle natures, ordeineth and dresseth alle thinges to gode; [why](#) that he hasteth to with-holden^[] the thinges that he hath makid in-to his semblaunce, *that is to seyn, for to with-holden thinges in-to good, for he him-self is good*, he chaseth out al yvel fro the boundes of his comunalitee by the²⁵⁰ ordre of necessitee destinable. For which it folweth, that yif thou loke the purviaunce ordeininge the thinges that men wenen ben [outrageous or](#) haboundant in erthes, thou ne shalt nat seen in no^[] place no-thing of yvel. But I see now that thou art charged with the weighte of [the](#) questioun, and wery with [the lengthe](#) of my²⁵⁵ resoun; and that thou abydest som sweetness of songe. Tak thanne this draught; and whan thou art wel refreshed and [refect](#) ,^[] thou shalt be more [stedefast](#) to stye in-to heyere questiouns.

Metre VI.

Si Uis Celsi Iura Tonantis.

Me. VI.

If thou, [wys](#) , wilt demen in thy pure thought the rightes or the^[] lawes of the heye thonderer, *that is to seyn, of god*, loke thou and bihold [the](#) heightes of [the sovereign](#) hevene. There kepen [the](#) sterres, by rightful alliaunce of thinges, hir olde pees. The sonne, y-moeved by his rody fyr, ne distorbeth nat the colde [cercle](#) of^[]5 the mone. Ne the sterre y-cleped “the Bere,” that enclyneth his^[] ravissching [courses](#) abouten the sovereign heighte of the worlde, ne the same sterre Ursa nis never-mo wasshen in the depe westrene see, ne coveiteth nat to [deyen](#) his flaumbes in the see of the occian, althogh he see othre sterres y-plounged [in](#) the see. And Hesperus^[]10 *the sterre* bodeth and telleth alwey the late nightes; and Lucifer *the sterre* bringeth ayein the clere day.

And thus maketh Love entrechaungeable the perdurable courses;^[] and thus is discordable bataile y-put out of the contree of the¹⁵ sterres. This acordaunce atempreth by evenlyk maneres the elements, that the moiste thinges, [stryvinge with the drye thinges](#) , yeven place by stoundes; and the colde thinges ioynen hem by feyth to the hote thinges; and that the lighte fyr aryseth in-to heighte; and the hevy erthes avalen by hir weightes. By thise²⁰ same causes the floury yeer yildeth swote smelles in the firste^[] somer-sesoun warminge; and the hote somer dryeth the cornes; and autumpne comth ayein, hevy of apples; and the fletinge reyn bideweth the winter. This atemprance norissheth and bringeth forth [al](#) thing that [bretheth](#) lyf in this

world; and thilke same^[1]25 atempraunce, ravissinge, hydeth and binimeth, and drencheth under the laste deeth, alle thinges y-born.

Amonges thise thinges sitteth the heye maker, king and lord, welle and biginninge, lawe and wys Iuge, to don equitee; and governeth and enclyneth the brydles of thinges. And tho thinges^[1]30 that he stereth to gon by moevinge, he withdraweth and aresteth;^[1] and affermeth [the](#) moevable or wandringe thinges. For yif that he ne clepede ayein the right goinge of thinges, and yif that he ne constreinede hem nat eft-sones in-to roundnesses enclynede, the thinges that ben now continued by stable ordinaunce, they sholden³⁵ departen from hir welle, *that is to seyn, from hir [biginninge](#)*, and faylen, *that is to seyn, torne in-to nought*.

This is the comune Love to alle thinges; and alle thinges axen^[1] to ben holden by the fyn of good. For elles ne mighten they nat lasten, yif they ne come nat eft-sones ayein, by Love retorned, to⁴⁰ the cause that hath yeven hem beinge, *that is to seyn, to god*.

Prose VII.

Iamne Igitur Uides.

Pr. VII.

[Seestow](#) nat thanne what thing folweth alle the thinges that I have seyde?’ *Boece*. ‘What thing?’ quod I.

‘Certes,’ quod she, ‘al-outrely, that alle fortune is good.’

‘And how may that be?’ quod I.

‘Now understand,’ quod she, ‘so as [alle fortune, whether so it](#)⁵[be Ioyeful fortune or aspre](#) fortune, is yeven either by cause of [guerdoning](#) or elles of exercysinge of good folk, or elles by cause to punisshen or elles chastysen shrewes; thanne is alle fortune good, the whiche fortune is certain that it be either rightful or elles profitable.’¹⁰

‘Forsothe, this is a ful verray resoun,’ quod I; ‘and yif I consider the purviaunce and the destinee that thou taughtest me a litel her-biforn, this sentence is sustened by stedefast resouns. But yif it lyke unto thee, lat us noumbren hem amonges thilke thinges, of whiche thou seydest a litel her-biforn, that they ne were¹⁵ nat able to ben [wened](#) to the poeple.’ ‘Why so?’ quod she.

‘For that the comune word of men,’ quod I, ‘misuseth this *maner speche of fortune*, and seyn ofte tymes that the fortune of som wight is wikkede.’

‘Wiltow thanne,’ quod she, ‘that I [aproche](#) a litel to the wordes²⁰ of the poeple, so that it seme nat to hem that I be overmoche departed as fro the usage of mankinde?’

‘As thou wolt,’ quod I.

‘[Demestow](#) nat,’ quod she, ‘that [al](#) thing that profiteth is good?’

‘Yis,’ quod I.25

‘And certes, thilke thing that [exercyseth](#) or [corigeth](#) , profiteth?’

‘I confesse it wel,’ quod I.

‘Thanne is it good?’ quod she.

‘Why nat?’ quod I.

‘But this is the fortune,’ quod she, ‘of hem that either ben put³⁰ in vertu and batailen ayeins aspre thinges, or elles of hem that eschuen and declynen fro vyces and taken the wey of vertu.’

‘This ne may I nat denye,’ quod I.

‘But what [seystow](#) of the mery fortune that is yeven to good folk in [guerdoun](#) ? [Demeth](#) aught the [poepple](#) that it is wikked?’³⁵

‘Nay, forsothe,’ quod I; ‘but they demen, as it sooth is, that it is right good.’

‘And what [seystow](#) of that other fortune,’ quod she, ‘that, al-thogh that it be aspre, and restreinethe the shrewes by rightful⁴⁰ torment, weneth aught the poeple that it be good?’

‘Nay,’ quod I, ‘but the poeple demeth that it [is](#) most wrecched of alle thinges that may ben thought.’

‘War now, and loke wel,’ quod she, ‘lest that we, in folwinge the opinioun of the poeple, have confessed and concluded thing⁴⁵ that is unable to be wened *to the poeple*.’

‘What is that?’ quod I.

‘Certes,’ quod she, ‘it folweth or comth of thinges that ben graunted, that alle fortune, what-so-ever it be, of hem that ben either in possessioun of vertu, [or in the encres of vertu](#) , or elles in⁵⁰ the purchasinge of vertu, that thilke fortune is good; and that alle fortune is right wikkede to hem that dwellen in shrewednesse;’ *as who seyth, and thus weneth nat the poeple*.

‘That is sooth,’ quod I, ‘al-be-it so that no man dar confesse it ne biknowen it.’

⁵⁵‘Why so?’ quod she; ‘for right as [the stronge](#) man ne semeth nat to [abaissen](#) or disdaignen as ofte tyme as he hereth the noise of the bataile, ne also it ne semeth nat, to the wyse man, to beren^[] it grevously, as ofte as he is lad in-to the stryf of fortune. For bothe to that oon man and eek to that other thilke difficultee is⁶⁰ the matere; to that oon man, of encres of his glorious renoun,^[] and to that other man, to confirme

his sapience, *that is to seyn, to* ^[1] *the asprenesse of his estat.* For therefore is it called “vertu,” for ^[1] that it susteneth and enforseth, by hise strengthes, that it nis nat overcomen by adversitees. Ne certes, thou that art put in the ^[1]65 ences or in the heighte of vertu, ne hast nat comen to fleten with delices, and for to [welken](#) in bodily luste; thou sowest or plauntest a ful egre bataile *in thy corage* ayeins every fortune: for that the sorwful fortune ne confounde thee nat, ne that the merye fortune ne [corumpe](#) thee nat, [occupye](#) the mene by [stedefast](#) strengthes.⁷⁰ For al that ever is under the mene, or elles al that overpasseth the mene, despyseth welefulnesse (*as who* ^[1] *seyth, it is vicious*), and ne hath no mede of his travaile. For it is set in your hand (*as who seyth, it lyth in your power*) what fortune yow is levest, *that is to seyn, good or yvel.* For alle fortune that semeth sharp or aspre, yif it ne [exerceyse](#) nat *the gode folk* ne chastyseth *the wikked folk,* it⁷⁵[punissheth](#) .

Metre VII.

Bella Bis Quinis Operatus Annis.

Me. VII.

The wreker Attrides, *that is to seyn, Agamenon,* that wroughte ^[1] and continuede the batailes by ten yeer, recovered and purgede ^[1] *in wrekinge,* by the destruccioun of Troye, the loste chaumbres of mariage of his brother; *this is to seyn, that* [he](#) , *Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.* In the mene ^[1]5 whyle that thilke *Agamenon* desirede to yeven sayles to the Grekissh navye, and boughte ayein the windes by blood, he unclothede him of [pitee of fader](#) ; and the sory preest yiveth in sacrificyng the wrecched cuttinge of throte of the doughter; *that* ^[1] *is to seyn, that Agamenon let cutten the throte of his doughter by the*¹⁰*preest, to maken allyaunce with his goddes, and for to han winde with whiche he mighte wenden to Troye.*

Itacus, *that is to seyn, Ulixes,* biwepete his felawes y-lorn, ^[1] the whiche felawes the ferse Poliphemus, ligginge in his grete cave, hadde freten and dreynt in his empty wombe. But natheles ^[1]15 Poliphemus, wood for his blinde visage, [yald](#) to Ulixes Ioye by his sorwful teres; *this is to seyn, that Ulixes smoot out the eye of Poliphemus that stood in his forehed, for which Ulixes hadde Ioye, whan he say Poliphemus wepyng and blinde.*

Hercules is celebrable for his harde travailes; he dauntede the ^[1]20 proude Centaures, *half hors, half man;* and he birafte the dispoylinge ^[1] fro the cruel lyoun, *that is to seyn, he*[slowh](#)*the lyoun and* ^[1] *rafte him his skin.* He smoot the briddes *that highten*[Arpyes](#) ^[1] with certein arwes. He ravisskede apples fro the wakinge dragoun, and his hand was the more hevvy for the goldene metal. ^[1]25 He [drow](#) Cerberus, *the hound of helle,* by his treble cheyne. He, ^[1] overcomer, as it is seyde, hath put an unmeke lord foddre to his ^[1] cruel hors; *this is to seyn, that Hercules*[slowh](#)*Diomedes, and made his hors to*[freten](#)*him.* And he, Hercules, [slowh](#) *Ydra the serpent,* ^[1]30 and brende the venim. And [Achelous](#) the flood, defouled in his ^[1] forhed, dreynthe his shamefast visage in his strondes; *this is to seyn, that Achelous coude transfigure him-*

self in-to dyverse lyknesses; and, as he faught with Hercules, at the laste he tornede him in-to a bole; and Hercules brak of oon of his hornes, and [he](#), for shame,³⁵ hidde him in his river. And he, Hercules, caste adoun Antheus^[] the gyaunt in the strondes of Libie; and Cacus apaysede the^[] wratthes of Evander; [this isto](#) seyn, that Hercules slowh the monstre Cacus, and apaysede with that deeth the wratthe of Evander. And the bristled boor markedede with [scomes](#) the^[]40 shuldres of Hercules, the whiche shuldres the heye [cercle](#) of^[] hevene sholde thriste. And the laste of his labours was, that he sustened the hevene up-on his nekke unbowed; and he deservede eft-sones the hevene, to ben the prys of his laste travaile.

*Goth now thanne, ye stronge men, ther-as the heye wey of the⁴⁵ grete ensauple ledeth yow. O nyce men, why nake ye youre^[] bakkes? *As who seyth: O ye slowe and delicat men, why flee ye adversitees, and ne fighten nat ayeins hem by vertu, to winnen the [mede of the](#) hevene?* For the erthe, overcomen, yeveth [the sterres](#); [this isto](#) seyn, that, whan that erthely lust is overcomen, a man is⁵⁰ maked worthy to the hevene.*

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BOOK V.

Prose I.

Dixerat, Orationisque Cursum.

Pr. I.

She hadde seyde, and torded [the cours](#) of hir resoun to some othre thinges to ben treted and to ben y-sped. Thanne seyde I, ‘Certes, rightful is thyn amonestinge and ful digne by auctoritee.^[1] But that thou seidest [whylom](#), that the questioun of the divyne⁵ purviaunce is enlaced with many other questiouns, I understonde wel and proeve it by the same thing. But I axe yif that thou wenest that hap be any thing in any weys; and, yif thou wenest that hap be [anything](#), what [is it](#)?’

Thanne quod she, ‘I haste me to yilden and assoilen [to thee](#)^[1] the dette of my bihest, and to shewen and open the wey, by¹⁰ which wey thou mayst come ayein to thy contree. But al-be-it so that the thinges which that thou axest ben right profitable to knowe, [yit](#) ben they diverse somewhat fro the path of my purpos; and it is to douten that thou ne be makid wery by mis-weyes, so^[1] that thou ne mayst nat suffyce to mesuren the right wey.’¹⁵

‘Ne doute thee ther-of nothing,’ quod I. ‘For, for to knowen thilke thinges to-gedere, in the whiche thinges I delyte me greetly, that shal ben to me in stede of reste; sin it is nat to douten of the thinges folwinge, whan every syde of thy [disputacioun](#) shal [han be](#) stedefast to me by undoutous feith.’²⁰

Thanne seyde she, ‘That manere wol I don thee’; and bigan to speken right thus. ‘Certes,’ quod she, ‘yif any wight [diffinisshe](#) hap in this manere, that is to seyn, that “hap is [bitydinge](#) y-brought forth by foolish moevinge and by no [knettinge](#) of causes,” I conferme that hap nis right naught in no wyse; and I²⁵ deme al-outrely that hap nis, ne dwelleth but a voice, *as who seith, but an ydel word*, with-uten any significacioun of thing submitted to that vois. For what place mighte ben left, or dwellinge,^[1] to folye and to disordenaunce, sin that god ledeth and constreineth alle thinges by ordre? For this sentence is verray and³⁰ sooth, that “nothing ne hath his beinge of naught”; to [the](#)^[1] whiche sentence none of these olde folk ne withseyde never; al-be-it so that they ne [understoden](#) ne [meneden](#) it naught by god, prince and beginnere of werkinge, but they casten [\[it\]](#) as a manere^[1] fundament of subject material, that is to seyn, of [the](#) nature of³⁵ alle resoun. And yif that any thing is woxen or comen of no causes, than shal it seme that thilke thing is comen or woxen of naught; but [yif](#) this ne may nat ben don, thanne is it nat possible, that hap be any swich thing as I have diffinissed a litel heer-biforn.’

‘How shal it thanne be?’ quod I. ‘Nis ther thanne no-thing⁴⁰ that by right may be cleped either “hap” or elles “aventure of fortune”; or is ther aught, al-be-it so that it is hid fro the peple, to which these wordes ben [covenable](#)?’

‘Myn Aristotulis,’ quod she, ‘in the book of his Phisik, diffinissheth^[1]⁴⁵ this thing by short resoun, and neigh to the sothe.’

‘In which manere?’ quod I.

‘As ofte,’ quod she, ‘as men doon any thing for grace of any^[1] other thing, and another thing than thilke thing that men entenden to don bitydeth by some causes, it is cleped “hap.”⁵⁰ Right as a man dalf the erthe by cause [of tilyng](#) of the feeld,^[1] and founde ther a gobet of gold bidolven, thanne wenen folk that it is [bifalle](#) by fortunous bitydinge. But, for sothe, it nis nat of naught, for it hath his propre causes; [of whiche](#) causes the cours unforeseyn and unwar semeth to han made hap. For yif the⁵⁵ tilyere [of the feld](#) ne dolve nat [in the erthe](#), and yif the hyder of^[1] the gold ne hadde hid the gold in thilke place, the gold ne hadde nat been founde. These ben thanne the causes of the [abregginge](#)^[1] of [fortuit](#) hap, the which abregginge of [fortuit](#) hap comth of causes encountringe and flowinge to-gidere to hem-self, and nat by the⁶⁰ entencioun of the doer. For neither the hyder of the gold ne the delver of the feeld ne understoden nat that the gold sholde han ben founde; but, as I sayde, it bitidde and ran to-gidere that he dalf ther-as that other hadde hid the gold. Now may I thus diffinisse “hap.” Hap is an unwar bitydinge of causes assembled⁶⁵ in thinges that ben don for som other thing. But thilke ordre, procedinge by an [uneschuable](#) bindinge to-gidere, which that^[1] descendeth fro the welle of purviaunce that ordeineth alle thinges in hir places and in hir tymes, maketh that the causes rennen and assemblen to-gidere.

Metre I.

Rupis Achemenie Scopulis, Ubi Uersa Sequentum.

Me. I.

Tigris [and](#) Eufrates resolven and springen of oo welle, in the craggis of the roche of the contree of Achemenie, ther-as the^[1] fleinge [bataile](#) ficcheth hir dartes, returned in the brestes of hem^[1] that folwen hem. And sone after tho same riveres, Tigris and Eufrates, unioinen and departen hir wateres. And yif they comen^[1]⁵ to-gideres, and ben assembled and cleped to-gidere into o cours, thanne moten thilke thinges fleten to-gidere which that the water of the [entrechaunginge](#) flood bringeth. The shippes and the stokkes arraced with the flood moten assemblen; and the wateres^[1] y-medled wrappeth or implyeth many [fortune](#)¹⁰l happes or maneres; the whiche wandringe happes, natheles, thilke [declyninge](#) lownesse of the erthe and the flowinge ordre of the slydinge water governeth. Right so Fortune, [that](#) semeth as that it fleteth with slaked or ungovernede brydles, it suffereth brydles, *that is to seyn, to be*^[1]*governed*, and passeth by thilke lawe, *that is to seyn, by*[thilke](#)¹⁵*divyne ordenaunce.*’

Prose II.

Animaduerto, Inquam.

Pr. II.

‘This understonde I wel,’ [quod I](#), ‘and I [acorde wel](#) that it is right as thou seyst. But I axe yif ther be any libertee [of](#) free wil in this ordre of causes that clyven thus to-gidere in [hem-self](#); or elles I wolde witen yif that the destinal cheyne constreineth the [movinges](#) of the corages of men?’⁵

34. *The last clause, in the original, is in Greek.*

‘Yis,’ quod she; ‘ther is libertee of free wil. Ne ther ne was nevere no nature of resoun that it ne hadde libertee of free wil. For every thing that may naturely usen resoun, it hath doom by which it decerneth and demeth every thing; thanne knoweth it, by itself, thinges that ben to fleen and thinges that ben to desiren.^[1]10 And thilke thing that any wight demeth to ben desired, that axeth or desireth he; and fleeth [thilke](#) thing that he troweth ben to fleen. Wherefore in alle thinges that resoun is, in hem also is^[1] libertee of willinge and of nillinge. But I ne ordeyne nat, *as who^[1]seyth, I ne graunte nat*, that this libertee be evene-lyk in alle¹⁵ thinges. Forwhy in the sovereynes [devynes](#) substaunces, *that is^[1]to seyn, in spirits*, Iugement is more cleer, and [wil nat y-corumped](#),^[1] and [might](#) redy to speden thinges that ben desired. But the soules of men moten nedes be more free whan they loken hem in²⁰ the speculacioun or lokinge of the devyne thought, and lasse free whan they slyden in-to the bodies; and yit lasse free whan they ben gadered to-gidere and comprehended in erthely membres. But the laste servage is whan that they ben yeven to vyces, and han y-falle from the possessioun of hir propre resoun. For after²⁵ that they han cast away hir eyen fro the light of the sovereyn soothfastnesse to lowe thinges and derke, anon they derken by the [cloude](#) of ignoraunce and ben troubled by felonous talents; [to the^{\[1\]}](#) whiche talents whan they aprochen and asenten, they hepen and encresen the servage which they han ioyned to hem-self; and³⁰ in this manere they ben caitifs fro hir propre libertee. The whiche^[1] thinges, nathelesse, the lokinge of the devyne [purviaunce](#) seeth, that alle thinges biholdeth and seeth fro eterne, and ordeineth hem everich in hir merites as they ben predestinat: *and it is seyde in Greek, that* “alle thinges he seeth and alle thinges he hereth.”^[1]

Metre II.

Puro Clarum Lumine Phebum.

Me. II.

Homer with the hony mouth, *that is to seyn, Homer with the^[1]swete ditees*, singeth, that the sonne is cleer by pure light; natheles yit ne may it nat, by the [infirmes](#) light of his bemes, breken or percen the inwarde entrailes of the erthe, or elles of the see. So⁵ ne seeth nat *god*, maker of the grete world: to him, that loketh alle thinges from an

heigh, ne withstondeth [nat](#) no thinges by [hevinesse](#) of erthe; ne the night ne withstondeth nat to him by the blake cloudes. *Thilke god* seeth, in oo [strok](#) of thought, alle [\[\]](#) thinges that ben, or weren, or sholle comen; and *thilke god*, for¹⁰ he loketh and seeth alle thinges alone, thou mayst seyn that he is the verray sonne.'

Prose III.

Tum Ego, En, Inquam.

Pr. III.

Thanne seyde I, 'now am I confounded by a more hard doute [\[\]](#) than I was.'

'What doute is that?' quod she. 'For certes, I coniecte now by whiche thinges thou art troubled.'

'It semeth,' quod I, 'to repugnen and to contrarien greetly,⁵ that god knoweth biforn alle thinges, and that ther is any freedom of libertee. For yif so be that god loketh alle thinges biforn, ne god ne may nat ben desseived in no manere, than mot it nedes been, that alle thinges bityden the whiche that the [purviaunce](#) of god hath seyn biforn to comen. For which, yif that god¹⁰ knoweth biforn nat only the werkes of men, but also hir conseiles and hir willes, thanne ne shal ther be no libertee of arbitre; ne, [\[\]](#) certes, ther ne may be noon other dede, ne no wil, but thilke which [that](#) the divyne purviaunce, [that](#) may nat ben desseived, hath feled biforn. For yif that they mighten wrythen away in¹⁵ othre manere than they ben purveyed, than sholde ther be no stedefast prescience of thing to comen, but rather an uncertein opinioun; the whiche thing to trowen [of](#) god, I deme it felonye and unleveful. Ne I ne proeve nat thilke same resoun, *as who [\[\]](#)seyth, I ne alowe nat, or I ne preyse nat, thilke same resoun,* by²⁰ which that som men wenen that they mowen assoilen and unknitten the knotte of this questioun. For, certes, they seyn that thing nis nat to comen for that the purviaunce of god hath seyn [it](#) biforn that is to comen, [but](#) rather the contrarye, *and that is this*: that, for that the thing is to comen, [therefore](#) ne may it²⁵ nat ben hid fro the purviaunce of god; and in this manere this necessitee slydeth ayein in-to the contrarye partye: ne it ne bihoveth [nat](#), nedes, that thinges bityden that ben [purvyed](#), [but it bihoveth, nedes, that thinges that ben to comen ben y-porveyed](#): but as it were y-travailed, *as who seyth, that thilke answer [\[\]](#) procedeth right as thogh men travaileden, or weren bisy to enqueren, the whiche thing* is cause of the whiche thing:—as, [whether](#) the prescience is cause of the necessitee of thinges to comen, or elles that the necessitee of thinges to comen is cause of the [purviaunce](#).³⁵ But I ne enforce me nat now to shewen [it](#), that the bitydinge of [\[\]](#) thinges y-wist biforn is necessarie, how so or in what manere that the ordre of causes hath it-self; al-thogh that it ne seme nat that the prescience bringe in necessitee of bitydinge to [things](#) to comen. For certes, yif that any wight sitteth, it bihoveth by⁴⁰ necessitee that the opinioun be sooth of him that coniecteth that he sitteth; and ayeinward also is it of the contrarye: yif the opinioun be sooth of any wight for that he sitteth, it bihoveth by necessitee that he sitte. Thanne is heer necessitee in that oon and in that other: for in that oon is necessitee of sittinge, and,⁴⁵ certes, in that other is necessitee of sooth. But

therefore ne sitteth nat a wight, for that the opinioun of the sittinge is sooth; but the opinioun is rather sooth, for that a wight sitteth biforn. And thus, al-thogh that the cause [of the sooth cometh of that other syde \(as who seyth, that al-thogh the cause ofsooth comth](#)⁵⁰[of the sitting, and nat of the trewe opinioun\)](#), algates yit is ther comune necessitee in that oon and in that other. Thus sheweth it, that I may make semblable skiles of the purviaunce of god and of thinges to comen. For althogh [that, for that](#) thinges ben^[] to comen, ther-fore ben they purveyed, nat, certes, for that they⁵⁵ ben purveyed, ther-fore ne bityde they nat. Yit natheles,^[] bihoveth it by necessitee, that either the thinges to comen ben y-purveyed of god, or elles that the thinges that ben purveyed of god [bityden](#). And this thing only suffiseth y-nough to destroyen the freedom of oure arbitre, *that is to seyn, of oure free wil*. But⁶⁰ now, [certes](#), *sheweth it wel, how fer fro the sothe and how up-so-doun is this thing that we seyn, that the bitydinge of temporel thinges [is cause](#) of the eterne prescience. But for to wenen that god purvyeth [the](#) thinges to comen for they ben to comen, what other thing is it but for to wene that thilke thinges that [bitidden](#)⁶⁵ whylom ben causes of thilke sovereign purvyauce *that is in god*? And her-to *I adde yit this thing*: that, right as whan that I wot that a thing is, it bihoveth by necessitee that thilke selve thing be; and eek, whan I have knowe that any thing shal bityden, so byhoveth it by necessitee that thilke thing bityde:—so folweth it thanne, that the bitydinge of the thing y-wist biforn ne may nat⁷⁰ ben eschued. And [at the laste](#), yif that any wight wene a thing^[] to ben other weyes thanne it is, it is nat only unscience, but it is deceivable opinioun ful diverse and fer fro the sothe of science. Wherefore, yif any thing be so to comen, [that the](#) bitydinge of hit ne be nat certein ne necessarie, who may weten [biforn](#) that thilke⁷⁵ thing is to comen? For right as science ne may nat ben medled with falsnesse (*as who seyth, that yif I wot a thing, it ne may nat be false that I ne wot it*), right so thilke thing that is conceived by^[] science ne may [nat](#) ben non other weys than [as it is](#) conceived. For that is the cause why that science wanteth lesing (*as who*^[]⁸⁰*seyth, why that witinge ne receiveth nat lesinge of that it wot*); for it bihoveth, by necessitee, that every thing [be](#) right as science comprehendeth it to be. What shal I thanne seyn? In whiche manere knoweth god biforn the thinges to comen, yif they ne be nat certein? For yif that [he](#) deme that [they](#) ben to comen⁸⁵[uneschewably](#), and so may be that it is possible that they ne shollen nat comen, god is [deceived](#). But nat only to trowen that god is deceived, but for to speke it with mouth, it is a felonous sinne. But yif that god wot that, right so as thinges ben *to comen*, so shullen they comen—so that he wite egaly, *as who*^[]⁹⁰*seyth, indifferently*, that thinges mowen ben doon or elles nat [y-doon](#)—what is thilke prescience that ne comprehendeth no certein thing ne stable? Or elles what difference is ther bitwixe the prescience and thilke [lape-worthy](#) divyninge of Tiresie the^[] divynour, *that seyde*: “Al that I seye,” quod he, “either it shal be,⁹⁵ or elles it ne shal nat be?” Or elles how mochel is worth the devyne prescience more than the opinioun of mankinde, yif so be that it demeth the thinges uncertein, as men doon; of the whiche domes of men the bitydinge nis nat certein? But yif so be that non uncertein thing [ne](#) may ben in him that is right certein welle¹⁰⁰ of alle thinges, thanne is the bitydinge certein of thilke thinges whiche [he](#) hath wist biforn [fermely](#) to comen. For which it folweth, that the freedom of the conseiles and of the werkes of mankind nis non, sin that the thought of god, that seeth alle¹⁰⁵ thinges without errour of falsnesse, bindeth and constreineth hem to a bitydinge *by necessitee*. And yif [this](#) thing be ones y-graunted and [received](#), *that is to seyn, that ther nis no free wille*, than sheweth it wel, how greet [destruccioun](#) and how grete damages ther*

folwen of thinges of mankinde. For in ydel ben¹¹⁰ ther thanne purposed and bihight [medes](#) to gode folk, and peynes to badde folk, sin that no moevinge of free corage voluntarie ne hath nat deserved hem, *that is to seyn, neither mede ne peyne*; and it sholde seme thanne, that thilke thing is [alderworst](#), which that is now demed for [aldermost](#) iust and most rightful, *that is to seyn*,¹¹⁵ that shrewes ben punished, or elles that gode folk ben y-gerdoned: the whiche folk, sin that [hir](#) propre wil [ne](#) sent hem nat to that oon^[] ne to that other, *that is to seyn, neither to gode ne to harm*, but constreineth^[] hem certain necessitee of thinges to comen: thanne ne shollen ther nevere ben, ne nevere weren, vyce ne vertu, but it¹²⁰ sholde rather ben confusioun of alle [desertes](#) medled with-outen discrecioun. And yit *ther folweth an-other inconvenient, of the^[]* whiche ther ne may ben thoght [no](#) more felonous ne more wikke; *and that is this*: that, so as the ordre of thinges is y-led and comth of the purviaunce of god, ne that no-thing nis lefeul to¹²⁵ the conseiles of mankinde (*as who seyth, that men han no power to doon no-thing, ne wilne no-thing*), than folweth it, that oure vyces ben referred to the maker of alle good (*as who seyth, than folweth it, that god oughte han the blame of oure vyces, sin he constreineth^{us} by necessitee to doon vyces*). Thanne is ther no resoun [to hopen](#)^{in 130} god, ne for to preyen to god; for what sholde any wight hopen to god, or why sholde he preyen to god, sin that the ordenaunce of^[] destinee, which that ne may nat ben inclyned, knitteth and streineth alle thinges that men may desiren? Thanne sholde ther be doon away thilke only allyaunce bitwixen god and men, that is to seyn, to hopen and to [preyen](#). But by the prys of rightwisnesse and of¹³⁵ verray mekenesse we [deserven](#) the gerdoun of the divyne grace, which that is inestimable, *that is to seyn, that it is so greet, that it ne may nat ben ful y-preysed*. And this is only the manere, *that is to seyn, hope and preyeres*, for which it semeth that [men](#) mowen speke with god, and by resoun of supplicacioun be conioined to¹⁴⁰ thilke cleernesse, that nis nat aproched no rather or that men^[] beseken it and [impetren](#) it. And yif men wene [nat](#) that [hope](#) ne^[] preyeres ne han [no](#) strengthes, by the necessitee of thinges to comen [y-received](#), what thing is ther thanne by whiche we mowen ben conioined and clyven to thilke sovereign prince of thinges?¹⁴⁵ For which it bihoveth, by necessitee, that the linage of mankinde,^[] as [thou](#) songe a litel [her-biform](#), be departed and unioined from^[] his welle, and failen of *his biginninge, that is to seyn, god*.

Metre III.

Quenam Discors Federa Rerum.

Me. III.

What discordable cause hath to-rent and [unioined](#) the bindinge,^[] *or the alliaunce*, of thinges, *that is to seyn, the [coniunccioun](#) of god^[] and man*? [Whiche god](#) hath established so greet bataile bitwixen^[] these two soothfast or verray thinges, *that is to seyn, bitwixen the purviaunce of god and free wil*, that they ben singuler⁵ and [devyded](#), ne that they ne wolen nat be medeled ne coupled to-gidere? But ther nis no discord to [the](#) verray [thinges](#), but they^[] [clyven](#), certain, alwey to hem-self. But the thought of man, confounded and overthrowen by the dirke membres of the body, ne may nat, by fyr of his [derked](#) looking, *that is to seyn, by the vigour^[]*¹⁰ *of his insighte*,

whyl the soule is in the body, knowe the thinne subtil knittings of thinges. But wherfore enchaufeth it so, by so greet love, to finden thilke notes of sooth y-covered; that is to seyn, wherfore enchaufeth the thought of man by so greet desyr to knowen thilke notificacions that ben y-hid under the covertoures of sooth? Wot it aught thilke thing that it, anguissous, desireth to knowe? As who seith, nay; for no man travaileth for to witen thinges that he wot. And therefore the texte seith thus: but who travaileth to witen thinges y-knowe? And yif that he ne knoweth hem nat, what seketh thilke blinde thought? What is he that desireth any thing of which he wot right naught? As who seith, who so desireth any thing, nedes, somewhat he knoweth of it; or elles, he ne coude nat desire it. Or who may folwen thinges that ne ben nat y-wist? And thogh that he seke tho thinges, wher shal he finde hem? What wight, that is al unconninge and ignoraunt, may knowen the forme that is y-founde? But whan the soule biholdeth and seeth the heye thought, that is to seyn, god, than knoweth it to-gidere the somme and the singularitees, that is to seyn, the principles and everich by him-self.

But now, whyl the soule is hid in the cloude and in the derkenesse of the membres of the body, it ne hath nat al for-yeten it-self, but it with-holdeth the somme of thinges, and leseth the singularitees. Thanne, who-so that seeketh soothnesse, he nis in neither nother habite; for he noot nat al, ne he ne hath nat al for-yeten: but yit him remembreth the somme of thinges that he with-holdeth, and axeth conseil, and retreteth deepliche thinges y-seyn biforn, that is to seyn, the grete somme in his minde: so that he mowe adden the parties that he hath for-yeten to thilke that he hath with-holden.'

Prose IV.

Tum Illa: Vetus, Inquit, Hec Est.

Pr. IV.

Thanne seide she: 'this is,' quod she, 'the olde question of the purviaunce of god; and Marcus Tullius, whan he devyded the divynaciouns, that is to seyn, in his book that he wroot of divynaciouns, he moevede gretly this questioun; and thou thy-self has y-sought it mochel, and outrely, and longe; but yit ne hath it nat ben determined ne y-spended fermely and diligently of any of yow. And the cause of this derkenesse and of this difficultee is, for that the moevinge of the resoun of mankinde ne may nat moeven to (that is to seyn, applyen or ioinen to) the simplicitee of the devyne prescience; the whiche simplicitee of the devyne prescience, yif that men mighten thinken it in any maner, that is to seyn, that yif men mighten thinken and comprehenden the thinges as god seeth hem, thanne ne sholde ther dwellen outrely no doute: the whiche resoun and cause of difficultee I shal assaye at the laste to shewe and to speden, whan I have first y-spended and answered to tho resouns by which thou art y-moved. For I axe why thou wenest that thilke resouns of hem that assoilen this questioun ne ben nat speedful y-nough ne sufficient: the whiche solucioun, or the whiche resoun, for that it demeth that the prescience nis nat cause of necessitee to thinges to comen, than ne weneth it nat that freedom of wil be destorbed or y-let by prescience. For ne

[drawestow](#) nat arguments from elles-where of the necessitee of ^[1] thinges to-comen (*as who seith, any other wey than thus*) but that thilke [thinges](#) that the prescience wot biforn [ne](#) mowen nat unbityde? ^[1] *That is to seyn, that they moten bityde*. But thanne, yif²⁵ that prescience ne putteth no necessitee to thinges to comen, as thou thy-self hast confessed it and biknowen a litel her-biforn, what ^[1] cause [or what](#) is it (*as who seith, ther may no cause be*) by which ^[1] that the [endes](#) voluntarie of thinges mighten be constrained to certein bitydinge? For by grace of [positioun](#), so that thou mowe ^[1]³⁰ the betere understonde this that folweth, I pose, [per impossibile](#), ^[1] that ther be no prescience. Thanne axe I, quod she, ‘in as mochel as apertieneth to that, sholden thanne thinges that comen of free wil ben constrained to bityden by necessitee?’

Boece. ‘Nay,’ quod I.35

‘Thanne ayeinward,’ quod she, ‘I suppose that ther be prescience, but that [it](#) ne putteth no necessitee to thinges; thanne trowe I, that thilke selve freedom of wil shal dwellen al hool and absolut and unbounden. But thou wolt seyn that, al-be-it so that⁴⁰ prescience nis nat cause of the necessitee of bitydinge to thinges to comen, algates yit it is a signe that the thinges ben to bityden by necessitee. By this manere thanne, al-though the prescience ne hadde never y-ben, yit *algate or at the leeste weye* it is certein thing, that the [endesand](#) bitydinges of thinges to comen sholden⁴⁵ ben necessarie. For every signe sheweth and signifyeth only what the [thing is](#), but it ne [maketh](#) nat the thing that it signifyeth. For which it bihoveth first to shewen, that no-thing ne bitydeth [that it ne bitydeth](#) by necessitee, [so that it may appere that the prescience is signe of this necessitee](#); or elles, yif ther nere no necessitee,⁵⁰ certes, thilke prescience ne mighte nat be signe of thing that nis nat. But certes, it is now certein that the [prove](#) of this, y-sustened by [stidefast](#) resoun, ne shal nat ben lad ne [proeved](#) by signes ne by arguments y-taken fro with-oute, but by causes covenable and necessarie. But *thou mayst seyn*, how may it be⁵⁵ that the thinges ne bityden nat that ben y-purveyed to comen? But, certes, right as we trowen that tho thinges which that the ^[1] purviance wot biforn to comen ne ben nat to bityden; [but that](#) ne sholden we nat demen; but rather, al-though [that](#) they shal bityden, yit ne have they no necessitee of hir kinde to bityden.⁶⁰ And this [maystow](#) lightly aperceiven by this that I shal seyn. For we seen many thinges whan they ben don biforn oure eyen, right as men seen the cartere worken in the torninge or [atempringe or](#) ^[1] adressinge of hise cartes or [charietes](#). And by this manere (*as* ^[1]*who seith, maystow understonde*) of alle othere *workmen*. Is ther⁶⁵ thanne any necessitee, *as who seith, in oure lokinge, that* constreinethe or compelleth any of [thilke](#) thinges to ben don [so](#)?’

Boece. ‘Nay,’ quod I; ‘for in ydel and in veyn were al the effect of craft, yif that alle thinges weren moeved by constreininge;’ *that is to seyn, by constreininge of oure eyen or of oure sight*.

131. *Here A. wrongly inserts a clause omitted above (91-93).*

⁷⁰*Philosophie*. ‘The [thinges](#) thanne,’ quod she, ‘that, whan men doon hem, ne han no necessitee that men doon hem, eek tho same thinges, first or they ben doon, they ben to comen with-oute necessitee. For-why ther ben somme thinges to bityden, of which the endes and the bitydinges of hem ben absolut and quit of alle necessitee. For certes,

I ne trowe nat that any man wolde seyn⁷⁵ this: that tho thinges that men doon now, that they ne weren to bityden first or they weren y-doon; and thilke same thinges, although that men had y-wist hem biforn, yit they han free bitydinges. For right as science of thinges present ne bringeth in no necessitee to thinges [that men doon, right so the prescience of](#)⁸⁰[thinges](#) to comen ne bringeth in no necessitee to thinges to bityden. But thou mayst seyn, that of thilke same it is y-douted, as whether that of thilke thinges that ne han non [issues](#) and bitydinges necessities, yif ther-of may ben any prescience; for certes, they semen to discorden. For thou wenest that, yif that⁸⁵ thinges ben y-seyn biforn, that necessitee folweth hem; and yif necessitee faileth hem, they ne mighten nat ben wist biforn, [and that](#) no-thing ne may ben comprehended by science but certain; and yif tho thinges that ne han no certain bitydinges ben purveyed as certain, it sholde ben dirknesse of opinioun, nat soothfastnesse⁹⁰ of science. [And thou wenest that it be diverse fro the hoolnesse of science that any man sholde deme a thing to ben other-weys thanne it is it-self](#). And the cause of this erroure is, that of alle the thinges that every wight hath y-knowe, they wenen that tho thinges been y-knowe al-oonly by the strengthe and by the nature⁹⁵ of the thinges that ben y-wist or y-knowe; and it is al the contrarie. For al that ever is y-knowe, it is rather comprehended and knowen, nat after his strengthe and his nature, but after the facultee, *that is to seyn, the power and*[the nature](#), of hem that knowen. And, for [that this thing](#) shal mowen shewen by a short¹⁰⁰ ensauple: the same roundnesse of a body, other-weys the sighte¹⁰¹ of the eye knoweth it, and other-weys the touching. The lokinge, by castinge of his bemes, waiteth and seeth from [afer](#) al the body to-gidere, with-oute moevinge of it-self; but the touching clyveth and conioineth to the rounde [body](#), and moeveth aboute¹⁰⁵ the environinge, and comprehendeth by parties the roundnesse. And the man him-self, other-weys wit biholdeth him, and¹⁰⁶ other-weys imaginacioun, and other-weys resoun, and other-weys intelligence. For the wit comprehendeth [without-forth](#) the¹¹⁰ figure of the body of the man that is established in the matere subiect; but the imaginacioun [comprehendeth only the figure withoute the matere. Resoun surmounteth imaginacioun](#), and comprehendeth [by](#) universal lokinge the comune [spece](#) that¹¹¹ is in the singuler peces. But the eye of intelligence is heyer; for¹¹⁵ it surmounteth the environinge of the universitee, and looketh,¹¹⁶ over that, by pure subtilitee of thoght, thilke same simple forme *of man that is perdurably in the divyne thoght*. In whiche this oughte greetly to ben considered, that the heyeste strengthe to comprehenden thinges enbraseth and contieneth the lowere¹²⁰ strengthe; [but the lowere strengthe ne aryseth nat in no manere to heyer strengthe](#). For wit ne may no-thing comprehende out of matere, ne the imaginacioun ne loketh nat the universels spesces, ne resoun taketh nat the simple forme *so as intelligence taketh it*; [but](#) intelligence, [that](#) looketh al aboven, whan it hath¹²⁵ comprehended the forme, it knoweth and demeth alle the thinges that ben under that forme. But [she knoweth hem in](#) thilke manere in the whiche it comprehendeth thilke same simple forme that ne may never ben knowen to none of that other; *that is to seyn, to none of tho three forseide thinges of the sowle*. For it knoweth¹³⁰ the universitee of resoun, and the figure of the imaginacioun, and the sensible material *conceived by wit*; ne it ne useth nat nor of resoun ne of imaginacioun ne of wit without-forth; but it biholdeth alle thinges, so as I shal seye, by a strok of thoght¹³¹ formely, *withoute discours or collacioun*. Certes resoun, whan it¹³⁵ looketh any-thing universel, it ne useth nat of imaginacioun, nor of witte, and algates yit [it comprehendeth](#) the thinges imaginable and sensible; for resoun is she that diffinisseth the universel of hir¹³⁶ conseyte right thus:—man is a

resonable two-foted beest. And how so that this knowinge [is](#) universel, yet nis ther no wight that ne woot wel that a man is [a thing](#) imaginable and sensible; and¹⁴⁰ this same considereth wel resoun; but that nis nat by imaginacioun nor by wit, but it looketh it by [a](#) resonable concepcioun. Also imaginacioun, al-be-it so that it taketh of wit the beginniges to seen and to formen the figures, algates, al-thogh that wit ne were nat present, yit it environeth and comprehendeth alle thinges¹⁴⁵ sensible; nat by resoun sensible of deminge, but by resoun imaginatif. [Seestow](#) nat thanne that alle the thinges, in knowinge, usen more [of hir facultee or of hir power](#) than *they doon of the facultee or power* of thinges that ben y-knowe? Ne that nis [nat](#) wrong; for so as every Iugement is the dede [or](#) doinge of him¹⁵⁰ that demeth, it bihoveth that every wight performe the werk and his entencioun, nat of foreine power, but of his propre power.

Metre IV.

Quondam Porticus Attulit.

Me. IV.

The Porche, *that is to seyn, a gate of the town of Athenes ther-as*^[] [philosophres](#) hadden hir congregacioun to desputen, thilke Porche broughte som-tyme olde men, ful [derke](#) in hir sentences, *that is to seyn, philosophres that highten Stoiciens*, that wenden that images [and](#) sensibilitees, *that is to seyn, sensible imaginaciouns, or elles*⁵ *imaginaciouns of sensible thinges*, weren empreinted in-to sowles fro bodies withoute-forth; *as who seith, that thilke Stoiciens wenden that the sowle hadde ben naked of it-self, as a mirour or a clene parchemin, so that alle figures mosten*¹⁰ [first](#) *comen fro thinges fro withoute-forth in-to sowles, and ben* [empreinted](#) *in-to sowles*: Text:^[]¹⁰ right as we ben wont som-tyme, by a swifte pointel, to ficchen^[] lettres [empreinted](#) in the smotheresse or in the plainnesse of the table of wex *or in parchemin* that ne hath no figure [ne](#) note in it. Glose. *But now argueth Boece ayeinst*¹⁵ *that opinioun, and seith thus*: But yif the thryvinge sowle ne [unpleyteth](#) no-thing, *that is*^[]¹⁵ *to seyn, ne doth no-thing*, by his propre moevinges, but suffreth and lyth [subgit](#) to [tho](#) figures and to [tho](#) notes of bodies withoute-forth, and yildeth images ydel and veyn in the manere of a mirour, whennes thryveth thanne or whennes comth thilke knowinge in²⁰ our sowle, that [discerneth](#) and biholdeth alle thinges? And whennes is thilke strengthe that biholdeth the singular thinges; or whennes is the strengthe that devydeh thinges y-knowe; and thilke strengthe that gadereth to-gidere the thinges devyded; and the strengthe that cheseth his entrechaunged wey? For som-tyme²⁵ it heveth up the heved, *that is to seyn, that it heveth up the entencioun to* [righteye thinges](#) ; and som-tyme it [descendeth](#) in-to right [lowe thinges](#) . And whan it retorneth in-to him-self, it reproeveth and destroyeth the false thinges by the trewe thinges. Certes, this [strengthe](#) is cause more efficient, and mochel³⁰ more mighty *to seen and to knowe thinges*, than thilke cause that suffreth and [receiveth](#) the notes and the figures [impressed](#) in maner of matere. Algates the passioun, *that is to seyn,*^[] *the suffraunce or the wit*, in the quike body, goth biforn, excitinge and moevinge the strengthes of the thought. Right so as whan that³⁵ cleernesse smyteth the eyen *and moeveth hem to seen*, or right so as vois or soun [hurteleth](#) to the eres *and commoeveth hem to herkne*, than is the strengthe of the thought y-moeved and excited, and clepeth

forth, [to](#) semblable moevinges, [the](#) speses that it halt with-inne it-self; and addeth tho speses to the notes⁴⁰ and to the thinges withoute-forth, and [medleth](#) the images of thinges withoute-forth [to tho formes](#) y-hidde with-inne him-self.

Prose V.

Quod Si In Corporibus Sentiendis.

Pr. V.

6, 7. *A.om.* goth . . . suffraunce.

But what [yif](#) that in bodies to ben feled, *that is to seyn, in the* ^[] [takinge](#) of *knowelechinge of bodily thinges*, and al-be-it so that the qualitees of bodies, that ben obiecte fro withoute-forth, moeven and entalenten the instruments of the wittes; and al-be-it so that ^[] ⁵ the passioun of the body, *that is to seyn, the* [witor](#) [the](#) [suffraunce](#), goth to-forn the strengthe of the workinge corage, the which passioun or suffraunce clepeth forth the dede of the thoght in him-self, and moeveth and exciteth in this mene whyle the formes that resten withinne-forth; and yif that, in sensible bodies, as I have seyde, our corage nis nat y-taught or [empreinted](#) by passioun ¹⁰ *knowe thise thinges*, but demeth and knoweth, of his owne strengthe, the passioun or suffraunce subiect to the body: moche more thanne tho thinges that ben absolut and quite fro alle talents or affeccions of bodies, *as god or his aungeles*, ne folwen nat in discerning thinges obiect fro withoute-forth, but they accomplisshen ¹⁵ and speden the dede of hir thoght. By this resoun thanne ther comen many maner knowinges to dyverse and differinge substaunces. For the wit of the body, the whiche ^[] wit is naked and despoiled of alle other knowinges, thilke wit comth to beestes that ne mowen nat moeven hem-self [her](#) ²⁰ [and](#) [ther](#), as *oystres and* [muscules](#), and other swiche shelle-fish of the ^[] see, that clyven and ben norisshed to roches. But the imaginacioun comth to remuable beestes, that semen to han talent to ^[] fleen or to desiren any thing. But resoun is al-only to the linage of mankinde, right as intelligence is only ^[to] the devyne nature: ²⁵ of which it folweth, that thilke knowinge is more worth than [thise othre](#), sin it knoweth by his propre nature nat only his subiect, *as who seith, it ne knoweth nat al-only that apertieneth properly to his knowinge*, but it knoweth the [subiects](#) of alle other knowinges. But how shal it thanne be, yif that wit and imaginacioun stryven ^[] ³⁰ ayein resoninge, and seyn, that of thilke [universel thing](#) that resoun weneth to seen, that it nis right naught? *For wit and imaginacioun seyn that that*, that is sensible or imaginable, it ne ^[] may nat be universel. Thanne is either the Iugement of resoun [sooth](#), ne that ther nis nothing [sensible](#); or elles, for that resoun ^[] ³⁵ wot wel that many thinges ben subiect to wit and to imaginacioun, thanne is the concepcioun of resoun veyn and false, which that loketh and comprehendeth that that is sensible and singuler as universel. And yif that resoun wolde answeren ayein to thise two, *that is to seyn, to witte and to imaginacioun*, and seyn, that ⁴⁰ soothly she hir-self, *that is to* [seyn](#), *resoun*, loketh and comprehendeth, by resoun of universalitee, bothe that that is sensible and that that is imaginable; and that thilke two, *that is to seyn, wit and imaginacioun*, ne mowen nat stretchen ne [enhansen](#) hem-self ⁴⁵ to [the knowinge](#) of universalitee, for that [the knowinge](#) of hem ne may exceden ne surmounte the bodily

[figures](#) : certes, of the knowinge of thinges, men oughten rather yeven credence to the more [stedefast](#) and to the more parfite Iugement. In this maner stryvinge thanne, we that han strengthe of resoninge and^[1] of imaginige and of wit, *that is to seyn, by resoun and by imaginacioun and by wit,* [we](#) sholde rather preyse the cause of resoun; *as who seith, than the cause of wit* [and of imaginacioun](#).

Semblable thing is it, that the resoun of mankinde ne weneth nat that the devyne intelligence bi-holdeth or knoweth thinges to⁵⁵ comen, but right as the resoun of mankinde knoweth hem. For thou arguest and seyst thus: that yif it [ne](#) seme nat to men that some thinges han certein and necessarie bitydinges, they ne mowen nat ben wist biforn certainly to bityden. [And](#) thanne nis [ther](#) no prescience of thilke thinges; and yif we trowe that⁶⁰ prescience be in thise thinges, thanne is ther no-thing that it ne [bitydeth](#) by necessitee. But certes, yif we mighten han the Iugement of the devyne thought, as we ben [parsoneres](#) of resoun, right^[1] so as we han demed [that](#) it behoveth that imaginacioun and wit be binethe resoun, right so wolde we demen that it were rightful⁶⁵ thing, that mannes resoun oughte to [submitten](#) it-self and to ben binethe the divyne thought. For which, [yif that](#) we mowen, *as^[1] who seith, that, yif that we mowen, I counseyle, that we enhance us in-to the heighte of thilke sovereyn intelligence; for ther shal resoun wel seen that, that it ne may nat biholden in it-self. And⁷⁰ certes that is this, in what maner the prescience of god seeth alle thinges certein and [diffinissed](#) , al-thogh they ne han no certein issues or bitydinges; ne this [is](#) non opinioun, but it is rather the simplicitee of the sovereyn science, that nis nat enclosed nor y-shet within none boundes.*

Metre V.

Quam Variis Terris Animalia Permeant Figuris.

Me. V.

The beestes passen by the erthes by ful diverse figures. For^[1] som of hem han hir bodies straught and crepen in the dust, and drawn after hem a [tras](#) or a [foruhy-continued](#) ; *that is to seyn, as* [nadres](#) *or snakes*. And other beestes, by [the](#) wandringe lightnesse of hir winges, beten the windes, and over-swimmen the spaces of⁵ the longe eyr by moist fleeing. And other beestes gladen hemself^[1] to diggen hir [tras](#) or hir stepes in the erthe with hir [goings](#)^[1] or with hir feet, and to goon either by the grene [feldes](#) , or [elles](#) to walken under the wodes. And al-be-it so that thou seest that^[1] they alle discorden by diverse formes, algates hir [faces](#) , [enclined](#) ,^[1] ¹⁰ hevieth hir dulle wittes. Only the linage of man heveth heyeste^[1] his heye heved, and stondest light with his up-right body, and^[1] biholdeth the [erthes](#) under him. [And](#) , but-yif thou, erthely man, wexest yvel out of thy wit, this figure amonesteth thee, that axest^[1] the hevене with thy righte visage, and hast areysed thy fore-heved,¹⁵ to beren up [a-heigh](#) thy corage; so that thy thought ne be nat y-heved ne put lowe under fote, sin that thy body is so heye areysed.

Prose VI.

Quoniam Igitur, Uti Paulo Ante.

Pr. VI.

Therfor thanne, as I have shewed a litel her-biform, that [al thing](#) that is y-wist nis nat knowen by his nature propre, but by the nature of hem that comprehenden it, lat us loke now, in as mochel as it is leveful to us, *as who seith, lat us loke now as we mowen*, which that the estat is of the devyne substaunce; so that⁵ we mowen [eek](#) knowen what his science is. The commune Iugement of alle creatures resonables thanne is this: that god is eterne. Lat us considere thanne what is eternitee; for certes that shal shewen us to-gidere the devyne nature and the devyne science.

Eternitee, thanne, is parfit possessioun and al-togidere of lyf¹⁰ interminable; and that sheweth more cleerly by the comparisour or [the](#) collacioun of temporel thinges. For [al](#) thing that liveth in tyme it is present, and procedeth fro preterits in-to futures, *that is to seyn, fro tyme passed in-to tyme cominge*; ne ther nis no-thing¹⁵ established in tyme that may embracen to-gider al the space of his lyf. For certes, yit ne hath it taken the tyme of [to-morwe](#), and it hath lost [the tyme](#) of yisterday. And certes, in the lyf of this day, ye ne liven no more but right as in [the](#) moevable and transitorie moment. Thanne thilke thing that suffreth temporel²⁰ condicioun, al-thogh that [it](#) never bigan to be, ne thogh it never cese for to be, as Aristotle demed of the world, and al-thogh that [\[\]](#) the lyf of it be [strecched](#) with infinitee of tyme, yit algates nis it no swich thing that men mighten trowen by right that it is eterne. For al-thogh that it comprehende and embrace the space²⁵ of lyf infinit, yit algates ne [embraceth](#) it nat the space of the lyf al-togider; for it ne hath nat the futures that ne ben nat yit, *ne it ne hath no lenger the preterits that ben y-doon or y-passed*. But thilke thing thanne, that hath and comprehendeth to-gider al the plentee of the lyf interminable, to whom ther ne faileth naught of³⁰ the future, and to whom ther nis naught of the [preterit](#) escaped nor y-passed, thilke same is [y-witnessedand](#) y-proeved by right to be eterne. And it bihoveth by necessitee that thilke thing be al-wey [\[\]](#) present to him-self, and compotent; *as who seith, al-wey present to him-self, and so mighty that al be right at his [plesaunce](#)*; ³⁵ and that he have al present the [infinitee](#) of the moevable tyme. Wher-for som men trowen wrongfully that, whan they heren that it semede to Plato that this world ne hadde never beginninge of tyme, ne that it never shal han failinge, they wenen in this maner that this world be makid coeterne with his maker; *as who⁴⁰seith, they wene that this world and god ben makid togider eterne, and [that](#) is a wrongful weninge*. For other thing is it to ben y-lad by lyf interminable, as Plato graunted to the world, and other [\[\]](#) thing is it to [embrace](#) to-gider al the present of the lyf interminable, the whiche thing it is cleer and manifest that it is propre to the⁴⁵ devyne thoght.

Ne it ne sholde nat semen to us, that god is elder thanne thinges that ben y-makid by quantitee of tyme, but rather by the propretee of his simple nature. For this ilke infinit moevinge [\[\]](#) of temporel thinges folweth this presentarie estat [of lyf](#) unmoevable; and so as it ne may nat countrefeten it ne feynen it ne be even-lyke⁵⁰ to it for the inmoevabletee, *that is to seyn, that is in the eternitee of god*, it faileth and falleth in-to

moevinge fro the simplicitee of [the](#) presence of god, and disencreseth [in-to](#) the infinit^[] quantitee of future and of preterit: and so as it ne may nat han to-gider al the plentee of the lyf, algates yit, for as moche as it⁵⁵ ne ceseth never for to ben in som maner, it semeth som-del to us, that it folweth and resembleth thilke thing that it ne may nat atayne to ne fulfillen, and bindeth it-self to som maner [presence](#) of this litel and swifte moment: the which *presence of this litel and swifte moment*, for that it bereth a maner image or lyknesse⁶⁰ of the ay-dwellinge presence of god, it graunteth, to swiche maner thinges as it bitydeth to, that it semeth hem as these thinges *han y-ben, and ben*.

And, for [that](#) *the presence of swich litel moment* ne may nat dwelle, ther-for [it](#) ravished and took the [infinit](#) wey of tyme, *that*^[]⁶⁵ *is to seyn, by successioun*; and by this maner is it y-doon, for that it sholde continue the lyf in goinge, of the whiche lyf it ne mighte nat embrace the plentee in dwellinge. And for-thy, yif we wollen putten worthy names to thinges, and folwen Plato, lat us seye thanne soothly, that god is eterne, and the world is perpetuel.⁷⁰ Thanne, sin that every Iugement knoweth and comprehendeth by his owne nature thinges that ben subject un-to him, ther is soothly [to god, al-weys](#), an eterne and presentarie estat; and the science of him, that overpasseth al temporel moevement, dwelleth in the simplicitee of his presence, and embraceth and considereth alle⁷⁵ the infinit spaces of tymes, preterits and futures, and loketh, in his simple knowinge, alle thinges of *preterit* right as they weren y-doon presently right now. Yif thou wolt thanne [thenken](#) and avyse the prescience, by which [it](#) knoweth alle thinges, thou ne shal nat demen it as prescience of thinges to comen, but thou⁸⁰ shalt demen it more rightfully that it is science of presence or of^[] instaunce, that never ne faileth. For which it nis nat y-cleped^[] [“previdence”](#), but it sholde rather ben cleped “purviaunce,” that is establisshed ful fer fro right lowe thinges, and biholdeth from⁸⁵ a-fer alle thinges, right as it were fro the heye heighte of thinges.

Why axestow thanne, or why [desputestow](#) thanne, that thilke^[] thinges ben doon by necessitee whiche that ben y-seyn and [known](#) by the devyne sighte, sin that, forsothe, men ne maken nat thilke thinges necessarie which that they seen ben y-doon in⁹⁰ hir sighte? For addeth thy biholdinge any necessitee to thilke thinges that thou biholdest presente?’

‘Nay,’ quod I.

Philosophie. ‘Certes, thanne, if men mighte maken any digne comparisoun or collacioun of the presence devyne and of the⁹⁵ presence of mankinde, right so as ye seen some thinges in this temporel present, right so seeth god alle thinges by his eterne present. Wher-fore this devyne prescience ne chaungeth nat the nature ne the propretee of thinges, but biholdeth swiche thinges present to him-ward as they shullen bityde to yow-ward in tyme¹⁰⁰ to comen. Ne it confoundeth nat the Iugement of thinges; but by [o](#) sighte [of](#) his thought, he knoweth the thinges to comen, as wel necessarie as nat necessarie. Right so as whan ye seen to-gider a man walken on the erthe and the sonne arysen in [the](#) hevene, al-be-it so that ye seen and biholden that oon and¹⁰⁵ that other to-gider, yit natheles ye demen and discernen that that oon is voluntarie and that other necessarie. Right so thanne [the](#) devyne lookinge, biholdinge

alle thinges under him, ne troubleth nat the qualitee of thinges that ben certainly present to him-ward; but, as to the condicioun of tyme, forsothe, they ben future. For¹¹⁰ which it folweth, that this nis noon opinioun, but rather a [stedefast](#) knowinge, y-strengthened by soothnesse, that, whanne that god knoweth anything to be, he ne unwot nat that thilke thing wanteth^[] necessitee to be; *this is to seyn, that, whan that god knoweth any thing to bityde, he wot wel that it ne hath no necessitee to bityde.*

115And yif thou seyst heer, that thilke thing that god seeth to bityde, it ne may nat unbityde (*as who seith, it mot*[bityde](#)), and^[] thilke thing that ne may nat unbityde it mot bityde by necessitee, and that thou streyne me by this name of necessitee: certes, I wol wel confessen and biknowe a thing of ful sad trouthe, but^[] unnethe shal ther any wight [moweseen](#) it or come ther-to, but-yif¹²⁰ that he be biholder of the devyne thoght. For I wol answeren thee thus: that thilke thing that is future, whan it is referred to the devyne knowinge, thanne is it necessarie; but certes, whan it [is](#) understonden in his owne kinde, men seen it is outrely free, and absolut *fro alle necessitee.*¹²⁵

For certes, ther ben two maneres of necessitee. That oon necessitee is simple, as thus: that it bihoveth by necessitee, that alle men be mortal *or deedly*. Another necessitee is conditionel, as thus: yif thou wost that a man walketh, it bihoveth by necessitee that he walke. Thilke thing thanne that any wight hath y-knowe¹³⁰ to be, it ne may ben non other weyes thanne he knoweth it to be. But this condicioun ne draweth nat with hir thilke necessitee simple. For certes, this necessitee *conditionel*, the propre nature of it ne maketh it [nat](#), but the adieccioun of the condicioun *maketh it*. For no necessitee ne constreyneth a man to [gon](#),¹³⁵ that goth by his propre wil; al-be-it so that, whan he goth, that it is necessarie that he goth. Right on this same maner thanne, yif that the purviaunce of god seeth any thing present, than mot thilke thing ben by necessitee, al-thogh that it ne have no necessitee of his owne nature. But certes, the futures that¹⁴⁰ bityden by freedom of arbitre, god seeth hem alle to-gider [present](#). These thinges thanne, [yif](#) they ben referred to the devyne sighte, thanne ben they maked necessarie [by](#) the condicioun of the devyne knowinge. But certes, yif thilke thinges be considered by hem-self, they ben absolut *of necessitee*, and ne forleten nat ne¹⁴⁵ cesen nat of the libertee of hir owne nature. Thanne, certes, with-oute doute, alle the thinges shollen ben doon which that god wot biforn that they ben to comen. But som of hem comen and bityden of [free](#) arbitre *or of free wille*, that, al-be-it so that they bityden, yit algates ne lese they nat hir propre nature [in](#)^[]¹⁵⁰ beinge; by the which first, or that they weren y-doon, they hadden power nat to han bitid.’

Boece. ‘What is this to seyn thanne,’ quod I, ‘that thinges ne ben nat necessarie *by hir propre nature*, so as they comen in alle^[]¹⁵⁵ maneres in the lyknesse of necessitee by the condicioun of the devyne science?’

Philosophie. ‘This is the difference,’ quod she; ‘that tho thinges that I purposede thee a litel heer-biforn, that is to seyn, the sonne arysinge and the man walkinge, that, ther-whyles that^[]¹⁶⁰ thilke thinges been y-doon, they ne mighte nat ben undoon; natheles, that oon of hem, or it was y-doon, it [bihoved](#) by necessitee that it was y-doon, but nat that other. Right so *is it here*, that the thinges that god hath present, with-oute doute they shollen been. But som of hem descendeth of the nature of¹⁶⁵ thinges, *as the sonne arysinge*; and som descendeth of the power of the doeres, *as the*

man walkinge. Thanne seide I no wrong, that yif these thinges ben referred to the devyne knowinge, thanne ben they necessarie; and yif they ben considered by hem-self, thanne ben they absolut fro the bond of necessitee. Right so [as](#) 170 alle thinges that [apereth](#) or sheweth to the wittes, yif thou referre it to resoun, it is universel; and yif thou referre it or loke it to it-self, than is it singular. But now, yif thou seyst thus, that yif it be in my power to chaunge my purpos, than shal I voide the purviaunce of god, whan that, peraventure, I shal han chaunged 175 the thinges that he knoweth biforn, thanne shal I answeere thee thus. Certes, thou mayst wel chaunge thy purpos; but, for as mochel as the present soothnesse of the devyne purviaunce biholdeth that thou mayst chaunge thy purpos, and [whether](#) thou wolt chaunge it or no, and whiderward that thou torne it, thou [ne](#) 180 mayst nat eschuen the devyne prescience; right as thou ne mayst nat fleen the sighte of the presente eye, al-though that thou torne thy-self by thy free wil in-to dyverse acciouns. But thou mayst seyn ayein: “How shal it thanne be? Shal nat the devyne science be chaunged by my disposicioun, whan that I wol o thing 185 now, and now another? And thilke prescience, ne semeth it nat ^[] to entrechaunge stoundes of [knowinge](#) ;” ’ *as who seith, ne shal it nat seme to us, that the devyne prescience entrechaungeth hise dyverse stoundes of knowinge, so that it knowe sum-tyme o thing and sumtyme the contrarie of that thing?*

‘No, forsothe,’ [quod I](#) .190

Philosophie. ‘For the devyne sighte renneth to-form and seeth alle ^[] futures, and clepeth hem ayein, and retorneth hem to the presence of his propre knowinge; ne he ne entrechaungeth nat, [so](#) as thou ^[] wenest, the stoundes of forknowinge, [as](#) now this, now that; but he ay-dwellinge comth biforn, and embraceth at o strook alle thy 195 mutaciouns. And this presence to comprehenden and to seen alle thinges, god ne hath nat taken it of the bitydinge of thinges to come, but of his propre simplicitee. And hereby is assoiled thilke thing that thou puttest a litel her-biforn, *that is to seyn,* ^[] that it is unworthy thing to seyn, that our futures yeven cause of 200 the science of god. For certes, this strengthe of the devyne science, which that embraceth alle thinges by his presentarie knowinge, establissheth maner to alle thinges, and it ne [oweth naught](#) to latter thinges; and sin that these thinges ben thus, *that is to seyn, sin that necessitee nis nat in thinges by the devyne* 205 [prescience](#) , than is ther freedom of arbitre, that dwelleth hool [and](#) unwemmed to mortal men. Ne the lawes ne purposen nat ^[] wikkedly medes and peynes to the willinges of men that ben ^[] unbounden and quite of alle necessitee. And god, biholder and for-witer of alle thinges, dwelleth above; and the present eternitee 210 of his sighte renneth alwey with the dyverse qualitee of oure ^[] dedes, despensing and ordeyninge medes to goode men, and [torments](#) to wikked men. Ne in ydel ne in veyn ne ben ther nat put in god hope and preyeres, that [ne](#) mowen [nat](#) ben unspeedful ^[] ne with-oute effect, whan they ben rightful. 215

[Withstond](#) thanne and eschue thou vyces; worshipe and love thou virtues; areys thy corage to rightful hopes; yilde thou ^[] humble preyeres [a-heigh](#) . Gret necessitee of prowesse and vertu is encharged and commaunded to yow, yif ye nil nat dissimulen; sin that ye worken and doon, *that is to seyn, your dedes or your* ^[] 220 *workes*, biforn the eyen of the Iuge that seeth *and demeth* alle thinges.’ [To whom be glorie and worshipe by infinit tymes. Amen](#) .

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TROILUS AND CRISEYDE.

BOOK I.

The MSS. are:—Cl. (= Campsall MS.), and Cp. (= Corp. Chr. Camb. 61), *taken as the basis of the text*; H. (= Harl. 2280); H2. (= Harl. 3943); Cm. (= Cambridge MS. Gg. 4. 27); Ed. (= printed edition, 1532).

1-70. *Lost in Cm. and H2. (where it is supplied in late hand).*

1.

THE double sorwe of Troilus to tellen,
That was the king Priamus sone of Troye,^[1]
In lovinge, how his aventures fellen
Fro wo to wele, and after out of loye,
My purpos is, er that I parte [fro ye](#) .^[1]5
Thesiphone, thou [help](#) me for tendyte^[1]
[Thise](#) woful vers, that wepen as I wryte!

2.

To thee clepe I, thou goddesse of torment,
Thou cruel Furie, sorwing ever in peyne;
Help me, that am the sorwful instrument¹⁰
That helpeth lovers, as I can, to pleyne!
For wel sit it, the sothe for to seyne,
A woful wight to han a drery fere,^[1]
And, to a sorwful tale, a sory chere.

3.

For I, that god of Loves [servaunts](#) serve,¹⁵
Ne dar to Love, for myn unlyklinesse,^[1]
Preyen for speed, al sholde I therfor sterve,
So fer [am I](#) fro his help in derknesse;
But nathelees, if this may doon gladnesse
[To](#) any lover, and his cause avayle,²⁰
Have he my thank, and myn [be this](#) travayle!^[1]

4.

But ye loveres, that bathen in gladnesse,

If [any](#) drope of pitee in yow be,
[Remembreth](#) yow on passed hevinesse
That ye han felt, and on the adversitee²⁵
Of [othere folk](#) , and thenketh how that ye
Han felt that Love [dorste](#) yow displese;
Or ye han wonne him with to greet an ese.

5.

And preyeth for hem that ben in the cas
Of Troilus, as ye may after here,³⁰
That love [hem](#) bringe in hevene to solas,
And eek for me preyeth to god so dere,
That I have might to shewe, in som manere,
Swich payne and wo as Loves folk endure,
In Troilus unsely aventure.³⁵

6.

And biddeth eek for hem that been [despeyred](#)
In love, that never nil recovered be,
And eek for hem that falsly been apeyred
Thorough wikked tonges, be it he or she;
Thus biddeth god, for his benignitee,⁴⁰
[To](#) graunte hem sone out of this world to pace,
That been [despeyred](#) out of Loves grace.

7.

And biddeth eek for hem that been at ese,
That god hem graunte ay [good](#) perseveraunce,
And sende hem might hir [ladies so](#) to plese,⁴⁵
That it to Love be worship and plesaunce.
For so hope I my soule best avaunce,
To preye for hem that Loves [servaunts](#) be,
And wryte hir wo, and live in charitee.

8.

And for to have of hem compassioun⁵⁰
As though I were hir owene brother dere.
Now herkeneth with a gode entencioun,
For now wol I gon streight to my matere,
In whiche ye may the double sorwes here
Of Troilus, in loving of Criseyde,⁵⁵
And how that she forsook him er she deyde.

9.

IT is wel wist, how that the Grekes stronge^[1]
In armes with a thousand shippes wente
To Troyewardes, and the citee longe
Assegeden neigh ten yeer er they stente,60
And, in diverse wyse and oon entente,
The ravisshing to wreken of Eleyne,
By Paris doon, they wroughten al hir peyne.

10.

Now fil it so, that in the toun ther was
Dwellinge a lord of greet auctoritee,65
A gret devyn that cleped was Calkas,
That in science so expert was, that he^[1]
Knew wel that Troye sholde destroyed be,
By answeere of his god, that highte thus,
Daun Phebus or Apollo Delphicus .^[1]70

11.

So whan this Calkas knew by calculinge,
And eek by answeere of this Appollo,
That Grekes sholden swich a peple bringe,
Thorough which that Troye moste been for-do,
He caste anon out of the toun to go;75
For wel wiste he, by sort, that Troye sholde
Destroyed been, ye, wolde who-so nolde.^[1]

12.

For which, for to departen softly
Took purpos ful this forknowinge wyse,
And to the Grekes ost ful prively80
He stal anon; and they, in curteys wyse,
Him deden bothe worship and servyse,
In trust that he hath conning hem to rede
In every peril which that is to drede.

13.

The noyse up roos, whan it was first aspyed,85
Thorough al the toun, and generally was spoken,
That Calkas traytor fled was, and allyed

With hem of Grece; and casten to ben wroken
On him that falsly hadde his feith so broken;
And seyden, he and al his kin at [ones](#)⁹⁰
Ben worthy for to brennen, fel and bones. [\[\]](#)

14.

Now hadde Calkas left, in this meschaunce,
Al unwist of this false and wikked dede,
His doughter, which that was in gret penaunce,
For of hir lyf she was ful sore in drede,⁹⁵
As she that [niste](#) what was best to rede;
For bothe a widowe was she, and allone
Of any freend, to whom she [dorste](#) hir mone.

15.

Criseyde was this lady name [a-right](#) [\[\]](#)
As to my dome, in al Troyes citee¹⁰⁰
Nas noon so [fair](#) , for passing every wight
So [aungellyk](#) was hir natyf beautee,
That lyk a thing inmortal semed she,
As doth an hevenish parfit creature,
That doun were sent in scorning of nature.¹⁰⁵

16.

This lady, which that al-day herde at ere
Hir fadres shame, his falsnesse and tresoun,
Wel nigh out of hir wit for sorwe and fere,
In widewes habit large of samit broun,
On knees she fil biforn Ector a-doun;¹¹⁰
With pitous voys, and tendrely wepinge,
His mercy bad, [hir-selven](#) excusinge.

17.

Now was this Ector pitous of nature,
And saw that she was sorwfully bigoon,
And that she was so fair a creature;¹¹⁵
Of his goodnesse he gladed hir anoon,
And seyde, 'lat your fadres treson goon
Forth with mischaunce, and ye your-self, in Ioye,
Dwelleth with us, whyl you good list, in Troye. [\[\]](#)

18.

And al thonour that men may doon yow have, 120
As ferforth as your fader dwelled here,
Ye shul han, and your body shal men save,
As fer as I may ought enquere or here.’
And she him thonked with ful humble chere,
And ofter wolde, and it hadde ben his wille, ^[]125
And took hir leve, [andhoom](#) , and held hir stille. ^[]

19.

And in hir hous she abood with swich meynee
As [to](#) hir honour nede was to holde;
And whyl she was [dwellinge](#) in that citee,
[Kepte](#) hir estat, and bothe of [yonge](#) and olde 130
Ful wel beloved, and wel men of hir tolde.
But whether that she [children hadde](#) or noon, ^[]
I rede it nought; therfore I [lete](#) it goon.

20.

The thinges fellen, as they doon of werre,
Bitwixen hem of Troye and Grekes ofte; 135
For som day boughten they of Troye it derre, ^[]
And [eft](#) the Grekes founden no thing [softe](#)
The folk of Troye; and thus fortune on-lofte, ^[]
And [undereft](#) , gan hem to [wheelen](#) bothe
After hir cours, ay whyl they were wrothe. 140

21.

But how this toun com to destruccioun
Ne falleth nought to purpos me to telle;
For it were [here](#) a long disgressioun
Fro my matere, and yow to longe [dwelle](#) .
But the [Troyane](#) gestes, as they felle, ^[]145
In [Omer](#) , [or](#) in Dares, or in Dyte, ^[]
Who-so that can, may rede hem as they wryte.

22.

But though that Grekes hem of Troye shetten,
And hir citee bisegede al a-boute,
Hir olde usage wolde they not letten, 150

As for to honoure hir goddes ful devoute;
But aldermost in honour, out of doute,
They hadde a relik hight Palladion,^[1]
That was hir trist a-boven everichon.

23.

And so bifel, whan [comen](#) was the tyme¹⁵⁵
Of Aperil, whan clothed is the mede
With newe grene, of lusty Ver the pryme,
And [swote](#) smellen floures whyte and rede,
In sondry wyses shewed, as I rede,
The folk of Troye hir observaunces olde,¹⁶⁰
[Palladiones](#) feste for to holde.

24.

And to the temple, in al hir [beste](#) wyse,
In general, ther [wente](#) many a wight,
To [herknen](#) of Palladion the servyse;
And namely, so many a lusty knight,¹⁶⁵
So many a lady fresh and mayden bright,
Ful wel arayed, [bothe moste](#) and leste,
Ye, bothe [for the](#) seson and the feste.

25.

Among thise othere folk was Criseyda,
In widewes habite blak; but natheles,¹⁷⁰
Right as our [firse](#) lettre is now an A,^[1]
In beautee first so [stood](#) she, makelees;^[1]
Hir godly looking gladede al the prees.
Nas never [seyn thing](#) to ben [preysed](#) derre,
Nor under [cloude](#) blak so bright a sterre¹⁷⁵

26.

As was Criseyde, as folk seyde [everichoon](#)
That hir bihelden in hir blake wede;
And yet she stood ful lowe and stille [alloon](#) ,
Bihinden othere folk, in litel brede,
And neigh the dore, ay under shames drede,¹⁸⁰
Simple of a-tyr, and debonaire of chere,
With ful assured loking and manere.

27.

This Troilus, as he was wont to gyde
His yonge knightes, ladde hem up and down
In thilke large temple on every syde,185
Biholding ay the ladyes of the toun,
Now here, now there, for no devocioun
Hadde he to noon, to reven him his reste,
But gan to preyse and lakken whom him leste.[]

28.

And in his walk ful fast he gan to wayten190
If knight or squyer of his companye
Gan for to syke, or lete his eyen [bayten](#)[]
On any woman that he coude aspye;
He wolde smyle, and holden it folye,
And seye him thus, 'god wot, she slepeth softe195
For love of thee, whan thou tornest [ful](#) ofte!

29.

'I have herd told, pardieux, of your livinge,
Ye lovers, and your [lewede](#) observaunces,
And [which a labour](#) folk han in winninge
Of love, and, in the keping, which doutaunces;200
And whan your preye is lost, wo and penaunces;
O verrey [foles](#) ! nyce and blinde be ye;
Ther nis not oon can war by other be.'

30.

And with that word he gan cast up the browe,[]
Ascaunces, 'lo! is this nought wysly spoken?'[]205
At which the god of love gan [loken](#) rowe
Right for despyt, and shoop for to ben wroken;
He [kidde](#) anon his bowe nas not broken;
[For](#) sodeynly he hit him at the fulle;
And yet as proud a pekok can he pulle.[]210

31.

O [blinde](#) world, O [blinde](#) entencioun!
How ofte falleth al theeffect contraire
Of [surquidrye](#) and foul presumpcioun;

For caught is proud, and caught is debonaire.^[]
This Troilus is clomben on the staire,215
And litel weneth that he moot descenden.
But al-day falleth thing that foles ne wenden .^{[][]}

32.

As proude Bayard ginneth for to skippe^[]
Out of the wey, so priketh him his corn,
Til he a lash have of the longe whippe,220
Than thenketh he, ‘though I prounce al biforn
First in the trays, ful fat and newe shorn,
Yet am I but an hors, and horses lawe
I moot endure, and with my feres drawe.’

33.

So ferde it by this fers and proude knight;225
Though he a worthy kinges sone were,
And wende no-thing hadde had swiche might
Ayens his wil that sholde his hertestere ,
Yet with a look his hertewex a-ferre,^[]
That he, that now was most in pryde above,230
Wex sodeynly most subget un-to love.

34.

For-thy ensample taketh of this man,
Ye wyse, proude, and worthy folkes alle,
To scornen Love, which that so sone can
The freedom of your hertes to him thralle;235
For ever it was, and ever it shal bifalle,
That Love is he that alle thing may binde;
For may no man for-do the lawe of kinde.

35.

That this be sooth, hath preved and doth yet;^{[][]}
For this trowe I ye knowen, alle or some,240
Men reden not that folk han gretter wit
Than they that han be most with love y-nome;
And strengest folk ben therwith overcome,
The worthiest and grettest of degree;
This was, and is, and yet men shal it see.245

36.

And trowelich it sit [wel](#) to be so;
For alderwyssest han ther-with ben plesed;
And they that han ben [aldermost](#) in wo,
With love han ben confortid most and esed;
And ofte it hath the cruel herte apesed,250
And worthy folk maad worthier of name,
And [causeth](#) most to dreden vyce and shame.

37.

Now sith it may not goodly be withstonde,
And is a thing so vertuous in kinde,
Refuseth not to Love for to be bonde,255
Sin, as him-selven list, he may yow binde.
The yerde is bet that bowen wole and winde^[]
Than that that brest; and therfor I yow rede
To folwen him that so wel can yow lede.

38.

But for to tellen forth in special260
[As](#) of this kinges sone of which I tolde,
And [leten](#) other thing collateral,
Of him thenke I my tale for to holde,
Bothe of his [loye](#) , and of his cares colde;
And al his werk, as touching this matere,265
For I it gan, I wil ther-to [refere](#) .^[]

39.

With-inne the temple he [wente](#) him forth [pleyinge](#) ,
This Troilus, [of](#) every wight aboute,
On this lady and now on that lokinge,
Wher-so she were of toune, or of with-oute:270
And up-on cas bifel, that thorough a route
His eye [perced](#) , and so depe it wente,
Til on Criseyde it smoot, and ther it stente.

40.

And sodeynly he [wex](#) ther-with astoned,
And [gan](#) hire bet biholde in thrifty wyse:275
'O mercy, god!' thoughte he, 'wher hastow woned,

That art so fair and goodly to devyse?
Ther-with his [herte](#) gan to sprede and ryse,
And softe sighed, lest men mighte him here,
And caughte a-yein his firste [pleyinge](#) chere.280

41.

She nas not with the leste of hir stature,
But alle hir limes so wel answeringe
Weren to womanhode, that creature
Was neuer lasse mannish in seminge.[]
And eek the pure wyse of here meninge285
[Shewede](#) wel, that men might in hir gesse
Honour, estat, and wommanly noblesse.

42.

To Troilus right wonder wel with-alle
Gan for to lyke hir mening and hir chere,
Which somdel deynous was, for she leet falle290
Hir look a lite a-side, in swich manere,
Ascaunces, ‘what! may I not stonden here?’[]
And after that hir loking gan she lighte,
That never [thoughte](#) him seen so [good](#) a sighte.

43.

And of hir look in him ther gan to quiken295
So greet desir, and swich affeccion,
That in his hertes botme gan to stiken
Of hir his fixe and depe impressioun:
And though he erst hadde poured up and down,
He was tho glad his hornes in to shrinke;300
Unnethes [wiste](#) he how to loke or winke.

44.

Lo, he that leet him-selven so konninge,
And scorned hem that loves peynes dryen,
Was ful unwar that love hadde his dwellinge
With-inne the subtile stremes of hir [yēn](#) ;305
That sodeynly him thoughte [he felte](#) dyen,
Right with hir look, the spirit in [his](#) herte;
[Blessed](#) be love, that [thus can](#) folk convertel!

45.

She, this in blak, lykinge to Troylus,^[1]
Over [alle](#) thyng he stood [for](#) to biholde;^[1]310
Ne his desir, ne wherfor he stood thus,
He neither chere [made, ne worde](#) tolde;
But from a-fer, his maner for to holde,
On other thing his look som-tyme he caste,
And eft on hir, whyl that [servyse](#) laste.315

46.

And after this, not fullliche al awhaped,^[1]
Out of the temple al esiliche he wente,
Repentinge him that he hadde ever y-iaped
Of loves folk, lest fully the descente
Of scorn fille on him-self; but, what he mente,320
[Lest](#) it were wist on any maner syde,
His wo he gan dissimulen and hyde.

47.

Whan he was fro the temple thus departed,
He streyght anon un-to his paleys [torneth](#) ,
Right with hir look thurgh-shoten and thurgh-darted,325
Al feyneth he in lust that he soioerneth;
And al his [chere and speche](#) also he borneth;^[1]
And ay, of loves servants every whyle,
Him-self to [wrye](#) , at hem he gan to smyle.

48.

And seyde, 'lord, so ye live al in [lest](#) ,330
Ye loveres! for the conningest of yow,
That serveth most ententiflich and best,
Him tit as often harm ther-of as prow;^[1]
Your hyre is quit ayein, ye, god wot how!
Nought wel for wel, but scorn for good servyse;335
In feith, your ordre is ruled in good wyse!^[1]

49.

[In noun-certeyn](#) ben alle your observaunces,^[1]
But it a sely fewe poyntes be;
Ne no-thing asketh so grete attendaunces

As doth your lay, and that knowe alle ye;^[]340
But that is not the worste, as [note](#) I thee;
But, tolde I yow the worste poynt, I leve,
Al seyde I sooth, ye wolden at me greve!

50.

But tak this, that ye loveres ofte eschuwe,^[]
Or elles doon of good entencioun,345
Ful ofte thy lady wole it misconstrue,
And deme it harm in hir opinioun;
And yet if she, for other enchesoun,
Be wrooth, than shalt thou han a groyn anoon:
Lord! wel is him that may be of yow oon!'350

51.

But for al this, whan [that](#) he say his tyme,
He held his pees, non other bote him gayned;
For love bigan his fetheres so to lyme,
That wel unnethe [un-to](#) his folk he feyned
That othere besye nedes him destrayned;355
For wo was him, that what to [doon](#) he niste,
But bad his folk to goon wher that [hem](#) liste.

52.

And whan that he in chaumbre was allone,
He doun up-on his beddes feet him sette,
And first he gan to syke, and [eft](#) to grone,360
And thoughte ay on hir so, with-outen [lette](#) ,
That, as he sat and wook, his spirit mette
That he hir saw a temple, [and](#) al the wyse^[]
Right of hir loke, and gan it newe avyse.

53.

Thus gan he make a mirour of his minde,365
In which he saugh al hoolly hir figure;
And that he wel coude in his herte finde,
It was to him a right good aventure
To love swich oon, and if he [dide](#) his cure
To serven hir, yet mighte he falle in grace,370
Or elles, for oon of hir [servaunts](#) pace.

54.

Imaginge that travaille nor grame
Ne mighte, for so goodly oon, be lorn
As she, ne him for his desir [ne](#) shame,
Al were it wist, but in prys and up-born³⁷⁵
Of alle lovers wel more than biforn;
Thus argumented he in his ginninge,
Ful unavysed of his wo cominge.

55.

Thus [took](#) he purpos loves craft to suwe,
And thoughte he wolde werken prively,³⁸⁰
First, to [hyden](#) his desir in muwe^[]
From every wight y-born, al-outrely,
But he mighte ought recovered be therby;
Remembring him, that love to wyde y-blowe
Yelt bitter fruyt, though swete [seed](#) be sowe.^{[]385}

56.

And over al this, yet [muchel](#) more he thoughte
[What for](#) to [speke](#) , and what to holden inne,
And what to arten hir to love he soughte,
And on a song anoon-right to biginne,
And gan loude on his sorwe for to winne;³⁹⁰
For with good hope he gan fully assente
Criseyde for to love, and nought repente.

57.

And of his song nought only the sentence,
As writ [myn](#) autour called Lollius,^[]
But pleynty, save our [tongesdifference](#) ,³⁹⁵
I dar wel sayn, in al that Troilus
Seyde in his song; lo! every word right thus
As I shal seyn; and [who-so](#) list it [here](#) ,
Lo! next this vers, he may it finden here.

[Cantus](#) Troili.

58.

‘If [no](#) love is, O god, what fele I so?⁴⁰⁰

And if love is, [what](#) thing and [whiche](#) is he!^[1]
If love be good, from [whennes comth](#) my wo?
If it be wikke, a wonder [thinketh](#) me,
Whenne every torment and adversitee
That cometh of him, may [to me savory](#) thinke;405
For ay thurst I, the more that I [it](#) drinke.^[1]

59.

And if that at myn owene lust I brenne,
Fro whennes cometh my [wailing](#) and my pleynte?
If harme agree me, wher-to pleyne I [thenne](#) ?
I noot, ne why unwery that I feynte.410
O quike deeth, o swete [harm](#) so queynte,
How may of [thee](#) in me [swich](#) quantitee,
But-if that I consente that it [be](#) ?

60.

And if that I consente, I wrongfully
Compleyne, y-wis; thus possed to and fro,415
Al [sterelees](#) with-inne a boot am I
A-mid the see, [by-twixen](#) windes two,
That in contrarie stonden ever-mo.
Allas! what is this wonder maladye?
For hete of cold, for cold of hete, I deye.^[1]420

61.

And to the god of love thus seyde he
With pitous voys, ‘O lord, now [youres](#) is
My spirit, which that [oughteyoures](#) be.
Yow thanke I, lord, that han me brought to this;
But whether goddessse or womman, y-wis,^[1]425
She be, I noot, which that ye do me serve;
But as hir man I wole ay [live](#) and sterve.

62.

Ye stonden in hire eyen mightily,
As in a place un-to your vertu digne;
Wherfore, [lord](#) , if [my](#) servyse or I430
May lyke yow, so beth to me benigne;
For myn [estat](#) royal here I resigne
In-to hir hond, and with ful humble chere
Bicome hir man, as to my lady dere.’

63.

In him ne [deyned](#) sparen blood royal⁴³⁵
The fyr of [love](#) , wher-fro god me [blesse](#) ,
Ne him forbar in no degree, for al
His vertu or his excellent prowesse;
But [held](#) him as his thral lowe in distresse,
And [brende](#) him so in sondry wyse ay newe,⁴⁴⁰
That sixty tyme a day he loste his hewe.

64.

So muche, day by day, his owene thought,
For lust to hir, gan quiken and encrese,
That every other charge he [sette](#) at nought;
For-thy ful ofte, his hote fyr to cese,⁴⁴⁵
To seen hir goodly look he gan to [prese](#) ;
For ther-by to ben esed wel he wende,
And ay the ner he was, the more he brende.

65.

For ay the ner the fyr, the hotter is,
This, trowe I, knoweth al this companye.⁴⁵⁰
But were he fer or neer, I dar seye this,
By night or day, for wysdom or folye,
His [herte](#) , which that is his brestes [yē](#) ,
Was ay on hir, that [fairer](#) was to sene
Than ever was Eleyne or Polixene.⁴⁵⁵

66.

Eek of the day ther passed nought an houre
That to him-self a thousand [tyme](#) he seyde,^[1]
‘Good goodly, to whom serve I and laboure,
As I best can, now wolde god, Criseyde,
Ye wolden on me rewe er that I [deyde](#) !⁴⁶⁰
My dere herte, allas! myn hele and hewe
And lyf is lost, but ye wole on me [rewe](#) .’

67.

Alle othere [dredes](#) weren from him [fledde](#) ,^[1]
Bothe of the assege and his [savacioun](#) ;^[1]
[Ne in](#) him desyr [noon](#) othere [fownes](#) bredde^[1]⁴⁶⁵

But arguments to this conclusioun,
That she on him wolde han compassioun,
And he to be hir man, whyl he may dure;
Lo, here his lyf, and from the deeth his cure!

68.

The [sharpe shouresfelle](#) of armes preve,^[1]470
That Ector [or](#) his othere bretheren diden,
Ne made him only ther-fore ones meve;
And yet was he, wher-so men wente or riden,^[1]
Founde oon the best, and lengest tyme abiden
Ther peril was, and dide eek such [travayle](#)475
In armes, that to thenke it was mervayle.

69.

But for non hate he to the Grekes hadde,
Ne also for the rescous of the toun,
Ne made him thus in armes for to madde,
But only, lo, for this conclusioun,480
To lyken hir the bet for his renoun;
Fro day to day in armes so he spedde,
That [alle](#) the Grekes as the deeth him dredde.^[1]

70.

And fro this forth tho refte him love his sleep,
And made his mete his foo; and eek his sorwe485
Gan multiplie, that, who-so [toke](#) keep,
It shewed in his hewe, bothe [eve](#) and morwe;
Therfor a title he gan him for to borwe^[1]
Of other syknesse, lest of him men wende
That the hote fyr of love him brende.490

490. *So all.*

71.

And seyde, he hadde a fever and [ferde](#) amis;
But how it was, certayn, can I not seye,
If that his lady understood not this,
Or feyned hir she niste, oon of the tweye;
But wel I rede that, by no maner weye,495
Ne semed it [\[as\]that](#) she of him roughte,
Nor of his peyne, or what-so-ever he thoughte.

72.

But [thanfel to](#) this Troylus such wo,
That he was wel neigh wood; for ay his drede
Was this, that she som wight [had](#) loved so,500
That never of him she wolde have taken hede;
For [whiche](#) him [thoughte](#) he [felte](#) his herte blede.
Ne of his wo ne [dorste](#) he not biginne
To tellen it, for al this world to winne.

73.

But whanne he hadde a space fro his care,505
Thus to him-self ful ofte he gan to pleyne;
He sayde, ‘O fool, now art thou in the snare,
That whilom Iapedest at loves peyne;
Now artow hent, now gnaw thyn owene cheyne;
Thou were ay wont eche lovere reprehende510
Of thing fro which thou canst thee [nat](#) defende.

74.

What wole now every lover seyn of thee,
If this be wist, but ever in thyn absence
Laughen in scorn, and seyn, “lo, ther gooth he,
That is the man of so gret sapience,515
That held us loveres [leest](#) in reverence!
Now, thonked [be](#) god, he may goon in the daunce^[]
Of hem that Love list [febly](#) for to avaunce!

75.

But, O thou woful Troilus, god wolde,
Sin thow most [loven](#) thurgh thy destinee,520
That thow beset were on swich oon that sholde
Knowe al thy wo, al lakkede hir pitee:
But al so cold in love, towardses thee,
Thy lady is, as frost in winter mone,
And thou fordoon, as snow in fyr is sone.”525

76.

God wolde I were aryved in the port
Of deeth, to which my sorwe wil me lede!
[A](#), lord, to me it were a greet comfort;

Then were I quit of languisshing in drede.
For by myn [hidde](#) sorwe y-blowe on brede^[]530
I shal bi-laped been a thousand tyme
More than that fool of whos folye men ryme.

77.

But now help god, and [ye](#), swete, for whom
I pleyne, y-caught, ye, never wight so faste!
O mercy, dere herte, and help me from⁵³⁵
The deeth, for I, whyl that my lyf [may](#) laste,
More than my-self wol love yow to my laste.
And with som freendly look gladeth me, swete,
Though never more thing ye me bi-hete!

78.

This wordes and ful manye an-other to⁵⁴⁰
He spak, and called ever in his compleynte
Hir name, for to tellen hir his wo,
Til neigh that he in salte teres dreynte.
Al was for nought, she [herde](#) nought his pleynte;
And whan that he [bithoughte](#) on that folye,⁵⁴⁵
A thousand fold his wo gan [multiplie](#) .

79.

Bi-wayling in his chambre thus alone,
A freend of his, that called was Pandare,
Com [ones](#) in unwar, and [herde](#) him grone,
And sey his freend in swich distresse and care:⁵⁵⁰
'Allas!' quod he, 'who causeth al this fare?
O mercy, god! what unhap may this mene?
Han now thus sone Grekes maad yow lene?

80.

Or hastow [som](#) remors of conscience,
And art now [falle](#) in som devocioun,⁵⁵⁵
And waylest for thy sinne and thyn offence,
And hast for [ferde](#) caught attricioun?^[]
God save hem that bi-seged han our toun,
And so can leye our Iolyte on presse,^[]
And bring our lusty folk to holinesse!^[]560

81.

These wordes seyde he for the nones alle,
That with swich thing he mighte him angry maken,
And with an angre don his [sorwe](#) falle,
As for the tyme, and his corage awaken;
But wel he wiste, as fer as tonges spaken,565
Ther nas a man of gretter hardinesse
Than he, ne more [desired](#) worthinesse.

82.

‘What cas,’ quod Troilus, ‘or what aventure
Hath gyded thee to [see my](#) languisshinge,
That am refus of euery creature?^l570
But for the love of god, at my preyinge,
Go [henne](#) a-way, for certes, my deyinge
Wol thee [disese](#) , and I mot nedes deye;
Ther-for go wey, ther is no more to seye.

83.

But if thou wene I be thus syk for drede,575
It is not so, and ther-for scorne nought;
Ther is a-nother thing I take of hede
Wel more than ought the Grekes han [y-wrought](#) ,
Which cause is of my deeth, for sorwe and thought.
But though that I now telle thee it ne [leste](#) ,580
[Be](#) thou nought wrooth, I hyde it for the beste.’

84.

This Pandare, that neigh malt for [wo](#) and routhe,
Ful often seyde, ‘allas! what may this be?
Now freend,’ quod he, ‘if ever love or trouthe
Hath been, or is, bi-twixen thee and me,585
Ne do thou never [swiche](#) a crueltee
To hyde fro thy freend so greet a care;
Wostow nought wel that it am I, Pandare?

85.

I wole parten with thee al thy [peyne](#) ,
If it be so I do thee no comfort,590
As it is freendes right, sooth for to seyne,

To entreparten wo, as glad desport.
I have, and shal, for trewe or fals report,
In wrong and right y-loved thee al my lyve;
Hyd not thy wo fro me, but telle it blyve.' 595

86.

Than gan this [sorwful Troilus](#) to syke,
And seyde him thus, 'god leve it be my beste
To telle it thee; for, sith it may thee lyke,
Yet wole I telle it, though myn herte breste;
And wel wot I thou mayst [do](#) me no reste. 600
But lest thou deme I [truste](#) not to thee,
Now [herkne](#) , [freend](#) , for thus it stant with me.

87.

Love, a-yeins the which who-so defendeth
Him-selven most, him alder-lest avayleth,
With desespeir so sorwfully me offendeth, 605
That streyght un-to the deeth myn herte [sayleth](#) .
Ther-to desyr so [brenningly](#) me assaylleth,
That to ben slayn it were a gretter Ioye
To me than king of Grece been and Troye!

88.

Suffiseth this, my fulle freend Pandare, 610
That I have seyde, for now wostow my wo;
And for the love of god, my [colde](#) care
So hyd it wel, I [telle](#) it never to mo;
For harmes mighte folwen, mo than two,
If it were wist; but be thou in gladnesse, 615
And lat me sterve, unknowe, of my distresse.'

89.

'How hastow thus unkindely and longe
Hid this fro me, thou fool?' quod Pandarus;
'Paraunter thou might after swich oon longe,
That myn avys anon may helpen us.' 620
'This were a wonder thing,' quod Troylus, [\[\]](#)
'Thou coudest never in love [thy-selven](#) wisse;
How devel maystow bringen me to blisse?'

90.

‘Ye, Troilus, now herke,’ quod Pandare,
‘Though I be nyce; it happeth ofte so,625
That oon that [exces](#) doth ful yvele fare,[\[1\]](#)
By good counseyl can kepe his freend ther-fro.
I have my-self eek seyn a blind man go
Ther-as he fel that coude loke wyde;
A fool may eek [a wys man ofte](#) gyde.630

91.

A [whetston](#) is no kerving instrument,[\[1\]](#)
And yet it maketh sharpe kerving-tolis.
And ther thou woost that I have [ought](#) miswent,
Eschewe thou that, for swich thing to thee scole is;
Thus ofte wyse men ben war by folis.635
If thou do so, thy wit is wel biwared;
By [his](#) contrarie is every thing declared.

92.

For how might ever sweetnesse have be knowe[\[1\]](#)
To him that never tasted bitternesse?
Ne no man may be inly glad, I trowe,640
That never was in sorwe or som distresse;
Eek whyt by blak, by shame eek worthinesse,
[Ech](#) set by other, more for other semeth;
As men may see; and so the wyse it demeth.

93.

Sith thus of two contraries is a lore,645
I, that have in love so ofte assayed
Grevauces, [oughte](#) conne, and wel the more
Counsayllen thee of that thou art amayed.[\[1\]](#)
Eek thee ne [oughte](#) nat ben yvel apayed,
[Though](#) I [desyre](#) with thee for to bere650
Thyn hevy charge; it shal the lasse dere.

94.

I woot wel that it fareth thus by me
As to thy brother Parys an [herdesse](#),
Which that y-cleped was [Oënone](#),[\[1\]](#)

Wrot in a compleynt of hir hevinesse:655
Ye say the lettre that she wroot, y gesse?"^[1]
Nay, never yet, y-wis,' quod Troilus.^[1]
'[Now](#),' quod Pandare, '[herkneth](#) ; it was thus.—

95.

"Phebus, that first fond art of [medicyne](#),'^[1]
Quod she, "and coude in every wightes care660
Remede and reed, by [herbes](#) he knew fyne,
Yet to him-self his conninge was ful bare;
For love hadde him so [bounden](#) in a snare,
Al for the doughter of the kinge [Admete](#) ,
That [al](#) his craft ne coude his sorwe bete."—665

96.

Right so fare I, unhappily for me;
I love [oon](#) best, and that me smerteth sore;
And yet, paraunter, can I rede thee,
And not my-self; repreve me no more.
I have no cause, I woot wel, for to sore670
As doth an hawk that listeth for to pleye,
But to thyn help yet somewhat can I seye.

97.

And of o thing right siker maystow be,
That certayn, for to [deyen](#) in the peyne,^[1]
That I shal [never-mo](#) discoveren thee;675
Ne, by my trouthe, I kepe nat restreyne
Thee fro thy love, [thogh that](#) it were Eleyne,
That is thy brotheres wyf, if ich it wiste;
Be what she be, and love hir as thee liste.

98.

Therefore, [as](#) freend fullich in me assure,680
And [tel](#) me plat what is thyn enchesoun,
And [final](#) cause of wo that ye endure;
For douteth no-thing, [myn](#) entencioun
Nis nought to yow of reprehencioun,
To speke as now, for no [wight](#) may bireve685
A man to love, til that him list to leve.^[1]

99.

And [witeth](#) wel, that bothe two ben vyces,
Mistrusten alle, or elles alle leve;[\[1\]](#)
But wel [I woot](#), the mene of it no vyce is,
[For for](#) to trusten sum wight is a preve⁶⁹⁰
Of trouthe, and for-thy wolde I fayn remeve
Thy wrong conceyte, and do thee som wight triste,
Thy wo to telle; and [tel me](#), if thee liste.

100.

[The](#) wyse seyth, “wo him that is allone,[\[1\]](#)
For, and he falle, he hath noon help to ryse;”⁶⁹⁵
And sith thou hast a felawe, tel thy mone;
For this nis not, [certeyn](#), the [nexte](#) wyse
To winnen love, as techen us the wyse,
To walwe and wepe as Niobe the quene,[\[1\]](#)
Whos [teres](#) yet in marbel been y-sene.⁷⁰⁰

101.

Lat be thy weping and thy drerinesse,
And lat us lissen wo with other speche;
So may [thy](#) woful tyme seme lesse.
Delyte not in wo thy wo [to](#) seche,
As doon this foles that hir sorwes eche^[1]⁷⁰⁵
With sorwe, whan they han misaventure,
And listen nought to [seche hem](#) other cure.[\[1\]](#)

102.

Men seyn, “to wrecche is consolacioun^[1]
To have an-other felawe in his peyne;”
That [oughte](#) wel ben our opinioun,⁷¹⁰
For, bothe thou and I, of love we pleyne;
So ful of sorwe am I, soth for to seyne,
That certeynly no more harde grace^[1]
May sitte on me, for-why ther is no space.

103.

If god wole thou art not agast of me,⁷¹⁵
Lest I [wolde](#) of thy lady thee bigyle,
Thow wost thy-self whom that I love, pardee,

As I best can, gon sithen longe whyle.
And sith thou wost I do it for no wyle,
And [sith](#) I am he [that](#) thou tristest most,⁷²⁰
Tel me sumwhat, sin al my wo thou wost.'

104.

Yet Troilus, for al this, no word seyde,
But longe he [lay as](#) stille as he ded were;
And after this with sykinge he abreyde,
And to Pandarus voys he lente his ere,⁷²⁵
And up his eyen caste he, that in fere
Was Pandarus, lest that in frenesye
He sholde falle, or elles sone dye:

105.

And cryde 'a-wake' ful wonderly and sharpe;
'What? slombrestow as in a [lytargye](#)?'^{[]730}
Or artow lyk an asse to the harpe,
That hereth soun, whan men the strenges plye,
But in his minde of that no melodye
May [sinken](#), him to glade, for that he
So dul is of his bestialitee?'⁷³⁵

106.

And with that Pandare of his wordes stente;
But Troilus yet him no word [answerde](#),
For-why to telle [nas](#) not his entente
To never [no](#) man, for whom that he so ferde.^[]
For it is seyde, 'man maketh ofte a yerde'^{[]740}
With which the maker is him-self [y-beten](#)
In sondry [maner](#), 'as thise wyse treten,

107.

And namely, in his counseyl [tellinge](#)
That toucheth love that [oughte](#) be secree;
For of him-self it wolde [y-nough out-springe](#),^{[]745}
But-if that it the bet governed be.
Eek som-tyme it is craft to seme flee^[]
Fro thing which in effect men hunte faste;
Al this gan Troilus in his herte caste.

108.

But nathelees, whan he had herd him crye⁷⁵⁰
'Awake!' he gan to syke wonder sore,
And seyde, 'freend, though that I stille lye,
I am not deaf; now pees, and cry no more;
For I have herd thy wordes and thy lore;
But suffre me my mischef to biwayle,⁷⁵⁵
For thy proverbes may me nought awayle.

109.

Nor other cure canstow noon for me.
Eek I nil not be cured, I wol deye;
What knowe I of the quene Niobe?
Lat be thyne olde ensaumples, I thee preye.'⁷⁶⁰
'No,' quod tho Pandarus, 'therfore I seye,
Swich is delyt of foles to biwepe
Hir wo, but seken bote they ne kepe.'^[]

110.

Now knowe I that [ther](#) reson in thee fayleth.
But [tel](#) me, if I [wiste](#) what she were⁷⁶⁵
For whom that thee al this misaunter ayleth?
Dorstestow that I [tolde hir](#) in hir ere
Thy wo, sith thou darst not thy-self for fere,
And hir [bisoughte](#) on thee to han som routhe?'
'Why, nay,' quod he, 'by god and by my trouthe!'⁷⁷⁰

111.

'What? not as bisily,' quod Pandarus,
'As though myn owene lyf lay on this nede?'
'No, certes, brother,' quod this Troilus.
'And why?'—'For that thou sholdest never spede.'
'Wostow that wel?'—'Ye, that is out of drede,'⁷⁷⁵
Quod Troilus, 'for al that ever ye conne,
She [nil](#) to [noon](#) swich wrecche [as I](#) be wonne.'

112.

Quod Pandarus, 'allas! what may this be,
That thou [despeyred](#) art thus causelees?
What? liveth not thy lady? [benedicite!](#)'^[]⁷⁸⁰

How wostow so that thou art gracelees?
Swich yvel is not alwey botelees.
Why, put not impossible thus thy cure,
Sin thing to come is ofte in aventure.

113.

I graunte wel that thou endurest wo⁷⁸⁵
As sharp as doth [he](#) , [Ticius](#) , in helle,^[1]
Whos stomak [foules](#) tyren ever-mo
That highte [volturis](#) , as bokes telle.
But I may not endure that thou dwelle
In so unskilful an opinioun⁷⁹⁰
That of thy wo is no curacioun.

114.

But ones niltow, for thy coward herte,
And for thyn ire and [folish](#) wilfulnesse,
For wantrust, tellen of thy sorwes smerte,
Ne to thyn owene help do businessse⁷⁹⁵
As [muche](#) as speke a resoun more or [lesse](#) ,
But [lyest](#) as he that list of no-thing recche.
What womman [coude](#) love swich a wrecche?

115.

What may she [demen](#) other of thy deeth,
If thou thus deye, and she not why it is,⁸⁰⁰
But that for fere is yolden up thy breath,
For Grekes han biseged us, y-wis?
Lord, which a [thankthan](#) shaltow han of this!
Thus wol she seyn, and al the toun at ones,
“The wrecche is deed, the devel have his bones!”⁸⁰⁵

116.

Thou mayst allone here wepe and crye and knele;
But, love a woman that she woot it nought,
And she wol quyte that thou shalt not fele;
Unknowe, unkist, and lost that is un-sought.
What! many a man hath love ful dere y-bought⁸¹⁰
Twenty winter that his lady wiste,^[1]
That never [yet](#) his lady mouth [he](#) kiste.

117.

What? shulde he therfor fallen in despeyr,
Or be [recreauntfor](#) his owene tene,
Or sleen him-self, al be his lady [fayr](#) ?815
Nay, nay, but ever in oon be fresh and grene
To [serve](#) and love his dere hertes quene,
And [thenke](#) it is a guerdoun hir to serve
A [thousand-fold](#) more than he can deserve.'

118.

[And](#) of that word took hede Troilus,820
And [thoughte](#) anoon what folye he was inne,
And how that [sooth](#) him seyde Pandarus,
That for to sleen him-self mighte he not winne,
But bothe doon unmanhod and [a](#) sinne,
And of his deeth his lady nought to wyte;825
For of his wo, god [woot, she knew](#) ful lyte.

119.

And with that thought he gan ful sore syke,
And seyde, 'allas! what is me best to do?'
To whom Pandare answerde, 'if thee lyke,
The best is that thou telle me [thy](#) wo;830
And have my trouthe, but thou it finde so,
I be thy bote, or that it be ful longe,
To [pecces](#) do me drawe, and sithen honge!'

120.

'Ye, so thou seyst,' quod Troilus tho, 'allas!
But, god wot, it is not the rather so;835
Ful hard were it to helpen in this cas,
For [wel](#) finde I that Fortune is my fo,
Ne alle the men that ryden conne or go
May of hir cruel [wheel](#) the harm withstonde;
For, as hir list, she pleyeth with free and bonde.'840

121.

Quod Pandarus, 'than blamestow Fortune
For thou art wrooth, [ye](#), now at erst I see;
Wostow nat wel that Fortune is commune

To every maner wight in som degree?
And yet thou hast this comfort, lo, pardee!845
That, as hir Ioyes moten [over-goon](#),^[1]
So mote hir sorwes passen everichoon.

122.

For if hir [wheel](#) stinte any-thing to torne,^[1]
Than cessed she Fortune anoon to be:
Now, sith hir [wheel](#) by no wey may soiorne,850
What wostow [if](#) hir mutabilitee
Right as thy-selven list, wol doon by thee,
Or that she be not fer fro thyn helpinge?
Paraunter, thou hast cause for to singe!

123.

And therfor wostow [what](#) I thee beseche?855
Lat be thy wo and turning to the grounde;
For who-so list have helping of his leche,
To him bihoveth first [unwrye](#) his wounde.
To Cerberus in helle ay be I bounde,
Were it for my suster, al thy sorwe,860
By my wil, she sholde al be thyn to-morwe.

Explicit Liber Primus.

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BOOK II.

Rubric.*So Cp. H. 1-84. Lost in Cm.*

Incipit prohemium Secundi Libri.

1.

OUT of these blake wawes for to sayle,^[1]
O wind, O wind, the weder ginneth clere;
For in this see the boot hath swich travayle,
Of my [conning](#) that unnethe I it stere:
This see clepe I the tempestous matere⁵
Of [desespeyr](#) that Troilus was inne:
But now of hope the calendes biginne.^[1]

2.

O lady myn, that called art [Cleo](#),^[1]
Thou be my speed fro this forth, and my muse,
To ryme wel this book, til I have do;10
Me nedeth here noon [other](#) art to use.
For-why to every lovere I me excuse,
That of no sentement I this endyte,
But out of Latin in my tonge it wryte.^[1]

3.

Wherfore I nil have neither thank [ne](#) blame¹⁵
Of al this werk, but pray yow mekely,
[Disblameth](#) me, if any word be lame,
For as myn auctor seyde, so seye I.
Eek though I speke of love unfeelingly,
No wonder is, for it no-thing of newe is;²⁰
A blind man [can nat](#) Iuggen wel in hewis.^[1]

4.

Ye knowe eek, that in forme of speche is change^[1]
With-inne a thousand yeer, and wordes tho
That hadden prys, now wonder nyce and straunge
Us [thinketh](#) hem; and yet they spake hem so,²⁵

And spedde as wel in love as men now do;
Eek for to winne love in sondry ages,
In sondry londes, sondry ben usages.[\[1\]](#)

5.

And for-thy if it happe in any wyse,
That here be any love in this place³⁰
That herkeneth, as the story wol devyse,
How Troilus com to his lady grace,
And thenketh, so nolde I nat love purchase,
Or wondreth on his speche and his doinge,
I noot; but it is me no wonderinge;³⁵

6.

For every wight which that to Rome went,[\[1\]](#)
Halt nat [o](#) path, or alwey o manere;
Eek in some lond were al the [gamen](#) shent,
If [that](#) they ferde in love as men don here,
As thus, in [open](#) doing or in chere,⁴⁰
In visitinge, in forme, or [seyde](#) hir sawes;
For-thy men [seyn](#) , ech contree hath his lawes.

7.

Eek scarsly been ther in this place three
That han in love seyde lyk and doon in al;
For to thy purpos this may lyken thee,⁴⁵
And [thee](#) right nought, yet al is seyde or shal;[\[1\]](#)
Eek som men grave in tree, som in stoon wal,
As it bitit; but sin I have begonne,
Myn auctor shal I [folwen](#) , if I conne.

Explicit prohemium Secundi Libri.

Incipit Liber Secundus.

8.

In May, that moder is of monthes glade,[\[1\]](#)⁵⁰
That fresshe floures, blewe, and whyte, and rede,
Ben quike agayn, that winter dede made,
And ful of bawme is fleting every mede;
Whan Phebus doth his bryghte bemes sprede
Right in the whyte Bole, it [so](#) bitidde⁵⁵[\[1\]](#)

As I shal singe, on Mayes day the thridde,

9.

That Pandarus, for al his wyse speche,
Felte eek his part of loves [shottes](#) kene,
That, coude he never so wel of [loving](#) preche,
It made his hewe a-day ful ofte grene;60
So shoop it, that him [fil](#) that day a tene
In love, for which in wo to bedde he wente,
And made, er it was day, ful many a wente.[\[\]](#)

10.

The swalwe [Proigné](#) , with a sorwful lay,[\[\]](#)
Whan morwe com, gan make hir weymentinge,65
Why she forshapen was; and ever lay
Pandare a-bedde, half in a slomeringe,
Til she so neigh him made hir [chiteringe](#)
How [Tereus](#) gan forth hir suster take,
That with the noyse of hir he gan a-wake;70

11.

And gan to calle, and dresse him up to ryse,
Remembringe him his erand was to done
From Troilus, and eek [his](#) greet empryse;
And caste and knew in good plyt was the mone[\[\]](#)
To doon viage, and [took his wey ful sone](#)75
Un-to his neces paleys ther bi-syde;
Now Ianus, god of entree, thou him gyde![\[\]](#)

12.

Whan he was come un-to his neces place,
'Wher is my lady?' [to](#) hir folk seyde he;
And they him tolde; and he [forth](#) in gan pace,80
And fond, two othere ladyes [sete](#) and she[\[\]](#)
With-inne a paved parlour; and they three
Herden a mayden reden hem the geste

84. *So all.*

Of the Sege of Thebes, whyl hem leste.[\[\]](#)

13.

Quod Pandarus, ‘ma dame, god yow see,85
With al your [book](#) and al the companye!’
‘Ey, uncle myn, welcome y-wis,’ quod she,[\[1\]](#)
And up she roos, and by the hond in hye
She took him faste, and seyde, ‘this night thrye,
To [goode](#) mote it turne, of yow I [mette](#)!’90
And with that word she doun on bench him sette.

14.

‘Ye, nece, ye shal fare wel the bet,
If god wole, al this yeer,’ quod Pandarus;
‘But I am sorry [that](#) I have yow let
To [herknen](#) of your book ye preysen thus;95
For goddes love, what seith it? tel it us.
[Is it of love](#) ? O, [som good ye me lere](#) !’
‘Uncle,’ quod she, ‘your maistresse is not here!’

15.

With that they gonnen laughe, and [tho](#) she seyde,
‘This romaunce is of Thebes, that we rede;[\[1\]](#)100
And we han herd how [that](#) king Laius deyde
Thurgh [Edippus](#) his sone, and al that dede;
And here we stenten at these lettres rede,[\[1\]](#)
How the bisshop, as the book can telle,

104. *So all.*

Amphiorax, fil thurgh the ground to helle.’105

16.

Quod Pandarus, ‘al this knowe I my-selve,
And al the [assege](#) of Thebes and [the care](#) ;
For her-of been ther maked bokes twelve:—[\[1\]](#)
But lat be this, and tel me how ye fare;
Do wey your [barbe](#) , and shew your face bare;[\[1\]](#)110
Do wey your book, rys up, and lat us daunce,
And lat us don to May som observaunce.’[\[1\]](#)

17.

‘[A](#) ! god forbede!’ quod she, ‘be ye mad?’^[1]
Is that a widewes lyf, so god you save?
By god, [ye maken](#) me right [sore a-drad](#) ,115
Ye ben so wilde, it semeth [as](#) ye rave!
It [sete](#) me wel bet ay in a cave^[1]
To bidde, and rede on holy seyntes lyves:
Lat maydens gon to daunce, and yonge wyves.’

18.

‘As ever [thryve](#) I,’ quod [this](#) Pandarus,120
‘Yet coude I telle a thing to doon you pleye.’
‘Now uncle dere,’ quod she, ‘tel it us
For goddes love; is than the [assege](#) aweye?
I am of Grekes so [ferd](#) that I deye.’
‘Nay, nay,’ quod he, ‘as ever mote I thryve! 125
It is a thing [wel bet](#) than swiche fyve.’

19.

‘Ye, holy god!’ quod she, ‘what thing is that?
What? bet than swiche fyve? [ey](#) , nay, y-wis!
For al this world ne can I reden what
It sholde been; som Iape, I trowe, is this;130
And but your-selven telle [us](#) what it is,
My wit is for to arede it al to lene;
As help me god, I noot nat what ye mene.’

20.

‘And I your [borow](#) , ne never shal, for me,^[1]
This thing be told to yow, as mote I thryve!’ 135
‘And why so, uncle myn? why so?’ quod she.
‘By god,’ quod he, ‘that wole I telle as blyve;
For prouder womman [were](#) ther noon on-lyve,
And ye it wiste, in al the toun of Troye;
I iape nought, as ever have I Ioye!’ 140

21.

Tho gan she [wondren](#) more than biforn
A thousand fold, and doun hir eyen caste;
For never, sith the tyme that she was born,

To knowe thing desired she so faste;
And with a syk she seyde him at the laste, 145
‘Now, uncle myn, I nil yow nought displese,
Nor axen more, that may do yow disese.’

22.

So after this, with many wordes glade,
And freendly tales, and with mery chere,
Of this and that they pleyde, and gunnen wade 150
In many an unkouth glad and deep matere, [\[\]](#)
As freendes doon, whan they ben met y-fere;
Til she gan axen him how Ector ferde,
That was the tounes wal and Grekes yerde. [\[\]](#)

23.

‘Ful wel, I thanke [it](#) god,’ quod Pandarus, 155
‘Save in his arm he hath a litel wounde;
And eek his fresshe brother Troilus,
The wyse worthy Ector the secounde,
In whom that [every](#) vertu list abounde,
[As](#) alle trouthe and alle gentillesse, 160
Wysdom, honour, fredom, and worthinesse.’

24.

‘In good feith, eem,’ quod she, ‘that lyketh me;
They faren wel, god save hem bothe two!
For [trewely](#) I holde it greet deyntee
A kinges sone in armes wel to do, 165
And been of good condiciouns ther-to;
For greet power and moral vertu here [\[\]](#)
Is selde y-seye in o persone y-fere.’

25.

‘In good feith, that is sooth,’ quod Pandarus;
But, by my trouthe, the king hath sones tweye, [\[\]](#) 170
That is to mene, Ector and Troilus,
That certainly, though that I sholde deye,
They been as voyde of vyces, dar I seye,
As any men that liveth under the sonne,
Hir might is wyde y-knowe, and what they
conne. 175

26.

Of Ector nedeth it [nought](#) for to telle;
In al this world [ther](#) nis a bettre knight
Than he, that is of worthinesse welle;
And he wel more vertu hath [than](#) might.
This knoweth many a wys and worthy wight. 180
The same prys of Troilus I seye,
God help me so, I knowe not swiche tweye.'

27.

'By god,' quod she, 'of Ector that is sooth;
Of Troilus the same thing trowe I;
For [drededeles](#), men tellen that he dooth 185
In armes day by day so worthily,
And bereth him here at hoom so gentilly
To every wight, that [al the](#) prys hath he
Of hem that me were levest preyed be.'

28.

'Ye sey right sooth, y-wis,' quod Pandarus; 190
'For yesterday, who-so hadde with him been,
He might have wondred up-on Troilus;
For never yet so thikke a swarm of been
Ne fleigh, as Grekes fro him [gonne fleen](#) ;
And thorough the [feld](#), in every wightes ere, 195
Ther nas no cry but "Troilus is there!"

29.

Now here, now there, he hunted hem so faste,
Ther nas but Grekes blood; and Troilus,
Now hem he hurte, and hem alle down he caste;
Ay where he wente it was arayed thus: 200
He was hir deeth, and [sheld and lyf](#) for us;
That [as](#) that day ther dorste noon with-stonde,
Whyl that he held his bloody swerd in honde.

30.

Therto he is the [freendlieste](#) man
Of grete estat, that ever I saw my lyve; 205
And wher him list, best [felawshipe](#) can

To suche as him [thinketh](#) able for to thryve.’
And with that word tho Pandarus, as blyve,
He took his leve, and seyde, ‘I wol go henne:’
‘Nay, blame have I, myn uncle,’ quod she
thenne.210

31.

‘What eyleth yow to be thus wery sone,
And namelich of [wommen](#) ? wol ye so?
Nay, sitteth down; by god, I have to done
With yow, to speke of wisdom er ye go.’
And every wight that was a-boute hem [tho](#) ,215
That [herde](#) that, gan fer a-wey to stonde,
Whyl [they two](#) hadde al that hem liste in honde.

32.

Whan that hir tale al brought was to an ende
Of hire estat and of hir governaunce,
Quod Pandarus, ‘now is [it](#) tyme I wende;220
But yet, I seye, aryseth, [lat](#) us daunce,
And cast your widwes habit to mischaunce:
What list [yow](#) thus [your-self](#) to disfigure,
Sith yow [is](#) tid thus fair an aventure?’

33.

‘A! wel bithought! for love of god,’ quod she,225
‘Shal I not [witen](#) what ye mene of this?’
‘No, [this](#) thing axeth layser,’ [tho](#) quod he,
‘And eek me wolde mucche greve, y-wis,
If I it tolde, and ye it toke amis.
Yet were it bet my tonge for to stille230
Than seye a sooth that were ayeins your wille.

34.

For, nece, by the goddesse Minerve,
And Iuppiter, that maketh the thonder ringe,
And by the blisful Venus that I serve,
Ye been the womman in this world livinge,235
With-oute paramours, to my witinge,[\[1\]](#)
That I best love, and lothest am to greve,
And that ye [witen](#) wel [your-self](#) , I leve.’

35.

‘Y-wis, [myn](#) uncle,’ quod she, ‘grant mercy;
Your freendship have I founden ever yit;240
I am to no man holden trewely
So muche as yow, and have so litel quit;
And, with the grace of god, emforth my wit,
As in my gilt I shal you never offende;
And if I have er this, I wol amende.245

36.

But, for the love of god, I yow beseche,
As ye ben he that I most love and [triste](#) ,
Lat be [to me](#) your [fremde](#) maner speche,
And sey to me, your nece, what yow liste:’
And with that word hir uncle anon hir [kiste](#) ,250
And seyde, ‘gladly, leve nece dere,
Tak it for good that I shal seye yow here.’

37.

With that she gan hir eyen doun to caste,
And Pandarus to coghe gan a lyte,
And seyde, ‘nece, [alwey](#) , lo! to the laste,255
How-so it be that som men hem delyte
With subtil art hir tales for to endyte,
Yet for al that, in hir entencioun,
Hir [tale](#) is al for som conclusioun.

38.

And [sithen thende is](#) every tales strengthe,260
And this matere is so bihovely,
What sholde I [peynte](#) or drawen it on lengthe
To yow, that been my freend so feithfully?’
And with that word he gan right inwardly
Biholden hir, and [loken](#) on hir face,265
And seyde, ‘on suche a mirour [goode](#) grace!’

39.

Than thoughte he thus, ‘if I my tale endyte
Ought hard, or make a proces any whyle,
She shal no savour han ther-in but [lyte](#) ,

And trowe I wolde hir in my wil bigyle.270
For tendre wittes wenen al be wyle
Ther-as they can nat pleyedly understonde;
For-thy hir wit to serven wol I fonde'—[\[1\]](#)

40.

And loked on hir in a besy wyse,
And she was war that he byheld hir so,275
And seyde, 'lord! so [faste](#) ye me avyse!
Sey ye me never er now? what sey ye, no?'
'Yes, yes,' quod he, 'and bet wole er I go;
But, by my trouthe, I [thoughte](#) now if ye
Be fortunat, for now men shal it see.280

41.

For to every wight som goodly aventure
Som tyme is shape, if he it can receyven;
And if that he wol take of it no cure,
Whan [that](#) it cometh, but wilfully it [weyven](#) ,
Lo, neither cas nor fortune him deceyven,285
But right his verray slouthe and wrecchednesse;
And swich [a](#) wight is for to blame, I gesse.

42.

Good aventure, O bele nece, have ye
Ful lightly founden, [and](#) ye conne it take;
And, for the love of god, and eek of me,290
Cacche [it](#) anon, lest aventure [slake](#) .
What sholde I lenger proces of it make?
Yif me your hond, for in this world is noon,
If that you list, a wight so wel begoon.[\[1\]](#)

43.

And sith I speke of good entencioun,295
As I to yow have told wel [here-biforn](#) ,
And love as wel your honour and renoun
As creature in al this world y-born;
By alle the othes that I have [yow sworn](#) ,
[And](#) ye be wrooth therefore, or wene I lye,300

301. *All eye (eighe).*

Ne shal I never seen yow eft with yë.

44.

Beth nought agast, ne quaketh nat; wher-to?
Ne [chaungeth](#) nat for fere so your hewe;
For hardely, the werste of this is do;
And though my tale as now be to yow newe,305
Yet trist alwey, ye shal me finde trewe;
And were it thing that me thoughte unsittinge,
To yow [nolde](#) I no swiche tales bringe.’

45.

‘Now, [my](#) good eem, for goddes love, I preye,’
Quod she, ‘com of, and tel me what it is;310
For bothe I am agast what ye wol seye,
And eek me longeth it to wite, y-wis.
For whether it be wel or be amis,
Sey on, lat me not in this fere dwelle:’
‘So wol I doon, now herkneth, I [shal](#) telle:315

46.

Now, nece myn, the kinges dere sone,
The [goode](#), wyse, worthy, fresshe, and free,
Which alwey for to do wel is his wone,^[1]
The noble Troilus, so loveth thee,
That, bot ye helpe, it wol his bane be.320
Lo, here is al, what sholde I more seye?
Doth what yow list, to make him live or deye.

47.

But if [ye lete](#) him deye, I wol sterve;
Have her my trouthe, nece, I [nil](#) not [lyen](#) ;
Al sholde I with this knyf [my](#) throte kerve’—325

326. *All eyen* (eighen).

With that the teres braste out of his yën,
And seyde, ‘if that ye doon us bothe dyen,
Thus [giltelees](#), than have ye fished faire;^[1]
What [mende](#) ye, though that we bothe apeyre?^[1]

48.

Allas! he which that is my lord so dere,330
That trewe man, that noble gentil knight,
That nought desireth but your freendly chere,
I see him deye, ther he goth up-right,
And hasteth him, with al his fulle might,
For to be slayn, if fortune wol assente;335
Allas! that god yow swich a beautee sente!

49.

If it be so that ye so cruel be,
That of his deeth yow [liste](#) nought to recche,
That is so trewe and worthy, as ye see,
No more than of a Iapere or a wrecche,340
If ye be swich, your beautee may not strecche
To make amendes of so cruel a dede;
Avysement is good bifore the nede.

50.

Wo worth the faire gemme vertulees!^[]
Wo worth that herbe also that dooth no bote!345
Wo worth that beautee that is routhelees!
Wo worth that wight that tret ech under fote!
And ye, that been of beautee crop and rote,
[If](#) therwith-al in you ther be no routhe,
Than is it harm [ye](#) liven, by my trouthe!350

51.

And also thenk wel, [that](#) this is no gaude;
For me were lever, thou and I and he
Were hanged, than I sholde been his baude,
As heyghe, as men mighte on us alle y-see:
I am thyn eem, the shame were to me,355
As wel as thee, if that I sholde assente,
Thorough myn abet, that he thyn honour shente.

52.

Now understond, for I yow nought requere,
To binde yow to him thorough no [beheste](#) ,
But only that ye make him bettre chere360

Than ye han doon er this, and more feste,
So that his lyf be saved, at the leste:
This al and som, and playnly our entente;
God helpe me so, I never other mente.

53.

Lo, this request is not but skile, y-wis,365
Ne doute of reson, pardee, is ther noon.
I sette the worste that ye dredden this,
Men wolden wondren [seen](#) him come or goon:
[Ther-ayeins](#) answer I thus a-noon,
That every wight, but he be [fool](#) of kinde,370
Wol deme it love of [freendship](#) in his minde.

54.

[What](#) ? who wol deme, though he see a man
To temple go, that he the images eteth?
Thenk eek how [wel and](#) wysly that he can
Governe him-self, that he no-thing foryeteth,375
That, wher he cometh, he prys and thank him geteth;
And eek ther-to, he shal come here so selde,
What fors were it though al the toun behelde?

55.

Swich love of freendes regneth al this toun;
And [wrye](#) yow in that mantel ever-mo,380
And, god so wis be my [savacioun](#) ,
As I have seyde, your beste is to do so.
But [alwey](#) , [goode nece](#) , to stinte his wo,
So lat your daunger [sucred](#) ben a lyte,
That of his deeth ye be nought [for](#) to wyte.'385

56.

Criseyde, which that [herde](#) him in this wyse,
Thoughte, 'I shal fele what he [meneth](#) , y-wis.'^[1]
'Now, eem,' quod she, 'what [wolde](#) ye devyse,
What is your reed I [sholde](#) doon of this?'
'That is wel seyde,' quod he, 'certayn, best is390
That ye him love ayein for is lovinge,^[1]
As love for love is skilful guerdoninge.

57.

Thenk eek, how elde wasteth every houre^[1]
In eche of yow a party of beautee;
And therefore, er [that](#) age thee devoure,³⁹⁵
Go love, for, olde, ther wol no wight of thee.^[1]
Lat this proverbe a lore un-to yow be;
“To late y-war, quod Beautee, whan it paste;”^[1]
And elde daunteth daunger at the laste.

58.

The kinges fool is woned to cryen loude,^[1]400
Whan that him [thinketh](#) a womman [bereth](#) hir [hye](#) ,
“So longe mote ye live, and alle proude,
Til crowes feet [be growe](#) under your yē,^[1]
And sende yow thanne a mirour in to pryē
In [whiche](#) ye may see your face a-morwe!”405
[Nece](#) , I [bidde wisshe](#) yow no more sorwe.’

59.

With this he stente, and caste adoun the heed,
And she bigan to breste a-wepe anoon.^[1]
And seyde, ‘allas, for wo! why nere I deed?
For of this world the feith is al agoon!410
Allas! what sholden [straunge](#) to me doon,
When he, that for my beste freend I wende,
[Ret](#) me to love, and sholde it me defende?^[1]

60.

Allas! I wolde han [trusted](#) , doutelees,
That if that I, thurgh my disaventure,415
Had loved other him or Achilles,
Ector, or any mannes creature,
Ye nolde han had no mercy ne mesure
On me, but alwey had me in repreve;
This false world, allas! who may it leve?420

61.

What? is [this](#) al the Ioye and al the feste?
Is this your reed, is this my blisful cas?
Is this the verray mede of your [beheste](#) ?

Is al this peynted proces seyde, allas!
Right for this fyn? O lady myn, Pallas!^[]425
Thou in this dredful cas for me purveye;
For so astonied am I that I deye!

62.

With that she gan ful sorwfully to syke;
'[A](#) ! may it be no bet?' quod Pandarus;
'By god, I shal no-more com here this wyke,430
And god to-forn, that am mistrusted thus;
I see ful wel that ye sette lyte of us,
Or of our deeth! Allas! I woful wrecche!
Mighte he yet live, of me is nought to recche.^[]

63.

O cruel god, O [dispitouse](#) Marte,435
O Furies three of helle, on yow I crye!
So lat me never out of this hous departe,
If that I mente harm or [vilanye](#) !
But sith I see my lord mot nedes dye,
And I with him, here I me shryve, and seye440
That wikkedly ye doon us bothe deye.

64.

But sith it lyketh yow that I be deed,
By Neptunus, that god is of the see,
Fro this forth shal I never eten breed
Til I myn owene herte blood may see;445
For [certayn](#) , I wole deye as sone as he'—
And up he sterte, and on his wey he raughte,
Til she [agayn](#) him by the lappe caughte.

65.

Criseyde, which that wel neigh starf for fere,
So as she was the ferfulleste wight450
That mighte be, and herde eek with hir ere,
And saw the sorwful earnest of the knight,
And in his preyere eek saw noon unright,
And for the harm that mighte eek fallen more,
She gan to rewe, and dradde hir wonder sore;455

66.

And thoughte thus, ‘unhappes [fallen](#) thikke
Alday for love, and in swich maner cas,
As men ben cruel in hem-self and wikke;
And if this man slee here him-self, allas!
In my presence, it [wol](#) be no solas.460
What men [wolde of hit](#) deme I can nat seye;
It nedeth me ful sleyly for to pleye.’

67.

And with a sorwful syk she seyde thrye,
‘A! lord! what me is tid a sory chaunce!
For myn estat now lyth in Iupartye,465
And eek myn emes [lyf](#) lyth in balaunce;
But natheles, with goddes governaunce,
I shal [so doon](#), myn honour shal I kepe,
And eek his lyf;’ and stinte for to wepe.

68.

‘Of harmes two, the lesse is for to chese;470
Yet have I lever maken him good chere
In honour, than myn emes lyf to lese;
Ye seyn, ye no-thing elles me requere?’
‘No, [wis](#),’ quod he, ‘myn owene nece dere.’
‘Now wel,’ quod she, ‘and I wol doon my peyne;475
I shal myn herte ayeins my lust constreyne,

69.

But that I nil not holden him in honde,[\[\]](#)
Ne love a man, ne can I not, ne may
Ayeins my wil; but elles wol I fonde,
Myn honour sauf, [plese](#) him fro day to day;480
Ther-to nolde I nought ones have seyde nay,
But that I [dredde](#), as in my fantasye;
But cesse cause, ay [cesseth](#) maladye.[\[\]](#)

70.

And here I make a protestacioun,
That in this proces if ye depper go,485
That certaynly, for no [savacioun](#)

Of yow, though that ye sterve bothe two,
Though al the world on o day be my fo,
Ne shal I never on him han other routhe.’—
‘I graunte wel,’ quod [Pandare](#) , ‘by my trouthe.490

71.

But may I [truste](#) wel ther-to,’ quod he,
That, of this thing that ye han hight me here,
Ye wol it holden trewly un-to me?’
‘Ye, [doutelees](#) ,’ quod she, ‘myn uncle dere.’
‘Ne that I shal han cause in this matere,’495
Quod he, ‘to pleyne, or [after](#) yow to preche?’
‘Why, no, pardee; what nedeth more speche?’

72.

Tho fillen they in othere tales glade,
Til at the laste, ‘O good eem,’ quod she tho,
‘For [love of god](#) , which that us bothe made,500
Tel me how first ye wisten of his wo:
Wot noon of hit but ye?’ He seyde, ‘no.’
‘Can he wel speke of love?’ quod she, ‘I preye,
Tel me, for I the bet me shal purveye.’

73.

Tho Pandarus a [litel gan to](#) smyle,505
And seyde, ‘by my trouthe, I shal yow telle.
This other day, nought [gon](#) ful [longe](#) whyle,^[1]
In-with the paleys-gardyn, by a welle,
Gan he and I wel half a day to dwelle,
Right for to speken of an ordonaunce,510
How we the Grekes mighte disavaunce.

74.

Sone after that bigonne we to lepe,
And casten with our dartes to and fro,
Til at the laste he seyde, he wolde slepe,
And on the gres a-down he leyde him tho;515
And I [after](#) gan rome to and fro
Til that I herde, as that I welk allone,
How he bigan ful wofully to grone.

75.

Tho gan I stalke him [softely](#) bihinde,
And sikerly, the sothe for to seyne,⁵²⁰
As I can clepe ayein now to my minde,
Right thus to Love he gan him for to pleyne;
He seyde, “lord! have routhe [up-on](#) my peyne,
Al have I been rebel in myn entente;
Now, *mea culpa*, lord! I me repente.”^[]⁵²⁵

76.

O god, that at thy disposicioun
Ledest the fyn, by Iuste purveyaunce,^[]
Of every wight, my lowe confessioun
Accepte in gree, and send me swich penaunce^[]
As lyketh thee, but from desesperaunce,⁵³⁰
That may my goost departe away fro thee,
Thou be my sheld, for thy benignitee.

77.

For certes, lord, so sore hath she me wounded

534. *All eyen* (eighen).

That stod in blak, with loking of hir yën,
That to myn hertes [botme](#) it is y-sounded,⁵³⁵
Thorough which I woot that I mot nedes [dyen](#) ;
This is the worste, I dar me not [bi-wryen](#) ;^[]
And wel the hotter been the gledes rede,
That men [hem](#) wryen with [asshen](#) pale and dede.”^[]

78.

With that he smoot [his heed adoun](#) anoon,⁵⁴⁰
And gan to motre, I noot what, [trewely](#) .
And [I](#) with that gan stille [away](#) to goon,
And [leet](#) ther-of as no-thing wist hadde I,
And come ayein anoon and stood him by,
And seyde, “a-wake, ye slepen al to longe;

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BOOK III.

Rubric:*from* Cp.

1-56. *Lost in Cm.*

Incipit Prohemium Tercii Libri.

1.

O BLISFUL light, of whiche the bemes clere^[1]
Adorneth al the thridde hevene faire!^[1]
O sonnes [leef](#), O Ioves daughter dere,^[1]
Plesaunce of love, O goodly debonaire,
In gentil hertes ay redy to repaire!⁵
O verray cause of hele and of gladnesse,
Y-heried be [thy](#) might and thy goodnesse!

2.

In hevene and helle, in erthe and salte see
Is felt thy might, [if](#) that I [wel](#) descerne;
As man, brid, [best](#), fish, herbe and grene tree¹⁰
[Theefe](#) in tymes with vapour eterne.^[1]
God loveth, and to love wol [nought](#) werne;
And in this [world](#) no lyves creature,
With-outen love, is worth, or may endure.

3.

Ye Ioves first to thilke effectes glade,^[1]¹⁵
Thorough which that thinges liven alle and be,
[Comeveden](#), and [amoroushim](#) made
On mortal thing, and as yow list, ay ye
Yeve him in love ese or adversitee;
And in a thousand formes doun [him](#) sente²⁰
For love in erthe, and whom yow liste, he hente.

4.

Ye fierse Mars [apeysen](#) of his [ire](#),^[1]
And, as yow [list](#), ye maken hertes digne;
Algates, hem that ye wol sette a-fyre,
They dreden shame, and vices they resigne;²⁵
Ye do hem corteys be, fresshe and benigne,
And hye or lowe, after a wight entendeth;^[1]
The Ioyes that he hath, your might [him](#) sendeth.

5.

Ye holden regne and hous in unitee;[]
Ye soothfast cause of frendship been also;30
Ye knowe al thilke covered qualitee[]
Of [thinges](#) which that folk on wondren so,
Whan they can not [construe](#) how it may [io](#) ,
She loveth him, or why he loveth here;
As why this fish, and nought that, cometh to were.[]35

6.

Ye folk a lawe han set in [universe](#) ,[]
And this knowe I by hem that loveres be,
That who-so stryveth with yow hath the [werse](#) :
Now, lady bright, for thy benignitee,
At reverence of hem that serven thee,40
Whos clerk I am, so techeth me devyse
Som Ioye of that is felt in [thyservyse](#) .

7.

Ye in my naked herte sentement
[Inhelde](#) , and do me shewe of thy swetnesse.—[]
Caliope, thy vois be now present,45
For now is nede; sestow not my destresse,
How I mot telle anon-right the gladnesse
Of Troilus, to Venus heryinge?
To which [gladnes](#) , who nede hath, god him bringe!

Explicit prohemium Tercii Libri.

Incipit Liber Tercius.

8.

LAY al this mene whyle Troilus,50
Recordinge his [lessoun](#) in this manere,
'Ma fey!' thought he, 'thus wole I seye and thus;
Thus wole I pleyne un-to my lady dere;
That word is good, and this shal be my chere;
This nil I not foryeten in no wyse.'55
God [leve](#) him [werken](#) as he gan devyse.

9.

And lord, [sothat](#) his herte gan to quappe,
Heringe hir come, and [shorte](#) for to syke!
And Pandarus, that [ladde](#) hir by the lappe,
Com ner, and gan [in](#) at the curtin pyke,⁶⁰
And seyde, ‘god do bote on alle syke!
See, who is here yow comen to visyte;
Lo, here is she that is your deeth to wyte.’

10.

Ther-with it semed as he wepte almost;
‘A ha,’ quod Troilus so [rewfully](#) ,⁶⁵
‘Wher me be wo, O mighty god, [thou](#) wost!
Who is al there? I see nought trewely.’
‘Sire,’ quod Criseyde, ‘it is Pandare and I.’
‘Ye, swete herte? allas, I may nought ryse
To knele, and do yow honour in som wyse.’⁷⁰

11.

And dressede him upward, and she right tho
Gan bothe here hondes softe upon him leye,
‘O, for the love of god, do ye not so
To me,’ quod she, ‘[ey](#) ! what is this to seye?
Sire, come am I to yow for causes tweye;⁷⁵
First, yow to thonke, and of your [lordshipe](#) eke
Continuaunce I wolde yow [biseke](#) .’

12

This Troilus, that herde his lady preye
Of lordship him, [wex](#) neither quik ne deed,
Ne mighte a word for shame to it seye,⁸⁰
Al-though men sholde [smyten](#) of his heed.
But lord, so he wex sodeinliche reed,
And sire, his lesson, that [he](#) wende conne,
To preyen hir, is thurgh his wit y-ronne.

13.

Cryseyde al this aspyede wel y-nough,⁸⁵
For she was wys, and lovede him never-the-lasse,
Al nere he malapert, or made it tough,^[1]

Or was to bold, to singe a fool a masse.
But whan his shame gan somewhat to passe,
His [resons](#) , as I may my rymes holde,90
I yow wol telle, as techen bokes olde.

14.

[In](#) chaunged vois, right for his verrey drede,
Which vois eek [quook](#) , and ther-to his manere
Goodly abayst, and now his hewes rede,
Now pale, un-to Criseyde, his lady dere,95
With look doun cast and humble yolden chere,
Lo, the [alderfirste](#) word that him asterte
Was, twyes, ‘mercy, mercy, swete herte!’

15.

And stinte a [whyl](#) , and whan [he](#) mighte out-bringe,
The nexte word was, ‘god wot, [for](#) I have,100
As feythfully as [I](#) have had konninge,
Ben youres, also god my sowle save;
And shal, til that I, woful wight, be grave.
And though I dar ne can un-to yow pleyne,
Y-wis, I suffre nought the lasse peyne.105

16.

Thus muche as now, O wommanliche wyf,
I may out-bringe, and if this yow displese,
That shal I wreke upon myn owne lyf
Right sone, I trowe, and doon your herte an ese,
If with my deeth your [hertel](#) may apese.110
But sin that ye han herd me som-what seye,
Now recche I never how sone that I deye.’

17.

Ther-with his manly sorwe to biholde,
It mighte han maad an herte of stoon [to](#) rewe;
And Pandare weep as he to watre wolde,^[1]115
And [poked](#) ever his nece newe and newe,
And seyde, ‘wo bigon ben hertes trewe!
For love of god, make of this thing an ende,
Or slee us bothe at ones, er [that](#) ye wende.’

18.

‘I? what?’ quod she, ‘by god and by my trouthe,^[1]120
I noot nought what ye [wilne](#) that I [seye](#) .’
‘I? what?’ quod he, ‘that ye han on him routhe,
For goddes love, and doth him nought to deye.’
‘Now thanne thus,’ quod she, ‘I wolde him preye
To telle me the fyn [of](#) his entente;125
Yet wiste I never wel what that he mente.’

19.

‘What that I mene, O swete herte dere?’
Quod Troilus, ‘O goodly fresshe free!
That, with the stremes of your eyen clere,
Ye wolde som-tyme frendly on me see,130
And thanne agreën that I may ben he,
With-oute braunche of vyce in any wyse,
In trouthe alwey to doon yow my servyse

20.

As to my lady right and chief resort,
With al my wit and al my [diligence](#) ,135
And [I](#) to han, right as yow list, comfort,^[1]
Under your yerde, egal to myn offence,
As deeth, if that I breke your [defence](#) ;
And that ye [deigne](#) me so muche honoure,
Me to comaunden ought in any houre.140

21.

And I to ben your verray humble trewe,
Secret, and in [my](#) paynes pacient,
And ever-mo desire freshly newe,
To [serven](#) , and [been y-lyke ay](#) diligent,
And, with good herte, al holly your talent145
Receyven wel, how sore that me smerte,
Lo, this mene I, myn owene swete herte.’

22.

Quod Pandarus, ‘lo, here an hard request,
[And](#) resonable, [a](#) lady for to werne!
Now, nece myn, by natal Ioves [fest](#) ,^[1]150

Were I a god, ye sholde sterve as yerne,
[That](#) heren wel, this man wol no-thing yerne
But your honour, and seen him almost sterve,
And been so looth to suffren him yow serve.'

23.

With that she gan hir eyen on him caste¹⁵⁵
Ful esily, and ful debonairly,
Avysing hir, and hyed not to faste
With never a word, but seyde him softly,
'Myn honour sauf, I wol wel trewely,
[And](#) in swich forme as he can now devyse,¹⁶⁰
Receyven him fully to my servyse,

24.

Biseching him, for goddes love, that he
Wolde, in honour of trouthe and gentillesse,
As I wel mene, eek mene wel to me,
And myn honour, with wit and besinesse,¹⁶⁵
Ay kepe; and if I may don him gladnesse,
From [hennes-forth](#), y-wis, I nil not feyne:
Now beeth al hool, no lenger ye ne pleyne.

25.

But nathelees, this warne I yow,' quod she,
'A kinges sone al-though ye be, y-wis,¹⁷⁰
Ye shul na-more have [soverainetee](#)
Of me in love, than right in that cas is;
[Ne I](#) nil forbere, if that ye doon a-mis,
To wrathen yow; and whyl that ye me serve,
Cherycen yow right after ye deserve.¹⁷⁵

26.

And shortly, derë herte and al [my](#) knight,
Beth glad, and draweth yow to lustinesse,
And I shal trewely, with al my might,
Your bittre tornen al [in-to](#) swetnesse;
If I be she that may [yow](#) do gladnesse,¹⁸⁰
For every wo ye shal recovere a blisse';
And him in armes took, and gan him kisse.

27.

Fil Pandarus on knees, and up his [yën](#)
To hevене threw, and held his hondes hye,
'Immortal god!' quod he, 'that mayst nought dyen,185
Cupide I mene, of this mayst glorifye;
And Venus, thou mayst make melodye;
With-outen hond, me semeth that [in](#) towne,[\[\]](#)
For this merveyle, I here ech belle sowne.

28.

But ho! no more [as](#) now of this matere,190
For-why this folk wol comen up anoon,
That han the lettre red; lo, I hem here.
But I coniuere thee, Criseyde, [and oon](#),[\[\]](#)
And [two](#), thou Troilus, whan thou mayst goon,
That at [myn](#) hous ye been at [my](#) warninge,195
For I ful wel shal shape your cominge;

29.

And eseth ther your hertes right y-nough;
And lat see which of yow shal bere the belle[\[\]](#)
To speke of love a-right!' ther-with he lough,
'For ther have ye a layser for to telle.'200
Quod Troilus, 'how longe shal I dwelle
Er this be doon?' Quod he, 'whan thou mayst ryse,
This thing shal be right as I yow devyse.'

30.

With that Eleyne and also Deiphebus
[Tho comen upward, right at](#) the steyres ende;205
And lord, so than gan grone Troilus,
His brother and his suster for to [blende](#) .
Quod Pandarus, '[it tyme is](#) that we wende;
Tak, nece myn, your leve at alle three,
And lat hem speke, and cometh forth with me.'210

31.

She took hir leve at hem ful thriftily,
As she wel coude, and they hir reverence
Un-to the fulle [diden](#) hardely,

And [speken wonder wel](#) , in hir absence,
Of hir, in preysing of hir excellence,215
Hir governaunce, hir wit; and hir manere
Commendeden, it Ioye was to here.

32.

Now lat hir wende un-to hir owne place,
And torne we to Troilus a-yein,
That gan ful lightly of the lettre passe,220
That Deiphebus hadde in the [gardin](#) seyn.
And of Eleyne and him he wolde fayn
Delivered been, and seyde, that him [leste](#)
To slepe, and after tales have reste.

33.

Eleyne him kiste, and took hir leve blyve,225
Deiphebus eek, and hoom wente every wight;
And Pandarus, as faste as he may dryve,
To Troilus tho com, as lyne right;[\[1\]](#)
And on a [paillet](#) , al that glade night,
By Troilus he lay, with mery chere,230
To tale; and wel was hem they were y-fere.

34.

Whan every wight was voided but they two,
And alle the dores were faste y-shette,
To telle in short, with-oute wordes mo,
This Pandarus, with-uten any lette,235
Up roos, and on his beddes syde him sette,
And gan to [speken](#) in a sobre wyse
To Troilus, as I shal yow devyse.

35.

‘Myn alderlevest lord, and brother dere,
God woot, and thou, that it sat me [so](#) sore,240
When I thee saw so languisshing to-yere,
For love, of which thy wo [wex](#) alwey more;
That I, with al my might and al my lore,
Have ever [sithen doon](#) my businesse
To bringe thee to Ioye out of distresse;245

36.

And have it brought to swich plyt as thou wost,
So that, thorough me, thow stondest now in weye
To fare wel, I seye it for no bost,
And wostow why? for shame it is to seye,
For thee have I [bigonne a gamen](#) pleye²⁵⁰
Which that I never doon shal eft for other,
Al-though he were a thousand fold my brother.

37.

That is to seye, for thee am I bicomen,
[Bitwixen](#) game and earnest, swich a mene
As maken wommen un-to men to comen;²⁵⁵
Al sey I nought, thou wost wel what I mene.
For thee have I my nece, of vyces clene,
So fully maad thy gentillesse triste,
That al shal been right as thy-selve liste.

38.

But god, that [al](#) wot, take I to witesse,²⁶⁰
That never I this for coveityse wroughte,
But only [for to abregge](#) that [distresse](#) ,
For which wel nygh thou deydest, as me thoughte.
But gode brother, do now as thee oughte,
For goddes love, and keep hir out of blame,²⁶⁵
Sin thou art wys, and save alwey hir name.

39.

For wel thou wost, the name as yet of here
Among the peple, as who seyth, [halwed](#) is;
For that man is unbore, [I dar wel](#) swere,
That ever wiste [that](#) she dide amis.²⁷⁰
But wo is me, that I, that cause al this,
May thenken that she is my nece dere,
And I hir eem, and traytor eek y-fer!

40.

And were it wist that I, through myn engyn,
Hadde in my nece y-put this fantasye,²⁷⁵
To do thy lust, and hoolly to be thyn,

Why, al the world up-on it wolde crye,
And seye, that I the worste trecherye
Dide in this cas, that ever was [bigonne](#) ,
And she for-lost, and thou right nought [y-wonne](#) .280

41.

Wher-fore, er I [wol](#) ferther [goon](#) a pas,
Yet eft I thee biseche and fully seye,
That [privetee](#) go with us in this cas,
That is to seye, that thou us never wreye;
And be nought wrooth, though I thee ofte preye²⁸⁵
To holden secree swich an heigh matere;
For skilful is, thow wost wel, my preyere.

42.

And thenk what wo ther hath bitid er this,
For makinge of avauntes, as men rede;
And what mischaunce in this world yet [ther](#) is,²⁹⁰
Fro day to day, right for that wikked dede;
For which these wyse clerkes that ben dede
Han ever [yet](#) proverbed to us yonge,
That “firste vertu is to kepe tonge.”^[1]

43.

And, nere it that I wilne as now tabregge²⁹⁵
Diffusioun of speche, I coude almost
A thousand olde stories thee alegge
Of wommen lost, thorough fals and foles bost;
Proverbes canst [thy-self](#) y-nowe, and wost,^[1]
Ayeins that vyce, [for to](#) been a [labbe](#) ,³⁰⁰
Al seyde men sooth as often as [they](#) gabbe.

44.

O tonge, allas! so often here-biforn
Hastow made many a lady bright of hewe
Seyd, “welawey! the day that I was born!”
And many a maydes sorwes for to newe;³⁰⁵
And, for the more part, al is untrewe
That men of yelpe, and it were brought to preve;
Of [kinde](#) non [avauntour](#) is to leve.^[1]

45.

Avauntour and a lyere, al is on;
[As](#) thus: I pose, a womman graunte me³¹⁰
Hir love, and seyth that other wol she non,
And I am sworn to [holden](#) it secree,
And after I go telle [it](#) two or three;
Y-wis, I am avauntour at the leste,
[And](#) lyere, for I breke my [biheste](#) .315

46.

Now loke thanne, if they be nought to blame,
Swich maner folk; what shal I clepe hem, what,
That hem avaunte of wommen, and by name,
That never yet [bihighte](#) hem this ne that,
Ne knewe hem [more](#) than myn olde hat?³²⁰
No wonder is, so god me sende hele,
Though [wommen](#) drede with us men to dele.

47.

I sey [not this](#) for no mistrust of yow,
Ne for no [wys man](#) , but for foles nyce,
And for the harm that in the world is now,³²⁵
As wel for foly ofte as for malyce;
For wel wot I, in [wyse](#) folk, that vyce
No womman drat, if she be wel avysed;^[]
For wyse ben by foles [harm](#) chastysed.

48.

But now to purpos; leve brother dere,³³⁰
Have al this thing that I have seyde in minde,
And keep thee clos, and be now of good chere,
For at thy day thou shalt me trewe finde.
I shal thy proces sette in swich a kinde,
And god to-forn, that it shall thee [suffyse](#) ,³³⁵
For it shal been right as thou wolt devyse.

49.

For wel I woot, thou menest [wel](#) , parde;
Therefore I dar this fully undertake.
Thou wost eek what thy lady graunted thee,

And day is set, [the](#) chartres up to make.^[1]340
Have now good night, I [may](#) no lenger wake;
And bid for me, sin thou art now in blisse,
That god me sende deeth or some lisse.'

50.

Who mighte telle half the Ioye [or](#) feste
Which that the sowle of Troilus tho felte,345
Heringe [theeffect](#) of Pandarus biheste?
His olde wo, that made his [herte](#) swelte,
Gan tho for Ioye wasten and to-melte,
And al the richesse of his sykes sore^[1]
At ones fledde, he felte of hem no more.350

51.

But right so [as](#) these holtes and these hayes,
That han in winter [dede](#) been and dreye,
Revesten hem in grene, whan that May is,
Whan every lusty lyketh best to pleye:^[1]
Right in that selve wyse, sooth [to](#) seye,355
[Wex](#) sodeynliche his herte ful of Ioye,
That gladder was ther never man in Troye.

52.

And gan his look on Pandarus up caste
Ful sobrelly, and frendly for to see,
And seyde, 'freend, in [Aprille](#) the laste,360
As wel thou wost, if it [remembre](#) thee,
How neigh the deeth for wo thou founde me;
And how thou [didest](#) al thy bisnesse
To knowe of me the cause of my distresse.

53.

Thou wost how longe I it for-bar to seye365
To thee, that art the man that [I](#) best triste;
And peril was it noon to thee by-wreye,
That wiste I wel; but [tel](#) me, if thee liste,
Sith I so looth was that thy-self it wiste,
How dorste I mo tellen of this matere,370
That quake now, and no wight may us here?

54.

But natheles, by that god I thee swere,
That, as him list, may al this world governe,
And, if I lye, Achilles with his spere
Myn herte cleve, al were my lyf eterne,³⁷⁵
As I am mortal, if I late or yerne
Wolde it biwreye, or dorste, or sholde conne,^[]
For al the good that god made under sonne;

55.

That rather deye I wolde, and determyne,
As [thinketh](#) me, now stokked in presoun,^[]³⁸⁰
In wrecchednesse, in filthe, and in vermyne,
[Caytif](#) to cruel king [Agamenoun](#) ;
And this, in alle the temples of this toun,
Upon the goddes alle, I wol thee swere,
To-morwe day, if that [thee lyketh](#) here.³⁸⁵

56.

And that thou hast so [muche y-doon](#) for me,
That I ne may it never-more deserve,
This knowe I wel, al mighte I now for thee
A thousand tymes [on](#) a morwen sterve,
I can no more, but that I [wol](#) thee serve³⁹⁰
Right as thy [sclave](#) , whider-so thou wende,
For ever-more, un-to my lyves ende!

57.

But here, with al myn herte, I thee biseche,
That never in me thou deme swich folye
As I shal seyn; me thoughte, by thy speche,³⁹⁵
That this, which thou me dost for companye,
I sholde wene it were a [bauderye](#) ;
I am nought [wood](#) , al-if I lewed be;
It is not so, that woot I wel, pardee.

58.

But he that goth, for gold or for richesse,⁴⁰⁰
On swich message, calle him what thee list;
And this that thou dost, calle it gentillesse,

Compassioun, and felawship, and trist;
Depart it so, for wyde-where is wist^[1]
How that there is dyversitee requered⁴⁰⁵
Bitwixen thinges lyke, as I have lered.

59.

And, that thou knowe I thenke nought ne wene
That this servyse a shame be or Iape,
I have my faire suster Polixene,
Cassandre, Eleyne, or any of the frape;^[1]⁴¹⁰
Be she never so faire or wel y-shape,
[Tel me](#), which thou wilt of everichone,
To han for thyn, and lat me thanne allone.

60.

But sin that thou hast don me this [servyse](#),
My lyf to save, and for noon hope of mede,⁴¹⁵
So, for the love of god, this grete empryse
Parforme it out; for now is [moste](#) nede.
For high and low, with-outen any drede,
I wol alwey thyne hestes alle kepe;
Have now good night, and lat us bothe slepe.⁴²⁰

61.

Thus held him ech with other wel apayed,
That al the world ne mighte it bet amende;
And, on the morwe, whan they were arayed,
Ech to his owene nedes gan entende.
But Troilus, [though](#) as the fyr he brende⁴²⁵
For sharp desyr of hope and of plesaunce,
He not for-gat his gode governaunce.

62.

But in him-self with manhod gan restreyne
Ech rakel dede and ech unbrydled chere,
That alle tho that liven, sooth to seyne,⁴³⁰
Ne sholde han wist, by word or by manere,
What that he mente, as touching this matere.
From every wight as fer as is the cloude
He was, so wel dissimulen he coude.

63.

And al the whyl which that I yow devyse,435
This was his lyf; with al his fulle might,
By day he was in Martes high servyse,
This is to seyn, in armes as a knight;
And for the more part, the longe night
He lay, and thoughte how that he mighte serve440
His lady best, [hir](#) thank for to deserve.

64.

Nil I nought swerë, al-though he [lay](#) softe,
That in his thought he nas sumwhat [disesed](#) ,
Ne that he tornede on his pilwes ofte,
And wolde of that him missed han ben sesed;[]445
But in swich cas [man](#) is nought alwey [plesed](#) ,
For ought I wot, no more than was he;
That can I deme of possibilitee.

65.

But certeyn is, to purpos for to go,
That in this whyle, as [writen](#) is in geste,450
He say his lady som-tyme; [and](#) also
She with him spak, whan that she dorste [or](#) leste,
And by hir bothe avys, [as](#) was the beste,
Apoynteden ful warly in this nede,
So as they dorste, how they wolde procede.455

66.

But it was spoken in so short a wyse,
In swich [awayt](#) alwey, and in swich fere,
Lest any wyght divynen or devyse
Wolde of hem two, or to it leye an ere,
That al this world so leef to hem ne were460
As that Cupido wolde hem grace sende
To [maken](#) of hir speche aright [an](#) ende.

67.

But thilke litel that they [speke](#) or wroughte,
His wyse goost took ay of al swich hede,
It semed hir, he wiste what she thoughte465

With-ouen word, so that it was no nede
To bidde him ought to done, or ought for-bede;
For which she thoughte that love, al come it late,
Of alle Ioye hadde opned hir the yate.

68.

And shortly of this proces for to pace,470
So wel his werk and wordes he bisette,
That he so ful stood in his lady grace,
That twenty thousand tymes, or she lette,
She thonked god she ever with him mette;
So coude he him governe in swich [servyse](#) ,475
That al the world ne mighte it bet [devyse](#) .

69.

For-why she fond him so discreet in al,
So secret, and of swich obēisaunce,
That wel she felte he was to hir a wal
Of steel, and sheld from every displesaunce;480
That, to ben in his [gode](#) governaunce,
So wys he was, she was no more afered,
I mene, as fer as oughte ben requered.

70.

And Pandarus, to quike alwey the fyr,
Was ever [y-lyke](#) prest and diligent;485
To ese his frend was set al his desyr.
He shof ay on, he to and fro was sent;
He lettres bar whan Troilus was absent.
That never man, as in his freendes nede,
Ne bar him bet than he, with-ouen drede.490

71.

But now, paraunter, som man [wayten](#) wolde
That every word, or sonde, or look, or chere
Of Troilus that I rehersen sholde,
In al this whyle, un-to his lady dere;
I trowe it were a long thing for to here;495
Or of what wight that [stant](#) in swich disioynte,
[His](#) wordes alle, or every look, to poynte. [\[\]](#)

72.

For sothe, I have not herd it doon er this,
In storye noon, ne no man here, I wene;
And though I wolde I coude not, y-wis;500
For ther was som epistel hem bitwene,
That wolde, as seyth myn auctor, wel contene^[1]
Neigh half this book, of which him list not wryte;
How sholde I thanne a lyne of it endyte?

73.

But to the grete effect: than sey I thus,505
That standing in concord and in quiete
[Thise](#) ilke two, Criseyde and Troilus,
As I have told, and in this tyme swete,
Save only often [mighte](#) they not mete,
Ne layser have hir speches to [fulfelle](#) ^[1]510
That it befel right as I shal yow telle,

74.

That Pandarus, that ever dide his might
Right for the fyn that I shal speke of here,
[As](#) for to bringe to his hous som night
His faire nece, and Troilus y-ferre,515
[Wher-as](#) at leyser al this heigh matere,
Touching hir love, were at the fulle up-bounde,
Hadde out of doute a tyme to it founde.

75.

For he with greet deliberacioun
Hadde every thing that [her-to](#) mighte avayle520
Forn-cast, and put in execucioun,
And neither laft, for cost ne for travayle;^[1]
Come if hem lest, hem sholde no-thing fayle;
And for to been in ought espyed there,
That, wiste he wel, an [impossible](#) were.525

76.

[Dredelees](#) , it [cleer](#) was in the wind^[1]
[Of](#) every pye and every lette-game;
Now al is wel, for al the world is blind

In this matere, bothe freme and tame.^[1]
This timber is al redy up to frame;530
Us lakketh nought but that we [witen](#) wolde
A certain houre, in whiche she comen sholde.

77.

And Troilus, that al this [purveyaunce](#)
Knew at the fulle, and waytede on it ay,
Hadde here-up-on eek made gret ordenaunce,^[1]535
And founde his cause, and ther-to his aray,
If that he were missed, night or day,
Ther-whyle he was aboute this servyse,
That he was goon to doon his sacrificyse,

78.

And [moste](#) at swich a temple alone wake,540
Answered of Appollo for to be;
And first, to seen the holy laurer quake,^[1]
Er that Appollo spak out of the tree,
To telle him next whan Grekes sholden flee,
And [forthy](#) lette him no man, god forbede,^[1]545
But preye Appollo helpen in this nede.

79.

Now is [ther](#) litel more for to done,
But Pandare up, and [shortly](#) for to seyne,
Right sone upon the chaunging of the mone,
Whan lightles is the world a night or tweyne,550
And that the [welken](#) shoop him for to reyne,
He [streight](#) a-morwe un-to his nece wente;
Ye han wel herd the fyn of his entente.

80.

Whan he was come, he gan anon to pleye
As he was [wont](#) , and of him-self to Iape;555
And fynally, he swor and gan hir seye,
By this and that, she sholde him not escape,
Ne lengere doon him after hir to [gape](#) ;^[1]
But certeynly she moste, by hir leve,
Come soupen in his hous with him at eve.560

81.

At whiche she lough, and gan hir faste excuse,
And seyde, 'it rayneth; lo, how [sholde](#) I goon?'
'Lat be,' quod he, '[ne](#) stond not thus to muse;
This moot be doon, ye shal be ther anon.'
So at the laste her-of they felle at oon,⁵⁶⁵
Or elles, softe he swor hir in hir ere,
He nolde never come ther she were.

82.

Sone after this, to him she gan to rowne,
And asked him if Troilus were there?
He swor hir, 'nay, for he was out of towne,'⁵⁷⁰
And seyde, 'nece, I pose that he were,
Yow [thurfte](#) never have the more fere. [Explicit Liber Tercius.](#)

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BOOK IV.

Title. *Not in the MSS.*

C. *has lost ll.* 1-112.

[Prohemium.]

1.

BUT al to litel, weylawey the whyle,
Lasteth swich Ioye, y-thonked be Fortune!
That semeth trewest, whan she wol bygyle,
And can to foles so hir song entune,

4. Cl. kane.

That she hem hent and blent, traytour comene,
And whan a wight is from hir [wheel](#) y-throwe,
Than laugheth she, and maketh [him](#) the mowe.

2.

From Troilus she gan hir brighte face
Awey to wrythe, and took of him non hede,
But caste him clene oute of his lady grace,
And on hir [wheel](#) she sette up Diomede;

12. Cl. rytht.

For which right now myn herte ginneth blede,
And now my penne, allas! with which I wryte,
Quaketh for drede of that I moot endyte.

3.

For how Criseyde Troilus forsook,
Or at the leste, how that she was unkinde,
Mot hennes-forth ben matere of my book,
As wryten folk thorough which it is in minde.
Allas! that they shulde ever cause finde
To speke hir harm; and if they on hir lye,
Y-wis, hem-self sholde han the [vilanye](#) .

4.

O ye [Herines](#), [Nighetes](#) doughtren three,^[1]
That endelees [compleynen](#) ever in pyne,
Megera, Alete, and eek [Thesiphone](#) ;
Thou cruel Mars eek, fader [to](#) Quiryne,^[1]25
This ilke ferthe book me helpeth fyne,
So that the [los](#) of lyf and love y-fere
Of Troilus be fully shewed here.

Explicit [Prohemium]. Incipit Quartus Liber.

5.

LIGGINGE in ost, as I have seyde er this,^[1]
The [Grekes](#) stronge, aboute Troye toun,30
Bifel that, [whan](#) that Phebus shyning is
Up-on the brest of [Hercules](#) Lyoun,^[1]
That Ector, with [ful](#) many a bold baroun,
Caste on a day with Grekes for to fighte,
As he was [wont](#) to greve hem what he mighte.35

6.

Not I how longe or short it was bitwene
This purpos and that day they fighte mente;
But on a day wel armed, bright and shene,
Ector, and many a worthy wight out wente,
With spere [in](#) hond and bigge bowes bente;40
And in the berd, with-oute [lenger](#) lette,^[1]
Hir fomen in the feld anon hem mette.

7.

The longe day, with speres [sharpe](#) y-grounde,
With arwes, dartes, swerdes, maces [felle](#) ,
They fighte and bringen hors and man to grounde,45
And with hir axes out the braynes quelle.
But in the [laste](#) shour, sooth for to telle,^[1]
The folk of Troye hem-selven so misledden,
That with the worse at night homward they fledden.

8.

At whiche day was taken Antenor,^[1]50

Maugre [Polydamas or Monesteo](#) ,

52. Ed. Xantype; H2. Sartip. Ed. Palestynor.

Santippe, Sarpedon, Polynestor,
Polyte, or eek the Troian daun [Ripheo](#) ,
And othere lasse folk, as Phebuseo.
So that, for harm, that day the folk of Troye⁵⁵
Dredden to lese a greet part of hir Ioye.

9.

Of Pryamus was yeve, at [Greek](#) requeste,
A tyme of trewe, and tho they gonnen trete,
Hir prisoneres to chaungen, [moste](#) and leste,
And for the surplus [yeven](#) sommes grete.⁶⁰
This thing anon was couth in every strete,
Bothe in thassege, in toune, and every-where,^[]
And with the firste it cam to Calkas ere.

10.

Whan Calkas knew this tretis sholde holde,^[]
In consistorie, among the Grekes, sone⁶⁵
He gan in thringe forth, with lordes olde,
And sette him there-as he was [wont](#) to done;
And with a chaunged face hem bad a bone,
For love of god, to [don](#) that reverence,
To stinte noyse, and yeve him audience.⁷⁰

11.

Thanne seyde he thus, ‘lo! lordes myne, I was
Troian, as it is knowen out of drede;
And if that yow remembre, I am Calkas,
That alderfirst yaf comfort to your nede,
And [tolde](#) wel how that ye sholden spede.⁷⁵
For [dredelees](#) , thorough yow, shal, in a stounde,
Ben Troye y-brend, and beten doun to grounde.

12.

[And in](#) what forme, or in what maner wyse

79. Cp.H.Ed. tacheue.

This town to shende, and al your lust to acheve,^[]
Ye han er this wel herd it me devyse;80

81. H. leue (*glossed* i. credo).

This knowe ye, my lordes, as I leve.
And for the Grekes [weren](#) me so leve,
I com my-self in my propre persone,
To teche in this how yow was best to done;

13.

Havinge un-to my tresour ne my rente⁸⁵
Right no [resport](#) , to respect of your ese.^[]
Thus al my good I loste and to yow wente,
Wening in this you, lordes, for to plese.
But al that los ne doth me no [disese](#) .
I [vouche-sauf](#) , as wisly have I Ioye,⁹⁰
For you to lese al that I have in Troye,

14.

Save of a doughter, that I lafte, allas!
Slepinge at hoom, whanne out of Troye I sterte.

94. Cp. and (*for 2nd O*). Cl. cruwel.

O sterne, O cruel fader that I was!
How mighte I have in that so hard an herte?⁹⁵
Allas! I ne hadde y-brought hir in hir sherte!^[]
For sorwe of which I wol not live to morwe,
But-if ye lordes rewe up-on my sorwe.

15.

For, by that cause I [say](#) no tyme er now^[]
Hir to delivere, I holden have my pees;100
But now or never, [if](#) that it lyke yow,
I may hir have right sone, doutelees.
O help and grace! [amonges](#) al this prees,
Rewe on this olde caitif in destresse,
Sin I [through](#) yow have al this hevynesse!105

16.

Ye have now caught and fetere in [prisoun](#)

Troians y-nowe; and if your [willes](#) be,
My [child](#) with oon may have redempcioun.
Now for the love of god and of bountee,
[Oon](#) of so fele, allas! so yeve him me.110
What nede were it this preyere for to werne,
Sin ye shul bothe han folk and toun as yerne?[\[\]](#)

17.

On peril of my lyf, I shal not lye,
Appollo hath me told it feithfully;
I have eek founde [it](#) by astronomye,115
By sort, and by augurie eek trewely,
[And](#) dar wel seye, the tyme is faste by,
That [fyr](#) and flaumbe on al the toun shal sprede;
And thus shal Troye turne [in](#) asshen dede.

18.

For certeyn, Phebus and [Neptunus](#) bothe,[\[\]](#)120
That [makeden](#) the walles of the toun,
Ben with the folk of Troye alwey so wrothe,
That thei wol bringe it to confusioun,
Right in despyt of king [Lameadoun](#) .
By-cause he nolde payen hem hir [hyre](#) ,125
The toun of Troye shal ben set [on-fyre](#) .’

19.

Telling his tale alwey, this olde greye,
Humble in speche, and in his lokinge eke,
The salte teres from his eyen [tweye](#)
Ful faste ronnen down by eyther cheke.130
So longe he gan of socour hem [by-seke](#)
That, for to [hele](#) him of his sorwes sore,
They [yave](#) him Antenor, with-oute more.[\[\]](#)

20.

But who was glad [y-nough](#) but Calkas tho?
And of this thing ful sone his nedes leyde135
On hem that sholden for the tretis go,
And hem for Antenor ful ofte preyde
To bringen hoom king [Toas](#) and Criseyde;
And whan Pryam his [save-garde](#) sente,
[Thembassadours](#) to Troye streyght they wente.140

21.

The cause y-told of hir cominge, the olde
Pryam the king ful sone in general
Let here-upon his parlement to holde,^[1]
Of which the effect rehersen yow I shal.
Thembassadours ben answered for fynal,145
Theschaunge of prisoners and al this nede
Hem lyketh wel, and forth in they procede.

22.

This Troilus was present in the place,
Whan axed was for Antenor Criseyde,
For which ful sone chaungen gan his face,150
As he that with tho wordes wel neigh deyde.
But nathelees, he no word to it seyde,
Lest men sholde his affeccoun espye;
With mannes herte he gan his sorwes drye.

23.

And ful of [anguish](#) and of grisly drede155
Abood what lordes wolde un-to it seye;
And if they wolde graunte, as god forbede,
Theschaunge of hir, than thoughte he thinges tweye,
First, how to save hir honour, and what weye
He mighte best theschaunge of hir withstonde;160
Ful faste he caste how al this mighte stonde.

24.

Love him made al prest to doon hir byde,
And rather dye than she sholde [go](#) ;
But resoun seyde him, on that other syde,
'With-oute assent of hir [ne](#) do not so,165
Lest for thy werk she wolde be thy fo,
And seyn, that thorough thy medling is [y-blowe](#)
Your [bother](#) love, there it was erst unknowe.'^[1]

25.

For which he gan deliberen, for the beste,
That though the lordes wolde that she wente,170
He wolde late hem graunte what hem leste,

And telle his lady first what that they mente.
And whan that she [had](#) seyde him hir entente,
Ther-after wolde he werken also blyve,
Though al the world [ayein](#) it wolde stryve.175

26.

Ector, which that wel the [Grekes](#) herde,
For Antenor how they wolde han Criseyde,
Gan it withstonde, and sobrelly [answerde](#) :—
'Sires, she nis no [prisoner](#) ,' he seyde;
'I noot on yow who [that](#) this charge leyde,180
But, on my part, ye may eft-sone him telle,
We usen here no wommen for to selle.'

27.

The [noyse](#) of peple up-stirte thanne at ones,
As breme as blase of straw y-set [on](#) fyre;
For infortune it wolde, for the [nones](#) ,185
They [sholden](#) hir confusioun desyre.
'Ector,' quod they, 'what goost may yow enspyre,
This womman thus to shilde and doon us lese
Daun Antenor?—a wrong wey now ye chese—

28.

That is so wys, and eek so bold baroun,190
And we han nede of [folk](#) , as men may see;

192. Cl. stown (!).

He is eek oon, the grettest of this toun;
O Ector, lat tho fantasyës be!
O king Pryam,' quod they, 'thus seggen we,
That al our voys is to for-gon Criseyde;' 195
And to deliveren Antenor they preyde.

29.

O Iuvenal, lord! trewe is thy sentence,^[1]
That [litel witen](#) folk what is to yerne^[1]
That they ne finde in hir desyr offence;
For cloud of errour lat hem not descerne²⁰⁰
What best is; and lo, [here](#) ensample as yerne.
This folk desiren now deliveraunce

Of Antenor, that broughte hem to mischaunce![\[1\]](#)

30.

For [he was after](#) traytour to the toun
Of Troye; alas! they [quitte](#) him out to rathe;205
O nyce world, lo, thy [discrecioun](#) !
Criseyde, which that never [dide](#) hem skathe,
Shal now no lenger in hir blisse bathe;
But Antenor, he shal com hoom to toune,
And she shal out; thus [seyden](#) here and howne.[\[1\]](#)210

31.

For which [delibered was](#) by parlement,
For Antenor to yelden up Criseyde,
And it [pronounced](#) by the president,
[Al-theigh](#) that Ector 'nay' ful ofte [preyde](#) .
And fynaly, what wight that it with-seyde,215
It was for nought, it moste been, and sholde;
For substaunce of the parlement it wolde.

32.

Departed out of parlement echone,
This Troilus, with-oute wordes mo,
Un-to his chaumbre [spedde](#) him faste allone,220
But-if it were a man of his or two,
The whiche he bad out faste for to go,
By-cause he wolde [slepen](#) , as he seyde,
And hastely up-on his bed him leyde.

33.

And as in winter leves been biraft,[\[1\]](#)225
Eche after other, til the tree be bare,
So that ther nis but bark and braunche y-laft,
Lyth Troilus, biraft of ech wel-fare,
[Y-bounden](#) in the blake bark of care,
Disposed wood out of his wit to breyde,230
So sore him sat the chaunginge of Criseyde.

34.

He rist him up, and every dore he shette

And window eek, and tho this sorweful man
Up-on his beddes syde a-doun him sette,
Ful lyk a deed image pale and wan;235
And in his brest the [heped](#) wo bigan
[Out-breste](#) , and he to [werken](#) in this wyse
In his woodnesse, as I shal yow devyse.

35.

Right as the wilde bole biginneth springe^[1]
Now here, now there, y-darted to the herte,240
And of his deeth roreth in compleyninge,
[Right](#) so gan he aboute the chaumbre sterte,
Smyting his brest ay with his [festes](#) smerte;
His heed to the wal, his body to the grounde

245. Cp.H.Ed. seluen; Cl. self.

Ful ofte he swapte, him-selven to confounde.245

36.

His eyen two, for pitee of his herte,
Out stremeden as swifte welles tweye;
The heighe sobbes of his sorwes smerte
His speche him rafte, unnethes mighte he seye,
'O deeth, allas! why niltow do me deye?250
A-cursed be the day which that nature^[1]
[Shoop](#) me to ben a lyves creature!'

37.

But after, whan the furie and the rage
Which that his herte twiste and faste threste,
By lengthe of tyme somewhat gan asswage,255
Up-on his bed he leyde him doun to reste;
But tho bigonne his [teres](#) more out-breste,
That wonder is, the body may suffyse
To half this wo, which that I yow devyse.

38.

[Than](#) seyde he thus, 'Fortune! allas the whyle!260
What have I doon, what have I thus a-gilt?
How mightestow for reuthe me bigyle?
Is ther no grace, and shal I thus be spilt?'^[1]

Shal thus Criseyde away, for that thou wilt?
Allas! how maystow in thyn herte finde²⁶⁵
To been to me thus cruel and unkinde?

39.

Have I thee nought honoured al my lyve,
As thou wel wost, above the goddes alle?
Why wiltow me fro Ioye thus depryve?
O Troilus, what may men [now](#) thee calle²⁷⁰
But wrecche of wrecches, out of honour falle
In-to miserie, in which I wol biwayle^[1]
Criseyde, allas! til that the breeth me fayle?

40.

Allas, Fortune! if that my lyf in Ioye
Displeased hadde un-to thy foule envye,²⁷⁵
Why ne haddestow my fader, king of Troye,
By-raft the lyf, or doon my bretheren [dye](#) ,
Or slayn my-self, that thus compleyne and crye,
I, combre-world, that may of no-thing serve,^[1]
But ever dye, and never fully sterve?²⁸⁰

41.

If that Criseyde allone were me laft,
Nought roughte I [whider](#) thou woldest me stere;
And hir, allas! than hastow me biraft.
But ever-more, lo! this is thy manere,
To reve a wight that most is to him dere,²⁸⁵
To preve in that thy [gerful](#) violence.^[1]
Thus am I lost, ther helpeth no defence!

42.

O verray lord of love, O god, allas!
That knowest best myn herte and al my thought,
What shal my sorwful lyf don in this cas²⁹⁰
If I for-go that I so dere have bought?
Sin ye Cryseyde and me han fully brought
In-to your grace, and bothe our hertes seled,
How may ye suffre, allas! it be [repeled](#) ?

43.

What [I may](#) doon, I shal, whyl I may dure²⁹⁵
On lyve in torment and in [cruel](#) peyne,
This infortune or this disaventure,
[Allone](#) as I was born, y-wis, compleyne;
Ne never wil I seen it shyne or reyne;
But ende I wil, as Edippe, in derknesse^[]₃₀₀
My sorwful lyf, and dyen in distresse.

44.

O [wery](#) goost, that errest to and fro,^[]
Why niltow fleen out of the wofulleste
Body, that ever mighte on grounde go?
O soule, lurkinge in this wo, [unneste](#) ,^[]₃₀₅
Flee forth out of myn herte, and lat it breste,
And folwe alwey Criseyde, thy lady dere;
Thy righte place is now no lenger here!

45.

O wofulle eyen two, sin your [disport](#)
Was al to seen Criseydes eyen [bryghte](#) ,³¹⁰
What shal ye doon but, for my discomfort,
[Stonden](#) for nought, and wepen out your [sighte](#) ?
Sin she is queynt, that wont was yow to [lighte](#) ,
In veyn fro-this-forth have I eyen [tweye](#)
Y-formed, sin your vertue is a-weye.³¹⁵

46.

O my Criseyde, O lady sovereyne
Of [thilke](#) woful soule that thus cryeth,
Who shal now yeven comfort to [the](#) peyne?^{[] []}
Allas, no wight; but when myn herte dyeth,
My spirit, which that so [un-to yow](#) hyeth,³²⁰
Receyve in gree, for that shal ay yow serve;
For-thy no fors is, though the body sterve.

47.

O ye loveres, that [heighe](#) upon the wheel
Ben set of Fortune, in good aventure,
God leve that ye finde ay love of steel,³²⁵

And longe mot your lyf in Ioye endure!
But [whan ye](#) comen by my sepulture,
Remembreth that your felawe resteth there;
For I lovede eek, though I unworthy were.

48.

O olde unholsom and [mislyved](#) man,^[1]330
Calkas I mene, allas! what eyleth thee
To been a Greek, sin thou art born Troian?
O Calkas, which that wilt my bane be,
In cursed tyme was thou born for me!
As wolde blisful Iove, for his Ioye,335
That I thee hadde, [where](#) I wolde, in Troye!'

49.

A thousand sykes, hottere than the glede,
Out of his brest ech after other wente,
[Medled](#) with pleyntes newe, his wo to fede,
For which his woful teres never stente;340
And shortly, so his peynes him to-rente,
And wex so mat, that Ioye nor penaunce
He feleth noon, but lyth forth in a traunce.

50.

Pandare, which that in the parlement
Hadde herd what every lord and [burgeys](#) seyde,345
And how ful graunted was, by oon assent,
For Antenor to yelden so Criseyde,
Gan wel neigh wood out of his wit to breyde,
So that, for wo, he niste what he mente;
But in a [rees](#) to Troilus he wente.350

51.

A certeyn knight, that for the tyme kepte
The chaumbre-dore, [un-dide](#) it him anoon;
And Pandare, that ful tendreliche wepte,
In-to the derke chaumbre, [as](#) stille as stoon,
Toward the bed gan softly to goon,355
So confus, that he [niste](#) what to seye;^[1]
For verray wo his wit was neigh awaye.

52.

And with his chere and loking al to-torn,
For sorwe of this, and with his armes folden,
He stood this woful Troilus biforn,³⁶⁰
And on his pitous face he gan biholden;
But lord, so often gan his herte [colden](#) ,
Seing his freend in wo, whos hevinesse
His herte [slow](#) , as thoughte him, for distresse.

53.

This woful wight, this Troilus, that felte³⁶⁵
His freend Pandare y-comen him to see,
Gan as the snow [ayein](#) the sonne melte,
For [which](#) this sorwful Pandare, of pitee,
Gan for to wepe as tendreliche as he;
And specheles thus been [thise](#) ilke tweye,³⁷⁰
That neyther mighte o word for sorwe seye.

54.

But at the laste this woful Troilus,
Ney deed for smert, gan bresten out to rore,
And with a sorwful noyse he seyde thus,
Among his sobbes and his sykes sore,³⁷⁵
'Lo! Pandare, I am deed, with-outen more.
Hastow nought herd at parlement,' he seyde,
'For Antenor how lost is my Criseyde?'

55.

This Pandarus, ful [deed](#) and pale of hewe,
Ful pitously [answerde](#) and seyde, 'yis!³⁸⁰
As wisly were it fals as it is trewe,^[1]
That I have herd, and wot al how it is.
O mercy, god, who wolde have trowed this?
Who wolde have wend that, in so litel a throwe,
Fortune our Ioye wolde han over-throwe?³⁸⁵

56.

For in this world ther is no creature,
[As](#) to my doom, that ever saw ruyne
Straungere than this, thorough cas or aventure.

But who may al eschewe or al devyne?
Swich is this world; for-thy I thus defyne,390
Ne trust no wight to finden in Fortune
Ay propretee; [hir](#) yeftes been comune. [\[1\]](#)

57.

But tel me this, why thou art now so mad
To sorwen thus? Why lystow in this wyse,
Sin thy desyr al holly hastow had,395
So that, by right, it oughte y-now suffyse?
But I, that never felte in my servyse
A frendly chere or loking of an [yë](#) ,
Lat me thus wepe and wayle, til I dye.

58.

And over al this, as thou wel wost thy-selve,400
This town is ful of ladies al aboute;
And, to my doom, fairer than [swiche](#) twelve
As ever she was, shal I finde, in som route,
Ye, oon or two, with-outen any doute.
For-thy be glad, myn [owene](#) dere brother,405
If she be lost, we shul recovere another.

59.

What, god for-bede alwey that ech plesaunce [\[1\]](#)
In o thing were, and [in](#) non other wight!
If oon can singe, another can wel daunce;
If this be goodly, she is glad and light;410
And this is fayr, and that can good a-right.
Ech for his vertu holden is for dere,
Bothe heroner and faucon [for](#) rivere. [\[1\]](#)

60.

And eek, as writ [Zanzis](#) , that was ful wys, [\[1\]](#)
“The newe love out [chaceth](#) ofte the olde;”415
And up-on newe cas lyth newe avys.
Thenk eek, thy-self to saven [artow](#) holde;
Swich fyr, by proces, shal of kinde colde.
For sin it is but casuel plesaunce,
Som cas shal putte it out of remembraunce.420

61.

For al-so seur as day cometh after night,
The newe love, labour or other wo,
Or [elles](#) selde seinge of a wight,
Don olde affeccious [alle](#) over-go.
And, for thy part, thou shalt have oon of tho⁴²⁵
[To abrigge](#) with thy bittre peynes smerte;
Absence of hir shal dryve hir out of herte.'

62.

Thise wordes seyde he for the nones alle,
To helpe his freend, lest he for sorwe deyde.
For doutelees, to doon his [wo](#) to falle,⁴³⁰
He [roughte](#) not what [unthrift that](#) he seyde.
But Troilus, that neigh for sorwe deyde,
Tok litel hede of al that ever he mente;
Oon ere it herde, at [the other](#) out it wente:—

63.

But at the laste [answerde](#) and seyde, 'freend,⁴³⁵
This lechecraft, or heled thus to be,
Were wel sitting, if that I were a [feend](#) ,
To [traysen hir](#) that trewe is unto me!
I pray [god](#) , lat this consayl never [y-thee](#) ;
But do me rather [sterve anon-right](#) here⁴⁴⁰
Er I thus do as thou me woldest lere.

64.

She that I serve, y-wis, what so thou seye,
To whom myn [herte](#) enhabit is by right,
Shal han me holly [hires](#) til that I deye.
For, Pandarus, [sin](#) I have trouthe hir hight,⁴⁴⁵
I wol not been untrew for no wight;
But as hir man I wol ay live and sterve,
And never other creature serve.

65.

And ther thou seyst, thou shalt as faire finde
As she, lat be, make no comparisoun⁴⁵⁰
To creature y-formed here by kinde.

O leve Pandare, in conclusioun,
I wol not be of thyn opinioun,
Touching al this; for whiche I thee biseche,
So hold thy pees; thou [sleest](#) me with thy speche.⁴⁵⁵

66.

Thow biddest me I sholde love an-other
Al freshly newe, and lat Criseyde go!
It lyth not in my power, leve brother.
And though I mighte, I [wolde](#) not do so.
But canstow pleyen raket, to and fro,^{[]460}
Netle in, dokke out, now this, now that, Pandare?^[]
Now foule falle hir, [for](#) thy wo [that](#) care!^[]

67.

Thow farest eek by me, thou Pandarus,
As he, that whan a wight is wo bi-goon,
He cometh to him a pas, and seyth right thus,⁴⁶⁵
“Think not on smert, and thou shalt fele noon.”
Thou most me first transmuwen in a stoon,
And reve me my [passiounes](#) alle,
Er thou so lightly do my wo to falle.

68.

The deeth may wel out of my brest departe⁴⁷⁰
The lyf, so longe may this sorwe myne;
But fro my soule shal [Criseydes](#) darte
Out never-mo; but down with Proserpyne,
Whan I am deed, I wol go wone in pyne;
And ther I wol eternally compleyne⁴⁷⁵
My wo, and how that twinned be we tweyne.

69.

Thow hast here maad an argument, for fyn,
How that it sholde [lasse](#) peyne be
Criseyde to for-goon, for she was myn,
And [live](#) in ese and in felicitee.⁴⁸⁰
Why gabbestow, that seydest thus to me^[]
That “him is wors that is fro wele y-throwe,
Than he hadde erst non of that wele [y-knowe](#) ?”

70.

But tel me now, sin that thee [thinketh](#) so light
To chaungen so in love, ay to and fro,485
Why hastow not don bisily thy might
To chaungen hir that doth thee al thy wo?
Why niltow lete hir fro thyn herte go?
Why niltow love an-other lady swete,
That may thyn herte setten in quiete?490

Cp.*omits* 491-532.

71.

If thou hast had in love ay yet mischaunce,
And canst it not out of thyn herte dryve,
I, that [livede](#) in lust and in plesaunce^[]
With hir as mucche as creature on-lyve,
How sholde I that foryete, and that so blyve?495
O where hastow ben hid so longe in muwe,
That canst so wel and formely arguwe?^[]

72.

[Nay, nay](#) , god wot, nought worth is al thy reed,
For which, for what that ever may bifalle,
With-uten wordes mo, I wol be deed.500
O death, that endere art of sorwes alle,
Com now, sin I so ofte after thee calle,
For sely is that deeth, soth for to seyne,^[]
That, ofte y-cleped, cometh and endeth peyne.

73.

Wel wot I, whyl my lyf was in quiete,505
Er thou me slowe, I wolde have yeven [hyre](#) ;^[]
But now thy cominge is to me so swete,
That in this world I no-thing so desyre.
O death, sin with this sorwe I am a-fyre,
Thou [outhur](#) do me anoon in teres drenche,510
Or with thy colde strook myn hete quenche!

74.

Sin that thou sleest so fele in sondry wyse

Ayens hir wil, unpreyed, day and night,
Do me, at my requeste, this servyse,
Delivere now the world, so dostow right,515
Of me, that am the wofulleste wight
That ever was; for tyme is that I sterve,
Sin in this world of right nought may I serve.'

75.

This Troilus in teres gan distille,
As licour [out of alambyk](#) ful faste;[1]520
And Pandarus gan holde his tunge stille,
And to the ground his eyen down he caste.
But nathelees, thus thoughte he at the laste,
'What, parde, rather than my felawe deye,
Yet shal I som-what more un-to [him](#) seye:'525

76.

And [seyde](#) , 'freend, sin thou hast swich distresse,
And sin [thee](#) list myn arguments to blame,
Why nilt [thy-selven](#) helpen doon redresse,
And with thy manhod letten al this grame

Explicit Liber Quartus.

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BOOK V.

1-35. Cm. *omits*.

Incipit Liber Quintus.

1.

APROCHEN gan the fatal destinee
That Ioves hath in disposicioun,
And to yow, angry Parcas, sustren
three,^[1]
[Committeth](#) , to don execucioun;
For which Criseyde moste out of
the toun,⁵
And Troilus shal dwelle forth in
pyne
Til Lachesis his threed no lenger
twyne.—^[1]

2.

THE [golden-tressed](#) Phebus heighe
on-lofte^[1]
Thryës hadde [alle](#) with his bemes
[shene](#)
The snowes molte, and Zephirus as
ofte¹⁰
Y-brought [ayein](#) the tendre leves
grene,
Sin that the [sone](#) of Ecuba the
quene^[1]
Bigan to love [hir](#) first, for whom his
sorwe
Was al, that she departe sholde [a-](#)
[morwe](#) .

3.

Ful redy was at pryme
Dyomede,^[1]¹⁵
Criseyde un-to the Grekes ost [to](#)
lede,

For sorwe of which she felte hir
herte blede,
As she that [niste](#) what was best to
rede.
And trewely, as men in bokes rede,
Men [wiste](#) never womman han the
care,²⁰
Ne was so looth out of [a](#) toun to
fare.

4.

This Troilus, with-outen [reed](#) or
lore,^[]
As man that hath his Ioyes eek
forlore,
Was waytinge on his lady ever-
more
As she that was the soothfast crop
and more^[]²⁵
Of al his lust, or Ioyes [here-tofore](#) .
But Troilus, [now farewel](#) al thy
Ioye,
For shaltow never seen hir eft in
Troye!

5.

Soth is, that whyl he [bood](#) in this
manere,
He gan his wo ful manly for to
hyde,³⁰
That wel unnethe it [seen](#) was in his
chere;
But at the yate ther she sholde oute
ryde
With certeyn folk, he [hoved](#) hir
[tabyde](#) ,
So wo bigoon, al wolde he nought
him pleyne,
That on his hors unnethe he sat for
peyne.³⁵

6.

For ire he quook, so gan his herte
gnawe,
Whan Diomedes on [horse](#) gan him
dresse,
And seyde un-to him-self this ilke
sawe,
'Allas,' quod he, 'thus foul a
wrecchednesse
Why suffre ich [it](#), why nil ich it
redresse?40
Were it not bet at [ones](#) for to [dye](#)
Than ever-more in langour thus to
[drye](#) ?

7.

Why nil I make at [ones](#) riche and
pore
To have [y-nough](#) to done, er that
she go?
Why nil I bringe al Troye upon a
rore?45
Why nil I sleen this Diomedes also?
Why nil I rather with a man or two
Stele hir a-way? Why wol I this
endure?
Why nil I helpen to myn owene
cure?'

8.

But why he nolde doon so fel a
dede,50
That shal I seyn, and why him [liste](#)
it spare:
He hadde in herte [alwey](#) a maner
drede,
Lest that Criseyde, in rumour of this
fare,[\[\]](#)
Sholde han ben slayn; lo, this was al
his care.
And elles, certeyn, as I seyde
yore,55

He hadde it doon, with-outen
wordes more.

9.

Criseyde, whan she redy was to
ryde,
Ful sorwfully she [sighte](#) , and [seyde](#)
'allas!'
But forth she moot, for ought that
may bityde,
And forth she [rit](#) ful sorwfully a
pas.60
Ther nis non other remedie in this
cas.
What wonder is [though](#) that hir sore
smerte,
Whan she forgoth hir owene swete
herte?

10.

This Troilus, in wyse of [curteisye](#) ,
With hauke on hond, and with an
huge route^[]65
Of knightes, rood and dide hir
[companye](#) ,
Passinge al the valey fer with-
oute.^[]
And ferther wolde han riden, out of
doute,
Ful fayn, and wo was him to goon
so sone;
But torne he moste, and it was eek
to done.70

11.

And right with that was Antenor y-
come^[]
Out of the Grekes ost, and every
wight
Was of it glad, and seyde he was
wel-come.
And Troilus, al nere his herte light,

He peyned him with al his fulle
might⁷⁵
Him to with-holde of wepinge at the
leste,
And Antenor he kiste, and made
feste.

12.

And ther-with-al he moste his leve
take,
And caste his eye upon hir pitously,
And [neer](#) he [rood](#) , his cause for to
make,⁸⁰
To take hir by the honde al sobrelly.
And lord! so [she](#) gan wepen
tendrelly!
And he ful softe and sleighly gan
hir seye,
'Now hold your day, and dooth me
not to deye.'

13.

With that his courser torned [he](#) a-
bout⁸⁵
With face pale, and un-to Diomedes
No word he spak, ne noon of al his
route;
Of which the sone of Tydeus [took](#)
hede,^[]
As he that coude more than the
crede^[]
In swich a craft, and by the reyne
hir hente;^[]⁹⁰
And Troilus to Troye homwarde he
wente.

14.

This Diomedes, that ladde hir by the
brydel,
Whan that he saw the folk of Troye
awaye,
Thoughte, 'al my labour shal not
been on ydel,

If that I may, for somewhat shal I
seye.⁹⁵
For at the worste it may yet shorte
our weye.
I have herd seyde, eek tymes twyës
twelve,
“He is a fool that wol for-yete him-
selve.” ^[]

15.

But natheles this thoughte he wel
[ynough](#) ,
“That certaynly I am aboute
nought¹⁰⁰
If that I speke of love, or make it
tough; ^[]
For douteles, if she have in hir
thought
Him that I gesse, he may not been
y-brought
So sone away; but I shal finde a
mene,
[That she not wite as yet shal what](#) I
mene.”¹⁰⁵

16.

This Diomede, as he that coude his
good, ^[]
Whan this was doon, gan fallen
forth in speche
Of this and that, and asked why she
stood
In swich [disese](#) , and gan hir eek
biseche,
That if that he encrease mighte or
eche¹¹⁰
With any thing hir ese, that she
sholde
Comaunde it him, and seyde he
doon it wolde.

17.

For trewely he swoor hir, as a
knight,
That ther nas thing with whiche he
mighte hir plese,
That he nolde doon his peyne and al
his might¹¹⁵
To doon it, for to doon hir herte an
ese.
And [preyede](#) hir, she wolde hir
sorwe apese,
And seyde, ‘y-wis, we Grekes con
have Ioye
To honouren yow, as wel as folk of
Troye.’

18.

He seyde eek thus, ‘I woot, yow
[thinketh](#) straunge,¹²⁰
No wonder is, for it is to yow newe,
Thaqueintaunce of these [Troianes](#) to
change,
For folk of Grece, that ye never
knewe.
But wolde never god [but-if](#) as trewe
A Greek ye shulde among us alle
finde¹²⁵
As any Troian is, and eek as kinde.

19.

[And](#) by the cause I swoor yow right,
lo, now,
To been your freend, and helply, to
my might,^[1]
And for that more acqueintaunce
eek of yow
Have ich had than another straunger
wight,¹³⁰
So fro this forth I pray yow, day and
night,
Comaundeth me, how sore that me
smerte,

To doon al that may lyke [un-to](#) your
herte;

20.

And that ye me wolde as your
brother trete,
And [taketh](#) not my frendship in
despyt;135
And though your sorwes be for
thinges grete,
Noot I not why, but out of more
respyt,
Myn herte hath for [to amende](#) it
greet delyt.
And if I may your harmes not
redresse,
I am right sory for your
hevinesse.140

21.

And though ye Troians with us
Grekes wrothe
Han many a day be, alwey yet,
pardee,
O god of love in sooth we serven
bothe.[\[\]](#)
And, for the love of god, my lady
free,
Whom so ye hate, as beth not wroth
with me.145
For trewely, ther can no wight yow
serve,
That half so looth your wraththe
wolde deserve.

22.

And nere it that we been so neigh
the tente
Of Calkas, which that seen us bothe
may,
I wolde of this yow telle al myn
entente;150
[But this](#) enseled til another day.[\[\]](#)

Yeve me your hond, I am, and shal
ben ay,
God help me so, whyl that my lyf
may dure,
Your owene [aboven](#) every creature.

23.

Thus seyde I never er now to
womman [born](#) ;155
For god myn herte as wisly glade
so,
I lovede never womman here-biforn
As paramours, ne never shal no
mo.^[1]
And, for the love of god, beth not
my fo;
Al can I not to yow, my lady
dere,160
Compleyne aright, for I am yet to
lere.

24.

And wondreth not, myn owene lady
bright,
Though that I speke of love to you
thus blyve;
For I have herd [or](#) this [of](#) many a
wight,
Hath loved thing he never saugh his
lyve.165
Eek I am not of power for to stryve
Ayens the god of love, but him
obeye
I wol alwey, and mercy I yow
preye.

25.

Ther been so worthy knightes in
this place,
And ye so [fair](#) , that everich of hem
alle170
Wol peynen him to stonden in your
grace.

But [mighte](#) me so [fair](#) a grace falle,
That ye me for your servaunt wolde
calle,
So lowly ne so trewely [you](#) serve
Nil noon of hem, as I shal, til I
sterve.' 175

26.

Criseide un-to that purpos [lyte](#)
answerde,
As she that was with sorwe
oppressed so
That, in effect, she nought his tales
herde,
But here and there, now here a word
or two.
Hir thoughte hir sorwful [herte](#) brast
a-two. [\[\]](#) 180
For whan she gan hir fader fer
aspye,
Wel neigh doun [of](#) hir hors she gan
to sye. [\[\]](#)

27.

But natheles she thonked Diomedes
Of al his travaile, and his goode
chere,
And that him [liste](#) his friendship hir
to bede; 185
And she accepteth it in [good](#)
manere,
And wolde do fayn that is him leef
and dere;
And trusten him she wolde, and wel
she mighte,
As seyde she, and from hir hors [she](#)
[alighte](#) .

28.

Hir fader hath hir in his armes
nome, 190
And tweyntye tyme he kiste his
doughter swete,

And seyde, ‘O dere doughter myn,
wel-come!’
She seyde eek, she was fayn with
him to mete,
And stood forth [mewet](#), mildē, and
mansuete. [\[1\]](#)
But here I leve hir with hir fader
dwelle,195
And forth I wol of Troilus yow
telle.

29.

To Troye is come this woful
Troilus,
In sorwe aboven alle sorwes smerte,
With felon look, and [face](#) dispitous.
Tho sodeinly down from his hors he
sterte,200
And thorough his paleys, with a
swollen herte,
To chambre he [wente](#); of no-thing
[took](#) he hede,
Ne noon to him dar speke a word
for drede.

30.

And there his sorwes that he spared
hadde
He yaf an issue large, and ‘deeth!’
he cryde;205
And in his throwes [frenetyk](#) and
madde
He [cursed](#) Iove, Appollo, and eek
Cupyde,
He [cursed](#) Ceres, Bacus, and
Cipryde, [\[1\]](#)
His burthe, him-self, his fate, and
eek nature,
And, save his lady, every
creature.210

31.

To bedde he goth, and weyleth there
and torneth
In furie, as dooth he, Ixion, in
helle;^[1]
And in this wyse he neigh til day
soiorneth.
But tho bigan [his herte a lyte](#)
unswelle
Thorough teres which that gonnen up
to welle;²¹⁵
And pitously he cryde up-on
Criseyde,
And to him-self right thus he spak,
and seyde:—

32.

‘Wher is myn owene lady lief and
dere,
Wher is hir whyte brest, wher is it,
where?
Wher ben hir armes and hir eyen
clere;²²⁰
That yesternight this tyme with me
were?
Now may I wepe allone many a
tere,
And graspe aboute I may, but in this
place,
Save a [pilowe](#), I finde nought
tenbrace.

33.

How shal I do? Whan shal she com
[ayeyn](#) ?²²⁵
I noot, allas! why [leet](#) ich hir to go?
As wolde god, ich hadde as tho be
sleyn!
O herte myn, Criseyde, O swete fo!
O lady myn, that I love and no
mo!^[1]
To whom for ever-mo myn herte I
[dowe](#) ;²⁵⁰

See how I deye, ye nil me not
rescove!

34.

Who seeth yow now, my [righte](#)
lode-sterre?
Who sit right now or stant in your
presence?
Who can conforten now your hertes
werre?
Now I am gon, whom yeve ye
audience?235
Who [speketh](#) for me right now in
myn absence?
Allas, no wight; and that is al my
care;
For wel wot I, as [yvel](#) as I ye fare.

35.

How shulde I thus ten dayes ful
endure,
Whan I the firste night have al this
tene?240
How shal she doon eek, sorwful
creature?
For [tendernesse](#) , how shal she this
sustene,
Swich wo for me? O pitous, pale,
and grene
Shal been your fresshe
wommanliche face
For langour, er ye torne [un-to](#) this
place.'245

36.

And whan he [fil](#) in [any](#) slomeringes,
Anoon [biginne](#) he sholde for to
grone,
And dremen of the dredfulleste
thinges
That mighte been; [as, mete he](#) were
allone

In place horrible, makinge ay his
mone,²⁵⁰
Or meten that he was amonges alle
His enemys, and in hir hondes falle.

37.

And ther-with-al his body sholde
sterte,
And with the stert al sodeinliche
awake,
And swich a [tremour](#) fele aboute his
herte,²⁵⁵
That of the feer his body sholde
quake;
And there-with-al he sholde a noyse
make,
And seme as though he sholde falle
depe
From heighe a-lofte; and than he
wolde wepe,

38.

And rewen on him-self so
pitously,²⁶⁰
That wonder was to here his
fantasye.
Another tyme he sholde mightily
Conforte him-self, and [seyn](#) it was
folye,
So causeles swich drede for to drye,
And eft biginne his aspre sorwes
newe,²⁶⁵
That every man mighte on his
sorwes rewe.

39.

Who coude telle aright or ful
discryve
His wo, his pleynte, his langour,
and his [pyne](#) ?
Nought al the men that han or been
on-lyve.

Thou, redere, mayst thy-self ful wel
devyne²⁷⁰
That swich a wo my wit can not
defyne.
On ydel for to wryte it sholde I
swinke,
Whan that my wit is wery it to
[thinke](#) .

40.

On hevene yet the sterres were sene,
Al-though ful pale [y-waxen](#) was the
mone;²⁷⁵
And whyten gan the orisonte shene
Al estward, as it [woned](#) is to done.
And Phebus with his rosy carte sone
Gan after that to dresse him up to
fare,
Whan Troilus hath [sent](#) after
Pandare.²⁸⁰

41.

This Pandare, that of al the day
biforn
Ne mighte have comen Troilus to
see,
Al-though he on his heed it hadde
y-sworn,^[1]
For with the king Pryam alday was
he,
So that it lay not in his libertee²⁸⁵
No-wher to gon, but on the morwe
he wente
To Troilus, whan that he for him
sente.

42.

For in his herte he coude wel
[devyne](#) ,
That Troilus al night for sorwe
wook;
And that he wolde telle him of his
[pyne](#) ,²⁹⁰

This knew he wel y-nough, with-
oute book.
For which to chaumbre streight the
wey he took,
And Troilus tho sobreliche he
grette,
And on the bed ful sone he gan him
sette.

43.

‘My Pandarus,’ quod Troilus, ‘the
sorwe²⁹⁵
Which that I drye, I may not longe
endure.
I trowe I shal not [liven](#) til to-morwe;
For whiche I wolde alwey, on
aventure,
To thee devysen of my sepulture
The forme, and of my moeble thou
dispone³⁰⁰
Right as thee semeth best is for to
done.

44.

But of the fyr and flaumbe funeral
In whiche my body brenne shal to
glede,
And of the feste and pleyes
[palestral](#)^[1]
At my vigile, I pray thee take good
hede³⁰⁵
That al be wel; and offre Mars my
stede,^[1]
My swerd, myn helm, and, leve
brother dere,
My sheld to Pallas [yef](#), that shyneth
clere.

45.

The poudre in which myn herte y-
brend shal torne,
That preye I thee thou take and it
conserve³¹⁰

In a vessel, that men clepeth an
urne,
Of gold, and to my lady that I serve,
For love of whom thus pitously I
sterve,
So yeve it hir, and do me this
plesauce,
To [preye](#) hir kepe it for a
remembraunce.315

46.

For wel I fele, by my maladye,
And by my dremes now and yore
ago,
Al certainly, that I mot nedes dye.
The owle eek, which that
[hightAscaphilo](#) ,^[1]
Hath after me shrigh alle [thise](#)
nightes two.320
And, god Mercurie! of me now,
woful wrecche,^[1]
The soule gyde, and, whan thee list,
it fecche!’

47.

Pandare answerde, and seyde,
‘Troilus,
My dere freend, as I have told thee
yore,
That it is folye for to sorwen
thus,325
And causeles, for whiche I can no-
more.
But who-so wol not trowen [reed](#) ne
lore,
I can not seen in him no remedye,
But [lete](#) him [worthen](#) with his
fantasye.

48.

But Troilus, I pray thee [tel](#) me [now](#)
,330

If that thou trowe, er this, that [any](#)
wight
Hath loved paramours as wel as
thou?[\[\]](#)
Ye, god wot, and fro many a worthy
knight
Hath his lady [goon](#) a fourtenight,
And he not yet made halvendel the
[fare](#) .335
What nede is thee to maken al this
[care](#) ?

49.

Sin day by day thou mayst thy-
selven see
That from his love, or elles from his
wyf,
A man mot twinnen of necessitee,
Ye, though he love hir as his owene
lyf;340
Yet nil he with him-self thus maken
stryf.
For wel thow wost, my leve brother
dere,
That alwey freendes may nought
been y-fere.

50.

How doon this folk that seen hir
loves wedded
By freendes might, as it bi-tit ful
ofte,[\[\]](#)345
And seen hem in hir spouses bed y-
bedded?
God woot, they take it wysly, faire
and softe.
For-why good hope halt up hir herte
[on-lofte](#) ,
And for they can a tyme of sorwe
endure;
As tyme hem hurt, a tyme doth hem
cure.[\[\]](#)350

51.

So sholdestow endure, and late
slyde
The tyme, and [fonde](#) to ben glad
and light.
Ten dayes nis so longe [not tabyde](#) .
And sin she thee to [comen](#) hath
bihight,
She [nil](#) hir hestes breken for no
wight.355
For [dred](#) thee not that she nil finden
weye
To come [ayein](#) , my lyf that dorste I
leye.

52.

Thy swevenes eek and al swich
fantasye
Dryf out, and lat hem faren to
mischaunce;
For they [procede](#) of thy
malencolye,^[1]360
That doth thee fele in sleep al this
penaunce.
A straw for [alle swevenes](#)
signifiaunce!
God helpe me so, I counte hem not
a bene,
Ther woot no man aright what
dremes mene.

53.

For prestes of the temple tellen
this,^[1]365
That dremes been the revelaciouns
Of goddes, and as wel they telle, y-
wis,
That they ben [infernals](#) illusiouns;
And leches [seyn](#) , that of
complexiouns
Proceden they, or fast, or
glotonye.370

Who woot in sooth thus what they
signifye?

54.

Eek othere seyn that thorough
impressiouns,
As if a wight hath faste a thing in
minde,
That ther-of cometh swiche
avisious;
And othere seyn, as they in bokes
finde,³⁷⁵
That, after tymes of the yeer by
kinde,
Men dreme, and that theeffect goth
by the mone;
But [leve](#) no dreem, for it is nought
to done.

55.

Wel worth of dremes ay thise olde
wyves,^[1]
And troweliche eek augurie of thise
[foules](#) ;³⁸⁰
For fere of which men wenen lese
her lyves,
As ravenes qualm, or shryking of
thise [oules](#) .
To trowen on it bothe fals and [foul](#)
is.
Allas, allas, so noble a creature
As is a man, [shal](#) drede swich
ordure!³⁸⁵

56.

For which with al myn herte I thee
beseche,
Un-to thy-self that al this thou
[foryive](#) ;^[1]
And rys up now with-oute more
speche,
And lat us caste how forth may best
be [drive](#)

This tyme, and eek how freshly we
may [live](#)³⁹⁰
Whan that she cometh, the which
shal be right sone;
God help me so, the beste is thus to
done.

57.

Rys, lat us speke of lusty lyf in
Troye
That we han lad, and forth the tyme
dryve;
And eek of tyme cominge us
[reioye](#),³⁹⁵
That bringen shal our blisse now so
blyve;
And langour of these twyës dayes
fyve
We shal ther-with so [foryete](#) or
opresse,
That wel unnethe it doon shal us
duresse.

58.

This toun is ful of lordes al
[aboute](#),⁴⁰⁰
And trewes lasten al this mene
whyle.
Go we pleye us in som lusty route
To Sarpedon, not [hennes](#) but a
myle.^[]
And thus thou shalt the tyme wel
bigyle,
And dryve it forth un-to that blisful
[morwe](#),⁴⁰⁵
That thou hir see, that cause is of
thy sorwe.

59.

Now rys, my dere brother Troilus;
For certes, it noon honour is to thee
To wepe, and in thy bed to [iouken](#)
thus.^[]

For trewely, of o thing [trust](#) to
me,410
If thou thus ligge a day, or two, or
three,
The folk wol wene that thou, for
cowardyse,
Thee feynest syk, and that thou
[darst](#) not ryse.'

60.

This Troilus [answerde](#) , 'O brother
dere,
This knowen folk that han y-suffred
peyne,415
That though he wepe and make
sorwful chere,
That feleth harm and smert in every
veyne,
No wonder is; and though I ever
pleyne,
Or alwey wepe, I am no-thing to
blame,
Sin I have lost the cause of al my
game.420

61.

But sin of [fyne](#) force I moot aryse,^[]
I shal aryse, as sone as ever I may;
And god, to whom myn herte I
[sacrifyse](#) ,
So sende us hastely the tenthe day!
For was ther never [fowl](#) so fayn of
May,425
As I shal been, whan that she
cometh in Troye,
That cause is of my torment and my
loye.

62.

But whider is thy [reed](#) ,' quod
Troilus,
'That we may pleye us best in al
this toun?'

‘By god, my conseil is,’ quod
Pandarus,430
‘To ryde and pleye us with king
Sarpedoun.’
So longe of this they speken up and
down,
Til Troilus gan at the laste assente
To ryse, and forth to Sarpedoun
they wente.

63.

This Sarpedoun, as he that
honourable435
Was ever his lyve, and ful of heigh
prowesse,
With al that mighte y-served been
on table,
That deyntee was, al [coste](#) it greet
richesse,
He fedde hem day by day, that
swich noblesse,
As seyden bothe the [moste](#) and eek
the leste,440
Was never er that day wist at [any](#)
feste.

64.

Nor in this world ther is non
instrument
Delicious, [through](#) wind, or touche,
or corde,
As fer as [any](#) wight hath ever y-
went,
That tonge telle or herte may
recorde,445
That [at](#) that feste it nas wel herd
acorde;
[Ne of](#) ladies eek so fayr a companye
On daunce, er tho, was never y-seyn
with [yë](#) .

65.

But what avayleth this to Troilus,

That for his sorwe no-thing of it
roughte?450
For ever in oon his herte [piëtous](#)^[1]
Ful bisily Criseyde his lady
soughte.
On hir was ever al that his herte
thoughte.
Now this, now that, so faste
imaginige,
That [glade](#) , y-wis, can him no
[festeyinge](#) .455

66.

These [ladies](#) eek that at this feste
been,
Sin that he saw his lady was a-
weye,
It was his sorwe upon hem for to
seen,
Or for to here [on](#) instrumentz so
pleye.
For she, that of his herte berth the
key,^[1]460
Was absent, lo, this was his
fantasye,
That no wight sholde make
melodye.

67.

Nor ther nas houre in al the day or
night,
Whan he was ther-as no wight
mighte [him](#) here,
That he ne seyde, ‘O lufsom lady
bright,465
How have ye faren, sin that ye were
[here](#) ?
Wel-come, y-wis, myn owene lady
dere.’
But welaway, al this nas but a [mase](#)
;
Fortune his [howve](#) entended bet to
[glase](#) .^[1]

68.

The lettres eek, that she of [olde](#)
tyme⁴⁷⁰
Hadde him y-sent, he wolde allone
rede,
An hundred sythe, a-twixen noon
and pryme;
Refiguringe hir [shap](#) , hir
womanhede,
With-inne his herte, and every word
and dede
That passed was, and thus he [droof](#)
[to an ende](#)⁴⁷⁵
The ferthe day, and seyde, he wolde
wende.

69.

And seyde, 'leve brother Pandarus,
Intendestow that we shul herē
bleve^[]
Til Sarpedoun wol forth [congeyen](#)
us?^[]
Yet were it fairer that we [toke](#) our
leve.⁴⁸⁰
For goddes love, lat us now sone at
eve
Our leve take, and homward lat us
torne;
For trewely, I [nil](#) not thus soiorne.'

70.

Pandare [answerde](#) , 'be we comen
[hider](#)^[]
To fecchen fyr, and rennen hoom
[ayeyn](#) ?⁴⁸⁵
God helpe me so, I can not tellen
whider
We mighten goon, if I shal soothly
seyn,
Ther [any](#) wight is of us more fayn
Than Sarpedoun; and if we [hennes](#)
hye

Thus sodeinly, I holde it [vilanye](#)
,490

71.

Sin that we seyden that we [wolde](#)
bleve
With him a [wouke](#) ; and now, thus
sodeinly,
The ferthe day to take of him our
leve,
He wolde wondren on it, trewely!
Lat us holde forth our purpos
fermely;495
And sin that ye bihighten him to
byde,
Hold forward now, and after lat us
ryde.’

72.

Thus Pandarus, with [alle](#) peyne and
wo,
Made him to dwelle; and at the
[woukes ende](#) ,
Of Sarpedoun they toke hir leve
tho,500
And on hir wey they spedden hem
to wende.
Quod Troilus, ‘now god me grace
sende,
That I may [finden](#) , at myn hom-
cominge,
Criseyde comen!’ and ther-with gan
he singe.

73.

‘Ye, hasel-wode!’ thoughte this
Pandare,[\[\]](#)505
An

Explicit Liber Troili et Criseydis.

NOTES TO BOETHIUS.

BOOK I.

BOOK II.

BOOK III.

BOOK IV.

BOOK V.

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NOTES TO TROILUS

BOOK I.

I must refer the student to Mr. Rossetti's work (Chaucer Soc. 1875) for a detailed comparison of Chaucer's poem with the *Filostrato* of Boccaccio. The following table roughly indicates the portions of these works which are more or less similar, down to the end of Book I. Similar tables are prefixed to the Notes on the other books. It often happens that a stanza in Chaucer has a mere general resemblance to the corresponding one in Boccaccio. The lines in Chaucer not mentioned below are, in the main, original; e. g. 1-20, 31-56, &c.; and so are many others that cannot be here more exactly specified.

CHAUCER:	FILOSTRATO.
BOOK I.	
ll. 21-30.	Bk. I. St. V, VI.
57-213.	VII-XXV.
267-329.	XXVI-XXXII. 6.
354-392.	XXXII. 7-XXXVII.
400-420.	[Petrarch: Sonnet 88.]
421-546.	XXXVIII-LVII.
547-553.	Bk. II. St. I.
568-630.	II-X.
645-7, 666-7, 675-6.	XI. 1, XIII. 7, 8, XI, 7, 8.
680-686.	XII.
701-3, 708-9, 722-3.	XIII, XV. 1.
860-889.	XVI, XVII, XX- XXII.
897-900.	XXIII. 1-3.
967-1060.	XXIV-XXXIV.

BOOK II.

The chief correspondences are shewn in the following table.

CHAUCER:	FILOSTRATO:
BOOK II.	BOOK II.
ll. 265-6, 274-308.	st. 35-37.
316-322.	46.
391-419, 428-455.	43, 54, 47-56.
501-523, 540-1.	55-57, 61.
554-578.	62-64.
584-588.	43.
589-602.	65, 66, 68.
645-665.	82-88, 71-78.
733-5, 746-763.	69, 70.
768-784.	73, 75-78.
937-8, 966-981.	79-81, 89.
995-1010.	90, 91.
1044-1104.	93-98, 100-109.
1125-1232.	109-128.
1305-1351.	128-131.

Other passages are mainly original; as, e. g. ll. 1352-1757 at the end, and 1-264 at the beginning.

BOOK III.

The following scheme gives a general idea of the relationship of this Book to the original.

CHAUCER:	FILOSTRATO:
BOOK III.	BOOK III.
ll. 1-38.	st. 74-79.
239-287.	5-10.
344-441.	11-20.
813-833.	[Boethius, II. Pr. 4. 86-120.]
1310-1426.	31-43.
1443-1451.	44.
1471-1492.	44-48.
1513-1555.	50-56.
1588-1624.	56-60.
1625-1629.	[Boethius, II. Pr. 4. 4-10.]
1639-1680.	61-65.
1695-1743.	70-73.
1744-1768.	[Boethius, II. Met. 8.]
1772-1806.	90-93.
1807-1813.	Bk. I, st. 3. 1.

BOOK IV.

The following scheme gives some notion of the relationship of the contents of this book to the Filostrato, but Chaucer constantly expands and adds to the original, and not unfrequently transposes the order of the text.

Troilus: BOOK	FILOSTRATO.
IV.	
1-10.	Bk. III. st. 94.
29-35.	Bk. IV. st. 1.
47-110.	Bk. IV. 2-10.
127-166.	Bk. IV. 12-16.
211-217.	Bk. IV. 17.
218-385.	Bk. IV. 22, 23, 26-46.
393-406.	Bk. IV. 47, 48.
414-451.	Bk. IV. 49, 50.
459-497.	Bk. IV. 52, 54, 56-58.
501-787.	Bk. IV. 60-89, 92, 93, 88-91.
799-821.	Bk. IV. 95, 96.
848-925, 939-946.	Bk. IV. 98-109 (l. 1).
1089-1095, 1108-1260.	Bk. IV. 109 (l. 4)-127.
1310-1400.	Bk. IV. 131-136.
1422-1446.	Bk. IV. 137-140.
1464-1542, 1555-1694.	Bk. IV. 141-167.

BOOK V.

The following sketch gives a general notion of the relation of this Book to the Filostrato, though Chaucer often amplifies and transposes the material in a way that it would be tedious to particularise more minutely.

TROILUS: BOOK V.	FILOSTRATO.
ll. 1-7.	[<i>Teseide</i> , Bk. ix. st. 1.]
8-14.	[<i>Teseide</i> , Bk. ii. st. 1.]
15-91.	Bk. v. st. 1-13.
190-266.	Bk. v. 14-21, 24-28.
280-295.	Bk. v. 22.
323-336, 351-372.	Bk. v. 29-32.
386-686.	Bk. v. 33-38, 40-62, 67-71.
687-693.	Bk. vi. 1 (ll. 1-3), 6.
708-777.	Bk. vi. 1 (l. 4)-8.
ll. 785-798, 820.	Bk. vi. 10, 11.
799-805; 817.	Bk. vi. 33; Bk. i. 28 (l. 8).
841-1001.	Bk. vi. 9, 11-31.
1100-1274.	Bk. vii. 1-33.
1275-1309.	Bk. vii. 37, 40-43, 48-50.
1310-1327.	Bk. vii. 51, 52.
1335, 1336.	Bk. vii. 74 (ll. 7, 8).
1338-1421.	Bk. vii. 53-75.
1422-1444.	Bk. vii. 76, 105, 77, 76.
1450-1456.	Bk. vii. 84, 26.
1513-1521.	Bk. vii. 27, 90.
1523-1554.	Bk. vii. 100-102, 104, 106.
1555-1589.	Bk. viii. 1-5.
1632-1701.	Bk. viii. 6-15.
1702-1768.	Bk. viii. 21, 17, 19-26.
1800-1806.	Bk. viii. 27.
1807-1827.	[<i>Teseide</i> , Bk. xi. 1-3.]
1828-1841.	Bk. xi. 28, 29.
1863-1865.	[Dante, <i>Par.</i> xiv. 28-30.]

ADDITIONAL NOTE TO BOOK III. 674.

As the curious word *voidee* has been suppressed in all previous editions, I add some more examples of it, for some of which I am indebted to Dr. Murray. It occurs, e. g., in the extremely interesting account of the death of James I of Scotland.

‘Within an owre the Kyng askid the *voidee*, and drank, the travers yn the chambure edraw [= *y-drawe*, drawn], and every man depairtid and went to rist’: (1400) Jn. Shirley, *Dethe of James Stewarde, Kyng of Scotys*, p. 13, ed. 1818.

Hence, no doubt, Mr. Rossetti, in his poem of *The King’s Tragedy*, drew the line:—‘Then he called for the *voidee*-cup.’

‘A *voidy* of spices’: (1548) Hall’s *Chron.* 14 Hen. VIII.

‘A *voidee* of spices’: (1577-87) Holinshed’s *Chron.* vol. iii. p. 849.

In *A Collection of Ordinances and Regulations for the Royal Household*, London, 1790, there are several examples of it.

‘The Archbishoppe to stand on the Kinges right hand, and the King to make him a becke when hee shall take *spice and wine*. And when the *voide* is donne, then the King to goe into his chamber; and all other estates to goe into their chambers, or where it shall please them,’ &c.: p. 111; in *Articles ordained by King Henry VII.*

At p. 113, there are minute directions as to the *voidè*. The chamberlain and others fetch a towel, the cups, and the spice-plates; the king and the bishop take 'spice and wine,' and afterwards the lords and people are served 'largely' with spice and wine also; after which the cups are removed. At p. 36, we read: 'the bourde *avoyded* [cleared] when wafyrs come with ypocras, or with other swete wyne. The King never taketh a *voyd* [read *voydè*] of comfites and other spices, but standing.' At p. 121: 'as for the voide on twelfth day at night, the King and Queene ought to take it in the halle.' At the Coronation of Queen Anne Boleyn, there was a *voidè* 'of spice-plates and wine'; English Garner, ed. Arber, ii. 50.

The *voidee* was, in fact, a sort of dessert. The word *spices* included many things besides what it now implies. In the Ordinances above-mentioned, there is a list of spices, at p. 103. It includes pepper, saffron, ginger, cloves, maces, cinnamon, nutmegs, dates, prunes, quinces, comfits, raisins, currants, figs, and even rice. In the North of England, even at the present day, it includes sweetmeats, gingerbread, cakes, and dried fruits.

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[1] Decline and Fall of the Roman Empire, chap. xxxix. See the whole chapter.

[1] Philosophy personified; see Book i, Prose 1, l. 3.

[2] See Book ii, Prose 1.

[3] See Book ii, Proses 5, 6.

[4] See Book iii, Prose 9.

[5] See Book iv, Metre 1.

[6] See Book iv, Prose 6.

[7] See Book v.

[1] See the *Romaunt of the Rose* (in vol. i.), ll. 5659-5666; and the note to l. 5661. It is also tolerably obvious, that Chaucer selected Metre 5 of Book ii. of Boethius for poetical treatment in his 'Former Age,' because Jean de Meun had selected for similar treatment the very same passage; see *Rom. de la Rose*, ll. 8395-8406.

[1] There is a copy of this in the British Museum, MS. Addit. 10341.

[1] MS. Harl. 44 (Wülker); *not* MS. Harl. 43, as in Warton, who has confused this MS. with that next mentioned.

[2] MS. Harl. 43 (Wülker); *not* MS. Harl. 44, as in Warton.

[1] There is a better copy than either of the above in MS. Royal 18 A. xiii. The B. M. Catalogue of the Royal MSS., by Casley, erroneously attributes this translation to Lydgate. And there is yet a fourth copy, in MS. Sloane 554. The Royal MS. begins, more correctly:—'In suffisaunce of cunnyng and of wyt.'

[2] MS. i. 53.

[3] MS. B. 5. There is yet another MS. in the library of Trinity College, Oxford, no. 75; and others in the Bodleian Library (MS. Rawlinson 151), in the Cambridge University Library (Gg. iv. 18), and in the Phillipps collection (as in note 5 below).

[4] 'The Boke of Comfort, translated into Englesse tonge. Enprented in the exempt Monastery of Tavestok in Denshyre, by me, Dan Thomas Rychard, Monke; 1525. 4to.'—Lowndes.

[5] The MS. is now in the collection of Sir Thomas Phillipps; no. 1099.

[6] He here implies that Chaucer's translation was by no means the only one then in existence; a remarkable statement.

[1] MS. inserts *full*, needlessly.

[2] *Perhaps read In.*

[3] MS. *neye*.

[4] MS. *hymself*.

[1] MS. *theym self*.

[2] *Printed feldes by Mr. Stewart.*

[3] Observe that this line is due to Chaucer's *gloss*, not to his text.

[4] MS. *Thisee (!)*.

[5] MS. *hem self*.

[6] *Printed thise by Mr. Stewart.*

[7] MS. *This* (giving no sense).

[8] Mr. Stewart *omits* thus.

[9] MS. parelous (!). This shews that Walton's text can be corrected by Chaucer's.

[1] Yet we must remember that 'The Former Age' only reproduces a *part* of this Metre; and that it also introduces a passage from Jerome, besides reminiscences of Ovid and of Le Roman de la Rose; as shewn in the notes.

[2] Mr. Stewart adds another instance, from Bk. iii. met. 5. 5:—

And that the last ile in the
see
That hight Tyle, be thral to
thee.

I hope this was unintentional, for they are poor verses. It is higher praise to say that, especially in the Metres, Chaucer's prose often flows well, with a certain melody of its own. Mr. Stewart also gives some instances in which he supposes that Chaucer 'actually reproduces the original Latin metre;' but they are imperfect and unintended.

[1] Mr. Stewart quotes this as: 'a long unagreable dwellynges;' but 'draweth a-long' is a fair translation of 'protrahit.'

[1] 365 is the number of the line; see p. 164 below. I refer to Boethius by the letter 'B.', meaning the text as printed in the present volume, giving the *line* of the text as well as the number of the Prose or Metre, so that every passage can easily be found.

[1] The prefixed asterisk marks a *doubtful* or *wrong* instance.

[2] I omit the comparison of Bk. iii. ll. 8-14 with Boethius; for the whole stanza is copied from the *Filostrato*, Bk. iii. st. 75. Also, that of l. 373 with B. iii. met. 9. 1; for l. 373 is copied from the *Filostrato*, Bk. iii. st. 15.

[1] I omit mention of l. 2839 (compared with B. ii. met. 3. 14); for it is taken from the *Teseide*, Bk. ix. 10, 11.

[1] The three points are: (1) Avarice is insatiable, l. 2321, which answers to 'finem quaerendi non innenit,' quoted as from Seneca, but really from Palladius; see Albertani Brixienensis Liber Consolationis, ed. T. Sundby, p. 37: (2) Good and evil are two contraries, l. 2479; compare the same, p. 96: (3) Fortune the nurse, l. 2635, translated from 'fortuna usque nunc me fouit'; see the same, p. 89.

[1] I have noted a few inaccuracies, chiefly due to confusion of *c* and *t* (which are written alike), and to abbreviations. At p. 2, l. 13, for 'procede' read 'percede.' At p. 9, l. 28, for 'basilicis' read 'basilius.' At p. 11, l. 32, read 'auauntede.' At p. 12, l. 10, read 'conuict'; &c. Cf. note to Bk. v. pr. 6. 82.

[1] Here *recte* is miswritten for *recta*, clearly because the scribe was still thinking of the latter syllable of the preceding *sponte*. But observe that Ch. has 'the rightes,' a translation of *recta*. This proves at once that Chaucer did not use *this particular copy* as his original; and of course the peculiar mode in which it is written precludes such a supposition. But I believe it to be

copied from Chaucer's copy, all the same.

[1] This shews how entirely wrong an editor would be who should change the forms into *Atrides* and *Agamemnon*; unless, indeed, he were to give due notice. For it destroys the evidence. Note also, that *Agamenon* is the usual M. E. form. It appears as *Agamenoun* in Troil. iii. 382.

[2] Hence it is easy to see that when Chaucer's glosses agree, as they sometimes do, with those in Notker's Old High German version or in any other version, the agreement is due to the fact that both translators had similar *Latin* glosses before them.

[1] My text has *thonder-light*, as in the MSS.; but *leyte* or *leyt* is better; see note to the line (p. 422), and see above, p. xlii, l. 8.

[1] There is a later edition by Peiper, said to be the best; but it is out of print, and I failed to obtain a copy. But I have also collated the Latin text in the Delphin edition, ed. Valpy, 1823, and the edition by Renatus Vallinus, 1656; both of these contain useful notes.

[1] Mr. Rossetti has a note, shewing that Prof. Morley's figures are incorrect. He himself reckons *Troilus* as containing 8246 lines, because the number of stanzas in Book V. of Dr. Furnivall's print of MS. Harl. 3943 is wrongly given as 268 instead of 267.

[1] For a fuller comparison with this poem, see § 21 below; p. lxxv.

[1] Lydgate accepts Chaucer's view without question. He says—'And of this syege wrote eke Lollius'; Siege of Troye, ed. 1555, fol. B 2, back.

[2] Usually called Guido de Colonna, probably because he was supposed to belong to a famous family named Colonna; but his name seems to have been taken from the name of a place (see note 1 on p. lvi). My quotations from Guido are from MS. Mm. 5. 14, in the Cambridge University Library.

[1] He refers to the story of Troy as existing 'in the Latyn and the Frenshe'; Siege of Troye, fol. B 1, back; and explains 'the Latyn' as 'Guido.'

[1] In an Italian work entitled 'Testi Inediti di Storia Trojana,' by E. Gorra, Turin, 1887, a passage is quoted at p. 137, from Book XIII of Guido, which says that Terranova, on the S. coast of Sicily, was also called 'columpne Herculis,' and Gorra suggests that this was the place whence Guido derived his name 'delle Colonne.' At any rate, Guido was much interested in these 'columns'; see Lydgate, Siege of Troye, fol. M 4. I think *Tropæus*, from Gk. τροπαῖα, may refer to these *columnæ*; or Guido may have been connected with *Tropea*, on the W. coast of Calabria, less than fifty miles from Messina, where he was a judge.

[2] 'Homerus . . . fingens multa que non fuerunt, et que fuerunt aliter transformando'; Prologus. See the E. translation in the Gest Hystoriale, or alliterative Troy-book, ll. 38-47; Lydgate, Siege of Troye, fol. B 2.

[3] See allit. Troy-book, ll. 60-79.

[1] See allit. Troy-book, ll. 3922-34; Lydgate, Siege of Troye, fol. F 3, back.

[2] MS. penatos.

[1] The mention of Escaphilo, i. e. Ascalaphus, in Book V. 319, was perhaps suggested by the mention of Ascalaphus by Guido (after Dictys, i. 13, Homer, Il. ii. 512) as being one of the Grecian leaders; see allit. Troy-book, l. 4067.

[1] I. e. glove; from Gk. χείρ, hand, and θήκη, case.

[2] Put for xenium (ξένιον), a gift, present.

[1] Cf. 'And save hir browes ioyneden y-ferre'; Troil. v. 813.

[1] *Talke* is not in the Glossary. As *lk* is a common way of writing *kk* (as shewn in my paper on 'Ghost-words' for the Phil. Soc.), the word is really *takke*, a variant of *take*; and the sense is 'let him take.'

[2] Lydgate began his Troy-book on Oct. 31, 1412, and finished it in 1420; see this shewn in my letter to the *Academy*, May 7, 1892.

[3] Hence it was not written by Sir Hugh Eglintoun, if he died either in 1376 or 1381; see Pref. to allit. Troy-book, pp. xvii, xxv.

[2] Lydgate began his Troy-book on Oct. 31, 1412, and finished it in 1420; see this shewn in my letter to the *Academy*, May 7, 1892.

[1] MS. to disport; *but to is needless.*

[2] MS. I for; I *is needless*.

[1] Two false rimes; *ye* and *aweye*; *dispyt* and *bright* (correctly, *bright e*).

[1] Not *clene*, as in the St. John's MS. and in the Phillipps MS.; for Chaucer never rimes *clene* (with open *e*) with such words as *grene*, *quene* (with close *e*); see, on this point, the remarks on my Rime-Index to Troilus, published for the Chaucer Society. MS. Harl. 2392 likewise has *sheene*, a word in which the long *e* is of 'variable' quality.

[1] Some guess that it means 'Tres gentil Chaucer.' But this seems to me very improbable, if not stupid.

[P. 8, Book I, met. 4, l. 8.] *For* thonder-light *a better reading is* thonderleit; see p. xliii, and the note (p. 422).

[P. 10; foot-notes, l. 10.] *Read*: C. vnplitable; A. inplitable.

[P. 26, Book II, met. 1, l. 11.] *For* proeueth *read* proeveth.

[P. 29, Book II, pr. 3, l. 3.] *Delete* the comma after wherwith.

[P. 48, Book II, pr. 7, l. 86.] *For* thas *read* that.

[P. 50, Book II, pr. 8, l. 17.] *For* windinge *read* windy. See pp. xlii, 434.

[P. 58, Book III, pr. 3, l. 68.] *For* all *read* al.

[P. 62, l. 4.] Counted as l. 10; it is really l. 9.

[\[P. 63, Book III, pr. 5, l. 41.\]](#)*For of read of* (in italics).

[\[P. 74, Book III, pr. 10, l. 6.\]](#)*For has read hast.*

[\[P. 111.\]](#)The side-number 215 is one line too high.

[\[P. 122, Book IV, met. 6, l. 24.\]](#)Delete the square brackets; see pp. xlii, xliii.

[\[P. 124, Book IV, pr. 7, l. 61. MS. C.\]](#)*has confirme; and MS. A. has conferme. But the right reading must be conforme; for the Latin text has conformandae.*

[\[P. 159, Book I, 204.\]](#)*For cast read caste.*

[\[P. 160, Book I, 217.\]](#)The alternative reading is better; see note, p. 463.

[\[P. 160, Book I, 239.\]](#)*For yet read yit* (for the rhyme).

[\[P. 162, Book I, 284.\]](#)*For neuer read never.*

[\[P. 163, Book I, 309.\]](#)*For Troylus read Troilus.*

[\[P. 163, Book I, 310.\]](#)*For thyng read thing.*

[\[P. 165, Book I, 401.\]](#)*Alter! to?*

[\[P. 166, Book I, 406.\]](#)*For thurst read thurste.*

[\[P. 166, Book I, 420.\]](#)*For deye read dye* (for the rhyme).

[\[P. 171, Book I, 570.\]](#)*For euey read every.*

[\[P. 172, Book I, 621.\]](#)For Troylus
read Troilus (as elsewhere).

[\[P. 173, Book I, 626.\]](#)Delete the
comma after 'fare.'

[\[P. 174, Book I, 656.\]](#)For y *read* I.

[\[P. 174, Book I, 657.\]](#)Insert ' at the
beginning.

[\[P. 181, Book I, 879.\]](#)For the *read*
thee.

[\[P. 192, Book II, 113.\]](#)Delete ' at
the end.

[\[P. 194, Book II, 170.\]](#)Insert ' at the
beginning.

[\[P. 205, Book II, 529.\]](#)For penaunc
read penance.

[\[P. 208, Book II, 628.\]](#)For swych
read swich.

[\[P. 229, Book II, 1294.\]](#)Insert ' at
the beginning.

[\[P. 234, Book II, 1461.\]](#)For streyt
read streght, as in MS. H.

[\[P. 260, Book III, 522.\]](#)Delete the
comma after laft.

[\[P. 260, Book III, 535.\]](#)For made
read mad or maad.

[\[P. 261, Book III, 558.\]](#)For lengere
read lenger.

[\[P. 264, Book III, 662.\]](#)For thondre
read thonder.

[\[P. 271, Book III, 885.\]](#)For ringe
read ring.

[\[P. 282, Book III, 1219.\]](#)For sweet
read swete.

[\[P. 312, Book IV, 318.\]](#) *For* to the peyne *read* to my peyne.

[\[P. 390, Book V, 1039.\]](#) *For* she *read* he. Cf. note, p. 499; and p. lx, l. 3.

[\[P. 431, note to Prose 5, 35; l. 3.\]](#) *Delete* for which I find *no* authority. (In fact, *postremo* is the reading given by Peiper, from *one* MS. only; most MSS. have *postremae*, the reading given by Obbarius, who does not recognise the reading *postremo*).

[\[P. 463. Note to I, 217.\]](#) *Add*—So too in Barbour's Bruce, i. 582: 'Bot oft failyeis the fulis thocht.'

[\[P. 479, last line; and p. 480, first line.\]](#) *For* represents the Pers. and Arab. *dū 'lkarnayn*, lit. two-horned; from Pers. *dū*, two, and *karn*, horn—*read* represents the Arab. *zū 'lkarnayn*, lit. two-horned; from Arab. *zū*, lord of, *hence*, possessing, and the dual form of *karn*, horn.

[\[Notes to I. 948, 951; II. 36, 1335; III. 1219.\]](#) Dr. Köppel has shewn (in Archiv für das Studium der neueren Sprachen, xc. 150, that Chaucer here quotes from Alanus de Insulis, Liber Parabolarum (as printed in Migne, Cursus Patrologicus, vol. ccx). The passages are:—

Fragrantes uicina rosas
urtica perurit (col. 582).
Post noctem sperare diem,
post nubila solem;
Post lacrimas risus
laetitiamque potes (583).
Mille uiae ducunt homines
per saecula Romam (591).

De nuce fit corylus, de
glande fit ardua quercus
(583).
Dulcius haerescunt humano
mella palato,
Si malus hoc ipsum
mordeat ante sapor (592).

[P. 498, Note to V, 806.] *Add*—L.
813 is due to Dares; see p. lxiv,
note.

[P. 499, Note to V, 1039, l. 6.] *For*
the rest is Chaucer's addition *read*
the statement that she gave it to
Diomedes is due to Benoît; see p.
lxii. Again, just below, *read* The
incidents of the 'broche' and
'pencil' are also due to the same;
see p. lxii.

[6.] C. folweden; A. folweden.

[8.] C. sorful; A. sorouful. C.
wierdes, *glossed* fata; A. werdes.

[11.] C. arn; A. ben.

[12.] C. of; A. upon. C. emptyd; A.
emty.

[16.] C. nayteth; A. Ed. uaieth.

[17.] A. *glosses* lighte *by* sc.
temporels. C. sorwful; A. sorouful.

[19.] C. deceyuable; A. disceyuable.

[20.] C. vnpietous; A. vnpiouse.

[22.] C. stidefast; A. stedfast.

[1.] C. While that; A. In the mene
while that.

[2.] C. sawh; A. sawe.

[3.] C. heyhte; A. hey?t. C. gret; A.
greet.

[5.] C. myht; A. my?t.

[6.] C. vygor; A. vigoure. C. myhte;
A. my?t. C. emted; A. emptid.

[7.] C. gret; A. greet (*and so often*).

[9.] C. doltows; A. doutous (*and so
ow for ou often*).

[10.] C. lyk; A. lyche.

[11.] C. heyhte; A. hey?te (*and so
elsewhere*).

[12.] C. hef; A. heued; Ed. houe.

[14.] C. riht (*and so h for gh often*).

[16.] C. knewh; A. knewe.

[17.] C. dirknesse; A. derkenes.

[19.] *Both* dyrken. C. the smokede;
A. by-smoked.

[21.] A. in swiche; C. *om.* swiche.
C. *glosses P by practik.* C.
syngnifieth; A. signifieth.

[22.] C. *glosses T by theorik.* C.
singnifieth; A. signifieth.

[23.] C. by-twixen; A. by-twene.

[24.] C. nobely; A. nobly.

[25.] C. clymbyn (*and so -yn for -en
constantly*). C. Ed. nethereste; A.
nethemast.

[26.] C. Ed. vppereste; A. ouermast.

[31.] C. say; A. sau?.

[33.] C. amoued; A. ameued. C.
cruwel; A. cruel.

[34.] C. sike; A. seek. C. the; A. thise (Lat. *has*).

[37.] C. noryssyn; A. norysche. C. hym; A. hem.

[39.] C. fructefiynge; A. frutefiyng.

[40.] C. corn; A. cornes (Lat. *segetem*).

[41.] C. *om.* the. C. *om.* ne.

[42.] C. maledye; A. maladye.

[44.] C. people; A. peple.

[45.] C. greuosly; A. greuously (*and so often os for ous in C.*).

[48.] C. schooles; A. scoles.

[53.] C. downward; A. adounward. C. *om.* and. C. rednesse; A. redenesse.

[54.] C. sorwfully. C. thresshfold; A. threschefolde.

[55.] C. dyrked; A. derked.

[57.] C. wax; A. wex. C. cast; A. caste.

[58.] C. down to; A. adoune in-to.

[59.] C. ner; A. nere.

[61.] C. compleyde; A. compleinede.

[63.] C. thowht; A. thou?t.

[3.] C. dyrk-; A. derk-.

[4.] C. wordely; A. worldly (Lat. *terrenis*).

[5.] C. Ed. whilom; A. sumtyme.

[7.] C. lythnesse; A. ly?tnesse.

[10.] C. comprendyd; A. Ed. comprehendid.

[11.] C. seken; A. seche.

[14.] C. est; A. eest.

[15.] C. fyrst; A. fyrste.

[17.] A. that; C. the. C. autompne; A. autumpne

[19.] C. I-hydde; A. yhidde. C. lith; A. lieth.

[20.] A. emptid; C. emted.

[22.] C. the fool; Ed. the fole; A. foule (Lat. *stolidam*).

[4.] C. Ed. whilom; A. sumtyme. C. noryssed; A. I-norschide.

[5.] C. escaped; A. ascaped.

[8.] C. Knowestow; A. Knowest thou.

[9.] C. artow; A. art thou. C. it is; A. Ed. is it. C. asthonyng (but *astonyng below*).

[14.] C. litarge; A. litargie. C. sykenesse; A. sekenes.

[15.] C. desseyued; A. desceiued.

[16.] C. remenbren; A. remembren.

[1.] C. descussed; A. discussed.

[2.] C. dirk-; A. derk-. C. *om.* ayein.

[3.] C. fyrst; A. firste.

[5.] C. heyhte; A. hy?t.

[6.]C. dirked; A. derked.

[8.]C. hyhte; A. hy?t.

[3.]C. fesissien; A. fyciscien; Ed. phisycien. C. fastnede; A. festned.

[6.]C. vertuus; A. vertues.

[7.]C. artow; A. art thou.

[13.]A. *om.* thing.

[14.]C. compaygnie; A. compaignie.

[16.]C. trowestow; A. trowest thou.

[20.]C. desseruede; A. deserned.

[21.]C. eritage; A. heritage.

[25.]C. rauysse; A. rauische.

[26.]C. deffence; A. defence.

[30.]C. arraced; A. arased.

[31.]C. *om.* I.

[33.]C. or; A. and.

[34.]A. familers.

[36.]A. *om.* that.

[38.]C. *om.* 1st of.

[40.]C. myhtestow; A. my?test thou. C. Senecciens; A. Senectiens; Ed. Senecas.

[43.]C. enformyd; A. vnfourmed.

[44.]C. vnlyk; A. vnlyke.

[48.]C. oost, *glossed* i. acies.

[50.] C. rauyssed; A. rauysched. C. folyly, i. sine consilio.

[52.] A. hys rycchesse.

[53.] C. sarpuleris; A. sarpulers.

[55.] C. tumolte; A. tumulte. A. stored.

[56.] C. palis; A. palays (Lat. *uallo*). C. *om.* that. C. anoyenge; A. anoying.

[57.] C. atayne; A. attayne. C. schorne; A. scorne.

[2.] C. leuyng; A. lyuyng. *Both* wierdes; C. *has the gloss fata*.

[3.] C. may his cheere holde vndescounfited; A. may holde hys chiere vndiscomfited.

[4.] C. manesses; A. manace (Lat. *minae*).

[5.] hete (Lat. *aestum*).

[6.] C. hihte; A. hy?t.

[7.] Ed. writheth; C. writith; A. wircheth (Lat. *torquet*). A. chemineys.

[9.] C. Whar-; -A. Wher-.

[10.] C. felonos; A. felownes.

[11.] C. deseruien; A. desarmen; Ed. disarmen.

[14.] C. remwed; A. remoeued.

[15.] A. *om.* the *before* which.

[1.] C. Felistow; A. Felest thou.

[2.]A. Art thou. C. wepistow; A. wepest thou.

[3.]A. spillest thou.

[9.]C. sen; A. seen.

[11.]A. sege (*for sete*).

[12.]*So* A.; C. deuynyte. C. *om.* 2nd touchinge.

[13.]C. *om.* it is.

[14.]C. *om.* *quasi . . . non.*

[17.]*After* this, C. *has nonne*; A. *has ironice*. C. gerdouns; A. gerdoun (Lat. *praemia*).

[18.]C. conformedest (Lat. *sanxisti*); see note.

[19.]C. Mowht; A. mouthe.

[20.]A. comunabletes.

[22.]A. studieden in grete wisdomes.

[25.]C. whise; A. wyse.

[26.]A. of comune citees (Lat. *urbium*).

[27.]C. citesenes; A. citizenis.

[29.]A. folowyng. C. autorite; A. auctoritee.

[30.]C. excussioun(!); A. excusioun.

[32.]C. whise; A. wise.

[33.]A. knowen; C. *has the gloss concij* (= *conscii*).

[34.] C. dignete; A. dignite. C. *om.* the.

[36.] *So* A.; C. descordes. *Above* preyeres, C. *has* i. est inexorabiles.

[37.] A. *om.* 2nd the.

[38.] C. sauacioun; A. saluacioun.

[40.] C. recisted. C. hyhte; A. hy?t.

[41.] C. Ed. prospere; A. propre.

[42.] A. poure. C. fookk; A. folke.

[45.] C. deffended; A. defended. C. autorite; A. auctorite.

[47.] C. vnpunyssed; A. -nysched.

[49.] C. ne drowh; A. drowe.

[50.] A. rychesse. C. *om.* 2nd the.

[51.] A. eyther (*for* outhur). C. pryuey; A. priue. C. Raueynes; A. rauynes.

[54.] C. yer; A. yere.

[55.] C. A. solde.

[58.] C. sowre; A. soure (Lat. *acerbae famis tempore*).

[59.] A. establissed; C. estabelissed. C. vnplitable; A. inplitable (Lat. *inexplicabilis*).

[61.] Ed. Campayne; C. A. Compaygne.

[65.] C. estabelissed. A. *om.* the.

[66.] C. imposiscioun. C. bossel; A. busshel.

- [68.]*So* A.; C. consoler(!). A. rychesse.
- [69.]C. palyse; A. palays.
- [70.]C. drowh; A. drowe.
- [71.]sc. faucibus *from* A.
- [73.]C. punisse; A. punischen. C. conseylet.
- [75.]A. yseyne.
- [77.]A. asseured.
- [78.]*After* no-thing, C. *adds* i. affinite.
- [79.]C. *om.* 2nd the.
- [81.]A. *om.* 2nd the.
- [82, 83.]C. whilom; A. somtyme.
- [84.]C. caudencius (*wrongly*).
- [88.]C. sentuarye; A. seyntuaries.
- [89.]C. *om.* was.
- [90.]C. assingned; A. assigned.
- [91.]C. me (= men); A. men. C. marke; A. merken.
- [92.]A. *om.* the. C. *om.* thee.
- [93.]C. crwelte.
- [94.]C. resseyued.
- [99.]C. whas.
- [98.]C. asshamyd; A. asshamed.
- [101.]A. axest thou.
- [102.]C. desires.

[104.] C. destorbed; A. distourbed.

[106.] C. maysteresse; A. meistresse. A. demest thou.

[109.] C. *om.* that. 109. C. I am; A. Ed. *om.* I.

[110.] C. destorbed.

[111.] A. a felonie than.

[114.] C. and (*for* or).

[119.] C. A. put.

[120.] C. whise.

[122.] C. shellen; A. schollen (*better* shullen).

[123.] A. *om.* 2nd in. C. thowchinge.

[125.] C. *om.* Of whiche lettres.

[129.] C. *om.* what. C. hoepen.

[133.] C. *om.* Canius.

[136.] C. sorw.

[137.] C. felonies; A. folies (Lat. *scelerata*). A. vertues (*wrongly*).

[138.] C. han; A. had (*better* hadde).

[139.] C. *om.* to.

[148.] C. gon and; A. Ed. *om.* and.

[151.] C. willene; A. wilne.

[153.] C. rwledest.

[154.] C. *om.* 1st the.

[155.] C. transpor(!). C. vp; A. vp on.

[\[157.\]](#) C. deffendede.

[\[158.\]](#) A. *om.* 2nd ne.

[\[159.\]](#) C. resseyueth; A. resceiueth.

[\[162.\]](#) C. resseyue; A. receiue.

[\[163.\]](#) A. in (*for for*). *Both* gerdoun;
Ed. gwerdone.

[\[164.\]](#) C. crwelte.

[\[171.\]](#) C. punyssid; A. punysched.

[\[172.\]](#) A. conuict; C. *conuict*. *So* A.;
C. remwed.

[\[173.\]](#) C. paas.

[\[176.\]](#) C. *merite*; A. *mercy*; (*gloss*
in C. *ironice*; O *meritos*).

[\[179.\]](#) C. dirken.

[\[180.\]](#) C. an; A. on.

[\[181.\]](#) C. sacrilege; *glossed* sorcerie.

[\[183.\]](#) C. alle; A. al.

[\[185.\]](#) C. *om.* 2nd in.

[\[187.\]](#) *in margin of C.*; Homo debet
seruire deo et non diis. C. *om.* was.
A. no couenaunt (Lat. *Nec*
conueniebat).

[\[188.\]](#) A. spirites; C. spirite (Lat.
spirituum).

[\[189.\]](#) C. and; A. or.

[\[190.\]](#) C. chaumbyr; A. chaumbre.

[\[191.\]](#) C. compaygnye; A.
compaignie.

[\[193.\]](#) C. deffenden. C. from; A. of.

[195.] C. the philosophre; A. the philosophie (Lat. *te*).

[196.] A. enchauntementz.

[198.] C. thechinges.

[207.] A. *Glosa*.

[208.] C. who; A. who so.

[217.] C. desserued.

[218.] C. of (1); A. from.

[223.] C. beth; A. ben.

[225.] C. vnpunnysshed; A. vnpunished.

[227.] C. wise; A. manere; Ed. maner.

[1.] C. whel; A. whele.

[3.] C. Rauessyng; A. rauyssyng. C. sweyh; A. sweigh; Ed. sweygh.

[4.] C. wyt (*for* with).

[6.] A. lasse. C. wan (*for* whan).

[9.] C. est; A. eft (Lat. *iterum*). A. a?eynes.

[10.] C. *om.* the *after* at.

[13.] C. falle; A. to falle. C. swift; A. swifte.

[14.] C. wan (*for* whan).

[15.] C. sesoun (*wrongly*); A. sesons.

[17.] C. hihte; A. hy?t. C. borias.

[19.] C. hihte; A. hy?t. C. sawgh; A. saw. C. hyye; A. hey. C. wan.

[20.] C. eschaufed; A. eschaufeth;
(Lat. *urat*). C. fram.

[21.] C. the werke; A. hym.

[23.] C. refowsestow; A. refusest
thou. C. dwwe; A. dewe.

[24.] C. suffres. C. so; A. to. A.
vtter; (*for entre-*).

[25.] C. dwwelly; A. duelly.

[26.] C. punysshe; A. punissit?.

[27.] C. heere; A. hei?e (Lat.
celsos). C. chayres; A. chaiers.

[28.] C. oon (*read on*); A. in.

[29.] A. clere and shynyng (Lat.
clara).

[30.] A. Ne the forsweryng.

[32.] C. weche (*for whiche*). C. wan
(*for whan*).

[34.] C. weche. C. nowmbyr; A.
noubre.

[38.] C. *om. a bef.* werk.

[39.] C. this; A. the. C. withdrawh.

[40.] C. restryne; A. restreyne. C.
thei (*for the*). C. rauesynge; A.
rauyssinge.

[41.] C. by whiche; A. with whiche
(*better?*)

[1.] C. *om. a.* C. borken (= barked);
A. broken (Lat. *delatraui*).

[2.] A. peisible.

[4.] C. sornful; A. sorweful. C.
wrechche; A. wrecche.

[6.] C. nadde; A. ne halde. A. to me;
C. *om.* to.

[8.] C. wey; A. weye.

[11.] C. remembre; A. remembre.

[13.] C. *om.* hem of.

[16.] C. cytesenis; A. citezenis. C.
put; A. putte.

[17.] C. brydul; A. bridel.

[18.] C. hasthow; A. hast thou.

[19.] C. weche.

[20.] C. whyht; A. wy?t.

[21.] C. wer; A. where.

[22.] C. contyned; A. contened. C.
palys; A. paleis (Lat. *uallo*).

[23.] C. desserue.

[25.] C. cytesein; A. Citezein. C.
face, *glossed* i. manere (Lat. *facies*).

[26.] C. moueth; A. amoeueth.

[27.] A. Ne I ne axe. C. wrowht; A.
wrou?t.

[29.] C. put; A. putte (*twice*). C.
whilom; A. somtyme.

[30.] C. presyous.

[32.] C. seyde; A. seid.

[33.] A. vnhonestee (*wrongly*).

[34.] A. Ed. opposed. C. remenbryd.

[36.] C. Acusours. C. I-twoched (*for*
I-towched); A. I-touched.

[38.] C. mowhth; A. mouthe.

[42.] A. wepen.

[43.] C. A. gerdouns; Ed. guerdons.

[44.] C. *om. nat.*

[45.] C. latere; A. *lattare. C. glosses wode by s. seuentis.*

[52.] A. *perturbacioun folowyng (wrongly).*

[1.] C. cankyr; A. Ed. cancre.

[2.] C. beemes; A. beme (Lat. *radiis*).

[3.] C. cankyr; A. Ed. Cancre.

[4.] C. feeldes. C. Reseyue; A. receiuen. C. *glosses hem by s. corn.*

[5.] C. Accornes of Okes; A. acorns or okes. C. wolt; A. wilt.

[6.] C. gadery; A. gadre. C. feeld; A. felde.

[7.] C. felnesses; A. felnesse. C. hyhte; A. hy?t.

[9.] C. stryne; A. streyne.

[11.] C. later; A. latter.

[13.] C. propres; A. propre.

[16.] C. issw; A. issue.

[1.] C. woltow; A. wolt thou. C. estat; A. stat.

[6.] C. wheyther. C. weenesthow; A. wenest thou.

[8.] A. *ins. wenest thou after elles.*

[9.]A. *om.* 2nd I.

[11.]C. his; A. this (Lat. *suo*).

[12.]C. put; A. putte.

[14.]C. lytul; A. lytel.

[17.]C. dowtedest; A. doutest. C. owh; A. how; Ed. ough.

[18.]C. syk; A. seek.

[19.]C. sin that; A. sithen. A. in-to (*for in*).

[20.]A. *om.* nere.

[21.]C. syn; A. sithen.

[22.]A. takest thou.

[23.]C. *om.* it.

[25.]C. *om.* nat. A. demaunde (Lat. *inquisita*).

[26.]C. desseyued.

[27.]C. of thi; A. *om.* thi.

[28.]C. palys chynyng; A. paleys schynyng (Lat. *hiante ualli robore*).

[29.]C. remembres. A. *adds thi bef.* thinges; *and om.* and.

[30.]C. entensyn.

[34.]A. proceded.

[35.]A. is the.

[37.]C. syn; A. sithen.

[39.]A. endyng.

[42.]C. arrace; A. arace.

[44.] C. Remenbresthow; A. remembrest thou.

[45.] C. remenbre.

[46.] C. Maysthow; A. Maiste thou. C. thinge.

[47.] Axestow me nat; A. Axest not me. C. wheither. A. *om.* I *after* that.

[48.] A. best mortel.

[49.] C. Wystesthow; A. Wistest thou.

[54.] C. fwonde; A. knowen.

[56.] C. confwndyd.

[57.] C. sorwfstow; A. sorwest thou.

[58.] C. domesthow; A. demest.

[59.] A. *om.* And.

[60.] C. ast foryeeten. C. gouvernement; A. gouvernementz (Lat. *gubernaculis*).

[61.] A. wenest thou.

[63.] C. thi deth; A. (*rightly*) *om.* thi.

[64.] C. alle; A. al.

[65.] A. *ins.* and *before* I have.

[67.] A. subgit. C. -putte; A. -put.

[68.] C. Auentros; A. auenturouses; Ed. auenturous. C. *om.* to.

[69.] C. lytul; A. litel.

[70.] A. heet.

[71.] C. meche (= moche).

[72.] C. desseyued; A. disseiued.

[74.] C. dirkenesse; A. derknesse.
C. perturba (!). C. wexit.

[78.] C. A. desseyuynge.

[1.] C. Ed. yeten; A. geten.

[2.] C. A. wynde.

[4.] C. Ed. whilom; A. somtyme.

[5.] C. lyk; A. lyke. C. cleere dayes
and brihte; A. bry?t dayes. C.
withstand; A. withstant.

[7.] C. hy; A. hey?e.

[9.] C. fram.

[14.] C. A. dirke.

[15.] C. were (*for where*). C.
reygnen; A. regnen.

[1.] C. lytul; A. litel; (*and so
below*). A. she; C. I (*wrongly*).

[2.] C. atencioun.

[4.] C. aperseynyd; A. aperceiued.

[5.] C. here; A. hire. C. whise.

[6.] A. vtterly.

[7.] C. maledye. A. talent and desijr.

[9.] C. changed; A. chaunged.

[10.] A. astat.

[11.] C. feelefold; A. felefolde. A.
colour. C. mernayles; A.
merueillous.

[14.] C. onsufferabele; A. vnsuffreable. C. dyspeyr; A. despeir.

[15.] C. remenbrest.

[16.] A. *om.* that.

[17.] C. thinge.

[18.] C. remenbre; A. remembren.

[19.] C. on; A. of. C. hurtelyn; A. hurtlen.

[20.] C. wan. C. *om.* was.

[21.] C. purswedest; A. pursewedest.

[24.] A. departed a litel.

[26.] C. ataast; A. atast.

[29.] C. suacyoun; A. suasioun.

[30.] C. estatutes; A. estatutz.

[31.] A. damoysel.

[32.] C. A. moedes (Lat. *modos*). C. probasyons; A. prolaciouns.

[36.] C. weenes.

[38.] C. stabylnesse; A. stablenes. C. *ins.* standeth. *bef.* in. C. chaunuynge.

[40.] C. desseyued; A. desseiued. C. vnlefful; A. vnleueful.

[42.] C. coueryht.

[43.] C. hat (*for* hath).

[44.] C. thinkest; A. thenkest. C. god; A. goode.

[48.] A. to the cause.

[53.] C. forsake; A. forsaken.

[54.] C. holdestow; A. holdest thou.
C. *presyes*; A. *precieuse*.

[56.] C. feythfulle; A. feithful.

[57.] C. whitholden.

[62.] A. *om.* a. A. mesureth.

[63.] C. fram.

[64.] C. in-to; A. to.

[65.] C. manesses; A. manaces.

[67.] C. wit.

[68.] C. syn; A. sythen.

[69.] C. welt; A. wilt; Ed. wolt.

[71.] C. artow; A. art thou.

[75.] C. thedyr; A. thider. C.
whedyr.

[76.] C. A. wynde. C. in-to; A. in.
C. feeldes.

[77.] A *om.* amonges.

[78.] C. barayne.

[81.] C. swey?; A. sweyes (Lat.
impetum).

[82.] C. wheel; A. whele.

[3.] C. A. Eurippe (*twice*); Ed.
Eurype.

[5.] C. the; A. that.

[6.] C. whilom; A. somtyme. C.
enhanseth; A. enhaunseth.

[7.]C. vmble; A. humble. C. descounfited; A. discomfited. C. Ne; A. and.

[9.]C. lyssheth; A. lau?eth; Ed. laugheth (Lat. *ridet*).

[11.]A. preueth. A. strengthe (Lat. *uires*). C. A. grete.

[12.]C. whiht; A. wy?t.

[3.]C. makes; A. makest.

[4.]A. wronges (Lat. *iniuriam*).

[5.]C. pleten; A. plete (Lat. *contende*).

[8.]C. reseyued. C. tho; A. these.

[9.]C. thykke; A. thilke.

[11.]C. browht; A. brou?t. C. resseyued.

[12.]A. al thing. C. noryssede; A. norysshed.

[13.]C. fauor; A. fauour.

[19.]A. vtterly lorn.

[20.]C. pleynes.

[25.]C. I shal; A. Shal I. C. deffendyd.

[28.]C. coeueryn; A. keuere (*better coveren*). C. dirk; A. derke.

[29.]C. apayrelyn; A. apparaile.

[30.]C. frut; A. fruyt.

[32.]C. kalm; A. calme. C. blawndyssynge; A. blaundyshing.

[33.]C. *om. 2nd* with.

[35.] C. stidefast; A. stedfast. *So* stide(sted-)fastnesse.

[41.] C. dessende. A. doun. A. *om.* the.

[42.] C. wistesthow; A. Wost thou (Lat. *Nesciebas*). A. *om.* the.

[44.] C. kawth; A. cau?t.

[45.] C. dessendede; A. descended.

[48.] C. kapteuite; A. captiuitee. C. thinge; A. things.

[49.] C. cryenges; A. criinges.

[50.] A. the realmes; C. *om.* the. C. noblye; A. noblely.

[54.] A. seler. C. cowched; A. couched (Lat. *iacere*).

[56.] C. hasthow.

[57.] A. rycchesse.

[58.] A. *om.* be *and* al.

[59.] C. yeueth; A. ?iueth.

[60.] A. desmaye.

[61.] A. *om.* the.

[1.] A. rycches. *Both* hielde; Ed. hylde.

[2.] A. recches (!).

[4.] C. rauyssynge. A. rycches.

[5.] A. ny?t (Lat. *noctibus*).

[6.] C. plentes; A. pleyntes.

[7.] C. resseyueth. C. preyres; A. prayers.

[8.]C. A. yeueth. A. ful (*for* fool).

[9.]A. folk (*for* men).

[10.]C. thinge; A. thing. C. crewel.

[12.]A. rycchesse.

[15.]A. threst.

[16.]C. leueth; A. lyueth. A. -mo.

[2.]A. *om.* nat.

[4.]A. tellen (*for* defenden).

[6.]C. bet (*for* beth); A. ben.

[8.]C. delysyos; A. deliciouse.

[15.]C. maledye. C. noryssynges;
A. norissinges. C. sorwes; A. sorwe
(Lat. *doloris*).

[17.]C. swych; A. swiche.

[20.]C. souerane; A. souerayn.

[23.]C. begunne; A. bygunne.

[24.]C. neysshebour; A. ney?bour.
C. presyous.

[26.]A. *om.* tho that. A. nere (*for*
were). C. fadyris.

[27.]C. castete; A. chastite.

[29.]C. lyste; A. lyst. C. the; A. of.

[30.]A. thought (*for* youthe); Ed.
youthe.

[32.]C. wel-; A. wele-. C. frute; A.
fruyt.

[36.]C. A semble; A. Ed. assemble.

[37.]C. peeple; A. poeple.

[39.] C. des-; A. de-.

[40.] C. bitwyen; A. bytwix; Ed. bytwene.

[41.] C. hihte; A. hy?t. C. A. Ed. *all insert and before fulfuldest; I omit it, because it obscures the sense.*

[42.] A. *om.* the *and* so.

[44.] C. to; A. of.

[45.] *So* Ed.; C. A. desseiuedest.

[46.] C. noryssede; A. norsshed; Ed. norissched. A. hast had (*for* bere away). C. bar.

[47.] C. A. gerdoun; Ed. guerdon.

[48.] C. lye; A. leye; Ed. laye (Lat. *ponere*).

[49.] C. *om.* a.

[50.] C. blysse (*wrongly*); A. Ed. blisses.

[51.] C. art; A. Ed. nart. C. blysse-; A. blys-.

[53.] C. the; A. tho (Lat. *tunc*).

[57.] C. dyssoluede; A. Ed. dissolueth.

[59.] C. al that though; A. Ed. although that. Ed. selde; C. ?elde (= zelde); A. yelde (= ?elde); Lat. *rara*. C. fortune; A. Ed. fortunous.

[62.] C. weenestow; A. wenest thou. C. dar; A. thar. *I supply* thee. C. recke; A. recche.

[1.] C. hyr; A. Ed. his.

[2.] C. palyt.

[3.] A. flamus.

[7.] C. rosyn; A. rosene.

[9.] C. A. wynde.

[10.] C. thornesse.

[11.] C. floedes.

[13.] Ed. -whelueth; C. -welueeth;
A. -whelweth.

[14.] Ed. selde; C. ?eelde (= zeelde); A. *om.* (Lat. *rara*).

[15.] C. wolthow; A. Ed. wilt thou.

[16.] C. towmblynge; Ed. tomblyng;
A. trublynge (Lat. *caducis*). C.
wolthow; A. Ed. wilt thou. C. Ed.
on; A. in. C. flettynge; A. flittyng.

[17.] C. is it; A. It is. C. A.
establyssed; Ed. establysshed. C.
thinge; A. thing.

[18.] C. estable; A. stable.

[1.] C. vertuus; A. vertues.

[4.] C. *om.* a.

[6.] C. vn?ely (= vnzely); A. Ed.
vnsely.

[8.] A. abaist (!). C. tormentz; A.
tourment (Lat. *supplicium*).

[10.] C. -daunce; A. Ed. -daunces.

[13.] C. leefful; A. leueful.

[15.] C. thinge; A. thing.

[19.] C. leueth; A. lyueth.

[21.] C *om.* 2nd of

[24.] C. leueth; A. liueth.

[29.] C. maad; A. maat; Ed. mate.

[30.] C. thinge; A. thing.

[31.] C. amenyssed; A. Ed. amenused.

[32.] C. lyke-; A. lyk-.

[33.] A. Ed. eldefadir.

[35.] A. But (*for* For).

[36.] *So* C. Ed.; A. dwellyng. A. -wardes.

[40.] A. [Editor: illegible character]liue.

[42.] A. fallen.

[43.] A. holden.

[44.] C. A. halden.

[45.] C. mayste.

[49.] A. forthenke.

[52.] C. delites (!); A. Ed. delices (Lat. *delicias*).

[55.] C. Ed. and; A. or.

[57.] A. *om.* nat.

[58.] A. lasteth. A. *perpetuely*. A. rycchesse.

[59.] A. renommed.

[60.] anguisshe of] A. angre for.

[63.] Ed. chaste; C. caste; A. chast.

[64.] C. zelyly; A. Ed. selily. C. hat. C. noriseth; A. norissbeth.

[66.] C. A. sory; Ed. sore.

[69.] A. is in mest som-what.

[71.] A. wel (*for* ful).

[72.] Ed. is; C. A. *om*.

[77.] A. remenaunt.

[79.] *I supply* is; Lat. *nihil est miserum*.

[80.] C. ho; A. who.

[81.] A. no (*for* a).

[83.] C. egreablete; A. agreablete.

[86.] C. what (!); A. whan. C. lost; A. lorn.

[87.] C. sprayngd (!); A. y-spranid; Ed. spraynte. C. beter-; A. bitter-. C. weche.

[89.] C. wan. C. woole; A. wol.

[92.] C. resseyuen; A. receyuen.

[100, 106.] C. thinge; A. thing.

[101.] A. bynyme.

[102.] A. *om*. ne.

[107.] C. take; A. taken.

[108.] C. resseyuen; A. receyue.

[110.] A. *om*. it.

[115.] C. list; A. lest.

[116.] A. *om*. it.

[118.] A. forleten hit.

[120.] C. A. lost; Ed. losse. C. meche (*for moche*).

[126.] C. dessendeth; A. descendith.

[128.] C. frut; A. fruit.

[1.] C. waar.

[7.] Ed. lose; A. lowe see (!); (Lat. *solutae*). A. wey?te.

[10.] C. lowh; A. Ed. lowe.

[12.] C. A. paly (Lat. *ualli*).

[1.] C. A. noryssinges; Ed. norisshynges. C. dess-; A. desc-.

[6.] A. Richesse.

[8.] A. worthi. A. rycchesse. C. *om.* it.

[15.] C. stenteth; A. stynteth.

[19.] A. al hool; Ed. al hole; C. *om.*; (Lat. *tota*)

[21.] A. rycchesse.

[24.] A. thise rycchesses.

[25.] A. *om.* 1st ne.

[27.] A. in-to.

[28.] C. beautes; A. Ed. beaute. C. But; A. For.

[29.] A. *om.* the.

[31.] C. gretely; A. gretly.

[32.] C. Ioyngture; A. ioynture.

[33.] C. myht; A. my?t.

[35.] C. last; A. laste.

[36.]C. *om.* and.

[38.]C. A. desserued. A. shullen.

[41.]C. ryhte; A ry?t.

[46.]C. darsthow; A. darst thou.

[47.]C. Arthow; A. Art thou.

[49.]A. *om.* the. C. fructes; A. fruytes. C. arthow. C. rauyssed; A. rauyshed.

[52.]A. *om.* hath. A. Syche (!).

[53.]A. on (*for 2nd to*).

[59.]C. shollen; A. shullen.

[60.]C. anoyos; A. anoies; Ed. anoyous.

[64.]C. wrowht; A. wrou?t.

[70.]oon] A. none.

[71.]A. accoumptedest.

[75.]A. as (*for al-so*).

[77, 78, 80.]A. rycchesse.

[90.]A. outwardes.

[98.]A. ne ye ne, &c.

[100.]A. Ed. erthely; C. wordly.

[103.]C. tho; A. the. C. A. foulest.

[104.]A. summytten. C. the; A. tho.

[106.]A. desert.

[110.]A. *om.* livinge. C.hym-; A. hem-.

[111.]C. *om.* that.

[119.] *So* A.; C. felthe.

[122.] A. rycchesse (*thrice*). C. tho;
A. the.

[125.] C. A. Ed. and weneth; *but*
and *must be omitted* (*see Latin text*).
C. hat.

[126.] A. *om. 2nd* now.

[128.] A. wayfaryng.

[132.] A. rycchesse.

[2.] Ed. feldes; C. feeldes; A. erthes.

[3.] C. desseyuyd; A. desceyued.

[4.] C. accornes; A. acornes.

[6.] C. nor; Ed. or; A. of.

[7.] C. fleezes; A. flies; Ed. fleces.

[8.] A. siriens (Lat. *Serum*).

[9.] C. flezes; A. flies; Ed. fleces. C.
sryren; A. sirien; Ed. Syrien.

[10.] C. shyll-; A. Ed. shel-.

[13.] A. *om. 3rd* ne. C. karue; A.
karf; Ed. carfe.

[16.] C. crwel (*and so again below*).
C. Ed. hust; A. whist.

[17.] A. y-shed. A. armurers (!).

[18.] C. wer to.

[19.] C. say; A. seien.

[22.] C. angwissos; A. anguissous.

[23.] C. *om. 2nd* the. A. Ed. of
Ethna; C. *om.* of. A. euer (*for ay*).

[27.] C. *om 2nd* he.

[28.] A. *om.* thinge. A. ben; C. be.

[1.] A. seyne.

[2.] A. *om.* ye.

[5.] C. flawmbe; A. flamme (*twice*).

[6.] A. *ins.* wit (!) *bef.* walweth.

[7.] C. crwel. C. remenbryth.

[8.] A. thilke; C. thikke. A. emperie;
C. Imperiye.

[11.] A. conseilors.

[13.] A. kyng; C. kynge.

[15.] Ed. selde; C. A. zelde. C. A.
Ed. thinges; *read* thing (Lat. *quid*
placet).

[19.] A. *om.* thilke.

[22.] C. mus?; A. myse; Ed. myce.

[23.] C. mys?; A. myse; Ed. myce.

[26.] C. shalthow.

[27.] A. mannes kynde. A. whiche
ben ful ofte slayn.

[29.] A. mennes bodyes.

[33.] C. Maysthow.

[34.] C. Maysthow remwen.

[35.] A. cleuyng. C. stidefast; A.
stedfast.

[40.] Ed. caste; C. A. cast.

[42.] C. crwelte.

[45.] C. resseyuen; A. receyue.

[48.] A. herburghden.

[52.] C. *om.* he. C. whylom; A. somtyme. C. weenesthow.

[53.] C. thinge; A. thing.

[54.] A. *om.* 1st in. A. to (*for 2nd* in).

[63.] Ed. I (*after may*); C. A. *omit.*

[67.] C. *om.* it.

[68.] *So* A.; C. musuciens, phisissiens.

[70.] A. *effectis*; C. effect. A. *om.* the.

[72.] C. A. to it ben.

[73.] A. *om.* 2nd ne.

[81, 82.] A. rycchesse (*twice*).

[82, 83.] A. whiche (*for swich; twice*).

[87.] C. I-seene; A. sene.

[2.] C. let; A. letee (!).

[3.] C. crwel. C. whylom; A. somtyme.

[5.] C. lette (*wrongly*); A. let.

[6.] C. conseyned; A. conceiued.

[7.] A. half. C. wecte; A. wette.

[9.] A. ?itte neuertheles.

[11.] A. hidde.

[12.] C. sceptre; A. ceptre.

[15.] C. vii. tyryones (*sic*); A. the seuene triones; Ed. the Septentrions.

[16.] A. parties.

[18.] C. Ed. scorklith; A. scorchith.

[19-21.] A. *om.* But yit . . . Nero; Ed. *retains it, omitting* hye. For Allas . . . it is, A. *has*—But ne how greuous fortune is; C. *om.* a *bef.* greuous, *but* Ed. *retains it.* C. *repeats* it is.

[22.] C. crwel; crwelte.

[4.] A. desired.

[5.] *I supply* him (*to make sense*). Ed. leste; C. A. list.

[6.] A. wex; C. wax.

[7.] C. *perise*; A. *perisse*. Ed. *vnexercysed*; C. A. *vnexercised*.

[17.] A. *om.* 1st the. C. *om.* of.

[21.] A. that erthe helde.

[26.] A. and mareys. C. spaces (*for* space).

[28.] C. vel; A. wel.

[32.] C. narwh; A. narwe.

[36.] A. cloos.

[37.] C. *deficulte*; A. *difficulte*. C. *deficulte (repeated)*; A. Ed. *diuersite*.

[38.] A. *om.* and *after* vnusage.

[39.] Ed. *synguler*; C. A. *syngler*. A. *om.* nat (*bef.* 1st *strecchen*).

[41.] C. marchus; A. Marcus. Ed. Tullius; C. A. Tullius. C. writ; A. writeth.

[43.] C. *om.* yit. A. hy?t.

[44.] C. thikke; A. thilk. A. wexen.

[45.] C. sestow; A. Sest thou.

[48.] Ed. synguler; C. singler; A. singlere. A. strechchen; C. strechchen.

[49.] C. seysthow; A. sest thou; Ed. seest thou.

[51.] C. thinge; A. thing.

[56.] A. paied. Ed. publysshed; C. publyssed; A. puplissed.

[57.] A. ney?bores; Ed. neyghbours; C. nesshebours.

[59.] A. nedy and wrecched.

[63.] A. autours; Ed. auctours; C. actorros (!). A. Ed. ye men semen; C. yow men semeth.

[64.] A. thenke; C. thinken. A. comyng (*om.* to-).

[65.] A. space (Lat. *spatia*).

[69.] C. A. Ed. *insert* for *bef.* yit (*wrongly*).

[70.] A. it a litel.

[73.] C. -durablyte; A. -durablete. A. eenles (*for* endeles).

[74, 75.] A. *om.* but of . . . comparisoun.

[77.] A. by (*for* 2nd to).

[82.] C. A. gerdouns; Ed.
guerdonez.

[84.] A. whiche (*for* swich).

[89.] A. speke.

[90.] C. weere he; A. where he; Ed.
wheder he.

[91.] A. *om.* that.

[94.] C. resseyuyd; A. receiued.

[95.] C. vnderstondow.

[97.] A. *om.* it.

[98.] C. *glosses* it by s. fama.

[102.] A. *om.* it.

[103.] C. deffendeth; A. defendith.

[105.] A. for (*for* whan).

[107.] C. *glosses* erthe by i.
corporis.

[108.] C. *glosses* it by i. anima.

[110, 111.] A. *om.* As who . . . this
world.

[3.] C. cyte (*for* site); A. sete (*error*
for site; Lat. *situm*).

[6.] A. liften vpon hire nekkes in
ydel and dedely.

[7.] A. *om.* that.

[9.] A. *om.* that. C. cler; A. clere.

[13.] A. stiern; Ed. sterne.

[17.] A. Ed. consumpt.

[18.] A. vtterly.

[21.] Ed. to (*for un-to*); A. in. A.
Ed. the; C. *om.* (*after heer*).

[3.] C. desseyuable. C. desserueth.

[7.] *So C.*; Ed. vnplyten.

[13.] C. desseyueth.

[17.] C. maysthow.

[30.] C. woldesthow.

[6.] C. hat.

[7.] C. lueful; Ed. leful.

[8.] erthes; Lat. *terris*.

[3.] C. streyhte; Ed. streyght.

[5.] C. angwissos.

[7.] C. weyhte; Ed. weight. C.
sentenses; Ed. sentences.

[8.] C. vnparygal; Ed. vnperegall.

[10.] C. deffende; Ed. defende.

[11.] C. hir-; Ed. here-.

[12.] C. desiros; Ed. desyrous.

[17.] C. Ed. had.

[21.] C. resseyued.

[22.] C. wit; Ed. with.

[23.] C. woldesthow; Ed. woldest
thou.

[26.] C. thyng (!); Ed. thyn; Lat.
tuus.

[28.] C. herthely; Ed. ertly.

[31.] C. tarynge; Ed. taryeng; Lat. *cunctatione*.

[33.] C. the (*for* thee); Ed. *om*.

[1.] A. of (*for* fro).

[2.] A. bushes; Ed. bussches; C. bosses.

[3.] C. heres; A. eres.

[5.] A. wikke. C. agreablely.

[7.] C. dirke; A. derke.

[8.] A. *om*. And.

[10.] C. verre; A. verrey.

[2.] C. cyte; A. sete; Lat. *sedem*.

[5.] C. enforsen; A. enforced; Ed. enforcen.

[6.] A. *om*. And blisfulnesse.

[10.] A. *om*. cleped.

[14.] C. enforsen; A. enforcen.

[18.] A. is (*for* be).

[20.] C. ben; A. be.

[22.] C. nessesbors; A. neyghbours.

[23.] A. halden. C. heyh; A. hey?e; Ed. hye.

[24.] A. to b (*for* be).

[28.] C. by (*for* be); A. Ed. be.

[29.] A. *om*. thing.

[32.] A. rycchesse.

[35.] A. *om.* 1st of. C. fauor; A. fauour.

[36.] A. *om.* to men *and* hem.

[38.] A. shollen.

[39.] A. Ed. the; C. tho.

[45.] C. sweft-; A. swifte-.

[49.] C. deffyned; A. Ed. diffined.

[52.] A. *om.* thy eyen; C. thy (*for* thyn); Ed. thyn. A. almost.

[55.] A. *om.* and *bef.* iuged. C. A. establyssed; Ed. establysshed.

[59.] A. *ins.* of *after* good (*wrongly*).

[60.] C. dirkyd; A. derke; Ed. dyrked. A. *om.* but he . . . path. C. paath (*twice*).

[62.] C. foleyen; A. folyen.

[65.] C. A. *ins.* it *bef.* is; Ed. *om.*

[66.] C. A. foleyen; Ed. folyen.

[69.] C. wel neyh; Ed. wel nygh; A. *om.* C. alle; A. Ed. al.

[77.] *I supply* nat. C. angwyssos. C. subgyd; A. subgit.

[81.] A. rycches.

[86.] C. allegates; A. algates. A. lyuynges (!).

[3.] A. *om.* the.

[8.] A. *om.* betinges.

[9.] C. horyble.

[11.] A. that (*for 1st* and).

[13.] A. to-teren.

[15.] A. Iangland. A. this (*for 2nd* that).

[16.] A. inclosed. C. streyht; A. streit.

[17.] C. pleynyng; A. pleiying; Lat. *ludens*.

[19.] A. Ed. agreable.

[24.] C. bent; A. bente.

[27.] A. in-to (*for to*).

[30.] C. hat; A. hath.

[2.] A. *om.* youre biginninge.

[15.] C. ataynt; A. a-teint.

[24.] A. that (*for And*). A. *om.* nat that . . . for. A. thou lakkedest; Ed. the lacked.

[34.] A. a wy?t (*for aught*).

[35.] C. suffysaunte; A. suffisaunt.

[37, 40.] A. rycchesse.

[46.] C. sholdesthow.

[47.] A. bynymen. C. febelere; A. febler.

[50.] C. *om.* hem.

[54.] C. deffende.

[56.] A. nedith.

[60.] A. rycchesse.

[63.] A. threst.

[64.] C. the; A. thei.

[65.] A. y-nou?.

[66.] A. threst.

[68.] C. *om. nat. C. vtrelly*; A. outerly.

[69, 70.] C. fulfyd; A. fulfilled (*twice*).

[72.] C. aueryce; A. auarice.

[73.] C. rychesse (*1st time only*); A. rychesse (*twice*). C. alwey; A. away.

[1.] A. *om. 2nd a.*

[2.] A. couetise.

[4.] A. eryl. C. feeldes.

[6.] C. leuith; A. lyueth. C. shol; A. shal. C. A. compaignie.

[2.] C. honorable, *glossed ironice*.

[3.] C. lordshippys; A. lordshipes.

[5.] A. *om. ne. A. wikkednesses (twice)*; Lat. *nequitiam*.

[6.] C. *om. to bef. shewen*.

[7.] C. desdaign; A. desdeyne.

[9.] C. nomyus; A. nonius. Ed. postome.

[11.] C. nomyus. C. *om. a. C. Sesthow*.

[12.] C. fylonye; A. vylenye; Ed. vylonies; Lat. *dedecus*.

[16.] C. Ed. the; A. thi. A. magistrat; C. magestrat.

[17.] A. by the offence; C. by offense; Ed. by offence.

[19.] Ed. saw. C. lykoros; A. likerous.

[22.] Ed. sawe.

[25.] A. Ed. quod she; C. *om.*

[29.] C. they, *glossed*, s. honurs.

[30.] A. more; C. mor. C. *om.* it.

[38.] C. A. gerdoun; Ed. guerdons. C. by-spetten; A. byspotten; Lat. *commaculant*.

[40.] C. thyse shadwye; A. the shadewy.

[41.] A. this (*for* thus).

[47.] A. enchaufen.

[50.] C. *om.* that *bef.* wenen.

[53.] C. vanesshen; A. vanissen.

[54.] C. maysthow. A. but; C. Ed. ne.

[56, 58.] C. whylom; A. som-tyme (*twice*).

[57.] C. *om.* the *bef.* senatorie.

[59.] A. and what other; Ed. and of other.

[62.] C. resseyueth; A. resceyueth.

[66.] C. felthe; A. filthe. C. *om.* that *after yif* (*3rd time only*).

[70.] C. dignete.

[2.] A. kembed; apparailed.

[5.]C. lorshippe; A. lordship. C. Ed. whylom; A. som-tyme.

[6.]C. reuerentz; Ed. reuerent; A. dredeful; Lat. *uerendis*.

[8.]A. tho; C. Ed. the. A. *om.* so.

[10.]C. vysios; A. vicious.

[3.]C. perpetually; A. perpetuely.

[7.]A. realmes.

[8.]C. auctor; A. auctour.

[10.]A. realmes (*om.* the).

[11.]C. node (*for* nede).

[12.]C. lorshipe.

[14.]C. A. nounpower.

[19.]A. realmes.

[20.]C. famyler.

[23.]A. yit; C. yif.

[24.]C. seyst; A. seest; Lat. *uideas*.

[27.]A. sernautes. A. *om.* hem.

[31.]A. realmes.

[32.]A. feblenese. A. real; Ed. royal.

[34.]C. hyr famyler (*sic*); A. his familier.

[37.]C. famyler; A. familier. C. that hadde; A. *om.* that.

[41.]C. solutarie; A. solitarie.

[42.]C. sholen; Ed. shullen; A. sholden; Lat. *ruituros*.

[44.] C. yit; Ed. yet; A. that.

[47.] C. wheyther.

[1.] C. wole; Ed. wol; A. wolde.

[4.] C. thath (!). A. contre Inde. A. comaundement.

[5.] A. leest (*for* last); Lat. *ultima*.

[4.] A. Ed. he; C. she (!).

[6.] A. *om.* the *bef.* poeple.

[9.] C. of (*for* or).

[15.] A. ne encresed.

[19.] A. parties of the erthe; Lat. *parte terrarum*.

[23.] C. remenbred.

[24, 26, 29.] C. gentellesse; A. gentillesse.

[26.] C. refferred.

[30.] A. decert; Ed. desertes.

[32.] A. folweth; C. folueth.

[36.] C. inposed.

[4.] A. Ed. hir hornes; C. hyse hornes.

[5.] C. menbrys.

[8.] Ed. ye loke; Lat. *spectes*. A. thy (*for* 1st your); Lat. *uestra*.

[12.] A. *om.* an.

[15.] A. Ed. euery; C. euere.

[18.] Ed. Euripidis; C. Eurydyppys; A. Euridippus; Lat. *Euripidis* (gen.).

[1.] C. A. anguisseth.

[3.] C. *om.* 2nd that. A. the bee (*for* he).

[9.] C. shal.

[10.] A. by (*for* thorough).

[12.] C. A. destrat; Ed. distracte.

[16.] C. brwtel (*for* brotel; 1st time).

[19.] A. mayst thou; C. maysthow.

[20.] C. weyhty (!).

[32.] C. in superfyce (*om.* the).

[34.] A. desceiuauunce of the; Ed. disceyuauunce of; C. deceyuable or (!).

[37.] A. the goodes of thi; Ed. the goodes of the; C. godes of the.

[40.] A. Ed. a somme; C. *om.* a. C. wordly.

[42.] C. ne ne ben. A. Ed. by the; C. *om.* the.

[43.] C. man (*for* men; 1st time).

[4.] A. *om.* nat.

[5.] C. hyye mountaygnes; A. hey?e mountaignes. C. kachche; A. kachen; Ed. catchen (= cacchen).

[6.] C. honte; A. Ed. hunte. C. rooes; Ed. roes; A. roos.

[8.] A. crikes; Ed. crekes; C. brykes; Lat. *recessus*.

[9.] A. Ed. in the; C. *om.* the.

[14.] Ed. Echines; C. A. echynnys.

[15.] C. rechcheth; A. recchith. C. weere (*for where*).

[5.] A. *om.* sothe *and 2nd I.*

[6.] A. richage. A. Ed. realmes.

[8.] A. hast thou; C. hasthow. A. cause; Lat. *caussas*.

[16.] A. inparfit. C. Wenesthow.

[20.] A. fieble; C. Ed. febler; Lat. *imbecillioris ualentiae*.

[21.] C. mot; Ed. mote; A. most.

[25.] C. demesthow.

[29.] A. nis (*twice*).

[36.] C. demesthow. Ed. derke; C. dyrk; A. dirke.

[38.] A. of (*for by*).

[53.] A. And this (*for This*). C. consequens; Ed. consequence; A. consequente *or* consequence.

[54.] C. hat (*for hath*). A. no nede.

[58.] Ed. whence; A. wenest (!); Lat. *unde*.

[72.] A. rychesse.

[74.] Ed. derke; C. dyrk; A. dirk.

[75.] C. delices (*or delites*); A. delitz; Ed. delytes.

[77.] Ed. molestie; C. A. moleste; Lat. *molestia*.

[78.] A. derknesse; C. dyrkenesse.

[80.] C. schatereth. C. delytz; A. delices (*or delites*).

- [83.]C. Ed. defaute; A. faute.
- [84.]Ed. anguysshes; A. anguysses;
C. angwyssos.
- [86.]A. semblable; C. semblable.
- [90.]C. oothre.
- [92.]C. seysthow.
- [101.]C. A. senglely.
- [104.]C. hasthow.
- [106.]C. shalthow.
- [109.]A. *om.* ful wel.
- [115.]C. Ed. that thilke; A. *om.*
that.
- [118.]A. the fulle of (*wrongly*).
- [119.]C. norye; A. nurry.
- [130.]A. likenesse; Lat. *imagines*.
- [141.]A. disciple; C. dissipule.
- [142.]C. in tyme; A. in thimeo;
Lat. *uti in Timaeo Platoni*.
- [143.]C. byshechen. A. *om.* now.
- [3.]A. for to gon. C. from sin that;
A. from tyme that; Ed. syth that.
- [7.]A. *om.* thee *after* with-in.
- [10.]A. alle thinges.
- [11.]A. comaundedist.
- [12.]C. *om.* and absolut.
- [13.]A. Ed. proporcionables; C.
porcionables.

[16.] A. fleye (*for* flee). A. Ed. drawe; C. drawn.

[18.] C. *glosses* sowle *by* anima mundi.

[19.] C. menbres.

[20.] C. in to two; A. in two; Ed. in to.

[22.] C. tornet; A. tournith.

[24.] C. Ed. sowest; A. sewest.

[26.] A. Ed. benigne; C. bygynnyng (!).

[28.] A. thi thou?t (*wrongly*); C. *has the gloss*: s. boecii. A. thi streite; Ed. thy strayte; C. the streite.

[29.] A. *om.* him. C. enuerowne; A. enuiroune.

[31.] A. *om.* 2nd thou.

[33.] A. *om.* reste.

[34.] C. paath.

[35.] A. *om.* that.

[6.] A. diffinissed; C. dyffynnyssed; Ed. diffynished.

[10.] *After* us, A. *ins.* this is to seyne (*needlessly*). C. A. denoyed (*error for* deneyed); Ed. denyed.

[12.] A. al; C. alle.

[14.] C. ther-of; A. Ed. her-of. C. comht (*for* comth).

[20.] C. absolut, i. laws.

[21.] C. dessendeth.

- [28.] C. conseite; A. conceite.
- [31.] A. *om.* he that.
- [32.] A. is bettre.
- [35.] C. Ed. it-self; A. hym self.
- [36.] A. *om.* it.
- [39.] A. inperfit.
- [40.] C. as that; A. *om.* that. A. Ed. proces; C. processes.
- [41.] owen] A. ou?t.
- [44.] A. *om.* that . . is.
- [50.] A. *om.* In which . . I.
- [51.] C. Wenesthow awht.
- [56.] A. receyued; C. resseyud.
- [58.] A. goode (*for* worthy).
- [61.] A. it is; C. is is (*sic*). fro him] A. *om.* him.
- [63.] A. *om.* hath.
- [70.] A. Ed. nis; C. is.
- [73.] A. *om.* sovereign.
- [84.] A. *om.* yit.
- [86, 87.] A. *om.* For certes . . . hem-self. C. othre.
- [88.] A. *om.* ne. C. A. Ed. mowen; *read* may.
- [90.] A. Ed. nis; C. is.
- [106.] *I supply* they ben maked iust; Lat. *iusti*.

[110.] C. by thy (*wrongly*); A. Ed. by the.

[119.] A. witen; C. whyten. C. wheyther that; A. *om.* that. A. thise; C. this.

[120.] A. Ed. by; C. be.

[121.] C. or of; A. *om.* of.

[122.] Ed. accomplysshe; C. acomplyse; A. acomplise.

[126.] A. recordest.

[134.] C. *om.* thise.

[141.] Ed. discrecion; A. discessioun; C. descessioun.

[143.] C. swych.

[157.] C. coniecten; A. coueiten; Lat. *coniectare*.

[159.] C. awht; A. au?t.

[161.] A. requered; C. required.

[171.] A. requered; C. required.

[176.] C. of good; A. *om.* of; Lat. *boni*.

[3.] A. Ed. Here; C. He.

[6.] A. deceyued; C. desseyued.

[10.] A. Ed. Hermus; C. Herynus (!).

[12.] C. grene stones, *i. smaragdes*; with the whyte, *i. margaretes*.

[14.] Ed. derkenesse; C. dyrknesse.

[16.] A. by the whiche.

[17.] C. eschueth; A. chaseth; Lat. *uitat*. A. derke; C. dyrke.

[3.] C. wylthow.

[5.] C. preys; A. Ed. price.

[6.] A. Ed. bytyde; C. betydde.

[7.] C. *om.* that. A. Ed. resoun; C. resouns; Lat. *ratione*.

[17.] C. in on; A. in to oon; Ed. in to one.

[23.] C. *om.* ther.

[29.] C. grauntisthow.

[32.] Ed. muste thou; C. mosthow; A. mayst thou. Ed. semblable; A. sembleable; C. semlable.

[37.] C. Hasthow.

[43.] A. conioigned; C. conioigne.

[44.] A. disseueraunce; C. desseueraunce; *after which* C. A. *om.* of, *which* Ed. *retains*.

[51.] A. Ed. who so; C. who.

[54.] Ed. perissheth; C. periseth; A. perissith.

[60.] C. wylnynge; A. Ed. willynge.

[62.] A. *om.* the entencioun.

[64.] C. *om.* and *bef.* eschueth.

[68.] A. soule.

[69.] A. Ed. appetite; C. apetid.

[76.] Ed. mareys; A. mareis; C. marys. A. *has here lost a leaf, from and othre to past end of* Met. xi.

[84.] C. *maryes, i. medulle.*

[86.] Ed. *seete*; C. *feete (!)*; Lat. *sede.*

[87.] Ed. *is*; C. *is is (sic)*. C. *stidefastnesse.*

[88.] C. *om. the bef.*
destemperaunce; Ed. *has it.*

[91.] C. *pupllisen*; Ed. *publysshen.*

[94.] Ed. *perdurably*; C. *perdurablely.*

[103.] Ed. *corrumpen.*

[106.] Ed. *om. nat lightly . .*
departen. C. *a twyne.*

[110.] Ed. *araced.* Ed. *fleeth and*; C. *and (om. fleeth)*; Lat. *refugit.*

[112.] Ed. *wylful*; C. *weleful*; Lat. *uoluntariis.*

[114.] Ed. *receyuen*; C. *resseyuen.*

[116.] Ed. *slepen*; C. *slepyt.*

[127.] Ed. *durabylyte.*

[142.] Ed. *perdurablye*; C. *perdurablely.*

[152.] Ed. *thou*; C. *om.* Ed. *discryuen.*

[161.] C. *fichched*; Ed. *fyxed.*

[163.] Ed. *discouered.*

[165.] Ed. *is that (for was that).*

[2.] Ed. *om. nat.* Ed. *treaten (for trenden).*

[18.] Ed. derknesse; C. dyrknesse.
Ed. seme; C. seen (*but note semeth below*).

[24.] Ed. wyndes.

[26.] Ed. asked.

[27.] Ed. norisshyng; C.
noryssynges; Lat. *fomes*.

[29.] Ed. asked.

[30.] Ed. naturel; C. the nature (*sic*).

[2.] A. *begins again with the*
seconde tyme.

[4.] A. coniunccioun; C.
coniunsioun.

[12.] C. wordyl (*for world*).

[19.] C. world nis; Ed. A. worlde is.

[26.] A. *om.* dyverse.

[27.] A. discordeden.

[30.] C. ordene; A. ordinee.

[31.] A. Ed. spaces; C. splaces (!).

[32.] C. stidefast; A. stedfast.

[35.] Ed. ymaked; C. A. maked.

[40.] A. han; C. ha (*for hā*).

[47.] A. *om.* no.

[50.] C. denoyed (*for deneyed*); A.
Ed. denied.

[55.] A. Ed. *om.* as; Lat. *ueluti*. C.
A. stiere (*better stere*).

[57.] A. corumpynge.

[63.] A. natheles; C. natles.

[82.] C. hem; A. Ed. hym.

[84.] A. this; C. Ed. his.

[93.] C. reprehendnen.

[96.] A. hem; C. Ed. it.

[99.] C. desposede; A. Ed. disposed;
read deposed; Lat. *deposuit*.

[100.] A. wilt; Ed. wylte; C. wil.

[105.] C. Ed. be; A. is. A. Ed. No
man; C. non.

[107.] A. Ed. if he; C. yif it.

[110.] A. may do.

[116.] C. scornesthow . .
pleyesthow . . desseyuesthow.

[118.] Ed. Dedalus; C. dydalus; A.
didalus.

[119.] C. A. issest; Ed. issuest.

[120.] C. fooldesthow.

[125.] C. fulle the; A. the ful; Lat.
plenam beatitudinem.

[127.] Ed. god (*Deus*); C. A. good.

[132.] A. bountee; C. bowonte.

[139.] C. A. desseyue.

[142.] C. resseiueth.

[143.] C. aparmanides; Ed.
Permenides; A. parmaynws; Lat.
Parmenides.

[148.] C. Ed. styred; A. stered.

[2.] A. bonde; Lat. *uincula*. A. Ed. *om.* 2nd the.

[4.] C. wepply; A. Ed. wepely.

[7.] A. cruel; C. cruwel.

[10.] A. Ed. ardaunt; C. ardent.

[12.] C. goodes; A. godes (*om.* hevene); Lat. *superos*.

[14.] C. blaundyssynge; A. blaundissyng.

[15.] C. soonge; A. song (*twice*).

[16.] C. resseyued; A. resceyued. C. calyope; A. calliope.

[17.] A. as mychel as he my?t; C. *om.* he.

[19.] C. thechen; *after* techen him, A. *adds* in his seke herte (*not in* Lat.)

[23.] Ed. Furyes; C. A. furijs.

[27.] C. tatalus (*for* tātalus).

[28.] A. thrust.

[29.] Ed. Tityus; C. A. ticius: Lat. *Tityi*.

[33.] A. his faire song: Lat. *carmine*.

[38.] A. gretter; C. gret; Lat. *maior*.

[41.] C. A. Erudice; Ed. Euridice; Lat. *Eurydicen*.

[43.] C. apartienyth; A. apperteineth.

[45.] C. god; A. goode.

[46.] C. fychche.

[47.] C. *om.* his *after* sette.

[49.] A. to (*for in-to*). C. *om.* the *bef.* erthe.

[6.] A. *om.* some. A. Se (*for O*);
Lat. *o.* C. *om.* that.

[7.] A. *om.* me.

[9.] A. Ed. thy; C. the.

[14.] C. so as; Ed. so that as; A. that
so as.

[19.] C. imperisse; A. emperisse;
Ed. emperesse. A. rycchesse.

[20.] A. vertues (*badly*).

[22.] Ed. stede; C. stide; A. sted.

[25.] C. good; A. goode.

[28.] A. enbaissyng; Ed.
abasshyng.

[29.] C. horrible. C. al; A. alle.

[31.] A. Ed. vyle; C. vyl (*twice*).

[32.] C. he heryed (*mistake for*
heryed).

[33.] C. tho; A. Ed. the.

[35.] Ed. vnaraced.

[37.] A. yuel (*for out-cast*).

[42.] C. strengthyn; A. stedfast (!).
C. stidfast; A. stedfast.

[45.] C. I tretim; A. I tretim; Ed.
treated; Lat. *decursis omnibus*.

[48.] C. areysen.

[50.] C. sledys; A. Ed. sledes. C. shal (*for* shalt).

[1.] C. swife (*for* swifte).

[4.] A. hey; enesse (*for* roundnesse); Lat. *globum*. A. hir (*for* his).

[6.] A. til that she areisith hir in-til . . . hir weyes.

[9.] C. saturnis; A. saturnus. A. she (*for* he).

[10.] A. soule (*for* thought); *twice*.

[12.] C. alle; A. alle the; Ed. al the.

[13.] Ed. ypaynted; A. depeynted.

[16.] A. And whan the soule hath gon ynou? she shal forleten the last poynt of the heuene, and she.

[17.] A. Ed. wenden; C. wyndyn.

[18.] A. she (*for* he).

[18, 19.] C. Ed. worshipful lyht; A. dredefulle clerenesse. A. haldeth.

[20.] A. this; *for* the (2).

[22.] A. *om.* or wayn.

[25.] C. requerest; Ed. requirest; A. requeredest.

[27.] A. lyke (*for* lyketh).

[28.] C. dyrknesses; A. derkenesse; Lat. *noctem*.

[1.] C. owh; Ed. O; A. *om.*; Lat. *Papae*.

[8.] C. dishert; A. desert; Ed. deserte; Lat. *desertos*. *All* strengthes; Lat. *uiribus*.

[10, 11.] C. stidefast; A. stedfast.

[12.] C. stidefastnesse; A. stedfastnesse.

[13.] C. A. fey; Ed. faythe.

[19.] C. lakkit; A. lakketh.

[25.] C. denoyed.

[28.] C. *om.* he *bef.* ne.

[33.] C. halt; A. halden; Ed. holde.
A. Ed. that that; C. that.

[42.] A. whan that; C. Ed. *om.* that.

[45.] C. It ne . . . nat; A. It recordeth
me wel; Lat. *Minimè . . . recordor.*

[48.] C. defference; A. Ed.
difference.

[63.] A. resoun; Lat. *rationum.*

[67.] C. by (*for* but; *by mistake*).

[68.] Ed. accomplyssheth; A.
acomplisith; C. a-complesseth
(*twice*).

[70.] A. demest thou.

[73.] C. denoye (*for* deneye); A. Ed.
denye. A. moeuementz; Lat. *motum.*

[88.] C. good folk (*1st time*); goode
folk (*2nd time*).

[91.] A. trowest thou.

[92.] A. wyse; C. whise.

[99.] C. maledie; A. maladie.

[104.] C. *om.* hem *after*
constreineth.

[109.] A. the gretter thinges that
ben.

[110.] C. acomplised; A.
accomplised; Ed. accomplysshed.

[112.] C. veyn; A. veyne.

[120.] A. lay.

[122.] C. desired (*for desire, by
mistake*).

[135.] A. wise; C. whise.

[141.] C. denoye (*for deneye*); A.
denye (*thrice*).

[142.] C. sympeli (*1st time*).

[149.] C. Ed. what; A. that.

[151.] C. shrewen (*by mistake*).

[152.] A. descendeth; C. dessendit
(*sic*).

[158.] A. shrewednesse; Lat. *mala*.

[160.] A. to han (*for ne han no*).

[162.] C. diffinised; A. diffinised;
Ed. defynished; Lat. *definiuimus*.

[169.] A. but yif; Ed. but if; C. but.

[186.] A. *om.* ben.

[188.] A. *om.* doon.

[192.] C. the; A. Ed. tho.

[194.] C. *om.* to.

[1.] Ed. vayne; C. A. veyn.

[2.] A. Ed. in; C. on.

[3.]Ed. chayres; C. (*miswritten*)
charyes; A. chayeres.

[4.]A. manasyng; C. manassinge.

[8.]A. troublynges; C. trwblynges.

[9.]C. hym (*for* hem).

[12.]C. Ed. tyrannyes; A. tyrauntis.

[14.]A. wicked (*for* wikkedly).

[1.]A. Seest thou.

[16.]A. les; C. leese (*error for*
lesse).

[17.]C. faaden.

[25.]A. laste; C. last.

[27.]A. wolde; C. Ed. nolde; Lat.
quis . . . iudicet.

[27, 28.]A. Ed. of mede; C. of the
mede. C. A. gerdoned; Ed.
reguerdoned.

[30.]C. yat (*miswritten for* yaf).

[31.]C. good him-self; A. Ed. god
him-self; Lat. *ipsum bonum*. C. his
(*error for* is); *after* him-self.

[36.]A. endirken (*for* derken).

[38.]A. medes.

[43.]C. gerdown; A. gerdoun; Ed.
guerdone.

[44.]A. Ed. answer. A. Ed. by the;
C. *om.* the.

[45.]A. medes; Lat. *praemium*.

[47.]C. entechched. *Both* MSS. *om.*
peyne . . . defouled with; *but* Ed.

has: payne, he ne douteth not, that he is entetched and defouled with; Lat. *quisquis afficitur poena, malo se affectum esse non dubitat*.

[50.] A. *om.* uttereste . . . which that is the.

[52.] C. vtteriste (1st time); owttereste (2nd time).

[55.] C. folueth.

[56.] C. alle; A. al.

[58.] C. alle; A. al (twice).

[67.] A. Ed. so as; C. *om.* as. C. enhawsen (for enhawnsen).

[73.] A. rauynour; Ed. rauenour; C. ranaynour.

[75.] A. Ed. a wolf. C. excersise.

[77.] A. rauysshe; C. rauysse.

[78.] A. Ed. wyles; C. whiles; Lat. *fraudibus*.

[81.] C. dredd.

[82.] A. Ed. slowe; C. slowh.

[83.] C. vnstidefast.

[1.] C. A. Ed. wynde.

[2.] C. A. Ed. Narice; Lat. *Neritii*.

[3.] C. Ed. Circes; A. Circe.

[8.] C. boer; A. boor.

[9.] C. A. Ed. Marmorike; Lat. *Marmaricus leo*.

[14.] A. Arcadie; C. Ed. Archadie; Lat. *Arcadis alitis*.

[15.]A. Ed. vnbounden; C. vnbounded. A. pestilence; C. pestelence.

[16.]A. oosterease (!).

[18.]A. Ed. woxen; C. wexen.

[19.]C. akkornes; A. acorns. C. lemes; A. lymes; Ed. lymmes.

[20.]A. Ed. hoole; C. hool.

[1.]A. *om.* it.

[3.]C. ne ben; A. ne ben nat; Ed. ben.

[10.]C. to; A. for.

[16.]A. *om.* than yif . . . coveiten.

[19.]C. languesse.

[22.]A. thre; C. the; Lat. *triplici*.

[26.]Ed. vnselynesse; C. A. vnselynysses; Lat. *hoc infortunio*.

[29.]A. to lakken . . . yvel; C. Ed. *omit*.

[30.]A. Ed. so short; C. the shorte; Lat. *tam breuibus*.

[38.]A. yfinissed.

[49.]A. colasioun; Ed. collacyon; C. collacions; Lat. *collationem*.

[58.]A. byen (*for* abyen).

[59.]A. chastied.

[61.]A. thenk; C. thinke. C. A. Ed. coriged

[64.]A. yitte; Ed. yet; C. yif.

[66.]Ed. punysshed; C. A. punyssed.

[67.]C. correksioun.

[78.]C. lakked; A. lakketh.

[80.]A. knyt; C. knytte.

[96.]A. escapin.

[99.]A. nis wicked.

[101.]A. a litel; C. alyter.

[103.]A. dedid (*for ended*).

[108.]A. this peyne; Lat. *de his*.

[109.]C. yit; Ed. yet; A. it.

[110.]C. mowyng, i. myght.

[113.]A. seen; C. seyn; *uideres*.

[116.]C. dure; A. endure.

[120.]A. *om.* hir.

[124.]A. resouns; C. resoun; *rationes*.

[135.]A. escaping; C. schapyng (*for scapyng*).

[138.]C. of no; A. to no.

[142.]A. threst the.

[143.]C. *puts* the foule erthe *before* by dyverse tymes.

[145.]A. *om.* nere neither . . . erthe; Ed. were in neyther (*om.* in hevene . . . erthe).

[147.]A. Ed. on; C. in.

[149.]A. to the bestes.

[\[150.\]](#) A. wilt thou.

[\[153.\]](#) A. thing; *eadem*.

[\[155.\]](#) C. *om.* is.

[\[159.\]](#) A. Deniest thou.

[\[165.\]](#) A. dowtest thou.

[\[168.\]](#) C. Ed. *om.* quod she.

[\[169.\]](#) C. *om.* whether. A. trowest thou.

[\[172.\]](#) C. *om.* suffisaunt.

[\[176.\]](#) C. that (*for* than). A. that hath suffred the wrong.

[\[179.\]](#) C. *wrongly ins.* of *bef.* enforced. A. *ins.* that *bef.* filthe.

[\[182, 3.\]](#) C. *om.* but the . . . wrong.

[\[198.\]](#) A. Ed. sawen; C. sawh.

[\[199.\]](#) C. felthes.

[\[209.\]](#) A. languissing; C. langwissynges. C. maledye; A. maladie.

[\[1.\]](#) A. deliteth it yow. A. moewynges; C. moeuynges; *motus*.

[\[5.\]](#) hors *is plural*; Lat. *equos*. A. serpentz.

[\[6.\]](#) A. lyouns.

[\[8.\]](#) A. discordaunt.

[\[10.\]](#) Ed. perysshe; A. perisse; C. perise. A. Ed. -chaungynge; C. -chaungynges.

[\[12.\]](#) C. A. gerdoun; Ed. guerdon.

[4.]C. hath leuere; A. hath nat leuer; Ed. had not leuer.

[8.]A. Ed. witnes-; C. witesse-.

[10.]A. ney?bours; C. nessesbors.

[17.]A. witen; C. weten.

[21.]C. A. astonyenge.

[25.]C. defference.

[28.]C. Ne it nis; A. it nis.

[33.]C. ben; A. ne ben.

[1.]Ed. Arcture; C. Arctour; A. aritour.

[4.]Ed. Bootes; C. A. boetes (*twice*).

[9.]A. Ed. by the; C. by.

[11.]A. Ed. had; C. hadde.

[12.]C. basynnes (*1st time*); basyns (*2nd*).

[14.]Ed. Coribantes; C. A. coribandes.

[17.]A. Ed. blastes; C. blases.

[18.]A. Ed. man ne; C. manne.

[19.]A. Ed. the snowe; C. sonwh (*sic; om. the*).

[4.]A. Ed. do; C. don.

[5.]C. meracle.

[6.]A. *om.* what.

[13.]A. Ed. Hercules. C. slowh; A. Ed. slough.

[21.] C. wyht.

[22, 3.] A. to the medicine to the.

[25.] C. norysynges.

[27.] C. A. weue; *glossed* contexo.

[28.] A. Tho; C. So.

[30.] A. progressiouns; C. progressioun; *progressus*.

[48.] C. Ed. intynyte; A. with-outen fyn.

[49.] C. dynydyd; A. Ed. diuideth; *distributa*.

[50.] *After* tymes A. *ins.* departith (*om. as*). C. lat; Ed. Let; A. so that.

[52.] Ed. be cleaped; C. A. is (*see* 54).

[55.] A. Ed. on; C. of.

[57.] C. *om. a.*

[59.] C. symplely.

[60.] C. Ed. ordinaunce; A. thou?t.

[61.] C. stablely.

[64.] C. desponed.

[65.] C. weyther. C. destyn (*miswritten*).

[67.] C. A. sowle; *glossed* anima mundi.

[68.] C. *om.* the *bef.* vertu.

[71.] C. acomplyssed; A. accomplished.

[79.] C. stablely. A. yficched; C. y-
fechched; Ed. fyxed.

[80.] Ed. monablyte; A. moeuablite.

[81.] A. Ed. *om.* of.

[85.] A. Ed. larger; C. a large.

[86.] C. Ed. fertherest; A. forthest.

[91.] C. A. fyrthest (*see* 86).

[93.] A. lovs; Ed. loce.

[96.] C. necissite.

[103.] C. mutasioun.

[105.] A. Ed. progressiouns; C.
progressioun; Lat. *progressus*.

[106.] A. female.

[107.] A. unbounden; *glossed*
indissolubili.

[137.] *After* bodies, A. *has* 'quasi
non.'

[139.] C. *om.* 2nd a.

[142, 3.] A. *om.* and some . .
medicynes.

[148.] A. leecher.

[159.] A. familier.

[160.] Ed. victoriouse; C. A.
victories; *uictricem*.

[164.] C. sopose.

[166.] C. *om.* so.

[176.] *bodily*] A. manere. A. *om.*
the more . . by me; *me quoque*
excellentior. A. *has*: the aduersites

comen nat, he seide in grec, there
that vertues.

[186.] C. corages (*animi*). C.
excercitacion.

[187.] *All the (for that.)*

[188, 9.] Ed. and some . . . not beare;
C. A. *om.*

[191.] C. of the; A. Ed. of.

[195.] A. ordeinly.

[202.] C. Ed. felonies; A. folies.

[210.] A. puttith; C. pittyth. A.
rychesse.

[213.] A. his; C. is.

[219.] C. A. punyssen; Ed.
punysshen.

[220.] C. excercisyng.

[222.] A. Ed. accorden; C. acordy.

[228.] *After* maked A. *ins.* oftyme
(*not in Lat.*).

[232.] C. *om.* studien.

[235.] A. by (*for to*).

[238.] C. assyngned.

[240.] A. realme (*twice*).

[243.] A. to no man.

[247.] C. wyl; A. while.

[253.] Ed. outragious; C. outraious;
A. *om.*

[255.] C. the lengthe; A. Ed. *om.*
the.

[257.] A. refet.

[258.] C. stydefast.

[1.] A. *om.* wys; Lat. *sollers*.

[3.] C. the souereyn; A. *om.* the.

[5.] C. clerke (!); *for* cercle.

[7.] C. cours (*meatus*); *see* 13.

[9.] A. dy?en; C. deeyn, *glossed* tingere; Ed. deyen.

[10.] A. in-to (*for* in).

[16.] A. striuen nat with the drye thinges, but yiuen.

[24.] A. al; C. alle. A. bredith; C. Ed. bereth; *read* bretheth (*spirat*).

[31.] C. *om.* the.

[35.] A. bygynnyng; C. bygyng.

[1.] A. Sest thou; C. Sestow.

[5, 6.] A. *om.* alle . . aspre.

[7.] Ed. guerdonyng; C. A. gerdonyng. C. excersisinge.

[16.] A. ywened.

[20.] A. proche.

[24.] A. Demest thou; Ed. Wenest thou. A. al; C. alle.

[26.] C. excersiseth. C. corigit; A. corigith; Ed. corrygeth.

[34.] A. seist thou.

[35.] Ed. guerdon; C. A. gerdoun. C. Ed. demeth; A. deuinith; *decernit*. A. poeples; *uulgus*.

[38.] A. seist thou.

[41.] C. Ed. is; A. be.

[49.] A. *om.* or in . . . vertu.

[55.] C. the stronge; A. no strong.

[56.] Ed. abasshen; A. abassen.

[66.] A. welken; Ed. walken; C. wellen; *emarcescere*.

[69.] A. Ed. corruppe. C. Ocupye; A. Occupy. C. stydefast.

[75.] C. excersyse.

[76.] C. punysseth; A. punisseth.

[4.] A. Ed. *om.* he.

[8.] A. pite as fader.

[16.] A. yeld.

[22.] A. slou?.

[23.] Ed. Arpyes; C. A. arpiis; *glossed*—in the palude of lyrne.

[26.] C. drowh; A. drou?.

[28, 31, 37, 49.] C. this (*for* this is)

[28.] C. slowgh; A. slou? (*thrice*).

[29.] A. etyn (*for* freten).

[30.] C. achelows (*1st time*); achelous (*2nd*); A. achelaus (*twice*).

[34.] C. he, *glossed* achelous; A. achelaus (*om.* he).

[39.] Ed. vomes (*for* scomes).

[40.] A. Ed. cercle; C. clerke (!).

[48.] A. mede of the. A. Ed. the sterres; C. *om.* the.

[1.] C. by cours (*wrongly*); A. Ed. the cours.

[4.] C. whilom; A. som tyme. the (2)] C. thy.

[8.] A. any (*for any thing*). C. it is; A. Ed. is it.

[9.] C. Ed. to the; A. the to the; Cax. to the the (= to thee the).

[13.] C. and yit; A. Ed. *om.* and.

[19.] A. disputisoun.

[19, 20.] C. han be; Ed. haue ben; A. be.

[22, 23.] C. deffenysshe; *but* diffinysshed *in* 39. C. *glosses* bitydinge *by* i. euentum.

[24.] A. knyttyng.

[31.] A. *om.* the.

[33.] C. stondyn; A. -stoden. C. meneden *or* meueden; A. moeueden (*not in the Latin text*).

[34.] *I supply* it.

[35.] A. *om.* the.

[38.] C. *om.* yif (Lat. *quod si*).

[43.] C. *convenable*.

[50.] C. to tylyinge; A. of tylienge.

[52.] A. fallen.

[53.] C. of nawht (*de nihilo*); A. for nau?t.

[55.] C. of the feld (*agri*); A. in the erthe. C. in the erthe (*humum*); A. in the felde.

[57.] A. abreggyng; C. abriggyng (*but abreggyng 2nd time*).

[58.] A. fortune (!), *for* fortuit; *twice*.

[66.] A. vneschewable.

[1.] A. *om.* and *after* Tigris.

[3.] A. *om.* bataile.

[8.] C. entrechaungyng, *glossed* i. *alterni*.

[10.] A. fortunad.

[11.] C. declynyng, *glossed* *decliuitas*.

[13.] A. *om.* that (2).

[15.] *thilke*] A. the.

[1.] A. Ed. quod I; C. *om.* C. Ed. acorde me; A. acorde wel.

[2.] C. of; A. or (*wrongly*); Lat. *arbitrii*.

[3.] C. hym; A. Ed. hem.

[5.] C. mouynges (*motus*); A. moeueyng (!).

[12.] A. *om.* thilke. C. to ben fleen; A. ben to fleen; Ed. be to flyen.

[16.] C. dyuynes; A. deuynes (*as often in C*).

[17.] C. wil nat I-coromped (*uoluntas incorrupta*); A. wil nat be coromped (*wrongly*).

[18.] C. myht (*potestas*); A. hath my?t.

[27.] C. clowdes; A. Ed. cloude (*nube*).

[27, 8.] Ed. A. to the; C. *om.* the.

[31.] A. purueaunce.

[3.] A. inferme.

[6.] C. *om.* nat.

[7.] C. heuynesse (*mole*); A. heuynesses.

[8.] C. strokk, *glossed* i. ictu.

[9.] A. purueaunce.

[14.] A. *om.* that (1).

[18.] C. of; A. on.

[24.] C. *om.* it. C. but *glossed* s. aiunt.

[25.] C. *om.* is (1). A. that therefore.

[28.] A. *om.* nat. A. ypurueid.

[28, 9.] A. *om.* but it bihoveth . . . y-porveved.

[32.] A. whiche thinges (*for 2nd* the whiche thing). C. weyther.

[34.] C. puruyaunce; *glossed* s. *pronidencie*.

[35.] C. it; *glossed* illud.

[38.] A. of thinges.

[48, 9.] A. *om.* the sooth cometh . . . cause of.

[53.] C. Ed. that for that; A. for that that.

[58.] A. bitiden by necessite; C. *has the gloss*—s. by necessite.

[60.] A. *om.* certes.

[60. 1.] C. vp so down; *glossed prepostere*.

[62.] A. is the cause.

[63.] A. *om.* the.

[64. 5.] A. bitiden som-tyme.

[71.] C. at the laste; *glossed i. postremo*.

[74.] A. so that the.

[75.] A. *om.* biforn.

[79.] A. *om.* nat. C. as it is; A. it is be.

[82.] A. *om.* be.

[85.] C. he; *glossed s. deus*. C. they; *glossed s. thynges*.

[86.] C. vneschwably; *glossed i. memorabiliter (!)*

[87.] C. A. desseyued (*twice*).

[92.] A. don.

[94.] C. Iape worthi; *glossed i. ridiculo*.

[100.] A. *om.* ne.

[102.] C. he; *glossed s. deus*. C. fermely; *glossed i. firmiter*.

[106.] A. *om.* this.

[107.] C. resseyuyd; A. receyued.

[108.] C. destruccoun; *glossed* i. occasus.

[110.] C. Meedes to; A. medes of.

[113.] A. alther-worste.

[114.] A. alther-moste.

[116.] C. hir; A. the. A. *om.* ne *before* sent.

[120.] C. dissertes; A. desertes.

[121.] *For* of the, *read* than; *see note.*

[122.] A. ne (*for* no).

[128.] A. *om.* us.

[129.] A. to han hopen.

[135.] A. *preis.*

[136.] C. desseruyn; A. deserue.

[139.] A. *om.* men.

[142.] Ed. impetren; C. impetrent (!); A. emprenten. A. *om.* nat. A. *om.* hope.

[143.] C. *om.* no.

[144.] C. I-resseyuyd (*glossed* i. graunted); A. y-resceiued.

[147.] C. thou; *glossed* s. philosophie. C. her by-for, libro 4^o metro sexto [*line* 35].

[1.] C. vniogynd, *glossed* s. ne se *compaciantur similiter.*

[2.] C. coniuncciouns; A. coniunccioun.

[3.]C. man, *quasi dicat, nullus*. C. which that god; A. Ed. whiche god (*quis Deus*).

[6.]C. deuydyd, *quasi dicat, non est ita*.

[7.]A. *om.* the. C. thinges, *s. prudentia et liberum arbitrium*.

[8.]A. cleuen.

[10.]A. dirk.

[12.]C. it, *s. anima*.

[13.]A. note (Lat. *notas*).

[16.]C. it, *s. anima*.

[18.]*After* thus, A. *adds*—*Si enim anima ignorat istas subtiles connexiones, responde, vnde est quod desiderat scire cum nil ignotum possit desiderare; but both C. and Ed. omit this.*

[21.]wot] C. not. C. nawht, *quasi dicat, non*.

[24.]A. *om.* that.

[26.]C. yfownde, *quasi dicat, nullus*.

[29.]A. Ed. principles; C. principulis.

[34.]A. nouthir habit.

[36.]C. retretith, *i. retractat*; A. tretith.

[2.]C. deuykede; Ed. deuyded; A. deuded; *distribuit*.

[7.]C. dirknesse; A. derkenesse. A. *om.* 2nd of this.

[11, 12.] A. *om.* mighten thinken it .
. yif men.

[15.] A. *om.* y-spended and. C. the;
A. tho.

[22.] A. drawest thou.

[24.] A. thinge. A. *om.* ne.

[28.] A. *om.* or what.

[29.] C. A. *gloss* endes *by exitus*.

[30.] Ed. posycion (Lat. *positionis*);
C. A. possessioun; *and* C. *glosses*
For . . . possessioun *by uerbi gratia*.

[31.] A. *impossibile*; C. *per*
impossibile (as a gloss).

[37.] Ed. it; C. is.

[44.] C. endes, *i. exitus*. A. and the
(*for* and).

[46.] C. thing is, *i. se eius*
significatum. C. maketh, *glossed*
causat.

[47, 48.] A. *om.* that it ne bitydeth.

[48, 49.] C. *om.* so that . . .
necessitee.

[51.] A. preue.

[52.] A. stedfast. A. *proued*.

[57.] c. but that; A. *om.* that.

[58.] A. *om.* that.

[60.] A. maist thou.

[62.] A. and in attempryng or in
adressyng.

[63.] A. chariottes.

[64.]A. mayst thou.

[65.]A. *om.* that.

[66.]C. *om.* thilke. C. so, *quasi dicat, non.*

[70.]A. thise thingus.

[80, 81.]A. *om.* that men doon . . . to thinges.

[83.]C. Ed. issues; A. endes; C. *adds—i. exitus.*

[87, 88.]C. and yif (*wrongly*); A. Ed. and that.

[91-93.]A. *om.* And thou . . . is it-self *here, but inserts the same in a wrong place* (131 below).

[99.]A. *om.* 2nd the.

[100.]A. Ed. that; C. *om.* Ed. thing; C. A. *om.*

[103.]C. after; A. afer; Ed. a-ferre.

[105.]C. body, *glossed orbis*; A. body, *glossed orbi* (Lat. *orbi*).

[109.]A. fro with-outen furthe.

[111.]C. comprehendeth, *vel iudicat.*

[111, 2.]A. *om.* comprehendeth . . . imaginacioun.

[113.]C. Ed. by; A. by an. C. A. (*gloss*) *speciem.*

[120, 121.]A. *om.* but the . . . strengthe. A. Ed. For; C. *om.*

[124.]A. Ed. it; C. *om.* A. but the. A. Ed. that; C. *om.*

[126.] C. she; *glossed* intelligence.
C. Ed. in; A. vndir.

[136.] A. *om.* it. A. comprehendith.

[139.] A. *om.* is.

[140.] A. *om.* a thing.

[142.] A. *om.* a.

[147.] A. Sest thou.

[148.] A. of faculte or of power.

[149.] A. Ed. no (*for* nat).

[150.] A. or the.

[3.] C. dirke; A. Ed. derke.

[5.] A. *om.* and.

[9.] A. *om.* first.

[10.] A. inprentid; C. apreyntyd
(*but* emprentyd *just below*, and
enpreynted *above*).

[12.] A. emprentid.

[13.] A. *om.* 2nd. ne.

[14.] A. Ed. that; C. the.

[15.] A. vnplitith.

[17.] A. subgit; Ed. subiecte; C. *om.*
A. the (*for* tho); *twice*.

[20.] A. Ed. discernith; C.
decerneth.

[26.] C. heye thinges, *i. principijs*.
C. dessendith; A. discendith.

[27.] C. lowe thynges, s.
conclusiones. A. repreuith.

[29.] C. strengthe, *s. anima*.

[31.] C. resseyuyth; A. resceyueth; Ed. receyueth. C. A. impressed; Ed. impressed.

[36.] A. hurtlith.

[38.] C. Ed. to; A. the (Lat. *Ad*).

[40.] A. medeleth.

[41.] A. to the forme.

[1.] A. *om.* yif (Lat. *Quod si*).

[5.] C. A. witte; Ed. wytte. A. *om.* or the.

[10.] A. enprentid; C. emprienpted.

[20, 1.] A. here ne there. A. muscles.

[25.] *I supply* to.

[26, 7.] C. thise oothre; A. is other.

[29.] A. subgitz.

[31.] Ed. vnyuersal thyng; A. vniuersel thinges; C. vniuersels thinges (Lat. *uniuersale*).

[35.] C. soth; Ed. sothe; A. *om.* C. sensible, *quod absurdum est*.

[41.] C. seyn; A. seyn that.

[44.] C. enhansen; A. enhaunsen.

[45.] Ed. the knowing; A. knowynge; C. knowy (Lat. *cognitionem*).

[46.] A. figure.

[48.] C. stidefast; A. stedfast.

[51.] C. and we; A. Ed. *om.* and.

[52.] C. Ed. and of; A. or.

[56.] A. Ed. ne; C. *om.*

[58.] A. *om.* And.

[59.] A. *om.* ther.

[61.] C. bideth (!).

[62.] C. parsoneres; A. parsoners;
Ed. parteners.

[63.] A. *om.* 1st that.

[65.] A. *summitten.*

[66.] C. yif that; Ed. if; A. that yif.

[71.] C. diffinysshed; A. difinissed.

[72.] A. Ed. is; C. nis.

[3.] C. traas; A. *trais*; Ed. trace. C.
forwh; A. forghe; Ed. forough. A.
Ed. continued.

[4.] A. addres; Ed. nedders. A. *om.*
the.

[7.] C. A. traas. A. goynge (Lat.
gressibus).

[8.] C. feeldes. A. *om.* elles.

[10.] A. *om.* faces. A. enclini[n]g.

[13.] A. erthe (Lat. *terras*). A. *om.*
And.

[16.] A. on heye.

[1, 2.] C. alle thinges; A. Ed. al
thing (Lat. *omne*).

[6.] A. *om.* eek.

[12.]A. *om.* the. C. alle; A. al.

[16.]A. the morwe.

[17.]A. that (*for* the tyme).

[18.]A. this (*for* the).

[20.]A. *om.* it.

[22.]C. stretchched.

[25.]A. braceth.

[30.]C. preterite; A. preterit.

[31.]C. I-witnesshed; A.
ywitnessed. C. and; A. or.

[34.]A. plesaunce; C. pleasaunce.

[35.]A. infinit

[41.]A. it (*for* that).

[43.]A. embracen.

[49.]A. of the lijf.

[53.]A. *om.* the. C. in-to; A. to.

[58.]A. presence; C.
presense[Editor: illegible
character]e.

[64.]A. *om.* that.

[65.]A. *om.* it. C. Infynyte; A.
infinit.

[73.]A. alwey to god.

[78.]C. thinken; A. thenke.

[81.]A. *om.* it.

[83.]A. prouidence; C. puruydence
(*glossed* prouidentia); *but see note.*

[86.] A. disputest thou.

[88.] A. yknowen.

[101.] C. o; Ed. one; A. of (!); Lat. *unoque*.

[104.] A. *om.* the.

[106.] A. *om.* the.

[110.] C. stidefast; A. stedfast.

[116.] A. bitide; C. bide
(*miswritten; 2nd time*).

[120.] A. *om.* mowe.

[124.] A. *om.* is.

[134.] A. nau?t (*for nat*).

[135, 6.] A. *om.* gon that.

[141.] A. presentz.

[142.] A. *om.* yif.

[143.] C. by; A. to (Lat. *per*).

[149.] A. *om.* 1st free.

[150.] C. in; A. ne (*wrongly*).

[161.] A. byhoued; Ed. behoueth; C. houyd (!).

[169.] A. *om.* as.

[170.] Ed. apereth; C. apiereth; A. appiereth.

[178.] C. wheyther; A. whethir.

[179.] A. *om.* ne.

[186.] A. knowynges (Lat. *noscendi*).

[189.] Ed. of that thing; C. A. *om.*

[190.] Ed. quod she (*for* quod I; *wrongly*).

[193.] A. *om.* so.

[194.] A. *om.* as.

[203.] A. awith nat.

[205, 6.] C. *om.* that is . . .
prescience; Ed. *and* A. *have it*.

[213.] C. torment; A. tourmentz
(*supplicia*).

[214.] A. nat; Ed. not; C. ne.

[216.] C. withston (*sic*).

[218.] A. an hey?e.

[222.] C. To whom be goye (*sic*)
and worshipe bi Infynyt tymes.
amen; *which* A. Ed. (*perhaps*
rightly) *omit*.

[5.] Cl. Cp. froye; H. fro ye.

[6.] Cl. helpe; Cp. H. help.

[7.] Cp. thise; Cl. H. this.

[15.] Cl. seruauntz.

[18.] Cl. *om.* I; H. I am; Cp. Ed. am
I.

[20.] Cl. H. Vn-to; Cp. Ed. To.

[21.] Cl. be his; Cp. be this; H. by
this.

[23.] Cl. ony; Cp. Hl. any (*often*).

[24.] Cp. Hl. Remembreth; Cl.
Remembre.

[26.] Cl. other fok; Cp. othere folk.

[27.] Cl. dorst; Cp. H. dorste.

[31.] Cp. H. Ed. hem; Cl. him.

[36, 42.] Cl. Cp. desespeyred; H. despeyred; Ed. dispeyred.

[41.] Cp. To; Cl. H. So.

[44.] Cl. H. goode; Cp. Ed. good.

[45.] Cp. ladies so; Cl. loues for; H. loueres for.

[48.] Cl. seruauntz.

[58.] Cl. went; Cp. H. wente.

[62.] Cl. raueshyng; Cp. rauysshyng.

[69.] Cl. high (!); Cp. highte; H. hyghte.

[70.] Cl. Delphebus; Cp. H. Ed. Delphicus.

[71.] Cl. whanne; Cp. whan.

[76.] Cl. wyst; H. west; Cm. woste; Cp. wiste.

[79.] Cl. forknowyng; Cp. H. Cm. for-knowynge.

[80.] Cl. pryely (!); Cp. H. prynely; Cm. preuili.

[82.] Cl. H. bothen; Cp. Cm. bothe.

[87.] Cl. Cp. H. *ins. fals bef.* fled; H2. Ed. *om.*

[90.] Cl. onys.

[96.] Cl. H. nyst; Cm. nyste.

[98.] Cl. dorst make; Cp. dorste; H. dorst; Cm. durste.

[99.] Cp. a-; *rest* al.

[101.] Cl. H. faire; Cp. Cm. fair.

[102.] Cl. angelyk; Cp. aungelik.

[112.] Cl. Cm. selue; Cp. H. seluen.

[126.] Cl. *om.* 2nd and. H. hoom; Cm. hom; Cl. home.

[128.] to] Cp. H. til.

[129.] Cl. dwelled; Cp. H. Cm. Ed. was dwellynge.

[130.] Cl. Kept; Cp. Kepte. Cl. yong; H. Cp. yonge.

[132.] Cl. hadde children; *rest* children hadde.

[133.] Cm. lete; Cl. late; H. latt.

[137.] Cp. H. Cm. eft; Ed. efte; Cl. ofte.

[139.] H. Ed. vnder; H2. vndur; Cl. wonder (*wrongly*). H. H2. eft; Ed. efte; Cl. ofte. H. whielen (*better* wheelen); Cp. whilen; H2. whilyn; Ed. whelmen; Cl. weylen; Cm. weyle.

[143.] Cm. here; *rest om.*

[144.] Cm. dwelle; *rest* to dwelle (*badly*). Cl. Troiane; H2. troianys; *rest* troyan.

[146.] H2. homere; *rest* Omer. Cl. of (*for* 1st or).

[155.] Cl. come; *rest* comen (comyn).

[158.] Cl. swoot; Cp. H. swote; Cm. swete.

[161.] Cl. H. H2. Palladions; Cm. Palasdionis (*for* Palladionis).

[162.] Cl. H. *wrongly ins.* goodly *before* beste. Cp. Cm. beste; *rest* best.

[163.] H. Cm. wente; *rest* went.

[164.] Cl. Cm. herkenen; Cp. herknen.

[167.] Cl. bothe meene meste; H. Cp. bothe most meyne; Cm. bothe meste; Ed. bothe most.

[168.] Cl. and for the; Cp. H. Cm. Ed. *om.* for.

[171.] H. furste; Cl. Cm. first.

[172.] Cl. stode; Cp. stood.

[174.] Cl. yet thing seyn; H. þat seyn thing; Cm. yit seyen þyng; H2. seyn thing (*best*). Cl. presed; H. Cp. preysed.

[175.] H. Cm. Cp. cloude; Cl. cloud.

[176, 178.] Cl. euerichone, allone.

[192.] Cp. baiten; Cl. beyten.

[196.] H. Cm. Cp. ful; Cl. *om.*

[198.] Cm. lewede; H2. lewde; Ed. leude; Cl. H. *om.*

[199.] H. Cm. Cp. Ed. which a labour; Cl. swych labour as.

[202.] Cl. loues; *rest* fooles(folis).

[206.] Cl. to loken; *rest om.* to.

[208.] Cp. He kidde; Cl. And kyd.

[209.] Cp. Ful; *rest* For.

[211.] Cl. blynd; Cp. blynde (*twice*).

[213.] Cl. Suriquidrie.

[216.] Cm. mot; Ed. mote; Cp. moot; Cl. moste; H. schall.

[217.] *So* Cl.; *rest* But alday fayleth thing that fooles wenden.

[220.] Cl. long; H. Cp. longe.

[224.] Cl. felawes; *rest* feres.

[225.] Cl. proud; H. Cm. Cp. proude.

[227.] Cp. swiche; Cl. swich.

[228.] Cl. dere; *rest* stere.

[229.] Cl. hert (*see* l. 228). Cl. H. wax; Cp. Cm. wex.

[231.] Cl. H. Wax; Cm. Wex.

[234.] scornen] Cp. seruen.

[240.] Cl. H. Cp. Cm. or; H2. Ed. and.

[244.] Cl. of; *rest* in.

[246.] Cp. Cm. wel; Cl. H. wele.

[248.] Cl. addermost (!).

[252.] Cp. H. H2. causeth; Cl. causen.

[261.] Cl. H. Cm. *om.* As (H2. Ed. *have it*).

[262.] Cl. letten; Cp. H. Cm. leten; H2. Ed. leuen.

[264.] Cl. Cm. Ioyes; *rest* Ioye.

[266.] H. refeere.

[267.] Cl. went; Cp. H. Cm. wente.
Cl. pleyng.

[268.] H. Cm. Cp. Ed. of; Cl. and.

[272.] H. percede; Ed. perced; Cl.
Cp. procede (!).

[274.] Cl. wax; H. Cm. wex.

[275.] Cl. *om.* gan.

[278.] Cp. herte; Cl. hert.

[280.] Cl. pleyng.

[286.] Cm. Schewede; Cl. H.
Shewed.

[294.] H. Cp. Cm. thoughte; Cl.
thought.

[294.] Cl. fair; *rest* good.

[301.] Cp. H. wiste; Cl. wist.

[305.] *All* eyen (ey?en).

[306.] Cp. Ed. he felte; H. he felt;
Cl. that he sholde; Cm. for to.

[307.] Cl. *om.* his.

[308.] Cl. Blyssyd; Cp. H. Blissed;
Cm. Ed. Blessed; *see* 436. Cl. Cp.
kan thus; H. Ed. thus kan.

[310.] Cl. al; H. Cm. alle. Cl. *om.*
for.

[312.] Cl. ne made. Cp. H. worde;
Cl. word.

[315.] Cl. Ed. the seruise; *rest om.*
the.

[321.] Cp. H. Cm. Lest; Cl. Lyst.

[324.] Cp. H. torneth; Cl. Cm. turneth.

[327.] Cl. H2. speche and cher; *rest* chere and speche.

[329.] H. Ed. wrie; Cl. wre; Cp. wrey.

[330.] Cl. lyst; Cp. lest; H. leste.

[337.] Cl. I; *rest* In. Cl. noun-; H. non-; H2. Ed. no; Cp. Cm. veyn (*for* noun).

[341.] Cp. H. mote; Cl. Cm. mot.

[351.] Cl. H. *om.* that.

[354.] Cp. vn-til.

[356.] Cp. doon; H. don; Cl. Cm. done.

[357.] Cl. hym; *rest* hem.

[360.] Cl. *om.* eft.

[361.] Cl. only lette; *rest om.* ony.

[363.] Cl. a; H2. in the; *rest* and.

[369.] H. dydde; Ed. dyd; *rest* dede.

[371.] Cl. seruauntz.

[374.] Cp. Cm. ne (2nd); Cl. H. no.

[379.] Cl. H. toke; Cp. took.

[381.] H. Cp. hiden; Cl. hide.

[385.] Cp. ?eldeth. Cl. *om.* seed.

[386.] Cp. H. muchel; Cl. muche.

[387.] Cl. For what (*for* What for).
Cl. speken; *rest* speke (spek).

[394.] Cp. H. Cm. myn; Cl. my.

[395.] Cp. H. tonges; Cm. tungis;
Cl. tonge. Cl. deference (!).

[398.] Cl. *om.* so. Cl. it to; *rest om.*
to. Cl. hire; *rest* here.

[399.] Heading; *so* Cp. H.; Cm.
Cantus; Ed. The song of Troylus.

[400.] Cl. *om.* no.

[401.] whiche] Cl. what.

[402.] H. Cp. whennes comth; Cm.
whennys comyt; Cl. whens cometh.

[403.] Cl. thenketh.

[405.] Cl. me so goodly; *rest* to me
sauory.

[406.] Cm. H2. *om.* it.

[408.] Cl. walyng.

[409.] Cl. thanne.

[411.] Cp. Cm. harm; Cl. H. harne.

[412.] Cl. *om.* thee. Cp. swich; Cl.
H. swiche.

[413.] Cp. H. Cm. be; *rest* so be.

[416.] Cm. stereles; H. stierlees; Cl.
sterles; Cp. sterlees.

[417.] Cp. bitwixen; H. betwexen;
Cm. be-twexe; Cl. by-twen.

[423.] Cp. oughte; Cm. au?te; Cl.
aught. H. yours; Cp. youres; Cl.
youre; *see* l. 422.

[427.] Cl. leue; Cp. H. Cm. lyue.

[430.] Cl. my lord; *rest om.* my.

[432.] estat] Cl. estal.

[435.] Cl. deynede; Cp. H. Cm. deyned.

[436.] *After* love, Cl. *ins.* þe, *and* H. *ins.* ye. H2. blesse; Cl. blysse; Cp. H. blisse; Cm. blys.

[439.] held] Cl. hold.

[440.] Cm. brende; Cl. brend.

[444.] Cp. Cm. sette; Cl. H. sett.

[446.] H. preesse.

[453.] Cp. H. Cm. herte; Cl. hert. *All* eye (ey?e).

[454.] Cl. fairest; *rest* fairer.

[457.] Cl. tymes; *see* 531.

[460.] H2. deyd; Cp. Ed. deyde; Cl. Cm. deyede; H. dyede.

[462.] rewe] Cl. rew.

[463.] dredes] Cl. dredres. Cp. H. Ed. fledde; *rest* fled.

[464.] Cp. thassege. savacioun] Cl. saluacioun.

[465.] Ne in] Cm. Cp. Nyn. Cl. doon; *rest* non (none). Cl. H. Ed. fownes; Cm. founys.

[470.] Cl. shoures sharpe. Cm. felle; Ed. fel; Cl. H. fille.

[471.] Cl. and; *rest* or.

[475.] Cl. trauayl.

[483.] H2. al; *rest om.*; *read alle.*

[486.] H. toke; Cl. took.

[487.] Cp. H. eue; Cl. euen.

[491.] H. Cm. ferde; Cl. ferd.

[496.] H2. as; *rest that*; *read as that.*

[498.] H. than; Cl. Cm. thanne. Cm. fel to; Cl. Cp. felt.

[500.] Cl. H. hadde; Cm. hade; Ed. *om.*

[502.] Cp. H. Ed. whiche; Cl. such. Cl. thought; felt.

[503.] Cl. dorst; Cp. dorste.

[511.] Cp. H. nat; Cm. not; Cl. nought.

[516.] H. leest; Cl. lest.

[517.] Cp. H. *om.* be.

[518.] Cm. febly; Cl. febely; H. fiebly.

[520.] H. Cp. Ed. louen; Cm. loue; Cl. leue.

[528.] Cl. *om.* a.

[530.] Cp. H. hidde; Ed. hyd; Cl. Cm. hed.

[534.] Cl. yet; *rest ye.*

[536.] Cp. H. Cm. may; Cl. wole.

[544.] Cl. H. herd; Cm. Cp. herde.

[545.] Cm. thoughte; Cl. H. bithought.

[546.] Cl. multeplie.

[549.] Cl. onys. H. herde; Cl. herd.

[554.] Cl. *om.* som.

[555.] H. Cm. Cp. falle; Cl. fallen.

[557.] H. ferde; Cl. Cm. ferd.

[563.] Cm. H2. sorwe; Ed. sorowe;
Cp. H. wo to; Cl. wo.

[567.] Cl. Cm. desirede.

[569.] Cp. H. Ed. sen me.

[572.] H. henuc; Cm. hene; Cl.
hens; Cp. hennes.

[573.] Cl. dishese.

[578.] Cl. Cm. wrought; H. y-
wroth; Cp. H2. Ed. yet wrought.

[580.] Cp. H. Ed. leste; Cl. Cm. lest.

[581.] Cl. Ne be; *rest om.* Ne.

[582.] Cl. sorwe; *rest wo.*

[586.] H. swiche; Cp. Cm. swich;
Cl. such.

[589.] Cl. Cm. þyn; H. Cp. þi.

[596.] Cp. H. Cm. sorwful Troilus;
Cl. Troilus sorwfully.

[600.] Cl. don.

[601.] Cp. Cm. truste; H. tryste; Cl.
trust.

[602.] Cm. herkene; Cl. H. herke.
Cm. frend; Cl. H. frende.

[606.] Cp. H. sailleth; Cm. saylyth;
Ed. sayleth; Cl. ffayleth.

[607.] Cl. brennynly.

[612.] Cm. colde; Cl. H. cold.

[613.] Cl. telle; *rest* tolde.

[622.] Cl. Cm. thyn; Cp. H. thi.

[626.] Cm. exces; Cl. Cm. excesse;
Ed. axes.

[630.] Cl. ofte a wys man; Ed. H.
Cp. a wys man ofte.

[631.] Ed. whetston; Cl. Cp. H.
wheston; Cm. weston.

[633.] Cl. out; Cm. ou?t; H. Cp.
aught.

[637.] Cl. eche; *rest* his.

[643.] Cp. H. Ech; Cl. Cm. Eche.

[647.] Cl. ought; *but see* l. 649.

[650.] Cp. Though; H. Thoughe; Cl.
Cm. Thow. Cl. desir; H. Ed. desire;
Cp. desyre.

[653.] Cp. herdesse; Cl. H. Cm.
hierdesse.

[654.] H. Oonone.

[658.] Cl. No (*for* Now). Cl.
herkene; Cp. herkne; H. herken;
Cm. herkenyt; Ed. herkeneth.

[659.] Cl. medecyne.

[661.] Cp. H. Ed. herbes; Cl. erbess.
Cl. Cp. H. she; *rest* he.

[663.] Cp. H. bounden; Cm.
boundyn; Cl. bounde.

[664.] Ed. Admete; *rest* Amete.

[665.] Cl. koude al; *rest om.* al.

[667.] Cl. H. oone; Cm. on.

[674.] Cm. deyen; Cl. deye; Cp. H. dyen.

[675.] Cp. H. Ed. mo; Cl. Cm. more.

[677.] H2. thogh; Cm. þow; Cl. they; Cp. H. theigh. thogh that] Ed. although.

[680.] Cl. as a; *rest om.* a.

[681.] Cl. Cp. Cm. telle; *rest tel.*

[682.] H2. Ed. final; Cl. finally; Cp. finaly; H. fynali; Cm. finially (!).

[683.] Cl. þyn (*for þyng*).

[685.] Cl. wygh (!).

[687.] H. witeth; Cl. Cm. weteth.

[689.] Cl. wot I.

[690.] H. Cm. For for; Ed. As for; Cl. For.

[693.] H. Cm. Cp. Ed. tel me; Cl. telle me. Cl. Cm. thou; Cp. H. the.

[694.] Cl. Thise; *rest The.*

[697.] Cl. yn certeyn; *rest om yn.* Cl. next.

[700.] Cl. terys.

[703.] Cl. this; Cp. H. thy.

[704.] Cl. forto; *rest to.*

[707.] Cl. sechen; *rest seche hem.*

[710.] Cp. owghte; Cm. au?te; Cl. H. ought.

[716.] Cp. Cm. wolde; Cl. wold; H. wol.

[720.] Cl. sithen; Cp. H. sith; Ed. sythe; H2. seyst. Cp. H. Cm. Ed. that; Cl. yn whom.

[723.] H. Cp. Cm. lay as; Cl. *om.* as.

[730.] *All* lytargye (litargye).

[734.] H. Cp. synken; Cm. synkyn; Cl. synk yn.

[737.] H. Cp. answerde; Cl. answerede.

[738.] Cp. H. nas; Cl. nat (!); *rest* was.

[739.] Cl. *om.* no.

[741.] Cp. H. ybeten; Cm. I-bete; Cl. beten.

[742.] Cm. maner; Cp. H. manere; Cl. maneres. H. Cp. þise; Cl. þis.

[743.] H. tellynge; Cl. Cm. tellyng.

[744.] Cl. ought; H. oughte (*sic*).

[745.] Cp. Ed. ynough outsprynge; Cm. Inow outsprynge; Cl. not ought sprynge.

[764.] Cp. H. Cm. ther; *rest om.*

[765.] H. tel; Cl. Cm. telle. Cl. wyst; Cp. H.Cm. Ed. wiste.

[767.] Cm. told hyre; Ed. H2. tolde it; Cp. H. tolde; Cl. telle.

[769.] Cp. by-soughte; Cl. H. bysought.

[777.] Cl. nyl not; *rest om.* not. Cp. H. noon; Cm. non; Cl. no. Cl. *om.* as I.

[779.] Cl. desespered; Cm. dispeyred; Cp. dispeired; H. despired.

[780.] Cp. bendiste; H. bendistee.

[786.] Cm. Cp. Ed. he; Cl. H2. the; H. *om.* Ticius] Cm. which is; Ed. Tesiphus; H2. Siciphus.

[787.] Cl. foughles.

[788.] Cl. H. volturis; H2. vulturus; Ed. vultures; Cm. wulturnus (!).

[793.] Cl. folessh.

[796.] Cp. H. muche; Cl. Cm. meche. Cl. lasse.

[797.] Ed. H2. lyst; Cp. list; H. liste; Cl. lyk. H2. lyst; Cl. H. lest; Cm. leste.

[798.] Cl. wolde (*for coude*).

[799.] Cp. H. demen; Cm. demyn; Cl. deme.

[803.] H. Cm. thank; Cl. thonk. Cl. then; Cp. than.

[812.] he] Cl. yet.

[814.] Cp. recreant; Cl. H. recreaunte. Cl. H2. of; *rest for*.

[815.] Cl. feyr.

[817.] H. Cp. Ed. serue; Cl. seruen.

[818.] Cl. thenk.

[819.] Cp. Cm. fold; Cl. H. folde.

[\[820.\]](#) Cl. Cp. H. *om.* And.

[\[821.\]](#) Cl. þought.

[\[822.\]](#) Cl. hym soth.

[\[824.\]](#) Cl. Cp. H2. *om.* a.

[\[826.\]](#) woot she knew] Cl. knoweth (!).

[\[830.\]](#) Cl. Cp. H. *ins.* al *bef.* thy.

[\[833.\]](#) Cl. Cp. H. pieces.

[\[837.\]](#) Cm. wel; Cl. H. wele.

[\[839.\]](#) Cm. whel; Cl. H. whiel.

[\[842.\]](#) Cp. H. ?e; Cm. ?a; Cl. *om.*

[\[846, 7.\]](#) Cm. -gon, -on; Cl. H. -gone, -one.

[\[848, 850.\]](#) Cl. H. whiel; Cm. whelys (whel).

[\[851.\]](#) if] Cl. of (!).

[\[855.\]](#) what] Cl. whan.

[\[858.\]](#) Cm. onwrye; Ed. vnwrie; Cl. H. vnwre.

[\[862, 864.\]](#) Cm. tel; Cl. H. telle.

[\[863.\]](#) Cp. thy; H. þi; Cl. Cm. þin.

[\[865.\]](#) Cp. hopen; Cl. H. hopen the; Cm. Ed. hope.

[\[867.\]](#) H. Cm. wex; Cl. wax.

[\[871.\]](#) Cl. bigan; Cp. H. Cm. gan.

[\[883.\]](#) H2. Ne y; H. Ny (= Ne y); Cl. Cm. *om.* I.

[885.]Cl. frendliour. H2. ne a; Cl. H. na (= ne a); *see* l. 884.

[886.]Cp. *om.* 2nd to.

[889.]Cl. H. hires; Ed. hers.

[891.]Ed. first; H2. ferst; *read* firste.

[892.]Ed. H2. wele. Ed. ordayne the (*with the added; ordeynè is trisyllabic*).

[894.]H2. *om.* nought but (!).

[895.]H2. wele; Ed. wel.

[896.]H2. oght; Ed. ought; *read* oughte.

[902.]H. Cp. nought; Cl. not.

[907.]Cp. H. Cm. han; Cl. a. thus] Cl. so.

[908.]Ed. wont; Cp. H. wonte; Cl. woned.

[911.]H. Cp. often; Cl. Cm. ofte.

[914.]H2. monche; Ed. monch; Cl. mucche; H. muche.

[915.]Cl. *om.* make.

[917.]Cp. H preydest; Cl. preyedest.

[918.]Cl. som.

[921.]H. slepten.

[922.]Cl. wolden.

[925.]Ed. H. Cp. Yet; Cm. Yit; Cl. Ye. Cl. *om.* that.

[927.] Ed. H. Cp. thoughten; Cm. thou?tyn; Cl. thought. Cl. Ed. *om.* that.

[928.] Cl. to assayn; H. Cp. tassayen.

[931.] H. noon; Cp. non; Cl. none.

[932.] H. Cp. sey; Cl. seye.

[935.] H. Cp. herte; Cl. hert.

[937.] Cp. H. for-?iue; Cl. Cm. for-yeue.

[938.] Cp. liue; Cl. Cm. leue.

[939.] Ed. H2. Pandare; Cl. H. Pandarus.

[941.] Cl. sithen that; Cp. H. sithen. H. wepen; Cm. wepyn; Cl. wopen.

[945.] H. Cm. ben; Cl. be.

[947.] as] Cl. al; H2. and.

[950. 1.] Cl. nexst. Cl. Cp. H2. derk; *rest* derke.

[952.] the—of] Cl. after.

[955.] Cp. al; Cl. H. alle.

[958.] Cp. thy; Cl. Cm. þyn.

[959.] Cp. werke; Cl. werk.

[960.] Cm. H2. partyd; *rest* departed.

[962.] Cp. H. Cm. though swich; Cl. that such.

[963.] of] Cl. on.

[966.] H. though; Cl. Cm. thow. may] Cl. mowe.

[969.] Cp. Cm. faste; *rest* fast.

[972.] Cm. bothis.

[973.] Cp. H. Ed. maken; Cl. Cm. make.

[980.] Cl. Cp. Cm. *om.* to.

[982.] Cp. H. Ed. bethynken; Cl. byþynke.

[984.] As] Cl. And.

[985.] Cp. Cm. trewely; Cl. H. trewly. H. Cp. sate; Cl. Cm. sat; (*read* sete).

[986.] H. Cp. louen; Cl. Cm. loue.

[993.] Cl. of it the wiser.

[995.] And] Cl. For.

[997.] it] Cl. that.

[1002.] now] Cl. ye. Cl. Cp. H. wyse; *rest* grete.

[1003.] a] Cl. the.

[1006.] most god] Cm. god most.

[1009.] Cl. Whanne.

[1017.] MSS. telle; Ed. tel; *see* l. 681.

[1020.] Cp. H. here; Cl. heren.

[1024.] may] Cl. wole.

[1028.] Cp. malone.

[1033.] Cp. H. Ed. any; Cl. Cm. ony.

[1034.] Cp. H. Ed. dredeles; *rest* dredles.

[\[1036.\]](#) Cp. myghte; Cl. H. myght.

[\[1039.\]](#) H. Cp. roughte; Cl. rought.

[\[1042.\]](#) H. Cm. Yif; Cp. Yef; Cl. Yeue.

[\[1044.\]](#) Tho] Cl. But. on] Cl. on his.

[\[1045.\]](#) H. Cp. Ed. hente; Cl. hent.

[\[1048.\]](#) Cp. H. dredelees; Cl. dredles.

[\[1050.\]](#) H. mathynketh; Ed. me athinketh; Cl. me ofthynketh; Cp. mathenketh. Ed. masterte; Cp. me sterte.

[\[1052.\]](#) *Accent* thou.

[\[1059.\]](#) Cp. H. than; Cl. thenne.

[\[1067.\]](#) Cp. H. wol; Cl. wole.

[\[1068.\]](#) Cp. H. sende; Cl. send.

[\[1074.\]](#) Cl. lyoun.

[\[1075.\]](#) Wo] Cl. Who (!) that (2)] H. a.

[\[1079.\]](#) Cp. bicom; Cl. by come.

[\[1080.\]](#) *All* most; *read* moste.

[\[1084.\]](#) H. hieghe; Cl. heigh.

[\[1086.\]](#) Cp. H. lat; Cl. late.

[\[1092.\]](#) H2. Ed. driueth; Cl. drieth; Cp. H. dryeth.

[\[4.\]](#) Ed. connyng; H. conyng (!); Cl. H2. comyng; Cp. cōmyng.

[\[6.\]](#) Cp. desespeir; H. desespeyre; Cl. desper.

[8.]H2. Clyo; *rest* Cleo.

[11.]Cl. H2. *om.* other.

[15.]Cl. nel.

[17.]H. Desblameth.

[21.]can nat] Cl. ne kan.

[25.]H. Ed. thynketh; Cl. Cp. thinketh.

[37.]Cl. al o; *rest om.* al.

[38.]H. Ed. gamen; *rest* game.

[39.]Cl. *om.* that.

[40.]Ed. open; *rest* opyn.

[41.]H2. seying; *rest* seyde.

[42.]Cl. seyth.

[46.]H2. to me; *rest* thee.

[49.]H. Cp. folwen; Cl. folwe.

[55.]Cl. so it.

[58.]H2. shottis; Ed. shottes; Cl. H. shotes.

[59.]Cl. *om.* of loving.

[61.]fil] Cl. felt (!).

[64.]H. Proignee.

[68.]Cl. hym so neigh. Cl. Cp. cheterynge; H. H2. chiteringe.

[69.]H2. Ed. Thereus (*for* Tereus); Cl. Cp. Tireux; H. Tryeux.

[73.]his] Cl. pe.

[75.]Cl. tok weye soone.

[79.] Cl. vn-to.

[80.] Cl. in forth.

[81.] Cl. sette; Cp. H. sete; H2. sate.

[86.] Cl. Cp. H. faire book; *rest om.*
faire.

[90.] H. Cm. goode; Cl. good. H.
Cm. mote; Cl. mot.

[94.] Cl. *om.* that.

[95.] H. herknen; *rest* herken
(herkyn).

[97.] Cp. H. o; Cm. Ed. or; Cl. *om.*
H2. Is it of love, some good ye may
me lere.

[99.] Cl. *om.* tho.

[101.] Cl. that the; *rest om.* the.

[102.] *All* Edippus.

[107.] Cp. H. Ed. thassege. Cl. al
the care; *rest om.* al.

[110.] barbe] Cm. wimpil.

[113.] Cl. A; Ed. Eighe; *rest* I.

[115.] *So* Cp. Cl. H. Ed.; Cm. H2.
Ye makyn me be iouys sore adradde
(a-drad).

[116.] as] Cl. that.

[117.] H. H2. sate; Cp. satte; *rest*
sat; *read* sete. Cl. H. *om.* a.

[120.] Cl. I thriue; *om.* this.

[123.] Cp. H. Ed. thassege; Cm. H2
the sege.

[124.] Cp. fered.

[126.] *So* Cp. H. H2. Ed.; Cm.
better (*for* wol bet); Cl. *corrupt*; *see*
l. 128.

[128.] Ed. eighe (*better* ey); Cl. Cp.
H. Cm. I.

[131.] Cl. *om.* vs.

[134.] H2. borow; Cm. borw; Cp.
H. borugh; Ed. borowe; Cl. bourgh.

[138.] Cl. were; *rest* is.

[141.] wondren] Cl. Iape.

[155.] Cp. H. Ed. it; *rest om.*

[159.] H2. Ed. euary; Cl. H. al; Cp.
alle.

[160.] H2. In; *rest* As (*usually with*
al).

[164.] Cl. trewly; Cp. H. trowelich;
Cm. trowely.

[176.] Cm. nought; H2. no thing
(*om.* for); *rest* no more.

[177.] H. Cm. ther; Cl. ner.

[179.] Cp. H. Cm. than; Cl. that.

[185.] H. Cp. dredeles; Cl. Cm.
dredles.

[188.] Cm. al the; Cl. Cp. H. alle;
rest al.

[194.] Cl. Cm. gonne fro him.

[195.] Cl. field (*for* feld).

[201.] Cl. lyf and sheld; Cp. H. Ed.
sheld and lif; H2. sheld of lyf; Cm.
schild and spere.

[202.] as] Cl. al.

[204.] H. Cm. freendlyeste; Cl. frendlyest.

[206.] Cl. felawship; H. felaweschipe.

[207.] Cl. thenketh.

[212.] Cl. womman; H2. woman; *rest* wommen.

[215.] Cl. two; Cm. to; *rest* tho.

[216.] Cm. Ed. herde; *rest* herd.

[217.] they two] Cl. that they.

[220.] Cm. H2. it; *rest om.*

[221.] Cl. Cm. H2. and lat.

[223.] Cl. yow-; *rest* your-.

[224.] Cl. it; *rest* is. fair] Cp. gladde; Cm. H2. Ed. glad.

[226.] witen] Cl. wete.

[227.] Cl. *om.* this *and* tho.

[238.] Cl. Cm. wete; Cp. H. Ed. weten; H2. wite. your] Cl. yow.

[239.] Cl. Cp. H. *om.* myn.

[247.] Cl. Cm. truste.

[248.] Cl. *om.* to me. Cp. H. frende (*error for* fremde); H2. frend; Ed. fremed; Cl. Cm. frendly.

[250.] Cl. here he keste; *rest om.* he.

[255.] Cl. lo alwey.

[259.] Cl. tales (!).

[260.] H. sithen; Cp. Cm. sithe; Cl. sith. Cl. Cm. H2. the ende. Cl. *ins.* of *after* is.

[262.] H2. Ed. peynt; Cm. pente; *rest* poynte.

[265.] Cl. loke.

[266.] Cp. H. goode; *rest* good.

[269.] Cl. litel (!).

[276.] Cl. *om.* faste. Cp. H. mauise.

[279.] Cm. thoughte; Cl. Cp. thought.

[284.] that] Cl. than. Cl. weylen (!).

[287.] Cl. *om.* a.

[289.] and] Cl. if.

[291.] H. it slake; *rest om.* it.

[296.] Cl. toform; *rest* biforn.

[299.] Cl. to yow; *rest om.* to. Cl. H. Ed. sworne; *rest* sworn.

[300.] or] Cl. and.

[303.] chaungeth] Cl. quaketh (!).

[308.] Cl. nolde; *rest* wolde.

[309.] Cl. H. Cp. *om.* my.

[315.] Cl. shal yow; *rest om.* yow.

[317.] H. Cm. goode; Cl. Cp. good.

[323.] Cl. thow; *rest* ye. H2. lete; Cl. Cp. Cm. late; H. lat.

[324.] Cl. nel. Cl. H. lye.

[325.] Cl. myn owene; *rest* my (myn).

[328.] Cl. giltles; H. Cm. gilteles.

[329.] mende] H2. wyn.

[338.] H. Cm. liste; Ed. lysteth; Cl. lyst.

[349.] If] Cl. And.

[350.] Cl. that ye; *rest om.* that.

[351.] this] Cm. H2. it; H. *om.*

[359.] Cl. behest.

[368.] Cl. to se; Cp. H. sen.

[369.] H2. a-yens; Ed. ayenst; H. ayeyn; Cm. ayen.

[370.] fool] Cl. fel (*for* fol).

[371.] Cl. frenship.

[372.] Cl. *om.* What.

[374.] Cl. *om.* wel and.

[380.] Ed. wrie; Cm. wri; Cl. Cp. wre; H. were (!); H2. couere.

[381.] Cp. H. Cm. Ed. sauacioun; *rest* saluacioun.

[383.] Cm. H2. Ed. *put* alwey *after* nece. Cm. goode; *rest* good.

[384.] Ed. H2. sugred.

[385.] Cp. Cm. for; Ed. al; Cl. H. *om.*

[386.] Cl. herd.

[387.] meneth] H. Cm. mene.

[388.] Cl. wole.

[389.] sholde] Cl. shal.

[395.] Cl. H2. *om.* that.

[401.] *Read* think'th, ber'th (Cl. thenketh; Cp. H. berth). Cl. Cp. H. heighe; Ed. Cm. hye.

[403.] Cl. ben growen; Cp. H. be growe; Ed. growe; Cm. hem waxen; H2. be wox. *All* eye (eighe, ey, eyen).

[405.] H. H2. whiche; Cl. Cm. which; Cp. Ed. which that.

[406.] Cm. H2. *om.* Nece. Cm. I bidde with (!); H2. I kepe than wisshe; (*read* Nec' I bidd' wisshe).

[411.] Cl. Cp. Ed. strange; H. H2. straunge folk; Cm. straunge men.

[413.] Cp. H2. Ret; Ed. Rate; Cm. Redith; Cl. Bet (!); H. Let (!).

[414.] H. trusted.

[421.] this] Cl. that.

[423.] Cl. behest.

[429.] Cl. Ay; Cm. O; Ed. Ne; *rest* A.

[435.] H. dispitouse; Cm. dispituse; *rest* dispitous (despitous).

[438.] Cl. *ins.* ony (Cp. H. any, H2. eny) *before* vilanye. Cl. vylonye.

[446.] Cl. certaynly.

[448.] Cl. hym agayn.

[456.] Cl. falles (*sic*).

[460.] Cl. wyl; Cp. H. wol.

[461.] Cl. of hit wold.

[466.] lyth] Cp. H. is.

[468.] Cl. don so.

[474.] Cl. H2. y-wis; *rest* wis.

[480.] Cm. H2. plese; *rest* plesen.

[482.] Cp. Ed. dredde; *rest* drede.

[483.] H. Ed. Cp. cesse; Cm. sese;
(*see* l. 1388); Cl. cesseth.

[486.] H. Cm. Ed. sauacioun; *rest*
saluacioun.

[490.] Cp. Ed. H2. Pandare; *rest*
Pandarus.

[491.] Cp. H. truste; Cm. troste; *rest*
trust.

[494.] Cp. Cm. doutelees; Cl.
doutles.

[496.] Cm. Cp. after; H. efter; *rest*
ofter (!).

[500.] love of god] Cl. Cp. H. his
love.

[505.] a litel gan to] Cl. bygan for
to.

[507.] Cl. go. Cp. H. Ed. longe; *rest*
long.

[516.] Cm. Ed. after; Cl. Cp. H.
ther-after.

[519.] Cl. softly hym.

[523.] upon] Cl. on.

[535.] Cl. *om.* botme.

[\[536.\]](#) Cl. Cp. Cm. deyen.

[\[537.\]](#) Cp. Cm. Ed. bywreyen; Cl. H2. bywryen; H. wryen.

[\[539.\]](#) hem] Cl. hym. asshe] Cl. asshe.

[\[540.\]](#) Cl. adown his hed.

[\[541.\]](#) Cp. H. Cm. trewely; *rest* trewly.

[\[542.\]](#) Cl. *puts away after* I.

[\[543.\]](#) Cp. leet; H. lete; Cl. Cm. let.

[\[549.\]](#) Cl. ye do.

[\[554.\]](#) Cl. passede.

[\[555.\]](#) Cp. com; Cm. cam; *rest* come.

[\[556.\]](#) his] Cl. a.

[\[562.\]](#) Cp. com; *rest* come.

[\[563.\]](#) Cl. saluacioun.

[\[564.\]](#) Cl. ne hadde I routhe.

[\[567.\]](#) Cp. H. Cm. Ed. herte; *rest* hert.

[\[570.\]](#) Cl. *puts was after* depe.

[\[574.\]](#) see] Cl. do. Cl. H. swone.

[\[576.\]](#) Cl. dreuen.

[\[577.\]](#) Cl. hath vs.

[\[588.\]](#) Cp. H. heure; Cl. Cm. oure.

[\[589.\]](#) Ed. H2. a ha; H. ha a; Cm. Cp. ha ha; Cl. *om.*

[\[590, 592, 593.\]](#) Cl. del, wele, stel.

[595.] Cm. Cp. Ed. wel; H2. wele;
Cl. H. wole I.

[597.] Cm. H2. Ed. Ye; *rest* And.
Cl. Cp. H. H2. *om.* how.

[602.] Cp. com; H2. cam; Ed. came;
rest come.

[603.] Cm. wex; H2. wax; Ed.
woxe; *rest* was.

[611.] Ed. Thascrye; Cm. The acry
(*sic*); H2. In the skye (!); Cl. Cp. H.
Ascry.

[612.] MSS. cryede, cried, criedyn.

[615.] H2. latis; *rest* yates.

[616.] this] Cl. that.

[617.] Cm. from; Ed. H2. fro; Cl.
Cp. H. to.

[618.] Cl. Gardanus; H2. Cardanus;
Cm. dardannis; *rest* Dardanus.
open] Cl. Cm. vp on.

[624.] Cl. H. Thus. Cp. Ed. baye;
Cm. bay?e; *rest* bay.

[628.] Cp. H. Cm. sighte; *rest* sight.

[636.] weldy] Cm. worthi.

[642.] Cl. thrilled.

[643.] Cp. cryde; Cl. cryede.

[644.] Cl. nexst.

[650.] Cl. Ed. it so softe.

[651.] Cl. seluen.

[658.] for] Cl. Ed. forth.

[659.] Cl. casten.

[662.] Cl. *om.* his *bef.* shap.

[666.] *Read* envýous.

[669.] *All* syght (*wrongly*).

[670.] *thee*] Cp. H. y-the.

[677.] H2. *ins.* hert (*error for herte*)
bef. for.

[681.] Cl. senenethe.

[686.] Cm. sonere; Ed. sooner; *rest*
sonner.

[694.] Cl. she yn thought gan to.

[696.] Ed. don; H2. do; *rest* done.

[697, 8.] Cl. folde, colde.

[700.] Cp. H. Ed. tendite.

[701.] Cl. thought; *see* l. 699.

[702.] *his*] Cl. Cm. Ed. by.

[710.] H. sighte; *rest* sight.

[713.] H. No (*for* Now). wys] H2. a
fole.

[718.] Cl. drynklees; Cm. Cp.
drynkeles.

[719.] Cl. Ek for me sith I wot. Cl.
al his; *rest om.* al.

[720.] Cp. Cm. aughte; *rest* ought,
aught.

[722.] Cl. *om.* And. Cl. Cm. long.

[724.] Cl. Ne auaunter; Ed. No
vauntour; Cp. H. Nauauntour.

[725.] *vyce*] Cl. nyse.

[726.] Cl. cherishe; *rest* cherice.

[729.] y-wis] Cl. wys.

[733.] H. Ed. alway.

[734.] wommen] Cl. a woman. Cl. H. Cp. al bysyde hire leue; Cm. *pour* al this town aboute; Ed. H2. al this towne aboute.

[736.] Cl. Ed. H2. *om.* for.

[737.] Cl. Cp. H. this ilke; *rest om.* ilke. Cl. thryftiest (*also* worthiest in l. 739, *and* best in l. 740).

[745.] Cm. H2. no man; *rest* noon (none).

[746.] Cm. Cp. H. fayreste; *rest* fairest.

[747.] Cp. H. goodlieste; *rest* goodliest.

[752.] Ed. H. vnteyd; Cp. vnteyde; Cm. onteyed; *rest* vntyd.

[753.] Cl. H2. With-out.

[757.] Cl. *om.* 2nd I.

[758.] Cp. Ed. leste; *rest* lyst (liste).

[759.] H. Cp. nought; *rest* not.

[763.] Cp. alle; *rest* al.

[764.] H. brighte; *rest* bright.

[765.] H. Cm. March; *rest* Marche.

[766.] *All* flight.

[772.] H. Cm. putte; *rest* put.

[777.] Cm. why; *rest* (*except* H2) weye (wey). H2. Ther lovith none

with-out bothe care and peyn
(*wrongly*).

[778.] Cm. moste; Cl. meste.

[781.] Cp. Cm. the; *rest* that.

[787.] Cp. H. Ed. cessed; Cl. Cm.
sesed.

[791.] Cl. at the; *rest om.* the.

[792.] Cp. H. y-knowen; Cl. knowe.
Cm. H2. Ed. tyme may men rede
and se.

[795.] Cl. Cm. go; Cp. H. ago.

[797.] *All* bycometh; *see* l. 795.

[800.] Cl. Cp. H. dremen; *rest*
demen (deme).

[801.] Cl. H. *om.* that.

[804.] Cp. H. Ed. stoppen; *rest*
stoppe.

[804, 5.] Cl. tungen (!), rungen.
why] Cl. whanne.

[814, 9.] Cl. gardeyn.

[819.] Cm. folwede; Cl. folweden.

[820.] yerd] Cl. gardeyn.

[821.] Cl. shadwede (*om.* wel). Cl.
bowes blosmy and grene.

[830.] Cl. herte.

[833.] Cp. H. alle; *rest* al; *see* 763.
Cl. surete; H. Cm. H2. seurte.

[834.] Cp. H2. Ye; *rest* The.

[838.] Cl. *om.* that.

[840.] Cp. H. leest; Cl. Ed. H2. lest.

[843.] Of wit] Cl. With (!). Cl. H. secrenesse (!).

[844.] lust] Cl. luf (!).

[845.] Cl. Cm. al; *rest* alle.

[847.] Cl. *om.* so.

[851.] Cm. ryghte; *rest* right.

[860.] Ed. H2. him; *rest* it; see 861.

[862, 4.] H. righte, bryghte; *rest* right, bryght.

[863.] Cl. Cp. feblesse; *rest* fieblenesse (febilnesse). *All* eyen (eighen).

[867.] who] Cl. he (*for* ho).

[872.] Cl. H2. is growen.

[876.] Cl. stynte; H2. stynt.

[882.] Cp. H. Cm. let; *rest* led.

[894.] Cl. Cp. H. moste; Cm. miste; Ed. mote; H2. must. at] Cl. of.

[896.] H2. axe; Ed. aske; Cl. H. Cp. axen; Cm. axith. Cl. ful (*for* foul).

[903.] Cp. Cm. wex; Cl. was; *rest* wax.

[904.] Cl. heighe; Cp. H. heye; *rest* eye; *read* yë.

[909.] H. Cp. *for* tapere.

[910.] Cl. *om.* al. in] Cm. H2. hom.

[916.] Cl. alle.

[919.] Under] Cl. Vp-on.

[923.] Cl. Cm. Ed. herkened; Cp. H. herkned.

[924.] Til] Cl. That.

[934.] H. scarmich; H2. Ed. scarmysshe.

[936.] yeden] Cm. ridyn.

[937.] Cl. sought.

[938.] Cp. H. Cm. laste; *rest* last.

[939.] Ed. came; *rest* come.

[941.] Cl. Cp. H2. slyng; H. sleynge (*for* slynge); Ed. slonge; Cm. slynging of.

[942.] Cl. now an; *rest om.* now.

[943.] Ed. Cm. *om.* so.

[945.] H. Ed. answerde; Cl. answered.

[947.] Cp. H. Ed. the; H2. her; *rest om.*

[950.] Cl. Cp. H. Ed. *om.* that.

[953.] Cl. vs; *rest* me.

[954.] don] Cm. Ed. do on. Cl. H2. sped; *rest* spedde.

[955.] Cl. *om.* And.

[956.] Cp. H. Cm. Ed. shorte; *rest* short.

[959.] lak] Cl. lat (!). Cl. *om.* thy.

[967.] Cl. of the; *rest om.* the.

[968.] Ed. stalkes; H2. stalkys; Cm. stalke; *rest* stalk.

[\[973.\]](#) Cl. y-hered.

[\[974.\]](#) Cp. H2. Pandare; *rest*
Pandarus.

[\[976.\]](#) Cl. bonden; Cm. woundis (!).

[\[979.\]](#) Cl. myght; Cp. H. Cm.
myghte.

[\[982.\]](#) Cl. Whanne; nexst.

[\[983.\]](#) Cl. ben y-dreuen.

[\[987.\]](#) Cl. dishese.

[\[995.\]](#) Cp. H. Cm. yit; *rest* yet.

[\[999.\]](#) fare] Cl. do.

[\[1001.\]](#) along] Cl. y-long.

[\[1002.\]](#) Cl. *om.* wel.

[\[1003.\]](#) as] Cl. a.

[\[1005.\]](#) Cl. Cp. H. *om.* Right.

[\[1006.\]](#) Cp. H. Ed. tellen; *rest* telle.

[\[1009.\]](#) Cl. myn-. Cl. wil; Cp. H.
wol; *rest* shal.

[\[1011.\]](#) Cl. Cm. *om.* thou.

[\[1012.\]](#) right] Cm. and that; Cl. *om.*

[\[1015.\]](#) *All* strete.

[\[1016.\]](#) H. leste; Cm. lyste; Cl. lyke;
rest list.

[\[1017.\]](#) make] Cp. H. Ed. make
thou; H2. thow make.

[\[1022.\]](#) Whan] Cl. Than.

[\[1023.\]](#) Cl. that thow; *rest om.* that.

[\[1025.\]](#) Cp. H. Ed. tough; Cl. towh;
rest tow.

[\[1026.\]](#) Cm. *om.* it.

[\[1030.\]](#) Cm. Cp. Ed. beste; *rest best.*

[\[1031.\]](#) H. Cm. Cp. Ed. beste; *rest*
best. Cl. sounded.

[\[1033.\]](#) H2. werble; Ed. warble; H.
warbul; Cm. warbele.

[\[1035.\]](#) Cp. H. maken; *rest make.*

[\[1037.\]](#) Cm. iumpere; Ed. iombre.

[\[1039.\]](#) of] Cl. vp.

[\[1043.\]](#) nere] Cl. Ed. were.

[\[1044.\]](#) H2. to; *rest vn-to.*

[\[1049.\]](#) Cl. Cm. *om.* it.

[\[1051.\]](#) H. Cm. answerde; Cl.
answered. Cp H. leste; Cm. Ed. lest;
rest lyst.

[\[1053.\]](#) that lord] Cl. hym.

[\[1055.\]](#) Cl. Cp. H. *om.* Right.

[\[1060.\]](#) Cl. I pray; Cm. preye I; *rest*
prey ich.

[\[1063.\]](#) Cp. H. Cm. Yif; Cl. Yef.

[\[1064.\]](#) Cp. H. sette; Cl. Ed. set;
Cm. sat.

[\[1065.\]](#) Cl. *om.* hir. Cm. ryghte; *rest*
right.

[\[1066.\]](#) Cl. lece.

[\[1068.\]](#) Cl. alle these loueres.

[\[1071.\]](#) Cp. H. muchel; Cl. muche.

[1072.] Cl. H2. *om.* this. Cl. lowely;
Ed. H2. lowly; *rest* lowely.

[1077.] Cp. H. leigh; H2. Ed. lyed.

[1079.] Cl. wold (*for* sholde).

[1086.] Cl. salty; Cp. Cm. Ed. salte;
rest salt.

[1090.] H. Cm. Cp. Ed. kiste; Cl.
cussed.

[1093.] Cl. Cm. Pandarus.

[1095.] it] Cl. is (!).

[1097.] Cp. Ed. H. sore; Cl. so.

[1107.] Cp. H. Cm. hoppe; *rest*
hope.

[1108.] Cl. Ed. laughe; H. laugh;
H2. lagh; Cm. law. H. breste; *rest*
brest.

[1109.] Ed. alway that ye; Cm. that
ye alwey; *rest om.* that.

[1111.] come] Cl. y-come.

[1112.] Cl. griek; Cp. greek; *rest*
greke.

[1113.] Cm. H2. come I; Cl. I am
come; Cp. H. Ed. I come. Cl. Cp. H.
Ed. *ins.* newe *after* yow.

[1116.] Cl. wente.

[1119.] Cl. they spoke; H. Ed. he
spake (*read* speke); Cp. he spak;
Cm. H2. his wordis.

[1123.] Cp. Ed. sente; *rest* sent. H2.
to; *rest om.*

[1130.] Ed. scripture.

[\[1131.\]](#) swich] Cl. this.

[\[1137.\]](#) Cm. H. seyn; Cl. sey.

[\[1145.\]](#) Cm. H2. Ed. dethe; *rest*
deth. smiten be] Cl. be smet.

[\[1148.\]](#) Cl. H2. to; *rest* it (*better*).

[\[1149.\]](#) Cp. H. neigh; Cl. nyh. Cp.
Cm. alle; Cl. H. al.

[\[1154.\]](#) Cl. hent.

[\[1155.\]](#) H2. doun the lettre cast;
perhaps read doun the lettre thraste.

[\[1156.\]](#) Cl. or noon (*for* anoon).

[\[1157.\]](#) Cl. gaueren; *rest* gauren.

[\[1159.\]](#) Cl. Cm. *om.* him.

[\[1160.\]](#) your] Cl. yow.

[\[1162.\]](#) Cl. thanne wole.

[\[1172.\]](#) Cl. som; *rest* some.

[\[1174.\]](#) Cp. Ed. besynesses; *rest*
besynesse.

[\[1181.\]](#) Cl. Cp. H. *om.* him.

[\[1182.\]](#) Cl. H. H2. *om.* that.

[\[1186.\]](#) Cl. wyndowe next.

[\[1188.\]](#) Cl. afor-yeyn; Cp.
afor?eyn; Ed. aforyene; II.
aforyeynes; H2. aforyens; Cm.
afor.

[\[1193.\]](#) vn-to] Cl. Cm. to.

[\[1194.\]](#) Cl. Cp. H. weren. Cl. H2.
om. alle.

[1198.] Cl. Cm. *om.* tho. Cp. H.
Cm. wex; Cl. wax.

[1202.] Cl. honde. Cm. fel; H2. fil;
rest sat.

[1214.] Cl. wrote; ony.

[1215.] in-to] H2. in.

[1217.] Cm. disdains; Ed.
disdaynes; Cp. desdaynes; Cl. H.
disdayns; H2. disdeynous.

[1223.] Cl. wolde. Ed. Cp. seluen;
H. selfen; *rest self.*

[1225.] Cp. fayn; Cl. H. fayne; Cm.
ay fayn. Cm. *om.* to.

[1227.] Cp. Ed. in-to; Cl. in-to a;
rest in-to the.

[1229.] Cp. quysshyn; Cm.
quysschyn; H. Ed. quysshyn; Cl.
quysshon; H2. ousshyn.

[1238.] *All impressions.*

[1245.] Cp. H. y-doon; Ed. ydone;
rest don.

[1247.] they] Cl. he.

[1250.] Cl. softly: thederwardes.

[1252.] Cl. paylays; H. payleysse;
rest paleys. Ed. H2. Pandare; *rest*
Pandarus.

[1254.] Cp. seeth; H. seth; Ed.
sethe; Cl. seyth; Cm. sey.

[1256.] Cp. H. Cm. wex; Cl. wax.
Cl. as the rose; *rest om.* the.

[1260.] Cl. *om.* he.

[1270.] Cl. a routhe; *rest om.* a.

[\[1273.\]](#) Cp. Cm. nexte; Cl. nexst.

[\[1278.\]](#) Cl. H. Telle; *rest* Tel.

[\[1284.\]](#) Cp. Ed. H. yonde; Cl. H2. yend; Cm. yondir. Cl. ritt; Cp. Cm. rit; Ed. rydeth; H. ride. Cl. *om.* ye.

[\[1298.\]](#) Cp. H. Ed. holden; *rest* holde (hold).

[\[1309.\]](#) Ed. lo; *rest om.*

[\[1313.\]](#) Cl. Cp. ryse; Ed. vp ryse; *rest* aryse.

[\[1317.\]](#) Cl. Cp. thorough.

[\[1320.\]](#) H2. and se thes lettres blake.

[\[1323.\]](#) yave] Cl. yaf; Cm. yeue.

[\[1329.\]](#) H. Cp. Ed. biheste; *rest* byhest.

[\[1332.\]](#) Ed. Through; Cl. Cp. Thorough; H. Thorw; H2. The. or] Cl. and.

[\[1336.\]](#) Cl. Cp. H. thorough.

[\[1347.\]](#) Ed. dyce.

[\[1349.\]](#) Cl. gistes; H2. gyltes; Cp. gostes; *rest* gestes.

[\[1350.\]](#) And] Cp. H. H2. As.

[\[1352.\]](#) Cl. Cm. Pandarus; *rest* Pandare.

[\[1354.\]](#) Cl. Cm. red.

[\[1355.\]](#) Cp. H. woode; Cm. Ed. wode; Cl. wod; H2. wood.

[\[1360.\]](#) Cl. dishese.

[\[1368.\]](#) Cp. H. Ed. *om.* that.

[\[1374.\]](#) Ed. her don. Cm. H2. Ed. for to; Cl. H. *om.* for.

[\[1379.\]](#) What] Cl. That.

[\[1383.\]](#) Cl. Cp. H. Cm. *ins.* to *bef.* come. come] Cm. falle; H2. than fal.

[\[1384.\]](#) doon] Cl. doth. Cp. H. Ed. milne; Cm. melle; Cl. H2. myl.

[\[1387.\]](#) Cp. reed; Cl. H. ried.

[\[1388.\]](#) Cl. wold.

[\[1394.\]](#) H. Ed. tel; Cl. telle. Cp. H. Ed. lest; Cl. lyste; *rest* lyst.

[\[1401.\]](#) Cp. lat malone.

[\[1409.\]](#) Cl. to-forn.

[\[1413.\]](#) nas] Cl. na.

[\[1418.\]](#) doon] Cl. do.

[\[1423.\]](#) thus] Cl. so.

[\[1427.\]](#) spore] H. H2. Cm. spere.

[\[1428.\]](#) Cp. Cm. roughte; *rest* rought (roght).

[\[1429.\]](#) Cl. H. Cm. telle.

[\[1436.\]](#) Cl. Cp. H. yow as; *rest om.* yow.

[\[1452.\]](#) and eek] Cl. ek and.

[\[1460.\]](#) gan to] Cl. wolde he.

[\[1465.\]](#) Cl. *om.* myn.

[\[1466.\]](#) Cl. H2. *put me before* the.

[1467.] Cl. H. *om.* ye. H2. that; *rest om.*

[1473.] Cp. H. ne wolde; Cm. yit wolde; *rest* wolde.

[1482.] Cp. Ed. maked; H. makes (*for* maked); *rest* made (mad).

[1484.] Ed. H2. so that; Cl. Cp. H. that so; Cm. so euere.

[1489.] nolde] Cl. H. wolde.

[1490.] goodly] Cl. good.

[1504.] thou] Cl. yow. Ed. H2. a; *rest om.*

[1509.] Yet] Cl. That.

[1513.] Cm. Ed. belyue; H2. as blyue; *rest* blyue.

[1517.] Cm. Ed. Sone; Cl. So; Cp. H. And.

[1526.] Cp. H. Ed. fully ther; H2. fully the; Cl. there fully; Cm. the fulli.

[1527.] thou] Cl. Cm. H2. now.

[1532.] Cl. H. Cm. *om.* the.

[1536.] Cl. *om.* al.

[1554.] wood man] Cl. womman.

[1556.] Cp. meel-tide; Ed. mealtyde; Cl. meltid; H. meelited (!); Cm. mele.

[1557.] Shoop] Cl. H. Shapt; Cp. Shapte.

[1558.] Cl. nold not; H2. wold not; *rest* nolde.

[\[1559.\]](#)sooth] Cl. for.

[\[1561.\]](#)Cp. Ed. Cm. al what; Cl. H.
what al.

[\[1582.\]](#)Cp. H. Cm. thoughte; *rest*
thought. coude] Cl. cowede

[\[1585.\]](#)Cl. Cp. H. Ed. *om.* up.

[\[1588.\]](#)they] Cl. he.

[\[1591.\]](#)Cl. *om.* for.

[\[1594.\]](#)don] H2. to; Cl. *om.*

[\[1595.\]](#)lest] Cl. Cp. H. lyst.

[\[1596.\]](#)H. *glosses* For for *by* quia
propter.

[\[1598.\]](#)arisen] Cl. aryse; H2. thei
risyn.

[\[1602.\]](#)H2. If it; *rest om.* it.

[\[1604.\]](#)Cl. H. Ed. whiche.

[\[1605.\]](#)Took] Cl. To (!).

[\[1607.\]](#)Cm. H2. Iouis.

[\[1611.\]](#)thou] Cl. yow; H. how.

[\[1615.\]](#)Cl. Cm. *om.* out.

[\[1618.\]](#)Answerde] Cl. Answere.

[\[1621.\]](#)it] Cl. he.

[\[1628.\]](#)Cl. *om.* me.

[\[1629.\]](#)thinketh] Cl. thenketh. H.
sith; *rest* sith that.

[\[1635.\]](#)Cl. *om.* do. Cp. H. H2.
wyte; Cl. Ed. wete.

[\[1638.\]](#)thy] Cl. the.

[\[1647.\]](#) Cl. lightly may.

[\[1648, 1652.\]](#) loketh] Cl. loke.

[\[1649.\]](#) Cl. H. *om.* him.

[\[1650.\]](#) Cl. dishesen.

[\[1652.\]](#) Cp. H. Ed. knowen; Cl. Cm. knoweth.

[\[1659.\]](#) H. muchel; Cl. mechel.

[\[1661.\]](#) him] Cl. he.

[\[1662.\]](#) toucheth] Cl. toucher (!).

[\[1665, 6.\]](#) Cp. H. entente, wente; *rest* entent, went.

[\[1667.\]](#) Cl. goode softly.

[\[1670.\]](#) Cl. fare.

[\[1673.\]](#) Cp. H. H2. Ed. to; *rest om.*

[\[1674.\]](#) Cp. Ed. biseke; H. bisike; *rest* byseche.

[\[1680.\]](#) than] Cl. that.

[\[1686.\]](#) Cl. Cm. susteyne.

[\[1687.\]](#) Ed. Now good thrift.

[\[1690.\]](#) Cm. H2. Or; *rest* O. Cl. Cm. for-bede; *rest* forbede it. Cl. H2. *om.* tho.

[\[1691.\]](#) Cp. H. sauf; Cl. Cm. saf.

[\[1697.\]](#) Cl. tretes.

[\[1703.\]](#) Cl. Cm. dede.

[\[1708.\]](#) Cp. H. Ed. gonne; Cl. gon; Cm. gan. Cl. rede.

[1719.] Cl. humbely; Cp. H. humblely; Cm. vmbely; *rest* humbly.

[1722.] his—bireve] Cl. of his reste hym reue.

[1723.] Cl. Incocent (!).

[1730.] Cl. Avise.

[1734.] Cl. by halue; Cm. halue; *rest* half. Cl. vs alle sowle; H2. vs soule hath; Cp. Cm. Ed. soule us alle; H. same (*for* soule) vs al.

[1739.] Cl. Think that; *rest om.* that.

[1741.] Cl. Secundelich; Cm. Secundeli; Cp. Secoundely; H. Secoundly; *rest* Secondly.

[1746.] Cl. wolden; Cm. woldyn.

[1749.] Ed. H2. Lest; *rest* Las (!). Ed. H2. be lost; Cp. I loste; *rest* I lost.

[1752.] H2. kankerdorte; *rest* kankedort, cankedort.

[1757.] Cl. Cm. I; *rest* he.

[3.] H2. leef; Ed. lefe; Cl. lyef; Cp. H. lief.

[7.] Cl. thin (*for* 2nd thy).

[9.] Cl. of; *rest* if. Cp. Ed. wel; H2. wil; Cl. wole; H. wol.

[10.] Cl. Cp. beste.

[11.] Cl. H. Ed. The; H2. To. Cl. feld (*for* fele).

[12.] Cl. nough (!).

[13.] Cl. word; H. world; Cp. Ed. worlde; H2. wirk.

[17.] Cl. H. Comeueden (*rightly*); Cp. Comended; Ed. Comenden; H2. Commodious (!). Cp. Ed. amorous; H2. amerous; Cl. H. amoureux. *All hem (wrongly); read him; see l. 19.*

[20.] Cp. H. H2. hym; Ed. him; Cl. hem.

[22.] H. apasen; Ed. apeasen; H2. apesyn. Cl. Ire.

[23.] Cl. lyste *rest* list.

[28.] H2. hym; *rest* it.

[32.] Cl. thing.

[33.] Cl. constreue. Cl. H. Cp. Io; H2. io; Ed. go; (Io = jo).

[36.] Cl. vniuersite (!).

[38.] Cl. H. worse.

[42.] Cl. this (*for thy*). Cl. seruyce.

[44.] Cp. H. Inhiede.

[49.] H2. gladnes; *rest om.*

[51.] *All* lesson.

[56.] H2. leve (*sic*); *rest* leue. Cp. H. Ed. werken; Cl. werke.

[57.] Cm. how; *rest* so. Cl. *om.* that.

[58.] Cp. Ed. Cm. shorte; *rest* short.

[59.] Cl. lad.

[60.] Cl. *om.* in.

[65.] Cl. rufully; Ed. routhfully.

[66.]thou] Cl. yow.

[74.]H2. Ed. ey; *rest* I.

[76.]lordshipe] Cl. mercy.

[77.]Cl. beseche.

[79.]H. Cm. wex; Cl. Cp. wax.

[81.]Cl. smyte.

[83.]Cl. *om.* he.

[90.]Cp. H. Ed. resons; Cl. resonos;
Cm. werkis; H2. wordis.

[92.]Cl. An; H2. Hym; *rest* In.

[93.]Cl. quooke.

[97.]Cm. ferste; *rest* first (ferst).

[99.]Cl. whily. Cl. ho (*for* he).

[100.]Cl. that; *rest* for.

[101.]Cl. *om.* I.

[110.]Cm. wrethe (*for* herte). Cm.
I; H2. y; *rest om.*

[114.]Cl. for to; *rest* to.

[116.]H. puked; H2. *procurid* (!).

[119.]Cm. H2. *om.* that.

[121.]Cp. H. Ed. wilne; Cm. wiln;
Cl. wille. Cl. shal seye; *rest om.*
shal.

[125.]of] Cl. on.

[135.]Cl. deligence.

[136.]Cl. Cp. H. Ed. *om.* I; *see* l.
141.

[138.] Cl. defende (!).

[139.] Cl. Cm. digne; *rest* deigne.

[142.] Cl. Cp. myn; Cm. myne.

[144.] H2. serve; *rest* seruen. Cl.
Cp. H. ben ay I-lyke; Ed. to ben aye
ylike; H2. bene y-lyke; Cm. ay ben
I-lik; *but read* been y-lyke ay.

[149.] And] Cl. A. Cl. *om.* a.

[150.] Cl. Cp. H. feste.

[152.] Cl. that this; *rest om.* that.

[160.] Cl. But (*for* And).

[167.] Cp. H. hennes; Cm. henys;
Cl. hens.

[172.] MSS. soueraynte.

[173.] Cp. Ny (*for* Ne I).

[176.] Cl. my dere; *rest om.* my.

[179.] Cl. Ed. to; *rest* in-to.

[180.] yow] Cl. now.

[183.] H. yen; Cm. ey?yn; *rest*
eyen.

[188.] Cl. Cp. H. in the; *rest om.*
the.

[190.] Cl. Cm. H2. Ed. *om.* as.

[193.] Cl. and on; Ed. H2. and one;
H. and oon; Cp. an oon; Cm. a-non;
read as oon?

[194.] Cm. H2. the; Cp. to; *rest* two.

[195.] my] Cl. Cm. myn.

[205.] H2. They come vpwardis at.

[\[207.\]](#) Cl. blynde.

[\[208.\]](#) Cl. it is tyme.

[\[213.\]](#) Cl. *ins.* hire *bef.* diden. Cp. H. diden; Cl. deden.

[\[214.\]](#) Cm. spekyn wondir wel; Cl. (*and rest*) wonder wel spaken (speken).

[\[221.\]](#) Cl. gardeyn.

[\[223.\]](#) Cl. lyste; Cp. Ed. H. leste.

[\[229.\]](#) Cp. Ed. paillet; *rest* paillet.

[\[237.\]](#) Cl. speke; *rest* speken (spekyn).

[\[240.\]](#) Cl. *om.* so.

[\[242.\]](#) Cp. Cm. waxeth; Ed. woxe; *rest* wax (*but read* wex).

[\[244.\]](#) Cl. sethen do.

[\[250.\]](#) Cl. a game bygonne to.

[\[254.\]](#) Cp. H. Bitwixen; Cl. Bytwene.

[\[260.\]](#) Cl. alle; *rest* al.

[\[262.\]](#) Cl. for to abrygge; Cp. H. for tabregge; Cm. to abregge. Cl. destresse.

[\[268.\]](#) Cl. alwed.

[\[269.\]](#) Cl. dar I; *rest* I dar wel.

[\[270.\]](#) Cl. *om.* that.

[\[279.\]](#) Cl. bygone.

[\[280.\]](#) Cl. wonne.

[\[281.\]](#) Cl. *om.* wol. Cl. H2. go.

[283.] Cl. preuete.

[290.] Cl. Cm. Ed. *om.* ther.

[293.] H. Ed. this (*for* yet); Cp. thus.

[299.] Cl. selue; Cm. seluyn.

[300.] H2. as for to; blabbe.

[301.] Cl. the (*for* they).

[308.] Cl. kyng (*for* kynde). Cl. auauntures (!).

[310.] As. Cl. A.

[312.] Cl. H2. holde; *rest* holden.

[313.] Cl. *om.* it.

[315.] Cl. Cp. H2. And a; *rest* And. Cl. heste; H2. hest; *rest* byhesto.

[319.] Cl. byhight; Cp. bihyghte.

[320.] Cl. no more; *rest om.* no.

[322.] Cl. womman (!).

[323.] Cl. this not.

[324.] Cm. wis man; H2. wyse man; *rest* wyse men.

[327.] Cl. wys.

[329.] Cl. *om.* harm.

[335.] Cl. suffice; *rest* suffise.

[337.] Cl. *om.* wel.

[340.] the] Cl. H2. thi.

[341.] Cl. make (*for* may).

[344.] or] Cl. and.

[346.]theeffect] Cl. the feyth.

[347.]Cl. sorwe (*for* herte).

[351.]Cl. *om.* as.

[352.]Cp. H. H2. dede; Cl. Cm. ded.

[355.]Cl. Cp. H. for to (*for* to).

[356.]Cm. Wex; Cl. Cp. H. Wax.

[360.]Cm. aprile; H. aperil; *rest* April.

[361.]remembre] Cl. remembreth.

[363.]H. didest; Cl. Cp. dedest.

[366.]Cl. I to; *rest om.* to.

[368.]Cm. Ed. tel; *rest* telle.

[380.]Cl. thenketh.

[382.]Cp. H. Caytif; Cl. Castif; *rest* Captif. *All* Agamenoun.

[385.]Ed. the lyketh; H2. it lyke the; Cl. it lyketh; Cp. H. Cm. it liketh the.

[386.]Cl. meche; Cp. muche. Cl. Cm. don; *rest* I-do (*y-do*, *ydon*).

[389.]Cl. In; *rest* on.

[390.]Cl. the wole.

[391.]Cp. H. slaue; Ed. slaue; Cl. knaue (*with sl altered to kn*).

[397.]Cl. baudery.

[398.]Cl. *om.* wood.

[412.]*All* Tel. Cl. Cp. H. *om.* me.

[414.] Cl. seruyce.

[417.] Ed. moste; *rest* most.

[425.] Cp. Ed. though; H2. thogh;
Cl. H. thought; Cm. tho.

[441.] Cl. he (*for her*).

[442.] *All lay; perhaps read laye*
(*subjunctive*).

[443.] Cl. dishesed.

[446.] Cm. man; Cl. Cp. H. men.
Ed. men be. Cl. yplesed; *rest*
plesed.

[450.] Cp. H. writen; Cl. wreten.

[451.] Cl. *om.* and.

[452.] or] Cl. Ed. and.

[453.] Cl. as it; *rest om.* it.

[457.] Cl. *om.* awayt.

[462.] Cl. make; a (*for an*).

[463.] Cm. speke; *rest* spake.

[475.] Cl. seruyce.

[476.] Cp. H. auyse; *rest* deuyse.

[481.] Cm. goode; *rest* good.

[485.] Cp. Ed. y-like; H. yhold; *rest*
ylyk.

[491.] wayten] Cl. wene.

[496.] Cl. stont; Cp. H. Cm. stant.

[497.] Cl. Cp. Cm. Hise.

[507.] Cm. These; *rest* This.

- [509.]Cl. myght; Cp. H. Cm. myghte.
- [510.]Ed. fulfell; *rest* fulfille.
- [514.]Cl. And; *rest* As.
- [516.]Cl. There-as; *rest* Wher-as.
- [520.]Cl. *om.* -to.
- [525.]Cp. H. H2. impossible.
- [526.]Cp. H. Cm. Dredeles; Cl. Dredles. Cm. cler; *rest* clere.
- [527.]Of] Cl. From.
- [531.]Cp. H. H2. witen; *rest* weten.
- [533.]Cl. puruyaunce.
- [540.]H. moste; Cm. Ed. muste; Cl. most.
- [545.]Cl. *om.* -thy.
- [547.]Cl. there but; *rest om.* but.
- [548.]Cl. shortely.
- [551.]Ed. H2. welken; Cp. wolken; *rest* walkene (walken).
- [552.]Cl. straught; H. H2. streight; Cp. streght.
- [555.]Cl. woned; *rest* wont.
- [558.]Cp. H. cape.
- [562.]sholde] Cl. shal.
- [563.]Cl. *om.* ne.
- [572.]Cp. H. thruste (!); Cm. thourrste (*for* thurfte); H2. Ed. durst; Cl. dorste (*but read* thurfte). Cl. haue neuere.

[573.] Cl. hem; *rest* him.

[576.] Cl. Cp. H2. whan that; *rest om.* that.

[578.] Cl. ther; *rest* ther-of.

[579.] Cl. Cp. Ed. with-outen. Cl. a-wayte.

[584.] H. goosish; Cp. goosissh; H2. gosisshe; Cl. gosylyche; Ed. gofysse (!). Cl. peple; H. peples; Cm. puples; Cp. poeples; Ed. peoples.

[587.] Cm. mot; *rest* most (must).

[589.] Cl. *om.* hir.

[595.] Cl. vn to the; *rest* to.

[601.] Cl. Cp. stuwe.

[602.] Cl. *om.* in.

[603.] Cl. H. Wnwist

[608.] Cl. hym; *rest* hem.

[612.] Cl. auyse; *rest* deuyse.

[613.] Cl. like; Cp. H. Cm. liken. Cl. laughen that here.

[614.] Cp. Cm. Ed. tolde; Cl. H. told. Cl. tales; Ed. a tale; H2. the tale; *rest* tale.

[616.] Cl. she wolde; *rest om.* she.

[617.] H2. werdis; Cl. Cp. Ed. wyerdes; H. wierdes; Cm. wordis (!).

[619.] Cm. H2. herdis; *rest* hierdes.

[621.] Cl. *om.* now.

[630.]it] Cl. a.

[632.]Cl. *om.* I.

[636.]Cl. be. nought a-] Cl. for no.

[637.]Cl. *om.* as.

[640.]ron] Ed. rayned. H2. flood;
Cl. H. Cm. flode.

[642.]Cl. *om.* it.

[645.]dere] Cl. drede.

[648.]a] Cm. on.

[664.]Cp. outer; H. outter; Cl.
other; Ed. vtter; Cm. vtir.

[674.]Cl. Cp. H. The voyde; Cm.
They voydyn; Ed. They voyde; H2.
They voydid &.

[676.]Cl. that; H2. *om.*; *rest* the.

[684.]Cl. in; *rest* at.

[690.]Cp. Ed. skippen; H. skipen;
Cm. schepe; H2. skipe; Cl. speken.
traunce] Ed. prounce.

[696.]Cl. Cp. sey; H. seye; Cm.
woste; H2. wist; Ed. sawe. Cl. Ed.
H2. al.

[697.]Cl. *om.* up-.

[704.]Cl. *om.* For.

[711.]Cp. H. gruwel; Cl. Cm.
growel; Ed. gruell.

[715.]Cl. An; Cp. As; *rest* And.

[717.]Cl. combest; Cm. H2.
cumbrid; Cp. H. Ed. combust. Cl.
om. in.

[722.] Cl. Cp. Ed. *om.* O.

[725.] Cl. Cp. H. Cipres; Cm.
Cipris; Ed. Cipria; H2. Ciphis.

[726.] Ed. Daphne.

[727.] Cm. wex; Cl. Cp. H. wax.

[729.] Cl. Cp. H. hierse; H2. hyerce;
Cm. hirie; Ed. her (!).

[729, 731.] Cl. ek, by-sek; H. eke,
bi-seke.

[735.] Cl. help; *rest* helpeth.

[737.] Cl. a-garst (!).

[738.] Cp. H. don; Cm. do; *rest* do
on. Cl. a-boue; *rest* up-on.

[739.] Cl. folewe; Cp. Cm. folwe;
H. Ed. folowe.

[745.] Cp. H. Ed. layen; Cl. lay.

[753.] Cl. Cm. haveth.

[756.] H. rise; Cl. rysen.

[758.] Cm. H2. thus; *rest om.* hem]
Cl. vs.

[761.] H2. Ey; Ed. Eygh; *rest* I.

[762.] Cl. Quod tho; *rest om.* tho.

[763.] Cl. *om.* er.

[770.] com] Cl. cam.

[775.] Cm. houe; H2. howe.

[776.] Cl. Cp. H. Ed. this mene
while; Cm. H2. *om.* mene.

[777.] Cl. *om.* 2nd a.

[780.] Cl. that; Cp. Cm. H. Ed. al.

[791.] shal] H2. ow; Ed. owe.

[795.] Cl. Ed. H2. is this.

[797.] Cp. H. Cm. scholden louen
oon; Cl. louen sholde on. hatte] Ed.
hight.

[799.] Cl. alle these thynges herde.

[801.] she] Cl. H2. ful. Cl.
answerede.

[802.] Cl. tolle (!).

[804.] Cl. conseytes.

[809.] Cl. more (*for* morwe). and]
Cl. yf.

[810.] Cl. fully excuse.

[811.] him] Cl. he.

[813.] Cl. *om.* god.

[818.] Cl. Ed. either; H. oyther (*for*
eyther); Cl. Cm. other. Cl. nough.

[823.] Cl. Other he; *rest* Or.

[826.] derknesse] H. distresse.

[829.] Cl. *om.* that.

[833.] ful] Cl. but.

[834.] Cl. Cm. manere.

[839.] Cl. H. mad Troylus to me;
H2. thus Troylus me made; Cm. Ed.
Cp. Troylus mad to me.

[842.] him] Cl. yow.

[843.] Cl. myn; Cp. H. my.

[847.] Ed. I (*for* for I). H. Ed. for the beste.

[850.] Ed. H2. *om.* a.

[854.] H. abedes; Cm. abydis.

[857.] Cp. H. Ed. Wel; *rest om.* Cl. H2. to rescowe; *rest om.* to.

[859.] Cm. H2. How is; *rest om.* is (*here*). H2. y-falle; Cm. falle; *rest* is falle.

[861.] H2. feldyfare; Cl. feld-fare; *rest* feldefare.

[862.] Cp. H. Ed. ne; *rest om.* Cl. gref.

[869.] I] Cl. ye.

[870.] Ye] Cl. I.

[880.] Cl. malis.

[887.] more] Cl. H2. bettre.

[889.] Cl. ben sene; Cp. H. Cm. be sene; H2. be seyn; Ed. he sene.

[892.] dede men] Cl. a dede man.

[893.] trowe I] Cl. I trowe.

[898.] Cl. stenteth; *rest* stynteth.

[900.] Cp. Ed. Cm. nolde; H. nold; Cl. nold not. Cp. H. setten; Cl. Cm. sette.

[909.] Cl. To; *rest* So. H. spek; *rest* speke.

[912.] Cm. *om.* is. H. teuery (*for* to euery).

[917.] Cl. at; H2. am; Cm. H. Ed. al; Cp. *om.*

[928.]to] Cl. Cp. H. Ed. for to.

[931.]Cl. H. A; *rest* At.

[935.]or] Cl. Cm. H2. and. Cl.
tacches.

[936.]Cp. Ed. This is seyde. Cl.
hym; *rest* hem. Cl. is; *rest* be (ben,
beth).

[947.]Cl. That; H2. That good; *rest*
Ther good.

[954.]Cl. Cm. Cp. H2. hede; Ed.
heed; H. hed.

[956.]Cl. -lych; H. -lyche.

[964.]Cl. quysshon; Cm. qwischin;
H2. cuschyn.

[965.]Cp. Ed. leste; *rest* lyste, lyst.

[968.]Cl. put; Cp. H. putte.

[970.]H2. dewte; Cp. dewete.

[975.]Cl. H2. now gode; *rest om.*
now.

[976.]Cl. *om.* al.

[978.]Cl. fyre; Ed. fiere; *rest* fere.

[980.]Cl. loken.

[990.]Cl. goudly; Cp. H. goodly.
Cl. Cp. make; H. Cm. Ed. maken.

[994.]for] Cl. first; Cm. H2. *om.*

[995.]H2. found; *rest* founden. Cp.
?it; Cm. yite; *rest* yet.

[999.]Cl. emforthe; Cp. H. Ed.
emforth.

[1002.]Cl. H2. dredles.

[1004.] Cl. H2. yow not.

[1005.] your] Cl. H2. yow.

[1009.] Cl. loue (*for myn, as a correction*).

[1014.] Cl. refuyt; Cp. H. Cm. refut; Ed. refute.

[1015.] Cl. *ins.* him *bef.* arace. arace] Cl. Ed. race.

[1017.] Ed. dignyte (*for deitee*).

[1020.] for to] Cl. that I. on] Cl. Ed. of.

[1022.] up-on] Cl. on.

[1029.] Cl. Cm. to bere; *rest om.* to.

[1032.] Cl. And whanne.

[1033.] Cp. H. piete; *rest* pite.

[1043.] Cl. dishese.

[1046.] Cp. H. Ed. list; Cl. lyste. Cm. ordel.

[1047.] Cl. lyste; Cp. H. Ed. leste.

[1055.] Cl. in-to the bed down; *rest* down in the bed.

[1056.] Cl. wreygh; Cp. H. wreigh; Cm. wrih; Ed. wriche.

[1060.] Cl. *om.* a.

[1066.] Cm. Ed. liste; *rest* lyst (list, lest).

[1067.] Cl. *om.* a.

[1074.] in] Cl. vn.

[1075.] that] Cl. the.

[\[1087.\]](#) Cl. eighen; Cp. H. Ed. eyen.

[\[1094.\]](#) Cl. H2. For; *rest* But. Ed. hushte.

[\[1096.\]](#) Cl. Buth; Cp. H. Ed. Beth.

[\[1097.\]](#) Cl. he him in-to bedde.

[\[1104.\]](#) Cp. Ed. Cm. pullen; Cl. H. pulle.

[\[1113.\]](#) Cl. no; Cm. not; Cp. H. nought.

[\[1116.\]](#) to] Cl. for.

[\[1121.\]](#) Cl. bet gan; *rest* gan bet.

[\[1129.\]](#) Cp. Ed. keste; Cl. Cm. kyste.

[\[1131.\]](#) Cp. H. herte; *rest* hertes.

[\[1132.\]](#) Cp. H. Ed. leste; Cl. lyste.

[\[1137.\]](#) *All* eyen (ey?en).

[\[1141.\]](#) Cl. Cp. chimeney; H. Cm. chimeneye.

[\[1143.\]](#) H. Ed. list; Cl. lyste.

[\[1144.\]](#) Cp. Cm. thoughte; Cl. H. thought.

[\[1163.\]](#) Cp. Ed. andswerde; H. answarde; Cl. answered.

[\[1168.\]](#) Cp. H. Ed. Ialous; Cm. Ielous; Cl. Ialousye.

[\[1169.\]](#) Cl. *om.* it.

[\[1177.\]](#) Cp. H. answerde; Cl. answered.

[\[1192.\]](#) Cl. Cp. Cm. it; *rest* him. Cp. H. foot; Cl. fote.

[\[1193.\]](#) Cp. H. thise; Cm. these; Cl. this.

[\[1194.\]](#) Cp. H. sucre; Cm. seukere; H2. Ed. sugre; Cl. sour. Cp. H. soot; Cl. sot; Cm. H2. sote; Ed. soote.

[\[1195.\]](#) Cl. mot.

[\[1200.\]](#) Ed. aspen; H2. auspen.

[\[1201.\]](#) Cl. *om.* his.

[\[1203.\]](#) Cl. *om.* tho.

[\[1206.\]](#) Cm. Ed. mote; *rest* mot.

[\[1208.\]](#) H. boot; Cl. Cp. Cm. bote.

[\[1209.\]](#) Cp. H. Cm. answerde; Cl. answered.

[\[1211.\]](#) Cl. yolden.

[\[1218.\]](#) hath] Cl. is.

[\[1219.\]](#) Cl. the more; *rest om.* the.

[\[1222.\]](#) Cl. sith that; *rest om.* that.

[\[1225.\]](#) Cp. comth; Cl. come.

[\[1227.\]](#) Cl. Iust.

[\[1229.\]](#) Cl. entent; H. entente.

[\[1231.\]](#) Cl. Cm. wrythe; Cp. H. Ed. writhe; H2. writhen is (*read* wryth or writh).

[\[1234.\]](#) Cl. gynneth to; Cp. bygynneth to; *rest* begynneth.

[\[1236.\]](#) Cl. ony.

[\[1238.\]](#) Cl. Criseyd. Cl. stynte; Cp. H. stente.

[\[1240.\]](#) y-] Cl. is.

[\[1241.\]](#) Cl. out; gysse.

[\[1244.\]](#) Cl. alle; word.

[\[1247.\]](#) Cl. streyght; Cp. streghte.

[\[1248.\]](#) Cl. fleysshly.

[\[1251.\]](#) Cl. *om.* heuene *and* to.

[\[1258.\]](#) Cl. the; *rest* that (*after* next).

[\[1261.\]](#) Cl. Cm. Benyngne; Cp. H. Benigne.

[\[1264.\]](#) Cl. nodestow (!).

[\[1266.\]](#) Cl. seye; Cp. H. Cm. seyn.

[\[1268.\]](#) H2. coude leest; Cm. couthe lest; Cp. H. leest koude; Cl. lest kowde.

[\[1269.\]](#) Cl. be; Cp. H. Cm. ben. Cl. to; Cp. H. Cm. vn-to.

[\[1272.\]](#) Cp. H. H2. pace; Cl. passe.

[\[1276.\]](#) Cl. dishese.

[\[1285.\]](#) Cp. H. Cm. benignite; Cl. benyngnite.

[\[1286.\]](#) Cm. thynkith; Cl. thenk; Cp. H. thynk that.

[\[1288.\]](#) Cl. seruyce.

[\[1290.\]](#) Cl. for that; *rest om.* that.

[\[1291.\]](#) Cl. Cm. Cp. stere; H. Ed. fere (feere).

[\[1294.\]](#) Cl. *om.* that I; Cm. Cp. *om.* I.

[\[1296.\]](#) Cl. But; *rest* For.

[1298.] H. Cp. Ed. fynden; Cl. Cm. fynde. Cl. lyfe.

[1299.] Cp. H. Ny (*for* Ne I). Cm. Ed. H2. not; Cl. Cp. H. *om*.

[1302.] Cl. to; *rest* un-to.

[1314.] Cl. *om*. thise.

[1315.] Cm. be-twixe; Cl. be-twexen; H. bitweyne. Cl. Cm. dred; *rest* drede (*read* dreded).

[1318.] Cl. *om*. two.

[1321.] Cl. daunder (!).

[1322.] Cl. blyssyd; *rest* blisse (blis).

[1324.] Cp. Ed. tellen; Cm. tellyn; H. talen; Cl. telle.

[1326.] Cm. (*2nd*) I; Cl. Cp. H. and; Ed. *om*.

[1339.] Cp. H. Cm. Ed. a-sonder; Cl. a-sondry. Cp. H. Cm. Ed. gon; Cl. go ne (!) Cl. *om*. it.

[1340.] Cm. H2. wende; Cp. Cl. H. wenden.

[1341.] Cm. Ed. Cp. H2. moste; Cl. H. most.

[1342.] Cl. nere (*for* were).

[1345.] And] Cl. A. goodly] Cl. gladly.

[1346.] H. Cm. blynte; Cp. Ed. bleynte; Cl. blente.

[1352.] Cl. eighen; Cp. H. Ed. eyen.

[1356.] Cl. wreten; Cp. H. writen.

[1361.] H. swiche; H2. Ed. suche;
Cl. swich.

[1362.] Cl. whanne; Cm. whan; Cp.
H. when.

[1365.] H. bilynne; *rest* blynne.

[1370.] Cl. of; *rest* and.

[1373.] Cl. Cp. H. or a; Cm. a; *rest*
om.

[1375.] tho] Cl. the. Cl. Ed. pens;
Cp. H. Cm. pans. Cp. H. mokre;
H2. moker; Cm. mokere; Cl. moke.
Cl. Ed. kecche; Cm. crache (!). Cp.
tecche (!); H2. teche (!); H. theche
(!).

[1385.] Cp. H. Ed. lyue; Cl. leue.

[1387.] tho] Cl. that.

[1388.] Cl. eerys.

[1390.] Cl. drenken.

[1394.] Cp. H. Thise; Cl. This.

[1396.] Cp. H. speken; Cl. speke.

[1398.] hem] Cl. hym.

[1400.] to] H. Cm. in-to.

[1401.] Cp. H. Cm. mo; *rest* more.
Cp. H. fel; Cl. fille.

[1403.] Cp. H. Cm. al; Cl. alle.

[1405.] Cl. dede; Cm. dedyn; Ed.
dydden; *rest* diden.

[1407.] Cl. Cp. Ed. -peyse; *rest* -
pese.

[1408.] Cl. shep (!); H. slep; *rest*
slepe.

[\[1409.\]](#) Cl. nough (!)

[\[1410.\]](#) H. Cm. kep; *rest* kepe.

[\[1414.\]](#) Cl. Cp. gentillesse; *rest* gentilnesse.

[\[1415.\]](#) Cl. whanne; Cp. Cm. whan; H. when.

[\[1416.\]](#) Cl. to crowe; *rest om.* to.

[\[1418.\]](#) Cm. hese (= his); *rest* here (hire). Cl. bemys throw.

[\[1419.\]](#) Cl. Cm. after-; *rest* est-.

[\[1420.\]](#) than] *All* that.

[\[1424.\]](#) Cl. Cm des-; *rest* dis-.

[\[1425.\]](#) Cp. H. hennes; Cm. henys; Cl. hens to.

[\[1426.\]](#) Cl. ellys.

[\[1428.\]](#) Ed. Alcmena.

[\[1435.\]](#) Cl. Cm. flest; Cp. H. H2. fleest.

[\[1442.\]](#) Cl. hastily.

[\[1444.\]](#) H. piteous; Cp. pietous; *rest* pitous.

[\[1450.\]](#) Cl. crueel.

[\[1453.\]](#) Cp. H2. yen; *rest* eyen.

[\[1454.\]](#) Cm. espyen.

[\[1457.\]](#) Cl. Cm. these; Cp. H2. thise.

[\[1459.\]](#) Cl. shent; *rest* slayn.

[\[1460.\]](#) Cm. Ed. let; Cl. late; *rest* lat (*read* lete).

[\[1462.\]](#) Cl. Cp. selys.

[\[1464.\]](#) Cl. he to; *rest om.* to.

[\[1465.\]](#) Cp. H. fool; Cl. Cm. fol.

[\[1466.\]](#) Cl. Cp. Cm. dawyng; *rest*
dawnyng.

[\[1471.\]](#) H. Cp. sighte; Cl. sight; Ed.
syghed.

[\[1476.\]](#) H. my lyf an oure; Cp. Ed.
my lyf an heure; Cl. an hour my lyf.

[\[1482.\]](#) Cl. brenneth; H. bitleth (!);
Cp. biteth; Ed. byteth; *rest*
streyneth.

[\[1486.\]](#) Cm. H2. Yit; *rest om.* Cp.
H. wiste; Cl. wist.

[\[1490.\]](#) Cl. Cm. wordes; *rest*
worldes.

[\[1491.\]](#) Cp. H. Cm. Ed. enduren; Cl.
endure.

[\[1492.\]](#) Cp. H. answerde; Cl.
answered.

[\[1498.\]](#) Cl. Troles (!).

[\[1506.\]](#) Cl. An.

[\[1516.\]](#) H. Cp. ayein; Cl. a-yen.

[\[1525.\]](#) Cl. myn herte and dere
swete.

[\[1526.\]](#) Cp. H. sownde; Cl. sound.

[\[1527.\]](#) Cp. H. Cm. answerde; Cl.
answerede.

[\[1535.\]](#) Cl. Cp. Ed. bedde; *rest* bed.

[\[1536.\]](#) Cl. woned.

[1542.] Cl. Hise; *rest* Hire (Her).

[1543.] Cl. hire; *rest* his.

[1546.] Cl. new; Cp. H. Cm. newe.

[1554.] Cp. dorste; Cl. H. dorst.

[1558.] Cl. ye my; *rest om.* my.

[1559.] slepe] Cl. shepe (!).

[1562.] Cp. H. com; Cl. Cm. come.

[1563.] Cl. H. murye; Cm. merie.

[1564.] Cp. H. answerde; Cl. Cm. answerede. Cl. *om.* for.

[1566.] Cp. H. caused; Cl. causes.

[1568.] Cl. Cm. *om.* O.

[1570.] H. Cm. wex; Cl. Cp. wax.

[1573.] Cl. Here hane. Ed. smyteth; Cp. smyten; *rest* smyte.

[1575.] Cl. keste.

[1577.] and] Cl. an.

[1578.] to] Cl. for to

[1579.] Cl. H2. but; *rest* than.

[1583.] H. Cp. ayeyn; Cl. a-yen.

[1587.] Cl. come.

[1592.] Cm. kneis; Cp. H. knowes.

[1593.] Cl. out of; *rest om.* out.

[1595.] he] Cl. Cm. and. Cl. H. Cm. blysse; *rest* blesse.

[1600.] Cp. Cm. flegetoun; Ed. Phlegeton. Cl. Cp. H. Cm. fery; H2. fry; Ed. fyrie.

[1603.] Cm. myghte; Cl. might. Cm. Ed. mote; Cp. H. moote; Cl. mot.

[1608.] Cp. H. hires; Cl. heres.

[1609.] Cp. heighe; Cm. hye; Cl. H. heigh.

[1611.] Cp. y-?iue; Cl. y-yeue.

[1613.] Cl. Cm. leue; *rest* lyue.

[1619, 1621, 1622.] Cl. Cp. lief, grief, mischief; Cm. lef, gref, myschef; H2. leef, greef, mischeef.

[1621.] *now*] Cl. it.

[1622.] Cl. of of (!); *rest* of this.

[1627.] Cl. H2. be; *rest* ben.

[1629.] Cp. H. Thart. Cl. ynowh.

[1634.] Cl. kep; *rest* kepe.

[1642.] Cp. H. Ny.

[1644.] Cm. wistist thou; Ed. wystemst thou; Cp. wystemstow; Cl. H. wistow.

[1655.] *than*] Cl. er.

[1656.] H. answerde; Cl. answerede.

[1657.] Cl. Cm. onys.

[1659.] Cp. H. Cm. herde; Cl. herd.

[1662.] H. Cp. preysen; Cl. preyse.

[1663.] Cp. Cm. righte; Cl. H. right.

[1664.]chere] Cl. clere.

[1671.]Cp. Cm. felte; Cl. H. felt.

[1675.]Cm. H2. ek; *rest om.*

[1677.]Cp. H. theffect.

[1679.]*Al* brought. Cl. Cp. H. H2.
whan that; Cm. Ed. *om.* that.

[1680.]Cl. *om.* thus.

[1687.]Cl. complende (!); Cp.
comprende; *rest* comprehende.

[1693.]H. wryten; H2. writyn; Cl.
y-wrete.

[1694.]Cl. by-thenke; *rest* by-
thynke.

[1696.]signes] Cl. synes.

[1700.]traytour] Cl. traytous.

[1702.]Cl. Cp. H. *om.* allas.

[1703.]H2. Pirous; Ed. Pyrous; H.
Pirors; Cl. Cp. Cm. Piros.

[1704.]Ed. Whiche; *rest* Which.

[1708.]him] Cl. here; Cp. H. hire.
Cl. sacrifice.

[1711.]Cl. woned; Cp. H2. Ed.
wont; H. wonte; Cm. wone.

[1713.]Cp. Cm. wroughte; Cl. H.
wrought.

[1718.]Cl. H. festeynynges; Cp.
H2. festynges; Cm. festyngys; (*read*
festeynges).

[1720.]aboute him] Cl. hym
aboute.

[1722.] H. fresshiste; Cl. fresshest.

[1723.] Cl. *om.* 2nd a. stevene] H. neuene.

[1725.] Cl. rong vp into.

[1731.] Cl. ony.

[1734.] Cl. y-maked (!).

[1738.] Cp. H. Cm. Ed. gardyn; Cl. gardeyn.

[1745.] Cl. heste.

[1747.] Cl. hem lyst hym (*wrongly*).

[1748.] Cl. Cp. knetteth; H. knetteth; Ed. knytteth; H2. kennyth; Cm. endytyth. Cl. Cm. of; H. Cp. Ed. and; H2. *om.*

[1753.] Cl. elementes; Cp. H. elementz.

[1755.] Cp. H2. Ed. mote; Cl. H. mot; Cm. may.

[1759.] Cl. Constreyne.

[1760.] Cl. *om.* so. Cp. H. Ed. fiersly; Cm. fersely; H2. fersly; Cl. freshly.

[1762.] Cp. H. lete; Cl. late; Cm. let; Ed. lette.

[1767.] H. Cp. cerclen; Cm. serkelyn; Cl. cerchen; Ed. serchen; H2. cherysson.

[1768.] Cp. H. wey; Cl. weye.

[1769.] *twiste*] Cl. it wyste.

[1770.] Cl. lest; Cp. H. liste.

[1771.] Cl. kep.

[\[1774.\]](#) Cl. certaynly.

[\[1776.\]](#) Cl. H. Cm. encre; Ed. encrease.

[\[1779.\]](#) Cl. *om.* he.

[\[1780.\]](#) Cp. boor; Cm. bor; *rest* bore.

[\[1784.\]](#) Cl. H2. cometh; *rest* comen.

[\[1787.\]](#) Cl. Cp. H. alle; *rest* al.

[\[1794.\]](#) Cl. heyghe; Cp. H. heigh.

[\[1797.\]](#) Cm. vnkouth; Cl. vnkow; Cp. vnkoude; *rest* vnkouth.

[\[1800.\]](#) Cm. real.

[\[1801.\]](#) Cl. Lyst hym; Cp. H. Him liste.

[\[1804.\]](#) Cp. Cm. wolde; Cl. H. wold.

[\[1805.\]](#) Cp. H. Ed. pride and Ire enuye.

[\[1810.\]](#) In] Cl. I. Cp. H. tabide.

[\[1815.\]](#) Cl. seruyce.

[\[1816.\]](#) Cl. dishese.

[\[1818.\]](#) wyse] Cl. wys.

Colophon. *From* Ed.; Cl. Cp. H. H2. *wrongly place it after* Book IV, l. 28.

[\[6, 11.\]](#) Cl. Cp. H. whiel; H2. Ed. whele.

[\[7.\]](#) Cl. here; *rest* him.

[\[21.\]](#) Cl. vilonye; H. vilenye; *rest* vilanye.

[22.] *All* herynes. Cl. nyghttes.

[23.] Cl. compleynes; H.
compleynen; Cp. compleignen.

[24.] Ed. Allecto; Tesiphonee.

[25.] Cp. H. to; Cl. H2. of.

[27.] H. los; Cl. losse. Colophon.
Cl. Cp. H. *wrongly have* Explicit
liber Tercius; *read* prohemium.

[30.] Cl. Giekys.

[31.] Cl. whanne.

[32.] H. herculis.

[33.] H. Cp. ful; *rest om.*

[35.] Cl. woned.

[40.] Cl. on; *rest in.*

[41.] Cl. lenge; *rest lenger.*

[43.] sharpe] Cl. faste.

[44.] Cl. fele.

[47.] Cl. last; Cp. H. Ed. laste.

[51.] Ed. Polymydas. Cl. Cp. H. Ed.
Monesteo; H2. Penestio.

[53.] H2. Riphio; Cl. Cp. H.
Rupheo.

[57.] Cp. H. a Grek; Cl. H2. Ed. at
Grekes; *read* at Greek.

[59.] Ed. moste; Cp. meste; *rest*
most.

[60.] Cl. yeue; Cp. Ed. yeuen.

[67.] Cl. woned.

[69.] Cl. don hym; *rest om.* hym.

[75.] Cl. told; Cp. H. tolde.

[76.] Cl. dredles; Cp. H. dredeles.

[78.] Cl. for (*for 2nd* in).

[82.] Cl. weres; Cp. H. Ed. weren.
H. leue (*gl. i. cari*).

[86.] Ed. regarde; *rest* resport (*see l.*
850).

[89.] Cl. losse; dishese.

[90.] Cl. -saf; Cp. H. -sauf.

[99.] Cl. H. say; *rest* sawe.

[101.] Cl. yif. H. H2. *om.* that.

[103.] Cp. amonges; *rest* among
(amonge).

[105.] [through] Cl. for.

[106.] Cl. preson; H. prisoun.

[107.] Cl. wille.

[108.] Cl. chyd (*sic*).

[110.] Cl. On; Cp. H. Oon.

[115.] Cp. Cm. Ed. it; *rest om.*

[117.] [And] Cl. I.

[118.] Cm. fer; H2. fere.

[119.] Cl. in; Cp. H. Cm. Ed. to;
H2. in-to.

[120.] Cp. Ed. H2. Neptunus; H.
neptimus; Cl. Neptainus; Cm.
Natyinus.

[121.] Cp. Ed. makeden; H. makkeden; *rest* maden.

[124.] Ed. Lamedoun.

[125, 6.] Cm. here, fere.

[129.] Cl. terys; twye.

[131.] Cl. by-seche.

[132.] Cl. helen.

[133.] Cp. yaue; Cl. Cm. yaf; Ed. gaue.

[134.] Cl. y-nowh.

[138.] Cp. Ed. Cm. bryngen; H. brynge; Cl. bryng. H. hom; Cl. Cm. hem; *rest* home. H. Tooas; Ed. Thoas.

[139.] Cp. H. Ed. -garde; Cl. -gard. Cm. H2. his saf cundwyt hem sente.

[140.] Cp. H. Ed. Thembassadors; Cl. H2. The ambassiatours (*see* l. 145).

[155.] Cl. angwyssh.

[163.] Cl. gon; *rest* go.

[165.] H. Cm. ne; *rest om.*

[167.] Cl. blowe; *rest* y-blowe.

[168.] Cl. bothere; Ed. bother; Cp. brother (!); H2. bothe; Cm. botheis; H. eyther.

[173.] Cl. whanne. Cl. Cp. Cm. hadde; *rest* had.

[175.] Cp. H. a?eyn; Cl. Cm. ayen.

[176.] Cp. H. Ed. Grekes; *rest* Grekis.

[178.] Cl. answerede; Cp. H. Cm. answerde.

[179.] Cl. Cm. presoner.

[180.] Cl. H2. *om.* that.

[183, 5.] Cl. onys, nonys.

[184.] Cl. in; H2. a; *rest on.*

[186.] Cp. H. Ed. sholden; Cl. sholde.

[191.] Cl. Cp. Ed. to; H. tolk (*for* to folk); *rest of.*

[198.] Cl. liten (!). Cl. weten; H. Cp. witen; Ed. wenen; H2. know.

[201.] Cl. here an; *rest om.* an.

[204.] Cl. after he was.

[205.] Ed. quytte; H2. quytt; H. Cp. quite; Cl. Cm. quyt.

[206.] Cl. discessioun.

[207.] Cl. Cm. dede.

[210.] Cl. seyden; Cp. H. Cm. seyde; Ed. sayd; H2. saide. Ed. heere; *rest here.* Cm. hounne; *rest howne* (hown).

[211.] Cl. was delibered.

[213.] Cl. pronuncede; precedent.

[214.] Cl. Al they; preyede.

[220.] Cl. Cm. spede; *rest spedde.*

[223.] Cp. H. Cm. Ed. slepen; Cl. slepe.

[229.] Cl. I-bounde.

[236.] Cl. hepede; H. heped.

[237.] Cl. -brest; Cp. Cm. -breste;
H. -brast. Cl. werkyn.

[242.] Cl. Righ.

[243.] Cl. Cm. festes; *rest* fistes.

[252.] MSS. Schop, Shope.

[257.] Cl. terys.

[260.] Cl. Thanne; Cp. H. Than.

[270.] Cp. Cm. Ed. now the; Cl. H.
the now.

[277.] Cl. on (*for* or). Cl. Cm. deye;
Cp. H. dye.

[282.] Cp. H. Ed. whidder; Cl. Cm.
wheder.

[286.] H. gerful; Ed. gierful; Cl.
greful; Cm. gery; Cp. serful (!).

[294.] Cl. repeles (!).

[295.] Cm. H2. schal I; *rest* I may.

[296.] Cl. cruwel; Cm. crewel.

[298.] Cl. Allas; *rest* Allone.

[302.] Cp. Ed. wery; Cm. werray;
rest verray.

[305.] H. vnneste (*glossed* i. go out
of thi nest). Ed. woful neste
(*wrongly*).

[309.] Cl. desport.

[310.] Cp. H2. brighte; *rest* bright
(*but* Cm. *varies*).

[312.] Cp. H. Stonden; Cm. Stondyn; Ed. Stonden; Cl. Stondeth. Cp. H. sighte; Cl. sight.

[313.] Cp. H. lighte; Cl. lyght.

[314.] Cl. tweyne; Cp. H. tweye.

[317.] H2. thilke; Cm. ye ilke; *rest* this.

[318.] Cl. Cp. H. the; Ed. thy; *rest* my.

[320.] Cl. vn-to yow so.

[323.] H. heighe; Cp. heigh; Cl. heyhe.

[327.] Cl. whanne; be.

[330.] Cp. H. Ed. myslyued; H2. mysleuyd; Cl. Cm. mysbyleued.

[336.] Cl. where as; *rest om.* as.

[339.] Cl. Meddles; *rest* Medled (Medlid).

[345.] Cl. Burgeys & lord.

[350.] Cp. H. rees; Cl. Cm. res; Ed. race.

[352.] Cp. H. vndid; Cl. vndede.

[354.] Cl. as ony; *rest om.* ony.

[356.] Cm. nyste; Cl. Cp. H. nyst; *see* 349.

[362.] Cl. colde.

[364.] Cp. H. slough.

[367.] H. Cp. ayein; Cl. Cm. ayen; Ed. ayenst.

[368.] Cl. wyych.

[370.] Cp. H. thise; Cl. this.

[379.] Ed. deed; H. Cm. ded; Cl.
Cp. dede.

[380.] Cl. answerede.

[387.] Cl. Als; *rest* As.

[392.] Cl. Cm. his; *rest* hire (her).

[398.] *All* eye (ey).

[402.] Cm. sweche; Ed. H2. suche;
Cl. H. Cp. swych.

[405.] Cm. owene; Cl. Cp. H. owen;
Ed. owne.

[408.] Cl. *om.* in.

[413.] Cl. Cm. of; *rest* for.

[414.] Cl. H. zauzis; *rest* zanzis.

[415.] Cp. H. chaceth; Cl. cacheth.

[417.] Cl. thow art; Cp. artow; H.
ertow; Cm. or thow; *rest* art thou.

[423.] Cl. ellys.

[424.] Cl. al.

[426.] H. Tabrigge; Cp. Tabregge;
Cm. To abregge.

[430.] Cl. Cm. sorwe; *rest* wo.

[431.] Cm. roughte; Cl. Cp. H.
rought. Cl. vnthryf; *om.* that.

[434.] Cp. at oothir; H. attother.

[435.] Cl. he answered. Cl. seyde a;
rest om. a.

[437.] Cl. fende.

[438.] Cp. H. traysen; Cl. trassen;
Ed. trayen. Cl. Cm. here (hire); *rest*
a wight.

[439.] Cl. to god; *rest om.* to. Cp. H.
y-the; Cl. the.

[440.] Cl. anoon sterue right.

[443.] Cl. her (*for* herte).

[444.] Cl. heres; Cp. H. hires; Ed.
hers.

[445.] Cl. syn that; *rest om.* that.

[455.] Cl. sleste; H. Cm. slest; *rest*
sleest.

[459.] H2. wolde; Cm. nulde; Cp.
H. Ed. wol; Cl. wil.

[462.] Cl. that (*before* for) *and* hath
(*over erasure*); Cp. H. and; *rest*
that.

[468.] Cm. pasciounys; *rest*
passions.

[472.] Cl. Criseyde; Cm. Crisseid;
rest Criseydes.

[478.] Cl. a lasse; *rest om.* a.

[480.] Cl. leue; Cm. lyuyn; Cp. H.
lyuyd (!).

[483.] Cl. Ed. knowe; *rest* y-knowe.

[484.] Cl. thenketh; Cp. H. Cm.
thynketh.

[493.] Cl. leuede; H. lyuede; Ed.
lyued.

[498.] H2. *repeats* nay; *rest* Nay.

[506.] Ed. hyre; H. H2. hire; Cl.
Cm. here.

[510.] H. outhur; Cl. Cm. other; H2. eyther. Cl. yn this teris; *rest om.* this.

[520.] Cl. *om.* out. Cl. a lambyc; H. a lambic; Cm. a lambik; H2. lambyke; Ed. allambyke.

[525.] Cl. it; *rest* him.

[526.] Cm. seyde; Cl. H. seyð.

[527.] Cl. thow; *rest* thee (the). H. Cm. H2. to; *rest om.*

[528.] Cl. self; H. Ed. seluen; Cm. selue.

[530.] Cl. H2. To; *rest* Go.

[531.] H. outhur; Cl. Cm. other; H2. either.

[535.] Cl. H2. be; *rest* ben.

[539.] Cm. beleuyn.

[540.] Cl. answerede.

[544.] Cl. *om.* this.

[548.] by] Cl. my.

[556.] Cl. Thanne.

[564.] Cp. mooste; Cl. most.

[566.] Cl. Cp. H. nold; *rest* nolde.

[582.] Cl. answerede.

[583.] Cl. for; *rest* so.

[586.] Cl. H. nold; Cm. nylde; *rest* nolde.

[591.] Cp. H. Ed. seluen; *rest* self.

[592.] Cl. Cp. namly.

[594.] Cp. H. lite; Cl. Ed. Cm. litel.

[596.] Cp. H. Ed. vn-to; Cl. to.

[599.] H2. lete; Cm. letyn; Cp. H. laten; Cl. late. H2. to; Cm. in-to (*om.* thus); *rest* vn-to.

[601.] man] Cm. men.

[607.] Cl. Cp. H. of; *rest* for. Cl. Cp. H. fered; Cm. ferd; Ed. feare; H2. drede.

[612.] Cl. loue.

[614.] Ed. H2. Though; Cp. H. Theigh; Cl. They; Cm. That.

[615.] thee] Cl. yow.

[619.] Cl. Kygh (!); Ed. Kythe; Cp. Cm. Kith.

[624.] dede] Cl. nede.

[625.] Cl. H. Cp. Theygh; Ed. Though. Cl. stonde.

[630.] H. H2. it; *rest om.*

[631.] Cl. to quiken.

[636.] Cl. short.

[637.] Cl. Cp. H. Ed. rauysshē.

[639.] Cl. thanne. wel] Cp. H. wil.

[640.] Cl. answered.

[642.] H. Ed. yuel; Cp. yuele; Cl. Cm. euele.

[643.] Cl. Cp. H. Ed. rauysshē.

[652.] Cl. shappe; *om.* that.

[662.] Cp. H. Ed. al; Cl. of; Cm.
om.

[667.] Cl. *om.* which.

[671.] Cp. thise; Cm. Ed. these; Cl.
H. this. Cp. H. Cm. sothe; Cl. soth.

[675.] this] Cl. the. mighte] Cl.
koude.

[679.] Cl. *om.* So.

[682.] Cp. H. com; *rest* come.

[684.] Cl. ynowh.

[688.] Cl. that ye shal; Cm. ye
schal; *rest om.* ye.

[689.] seyde] Cl. answered. nam]
Cl. Cm. Ed. am.

[691.] Cp. H. Ed. tho; *rest om.*

[692.] Cp. bryngen; Cm. bryngyn;
Cl. H. brynge.

[693.] Cl. whanne.

[694.] Cl. wodes (!);
wommannyssh.

[695.] Cp. thennes; H. tennes (!);
Cl. thens.

[699.] Cl. herte; *rest* soule.

[701.] Cp. H. Thise; Cl. This. Cl.
om. thus.

[703.] Cl. hem; Ed. her; *rest* hire.

[707.] *So all (except their for that in
H2.).*

[708.] Ed. H2. might she no lenger;
Cm. myghte sche no lenger to.

[709.] Ed. H2. they gan so; Cm. so gunne thei; (*read* so they gonnen).

[710.] Cm. yeuyn; Ed. gaue. Cm. the; *rest* her.

[713.] Cm. sithe; H2. sythe; Ed. sens. Cm. forgoth; Ed. forgo; H2. forgeten.

[716.] Cp. H. Wenden; *rest* Wende.

[717.] Cl. *om.* she.

[720.] Cl. Seygh; H. Cp. Seigh; Cm. Saw.

[722.] Cl. conforten; H. Cm. conforten.

[731.] Ed. soroufull; Cl. H. sorwful.

[741.] Cl. *om.* 2nd hir.

[750.] Cm. The salte teris from hyre ey?yn tweyn.

[751.] Doun fille] Cm. Out ran. in] Cm. of. Cm. H2. Aprille; Cp. April. Cm. ful; *rest om.*

[752.] wo] Cm. peyne.

[756.] forlost] H2. soore lorn.

[757.] doon] Cl. do. Cm. What schal he don what schal I don also.

[758.] Cl. *om.* that.

[765.] Cl. I a; *rest om.* I.

[768.] Cm. Leuyn.

[772.] Cp. crueltee; Cl. cruwelte; H. Ed. cruelte.

[773.] yow] Cl. him.

[775.]Ed. Cp. H2. drinke; *rest* drynk.

[777.]Cp. Ed. wol; Cm. wele; Cl. H. wold.

[788.]Cl. Ed. Cm. twynned.

[791.]Cm. Erodice; *rest* Erudice

[799.]y-red] H. y-herd.

[805.]I] Cp. H. ich.

[806.]Cl. sent was; *rest om.* was.

[807.]Cl. *om.* Was. H2. to; *rest vn-*to.

[810.]Cp. secree; Cl. seere (!); Ed. H2. secrete; H. faire.

[812.]Cl. Cp. Come; H. Com; Ed. Came.

[814.]C. terys.

[816.]Cl. herys.

[817.]Cl. eris.

[818.]H2. martire; Cp. matire; Ed. matiere; *rest* matere (!).

[824.]H2. pite felte; Cp. pitie felt; H. pite hadde; Cl. felte pyte.

[827.]Cp. H. pleynte; Cl. pleynt.

[832.]Cl. -ferst; brough (!).

[833.]swich] Cl. this.

[834.]Cl. thanne. or] Cl. er.

[835.]Cm. euery; *rest* alle. Cl. thenketh.

[837.]Cl. who that.

[839.] Cl. accurse; Cp. H. a-corse.

[840.] wikke] Cl. wo.

[841.] Cl. onys.

[842.] Cp. H. pleynte; Cl. pleynt.
Cl. Ed. wo and; Cp. H. H2. *om.* and.

[845.] Cl. sikenesse; H. sekenesse;
Cp. siknesse.

[846.] Cl. teris.

[847.] Cl. cruwel.

[850.] Cp. Cl. Ed. resport (*see* l.
86); H. reporte; Cm. report; H2.
desporte.

[851.] Cl. *om.* allas.

[852.] Cl. Lef; Cp. H. Leef; Cm.
Leue. werk] Cl. wek. Cm. tak; Cl.
Cp. H. take.

[858.] wol] Cl. wold. Cl. *om.* herte.

[860.] Cl. ye (*for* he). Cl. terys.

[864.] Cl. a; H. to; *rest* of.

[870.] H2. Betrent. H. toknyng; Cl.
tokenyng.

[872.] Cl. H. myght; Cp. Cm.
myghte.

[872.] Cl. H. myght; Cp. Cm.
myghte.

[875.] Cp. H. thise; Cl. this.

[882.] Cl. away.

[887.] Cl. It; *rest* And.

[891.] can] Cl. may.

[893.] Cl. May as; *rest om.* as.

[894.] Cl. an answe; *rest om.* an.

[896.] Cp. H2. leue; Ed. leaue; Cm. leuyth; Cl. H. Lef.

[897.] Cp. H. sighte; Cl. Ed. sighed; Cm. syghynge.

[898.] Cl. felt; *rest feleth.* Cl. sharpe; Cp. H. sharp.

[899.] Cp. H. muchel; Cl. mucho.

[900.] Cl. loueth.

[903.] Cp. Cm. sorwe; Cl. H. sorw.

[909.] Cl. And; *rest But.* Cl. treteth.

[910.] Cl. the; *rest that.* Cp. Cl. H. H2. he beteth; Cm. Ed. *om.* he.

[911.] Cl. This.

[914.] Cl. ye wel.

[917.] Cl. Cm. wod

[919.] Cl. wend.

[924.] Cl. Cp. H. lef; H2. leue; Ed. leaue.

[925.] Cl. shappeth. H. tabrigge.

[927.] Cl. Buth; Cm. Be; *rest Beth.* Cl. *om.* cause. flat] Ed. plat.

[930.] Cl. drenche; Cm. drenk; *rest dreynte.*

[932.] [hider] Cl. here.

[934.] Cl. shappeth. Cl. Cm. this; *rest your.*

[937.] Cl. *puts now after sen.*

[944.]this] Cl. Cm. H2. his. H.
soor; Cl. Cm. sor.

[948.]Cl. rowhte.

[949.]Cp. H. Cm. pitouse; Cl.
petouse.

[957.]*Read* loren (Legend, 1048);
MSS. lorn.

[966.]Cl. come; *rest* comen.

[968.]Cl. clerkes grete.

[969.]Cp. H2. Ed. argumentes; Cl.
H. argumentz.

[974.]som] Cl. so.

[975.]Ne] Cl. And.

[976.]Cl. falle; *rest* fallen. H2. Ed.
though; Cl. they; Cp. H. theigh.

[977.]Cl. seighen; Ed. sene; *rest*
seyn.

[984.]*All* feled (felid); *read* fel'd.

[989.]Cl. stedefast.

[994.]Cl. corsed wykkednesse.

[998.]Cl. seyghen; Ed. sene; *rest*
seyn.

[1011.]Cl. wheyther.

[1016.]Cp. H. nenforce. Cp. Ed. H.
nat; Cl. nought; *rest* not.

[1019.]Cl. byform; H. Cp. bifor;
H2. Ed. before; *read* biforen.

[1021.]Cp. Ed. necessaire; *rest*
necessarie.

[1026.]Cl. coniestest.

[\[1029.\]](#) Cl. nowe herkene.

[\[1035.\]](#) Cl. *om.* in thee (*rest* in the).

[\[1036.\]](#) Cl. Ter mot.

[\[1038.\]](#) *All give too long a line:*
That thyn opinion of his sitting soth
is.

[\[1039.\]](#) sit] Ed. sate.

[\[1045.\]](#) Cl. make.

[\[1048.\]](#) Cl. Cp. H. which.

[\[1052.\]](#) Cl. it is; *rest* is it.

[\[1053.\]](#) Cl. Nough; *rest* Nat (Not).

[\[1065.\]](#) I (*2nd*) Cl. ich.

[\[1066.\]](#) H2. purueyth; Cl. purueyed;
rest purueyeth.

[\[1070.\]](#) Cl. H. soueyren; H2.
souereyn.

[\[1072.\]](#) H. H2. herto; Cl. Ed. therto.

[\[1073.\]](#) Cl. *om.* That. as] Cl. a.

[\[1077.\]](#) the] Cl. that.

[\[1079.\]](#) Cl. Thanne.

[\[1080.\]](#) Cl. H2. alle; *rest* al this.

[\[1085.\]](#) Cp. H. Ed. in; *rest om.*

[\[1087.\]](#) Cm. H2. Ey; Ed. Eygh; Cl.
Cp. H. I.

[\[1089.\]](#) Cm. owene; H. Ed. owne;
Cl. owen.

[\[1091.\]](#) Cl. thyn; H. Cp. thy.

[\[1092.\]](#) Cl. eyghen.

[\[1093.\]](#) Cl. by-fore; *rest* be-forn (by-forne).

[\[1097.\]](#) Cl. *om.* thy.

[\[1099.\]](#) Cl. H. com; Cp. Ed. come.

[\[1103.\]](#) Cl. seluen; *rest* self.

[\[1114.\]](#) Cl. swych; Cm. why; *rest* which.

[\[1116.\]](#) Cl. blissyd; *rest* blisful.

[\[1120.\]](#) [this] Cl. H2. thi.

[\[1121.\]](#) Cl. answerede; H. answerde. Cl. sight; Cp. H. sighte.

[\[1128.\]](#) Cl. it is; *rest om.* it. that] H. than; Cl. *om.* Cl. whanne.

[\[1129.\]](#) [peyne] Cl. peynes; Cm. sorwe.

[\[1135, 6, 8.\]](#) Cl. teris.

[\[1139.\]](#) Cl. thought; Ed. through; Cp. thorough; H. thorwgh.

[\[1144.\]](#) H. woken; Ed. weaken; Cm. lesse.

[\[1146.\]](#) Cl. teris.

[\[1147.\]](#) H2. Cm. hors; Ed. horse; H. hois. Cp. H. Ed. H2. for shright; Cl. for bright (!); Cm. for feynt.

[\[1151.\]](#) Cl. lost; H. lefte; *rest* loste.

[\[1153.\]](#) Cl. vp; Cm. H2. a; Cp. H. o; Ed. in.

[\[1158.\]](#) Cm. With-oute; *rest* With-ouen.

[\[1166.\]](#) [ful] Cl. fyl. is] Cl. his.

[\[1171.\]](#) Cl. honde.

[\[1178.\]](#) Cl. *om.* aught. he] Cl. I.

[\[1181.\]](#) Cl. Cm. won; H. H2. wone.

[\[1184, 1189.\]](#) Cl. cruwel; Cp. H. cruel.

[\[1185.\]](#) Cl. He (*for* His).

[\[1186.\]](#) Ed. sleen; Cl. Cp. Cm. slen.

[\[1187.\]](#) Cl. sowe (*2nd time*).

[\[1188.\]](#) Cp. doom; Cl. Cm. dom; *rest* dome.

[\[1191.\]](#) Cl. Cp. H2. fulfilled; *rest* fulfild.

[\[1193.\]](#) Cl. *om.* ye.

[\[1202.\]](#) H. wol; Cl. wole.

[\[1203.\]](#) H. suffure; Cp. Ed. H2. suffre; Cl. Cm. suffren. H. lyues here; Cl. y-fere (!); *rest* lyuen here.

[\[1207.\]](#) Cl. now I; *rest om.* now.

[\[1208.\]](#) H2. Attropos; Ed. Attropose; Cl. H. Cp. Attropes.

[\[1212.\]](#) H. breyde; Cm. brayd; *rest* abreyde (Cp. shabreyde).

[\[1221.\]](#) Cl. flekered; Cm. flekerede; Cp. Ed. flikered; H2. fykered (!); H. fliked.

[\[1222.\]](#) Cl. a-yen; H. a-yein.

[\[1226.\]](#) Cp. H. it hadde; H2. that (he) hadde; *rest* hadde it.

[\[1227.\]](#) Cl. Cm. *om.* hir.

[\[1231.\]](#) Cl. swich; *rest* which.

[\[1234.\]](#) Cl. wolden; slay.

[\[1235.\]](#) Cl. answerede.

[\[1236.\]](#) Cl. mad; *rest* made.

[\[1241.\]](#) slayn] Cm. slawe.

[\[1244.\]](#) Cm. Ed. there; *rest* ther.

[\[1245.\]](#) mortar] Cm. percher.

[\[1246.\]](#) ful] Cl. right.

[\[1248.\]](#) tho] Cl. Cm. H2. the.

[\[1249.\]](#) Cl. gan other.

[\[1257.\]](#) nis] Cl. H. is. Cl. Cm. ences; Cp. H. encesse; H2. encrease; Ed. encrease.

[\[1259.\]](#) Cl. H2. be; *rest* ben.

[\[1261, 3.\]](#) Cl. Cm. wot, hot; H. woote, hoote.

[\[1264.\]](#) Cl. thenketh; *rest* thinketh. Cl. H2. ne; *rest* nor.

[\[1265.\]](#) Cm. Aughte; *rest* Ought.

[\[1267.\]](#) Ed. sleen; Cl. H. Cm. slen.

[\[1268.\]](#) Cl. *om.* 2nd the.

[\[1271.\]](#) nis] Cl. Cm. is.

[\[1272.\]](#) Cl. Cp. remede; H. remade; *rest* remedie.

[\[1276.\]](#) H. Cp. ayein; Cl. Cm. ayen.

[\[1278.\]](#) Cl. dredles; Cp. H. Cm. dredeles. Cl. Cp. H. wowke; Cm. wouke; H2. wooke; Ed. weke.

[\[1281.\]](#) Cl. Cm. hep; Cp. H. heepe.

[1282.] Cl. wot; Cp. H. Ed. wol;
Cm. nyl. Cl. sermon.

[1283.] may] Cl. wol.

[1284.] Cl. conclusyon.

[1287.] Cl. Cm. ayen; H. ayenis;
Cp. ayeyns.

[1296.] Cl. for ye; *rest om.* for.

[1299.] Cl. Iuggement.

[1304.] Cl. dishese; cruwellyche.

[1308.] Cl. Cm. ayen; H. Cp. ayein.

[1309.] Cp. oughte; Cl. ought. Cl.
H2. the lasse; *rest om.* the.

[1312.] Cl. ye wel.

[1318.] H. Cp. ayein; Cl. ayen.

[1319.] Cl. righ.

[1321.] Cl. Cm. erst; *rest erste.* Cl.
shal; *see* 1322.

[1324.] Cl. Cp. H. Ed. *insert tyme*
after ofte.

[1329.] Cp. H. an; *rest om.*

[1330.] lite] Cl. Cm. H2. litel.

[1343.] if] Cl. and.

[1344.] Cl. nedede; H. H2. neded.

[1354.] Cm. moste; H. most; Cp.
moost; Cl. mose (!).

[1356.] Cl. Cm. ben; *rest been.*

[1358.] Cl. wit-outen.

[1361.] Cl. wheder.

[1373.] Cl. Cp. H. Ed. ful hard; *rest om.* ful.

[1376.] Cm. Mot; H. Moot; Cl. Cp. Mote.

[1380.] Cp. H. H2. moeble; Cl. moble; *see* l. 1460.

[1384.] Cl. wheche.

[1385.] Cm. sendyn; *rest* sende.

[1387.] H. *glosses* quantitee by i. of golde; *hence* Ed. *has* be of golde an.

[1388.] Ed. aspyde; Cm. aspiede; H. aspied; Cl. aspie.

[1391.] Cl. H2. *om.* that.

[1394.] what for] Cl. that for other (!).

[1397.] Cl. and or; *rest om.* and.

[1398.] Cl. kalkullynge.

[1399.] Ed. blende; *rest* blynde.

[1406.] Ed. speke.

[1407.] a] Ed. o.

[1409.] his] Cl. is.

[1411.] H. Ed. ferde; Cm. fer; Cl. Cp. fered; H2. drede. Cl. his; *rest om.*

[1415.] Cl. wreten.

[1416.] of] H. Cm. in. Cp. Ed. entente; *rest* entent.

[1422.] Cl. eerys.

[1423.] Ed. H2. deuysed.

[1425.]selve] Cl. same. H2. lete;
Cl. Cp. H. late. hir] Cl. he.

[1426.]Cl. *om.* him.

[1431.]Cp. H. thamorous.

[1435.]Cp. H2. Delited; Cl. Ed.
Deliten; Cm. Delite; H. Delites (!).

[1436.]Cp. H. natheles; Cl. nathles.

[1445.]Cp. Ed. H. cruel; Cl.
cruwel.

[1449.]Ed. Dwell; H2. Dwelleth;
rest Dwelle.

[1452.]Cl. fayllen; Cp. H. faylen.

[1456.]and] Cl. but. Cl. a-rede; H.
Cp. atrede; Cm. at-rede.

[1458.]Cl. H. crepul; Cp. crepel;
rest crepil. Cl. can on; *rest om.* on.

[1459.]MSS. eyed.

[1463.]Cl. H. alle; Cm. Cp. Ed. al.

[1468.]Cl. a-yen; H. Cp. ayein.

[1470.]on] Cl. to.

[1473.]preyse] Cl. prese.

[1476.]of] Cm. Ed. on; H. of on (!).
Cl. H2. he; *rest* ye.

[1483.]And] Cl. Al.

[1490.]Cm. Troilus; Cl. Cp. H. Ed.
Troians (*but read* Troián-es).

[1492.]Cl. thenke; *rest* thinke.

[1494.]Cp. H. dredeles; Cl. Cm.
dredles.

[\[1498.\]](#) Cl. am; Cp. H. Ed. H2. nam.

[\[1501.\]](#) reweth] Cl. rewes.

[\[1503.\]](#) Cp. H. bi-twixe; Cl. by-twext.

[\[1505.\]](#) his] Cl. is.

[\[1507.\]](#) Cp. H. to-gidere; Cl. to-gedre.

[\[1508.\]](#) wit] Cl. nede.

[\[1509.\]](#) Cp. sholden; H. sholdon; Cm. schuldyn; Cl. sholde.

[\[1515.\]](#) Cl. Y-nowh. Cl. plesaunce; Cp. H. Cm. plesaunce.

[\[1520.\]](#) Cl. Cm. Ed. hardely.

[\[1523.\]](#) Cp. Cm. gold; *rest* golde.

[\[1532.\]](#) Cl. Cp. helpe; H. Cm. help. Cm. moste; Cp. mooste; Cl. H. most.

[\[1538.\]](#) Cl. Ed. Saturnus.

[\[1539.\]](#) Cp. H. wood; Cl. wod. Cm. achamaunt; Ed. Achamante.

[\[1546.\]](#) Cp. H. Cm. Ed. to-breste; Cl. H2. thow breste.

[\[1548.\]](#) Ed. Synoys; *rest* Symoys.

[\[1549.\]](#) Cm. *om.* ay.

[\[1550.\]](#) Cl. wittenesse.

[\[1555.\]](#) away] Cl. alwey.

[\[1557.\]](#) any] Cl. ony.

[\[1558.\]](#) Cl. namly.

[1560.] Cm. leye; Ed. laye; H2.
were; Cl. Cp. H. lay.

[1562.] Ed. hereafter be take.
Perhaps read: pees be after take.

[1565.] Cp. H. ayeyne; Cl. ayen.

[1567, 8.] Cp. H. Cm. hastif.

[1569.] Cl. ye that the peple ek of
al; *rest om.* that *and* of.

[1570.] Cp. H. tarede.

[1577.] I] Cl. H2. it.

[1585.] Cp. H. moot; Cl. Cm. mote.

[1587.] Cp. H. Ed. By pacience
(paciens); Cl. By pacient; H2. Be
pacient; Cm. Beth pacient. Cl.
think; Cm. thynkith; *rest* thynke.

[1592.] H. leon, *glossed* i. signum
leonis; ariete, *glossed* i. signum
arietis.

[1595.] Cp. H. messaile.

[1603.] Cl. *om.* that.

[1608.] H. cynthia; Cp. Cinthia; Cl.
Cynthes (!); Ed. Scythia (!).

[1623.] Cp. H. Cm. wiste; Cl. H2.
wist.

[1624.] Cl. H. com.

[1626.] H. H2. way; Cp. wey; Cl.
weye.

[1632.] Cl. Cm. beseche.

[1633.] Cl. ough.

[1636.] so] Cl. the. Cl. good of; Cm.
good; *rest* good a.

[\[1637.\]](#) Cl. *om.* ye.

[\[1638.\]](#) Ed. at; H2. in; H. a; Cl. Cp. Cm. o. point] Cl. poyn.

[\[1640.\]](#) Cp. Cm. owene; Ed. owne; Cl. owen.

[\[1642.\]](#) Cl. assent (!).

[\[1643.\]](#) Cl. do ye me.

[\[1649.\]](#) Cp. H2. alle; *rest* al.

[\[1655.\]](#) Cm. Ed. glade; H2. gladde; Cl. H. glad.

[\[1656.\]](#) H2. yhe; *rest* eye.

[\[1658.\]](#) Cm. schorte; Cp. Ed. shorte; *rest* short.

[\[1660.\]](#) Cp. H. Cm. goode; Cl. good.

[\[1664.\]](#) Cl. *om.* god.

[\[1669.\]](#) H. tournay; H2. tourney.

[\[1670.\]](#) Cl. aray.

[\[1677.\]](#) and] Cl. an. Cl. pepelyssh; H. Cp. H2. poeplissh.

[\[1682.\]](#) *Read* fortun-è.

[\[1689.\]](#) Cp. H2. streite; H. streyte; Cl. streyght.

[\[1691.\]](#) Cl. Cp. rowfullych; H. rewwfulliche; H2. pitously.

[\[1693.\]](#) hir] Cl. his.

[\[1696.\]](#) Ed. H2. Ne entendement; Cl. Cp. Nentendement.

[\[1697.\]](#) The] Cl. This. H. cruel; Cp. cruele; Cl. cruwel.

[\[1699.\]](#) Cl. *om.* whan.

[\[4.\]](#) Cp. Ed. Comitteth; H.
Comitteth; Cl. Comytted.

[\[8.\]](#) Ed. golde; Cl. Cp. H. gold; *read*
golden. H2. The Auricomus tressed
(!).

[\[9.\]](#) H. alle; Cl. Cp. al. H2. shene;
rest clere; cf. ii 920, iv. 1432.

[\[11.\]](#) H. a-yeyn; Cl. a-yen.

[\[12.\]](#) H. sone (*glossed* Troilus).

[\[13.\]](#) H. hire (*glossed* i. Criseyde).

[\[14.\]](#) Cl. o morwe; Cp. H. a morwe.

[\[16.\]](#) Cl. for to; *rest om.* for.

[\[18.\]](#) Cp. H. nyste; *rest* nyst.

[\[20.\]](#) Cl. wyst.

[\[21.\]](#) Cl. *om.* a.

[\[22.\]](#) Cp. H. reed; Cl. red.

[\[26.\]](#) Cl. here by fore.

[\[27.\]](#) Cl. farewel now.

[\[29.\]](#) Cp. bood; Cl. bod; *rest* bode.

[\[31.\]](#) Cl. H. Cp. Ed. sene; H2. sen.

[\[33.\]](#) Cl. houede. Cl. H. Cp. tabyde;
rest to abide.

[\[37.\]](#) Cm. H2. Ed. horse; *rest* hors.

[\[40.\]](#) Cl. do it; *rest om.* do.

[\[41.\]](#) Cl. onys.

[\[41, 42.\]](#) H2. deye, dreye.

[\[43.\]](#) Cl. onys.

[\[44.\]](#) Cl. y-nowh.

[\[51.\]](#) Cp. Ed. H. Cm. liste Cl. lyst

[\[52.\]](#) alwey] Cl. always; Cp. H. alweyes.

[\[58.\]](#) Cp. H. sighte; Cl. sight; Cm. syhede.

[\[60.\]](#) Cp. rit; H. rite (*for* rit); H2. ritte; Ed. rydeth; Cl. right (!).

[\[62.\]](#) Cl. that though.

[\[64.\]](#) Cl. curtasie.

[\[66.\]](#) Cl. H. compaynye.

[\[80.\]](#) Cl. Cm. ner, rod; Cp. H. neer, rood.

[\[82.\]](#) she] Cp. Cm. he.

[\[85.\]](#) Cl. he al; *rest om.* al.

[\[88.\]](#) Cl. Ed. toke.

[\[99.\]](#) Cl. ynowh.

[\[105.\]](#) *So* Cp. H.; Cl. That she shal not as yet wete what.

[\[109.\]](#) Cl. desese.

[\[117.\]](#) Cl. H. Cp. H2. preyde; Ed. prayde; Cm. preyede.

[\[120.\]](#) Cl. thenketh (*badly*).

[\[122.\]](#) H2. Troiaunes; Cl. H. Cp. Ed. Troians; *read* Troian-es.

[\[124.\]](#) Cl. Cm. *om.* if.

[\[127.\]](#) Cl. An.

[\[133.\]](#) Cl. Cm. to; *rest* vn-to.

[\[135.\]](#) Cl. take.

[\[138.\]](#) Cl. Cm. to amenden; Cp. H. tamende; *rest* to amende.

[\[151.\]](#) Cm. But be this; (this = this is).

[\[154.\]](#) Cl. H2. aboue; *rest* abouen.

[\[155.\]](#) Cl. H. borne; Cp. Ed. Cm. born.

[\[164.\]](#) or] Cl. of; Cp. er.

[\[170.\]](#) Cl. feyr; *see* 172.

[\[172.\]](#) Cm. myghte; Cl. Cp. H. myght.

[\[174.\]](#) Cl. you to; *rest om.* to.

[\[176.\]](#) Ed. H. Cp. lyte; *rest* litel.

[\[180.\]](#) Cl. hert; Cp. H. Cm. herte.

[\[182.\]](#) of] Cl. on.

[\[185.\]](#) H. H2. liste; Cl. Cp. lyst.

[\[186.\]](#) Cp. Cm. good; Cl. H. goode.

[\[189.\]](#) H. shalighte.

[\[194.\]](#) Cl. mewet; Cp. H. muwet; Ed. muet.

[\[199.\]](#) Cl. *om.* face.

[\[202.\]](#) Cl. went; toke.

[\[206.\]](#) Cm. frentyk.

[\[207, 8.\]](#) Cl. cursed.

[\[214.\]](#) Ed. lyte; Cp. H. lite; *rest* litel. Cl. Cm. a lytel his herte.

[224.] Cp. Ed. pilowe; H2. pillowe;
H. pilwo; *rest* pilwe.

[225.] H. Cp. ayein; Cl. Cm. ayen.

[226.] H. leete; Cl. Cm. let.

[230.] H2. endowe.

[232.] Cm. ryghte; Cl. Cp. H. right.

[236.] *Here* speketh = spek'th.

[238.] Cl. Cm. yuele.

[242.] Cl. tendresse.

[245.] Cl. in-to; *rest* vn-to.

[246.] Cl. fill; ony.

[247.] Cl. by-gonne; *rest* by-gynne.

[249.] mete] H2. dreme. Cl. as he;
rest om. as.

[255.] Cl. tremor; *rest* tremour.

[263.] Cl. Cp. H. seine; Ed. sayne;
Cm. H2. sey.

[268.] Cl. peyne; *rest* pyne.

[273.] Cl. thenke.

[275.] H2. y-waxen; Cl. H. Ed. y-
woxen.

[277.] Cl. wonted; Cm. wone; *rest*
wont(e); *read* woned.

[280.] Cl. H. sente.

[288.] Cp. H. Cm. deuyne; Cl.
dyuyne.

[290.] Cl. peyne.

[297.] Cp. H. Ed. lyuen; Cl. lyue.

[\[308.\]](#) Cl. Cp. H. yef; Ed. yeue; *rest* yif.

[\[315.\]](#) Cm. H2. prey; *rest* preyen.
Cl. Cp. Ed. to kepe; *rest om.* to.

[\[319.\]](#) Ed. hyght; Cm. highte; Cl. hatte; Cp. H. hette. Ed. Ascaphylo (i. e. Ascalaphus); Cl. Cp. Escaphilo; H. esciphilo; Cm. H2. eschaphilo.

[\[320.\]](#) Cp. thise; Cm. Ed. these; Cl. H. this.

[\[327.\]](#) Cm. red; *rest* rede.

[\[329.\]](#) Cl. late; Cp. H. lat; *rest* let; *read* lete. Cp. worthen; Cl. worthe; H2. worth; *rest* worchen.

[\[330.\]](#) Cp. Ed. tel; *rest* telle. Cl. nowe.

[\[331.\]](#) Cl. Cm. ony.

[\[334.\]](#) gon] Cm. forgon.

[\[335, 336.\]](#) H. care, fare.

[\[348.\]](#) Cm. H2. on-; Cl. Cp. H. o-; Ed. a-.

[\[352.\]](#) Cl. fond; *rest* fonde.

[\[353.\]](#) Cp. H. nought (*for* not). Ed. H2. to abyde. Cm. is not so longe to on-byde.

[\[354.\]](#) Cp. H. Ed. comen; *rest* come.

[\[355.\]](#) Cl. nyl not; *rest om.* not.

[\[356.\]](#) Cm. dred; *rest* drede.

[\[357.\]](#) Cp. H. ayein; Cl. Cm. a-yen.

[\[360.\]](#) Cl. Cm. proceden.

[362.] *Read* all' swev'nés.

[368.] Cl. Cp. H. Ed. infernals; *rest* infernal.

[369.] Cl. seynt (!).

[378.] Cl. lef; *rest* leue.

[380.] Cl. foweles; H. fowelis.

[382.] Cl. owlys.

[383.] Cl. foule; Cp. H. Cm. foul.

[385.] Cl. shad (!).

[387, 389, 390.] H. Cp. foryiué, dryue, lyue; Cl. foryeue, dreue, leue.

[398.] Cl. foyete; Cp. H. foryete. Ed. or; *rest* oure.

[403.] Cl. hens; Cp. H. hennes.

[409.] Ed. rouken (*wrongly*).

[410.] Cl. thow trust; *rest om.* thow.

[413.] Cl. dar.

[414.] Cl. answered; Cp. Cm. Ed. answerde.

[421.] Cl. Cp. Cm. fyn; *rest* fyne.

[423.] Cl. sacrefise.

[425.] Cl. foule; H. fowl; Cm. foul.

[428.] Cp. H. reed; Cl. Cm. red.

[438.] Cl. H. cost; *rest* coste.

[440.] Ed. moste; H2. most; Cl. Cm. meste; H. meest. Cl. *om.* eek.

[441.] Cl. ony.

[443.] Cl. Cp. H. thorough; Ed. through.

[444.] Cl. ony.

[446.] Cl. as; *rest* at.

[447.] H. Nof.

[448.] Cp. Ie; H2. ye; *rest* eye.

[451.] Cp. pietous; H. pietus; *rest* pitous.

[455.] Cl. gladyn; Cp. glade; Cl. H. Ed. glad. Cl. Cp. festenyng (*for* festeiynge = festeyinge); *rest* feestyng (festyng).

[456.] Cl. laydyes.

[459.] Cl. ony; H2. an; *rest* on.

[464.] Cl. *om.* him.

[466.] Cl. Cp. Ed. there; *rest* here.

[468.] Cl. Cp. H. maze; *rest* mase.

[469.] Cl. Cp. howue; Ed. houe; H. howen. Cl. Cp. H. glaze; *rest* glase.

[470.] Cl. old.

[473.] Cl. Ed. shap and; *rest om.* and.

[475.] H. droofe; Cl. Cp. m[Editor: illegible character] drof. Cp. H. tanende.

[479.] Ed. H2. conueyen.

[480.] Cl. tok; [Editor: illegible character] toke.

[483.] [nil] Cl. wol.

[484.] Cl. answered; H. Cp. Ed. answerde. Cl. heder; H. hyder; Cp. H2. hider.

[485.] Cl. a-yen.

[488.] Cl. ony.

[489.] Cl. hens; Cp. H. hennes.

[490.] Cl. vilonye.

[491.] Cl. H. wold.

[492.] Cm. wouke; Cl. Cp. H. wowke; Ed. weke.

[498.] H2. alle; *rest* al.

[499.] Cm. woukis; Cl. Cp. wykes; H. Ed. wekes. Cl. H. end.

[503.] H. fynden; Cl. Cp. Cm. fynde.

[506.] Cl. H. sobrelich; *rest* softly (softly).

[510.] Cp. H. bihighte; Cl. byhight.

[513.] Cl. Cm. of here; *rest om.* here.

[515.] Cl. *om.* it.

[519.] Cm. Cp. Ed. H2. On; Cl. H. O.

[520.] Cp. tabrayde H. to breyde; *rest* to abreyde.

[523.] H. Ed. H2. As; Cl. So; Cm. *om.*

[528.] Cl. Criseyde; *rest* Criseydes.

[530.] Cl. Cm. brast.

[531.] Cl. dorres sperid.

[533.] Cp. Cm. H2. war; *rest* ware.

[538.] god] Cl. gold.

[548.] Cl. Cm. with the; *rest om.*
the.

[550.] Cp. John. lisse; H2. hisse (!);
rest blisse.

[553.] which] Cl. whom.

[554.] H. ye; H2. yee; *rest* eye.

[561.] Cl. Cm. H2. thens; Cp.
thennes; H. tennes (!).

[565.] Cl. yende; *rest* yonder; *see*
573.

[567.] Cm. caughte, righte; *rest*
kaught, right.

[568, 569, 571.] Cl. yender; *see*
575.

[579.] Cl. thenketh; *rest* thinketh.

[583.] Cm. myn; H2. my; *rest om.*
(*read* *memórie*).

[584.] Cl. waryed; Cp. wereyed;
H2. weryhed; *rest* weryed (*read*
werreyed = werréy'd).

[593.] Cl. leue; Cm. lyf; *rest* lyue.
Cl. *om.* in.

[594.] Ed. ne aske; Cl. Cp. H. naxe;
rest ne axe.

[599.] Cl. lorde; cruwel.

[605.] Cp. H. Ed. wente; *rest* went.

[607.] Cl. bens; Cp. H. hennes.

[609.] Cl. in; Ed. to; *rest* in-to.

[610.] Cp. hille; H. hille; Cl. hill;
Cm. hil.

[614.] Cp. H. hider; Cl. heder.

[616.] H. seen; Cl. se.

[618.] Cl. Cp. H. defet; Cm. defect;
Ed. defayted (*om.* and).

[617.] Cl. Ed. woxen.

[631.] Cl. hise.

[632.] Cm. The enchesoun.

[636.] Cm. Ed. softe; Cl. Cp. H.
soft.

[637.] Cl. gan to; *rest om.* to. Cl.
syngen; *rest* singe (syng).

[639.] Cp. H. soore; Cl. Cm. sor.

[641.] H2. and stere; Cm. on sterid;
Cl. Cp. H. in stere. Ed. I stere and
sayle.

[643.] The] Cl. Thi.

[644.] Caribdis H2.; Cp. Carikdis;
rest Caribdes.

[653.] Cp. H. hennes; Cl. hens. Cm.
bryghte; *rest* right.

[655.] Cm. Cp. bryghte; *rest* bright.
Cl. lathona; Ed. Lucyna; *rest* latona;
see iv. 1591.

[657.] Cl. whanne.

[658.] she] Cl. he; H2. ye. my] Cl.
me.

[659.] Cm. Ed. H2. day is; *rest*
dayes.

[662.] was] Cl. is.

[669.]yonder] Cl. H2. yender.

[670.]Cl. Cp. tho; *rest* the. Cl. tenten (!).

[671.]Cp. H. thennes; Cl. thens.

[675.]Cl. It is.

[686.]Ed. Cp. Cm. stynten; H. stenten; *rest* stynte.

[693.]Cl. it is; *rest om.* it.

[695.]Cl. ought; Ed. aught; *rest* nought (naught).

[696.]Cp. H. H2. Ed. pace.

[701.]Cp. Cm. putte; *rest* put.

[702.]and] Cl. an.

[703.]Cl. *om.* I. Cp. Ed. Cm. holde; Cl. H. hold.

[708.]Cm. I-waxen; Cl. H. Ed. y-woxen.

[711.]Ther] Cl. The. H2. Cm. ther; *rest om.*

[715.]Cl. syked; *om.* eek.

[716.]Ed. purtrayeng; H2. portering; Cl. portraynge; H. portreyng; Cp. purtrayng.

[720.]woful] Cl. ful.

[722.]Cp. cruel; Cl. H. cruwel; Cm. crewel.

[723.]Cp. Ed. compleynen; *rest* compleyne.

[725.]*All* wepte (*but see wopen in* 724).

[726.] MSS. teris.

[729.] Cl. Cp. rowfully; Ed.
rewfully: Cm. reufully.

[733.] Cl. H. tho yonder; *rest om.*
tho. Cp. H2. walles; *rest* wallys.

[734.] O] Cl. Of (!). Cp. H. dostow;
Cm. dost thou; Cl. dost.

[735.] whether] Cl. wher.

[744.] three] Cl. two.

[751.] H. weste; *rest* west.

[752.] Cl. stelen. Cl. Ed. on; H2. by;
rest in.

[753, 4.] H. H2. leste, beste; *rest*
lest, best.

[756.] on] Cm. of.

[757.] Cl. wold.

[758.] H. Ed. rulen; Cm. H2. reule;
Cp. reulen; Cl. rewelyn (*for*
rewlen).

[759.] Cl. Cm. *om.* Ne. Cp. H. Cm.
thryuen; Cl. thryue.

[760.] Cl. somme han blamed; *rest*
that (at) som men blamen.

[764.] Cl. ony.

[765.] Cl for my; *rest om.* my.

[769.] Cp. Cm. knotteles; *rest*
knotles.

[770.] Ed. H2. to abyde.

[774.] Cl. Cm. short; *rest* shortest.

[780.] Cp. H. thennes; Cl. Cm. thens.

[781.] Cl. laughen.

[782.] H2. to accoy.

[784.] Cl. H. Cp. nassayeth; *rest* assayeth. Cl. Cp. H. nacheueth; Cm. ne cheueth; *rest* acheueth.

[787.] Cl. *om.* of.

[790.] For] Cl. As. Cl. wys; H. Cp. Cm. Ed. wyse.

[800.] Cl. H. corageus.

[805.] Ed. Calcidony.

[808.] Cp. Cm. myghte; Cl. H. myght.

[809.] Cl. H. oft; *rest* ofte.

[812.] Cl. Cm. thred; *rest* threde. Cl. H. wold.

[815.] Cl. H2. speke; *rest* speken.

[817.] Cl. formede. H. H2. yen; *rest* eyen.

[821.] Cm. I-norschid.

[827.] Cm. waxen; H2. waxe; *rest* woxen.

[834.] Cp. H. y-founde; *rest* founde.

[837.] Cp. H. duryng; Cl. dorryng; Cm. dorynge to; Ed. daryng; (*best* durring). Cl. Cp. don; *rest* do.

[840.] Cp. durre; H. durre to; Cl. dosre; Cm. dore; Ed. dare. Cl. Cp. Cm. don; Ed. done; H. do.

[845.] Cl. a (*for* as).

[846.] Cm. Cp. H2. done; Cl. don.

[849.] H. by hire hym; Cm. by hire;
rest hym by here.

[850.] Cl. y-nowh.

[851.] longe] Cl. more.

[856.] H2. Betwixe; Cl. Cp. H. Ed.
Bytwyxen.

[860.] H. Cp. Cm. axen.

[867.] Cl. Answered.

[868.] Cp H. Ed. wiste; Cl. wist.

[872.] Cl. thenketh.

[879.] Cl. ony.

[880.] Cp. H. Sholden; Ed. Shulden;
rest Sholde.

[882.] Cl. H2. dredles; *rest* dredeles.

[885.] Cl. Ed. Fro. Cp. H. thennes;
Cl. Cm. thens.

[888.] to] Cm. for.

[891, 895.] Cp. H. hennes; Cm.
henys; Cl. hens.

[895.] H. Cp. Ed. to rauyashen any;
Cm. to rauych ony; H2. to rauisshe
any; Cl. the rauesshyng of a.

[896.] Cl. Cm. ben; *rest* be.

[898.] Cl. H. sleye; *rest* slye.

[909.] Cp. H. Cm. grete; Cl. gre (!).

[912.] Cl. an.

[916.] Cl. brough.

[\[920.\]](#) Cl. ony.

[\[924.\]](#) Cp. Ed. be; Cm. ben; H. ben
a; *rest* the.

[\[925.\]](#) Ed. reed; Cl. Cm. red.

[\[926.\]](#) Cp. quook; H. quooke; Cl.
Cm. quok.

[\[927.\]](#) Cl. cast a litel wight a syde.

[\[931.\]](#) Cl. ony.

[\[934.\]](#) Of] Cl. O. Ed. Calcidony.

[\[938.\]](#) H2. Polymites; Cm.
Polymyght; *rest* Polymyte.

[\[942.\]](#) Cl. I shal; *rest om.* I. Cp. H.
Ed. H2. lyue; Cl. lyuen.

[\[945.\]](#) Cl. tel.

[\[950.\]](#) Cp. H. speken; Cl. Cm.
speke.

[\[952.\]](#) Cp. H2. to hym she; Cl. H.
Ed. she to hym.

[\[954.\]](#) H. Cp. Ed. it noon; Cl. H2.
non it.

[\[970.\]](#) *All but* Cp. H. *om.* 1st and.

[\[971.\]](#) Cl. an.

[\[977.\]](#) now] Cl. here.

[\[982.\]](#) Cl. ony.

[\[986.\]](#) Cl. done.

[\[987.\]](#) Cl. to pleye; *rest om.* to.

[\[989.\]](#) Cp. bisy; H. bysi; Cm. besi;
Ed. H2. besy; Cl. ben.

[\[997.\]](#) Cl. H. com.

[999.] Cl. *om.* hir. heres] H. eres;
Cm. eyyn.

[1003.] Cm. Ne I; Cp. H. Ny; Cl.
H2. Ed. Ne.

[1005.] Cl. ther-with (*om.* al). eyen]
Cl. ey.

[1006.] Troye] Cl. Ed. Troilus and
Troye (!); H. Troilus (!).

[1010.] al] Cl. as. Cl. a-yen.

[1013.] Cl. wich.

[1014.] Cm. waxen; H2. waxe; *rest*
woxen.

[1016.] Cl. folewede.

[1018.] Ed. Cythera.

[1032.] Cl. shorly; *om.* that; tales.

[1033.] Cl. Cm. H2. *put he before*
spak. Ed. selfe; *rest* self.

[1034.] Cl. sore sykes.

[1036.] Cp. refte; Cl. reste (*for*
refte); H2. rafte; H. ref (*for* refte);
Ed. lefte; Cm. reuyth. Cl. Cp. H.
(1st) of; H2. all; *rest om.*

[1039.] Ed. she; *rest* he; *see note.*
Cl. onys.

[1043.] Cl. Cp. Ed. pencil; *rest*
pensel.

[1044.] Cp. H. the; *rest om.*

[1045.] Cl. thorough.

[1046.] Cm. wep; *rest* wepte.

[1048.] Cl. *om.* kepen.

[\[1049.\]](#) Cm. hele; H2. helpe; *rest* helen.

[\[1053.\]](#) Cl. falsede.

[\[1056.\]](#) Cl. falsede on; gentilest.

[\[1057.\]](#) Cl. Thas; on; worthyest.

[\[1060.\]](#) word] Cl. wood.

[\[1062.\]](#) Cl. Thorough ought.

[\[1070.\]](#) Cl. *om.* for. Cm. H2. *om.* me.

[\[1077.\]](#) Cl. Cp. lady; Ed. H2. ladyes; *rest om.*

[\[1079.\]](#) Cp. Ed. Cm. ne; Cl. H. to; H2. *om.*

[\[1081.\]](#) H2. might I; Cl. Cm. myghty (!); Ed. shulde I; Cp. sholde I; H. shold I.

[\[1084.\]](#) Cl. gittles.

[\[1085.\]](#) Cl. Ed. And; *rest* But.

[\[1089.\]](#) Cl. H. Tak. Cl. Cm. hise.

[\[1090.\]](#) Cp. H. Ed. fynden; Cl. fynd; *rest* fynde.

[\[1091.\]](#) Cp. H. Ed. that; *rest om.* Cl. Cm. gan; *rest* bigan.

[\[1094.\]](#) the] Cl. this.

[\[1095.\]](#) H2. Ed. publissed; *rest* punissed (!).

[\[1096.\]](#) oughte] Cl. out.

[\[1097.\]](#) Cl. ony.

[\[1098.\]](#) Cl. H. *om.* so.

[\[1100.\]](#) Cl. tolde.

[\[1102.\]](#) Cp. hoot; Cl. Cm. hot; *rest* hote (= hoot).

[\[1109.\]](#) H2. warme; *rest* warmen.
All est; *read* th'est.

[\[1113.\]](#) Cl. *om.* of.

[\[1114.\]](#) Cp. noon; Cm. non; *rest* noone (none); see 1122.

[\[1118.\]](#) Cl. here; *rest* his.

[\[1123.\]](#) Cl. Cm. *om.* here.

[\[1125.\]](#) Cl. twinnen; *rest* winnen.

[\[1128.\]](#) Cl. answered.

[\[1130.\]](#) Cl. thanne; a-yen.

[\[1133.\]](#) Cl. Cp. H. cape; *rest* gape.

[\[1139.\]](#) H. portours; Cp. Ed. H2. porters; Cl. Cm. porterys.

[\[1140.\]](#) Cl. H2. holde; *rest* holden.

[\[1142.\]](#) H2. comth; H. Cm. cometh; Cl. Cp. come; Ed. came.

[\[1147.\]](#) [hir] Cl. his.

[\[1153.\]](#) Cl. Cp. Ed. H. whan that; *rest om.* that.

[\[1155.\]](#) Cl. not to; *rest om.* [Editor: illegible character]

[\[1156.\]](#) H. nought; Cp. Ed. naught; *rest* not. Cp. Ed. H. Cm. for; *rest om.*

[\[1161.\]](#) Ed. H2. art; *rest* arte.

[\[1162.\]](#) [fare] Ed. farre; H2. soory.
All carte.

[\[1170.\]](#) Cl. y-nowh.

[\[1176.\]](#) Ed. ferne; Cl. H. fern; Cp. farn.

[\[1179.\]](#) hem] Cl. hym.

[\[1180.\]](#) Cm. H2. Ed. muste; Cp. moste; Cl. H. most. Cl. beuen (*for* bleuen); H2. beleue.

[\[1181.\]](#) Ed. within the; Cl. Cp. H2. with-inne the; *rest* with-inne.

[\[1184.\]](#) H. Ed. gladded; Cl. Cp. gladed.

[\[1191.\]](#) Cl. holden.

[\[1197.\]](#) Cl. ony.

[\[1198.\]](#) Cl. is fledde; *rest om.* is.

[\[1201.\]](#) Cl. Cm. hise.

[\[1203.\]](#) Cl. Cp. nyst; H. Cm. nyste. Cl. myght; Cp. H. myghte.

[\[1204.\]](#) Cl. byhyght; Cp. H. bihighte.

[\[1205.\]](#) Cl. H2. fifthe; *rest* fifte. Cp. H. Cm. H2. sexte.

[\[1206.\]](#) of] Cm. the; Cl. *om.*

[\[1209.\]](#) hir] Cl. he.

[\[1211.\]](#) Cl. *om.* for to.

[\[1213.\]](#) Cl. þe wode; *rest om.* the.

[\[1215.\]](#) Cl. H. wold.

[\[1217.\]](#) Cl. compaignye.

[\[1219.\]](#) Ed. defayte.

[\[1223.\]](#) Cl. Iire. Cp. *omits* 1233-74.

[\[1224.\]](#) Cp. H. H2. axed; Ed. asked; Cm. axe; Cl. asketh.

[\[1235.\]](#) Cl. welk; H. welke; *rest* walked.

[\[1239.\]](#) Cm. slep; *rest* slepte.

[\[1248.\]](#) Cl. ony.

[\[1249.\]](#) Cl. ellis.

[\[1250.\]](#) Cl. thorough.

[\[1256.\]](#) Cl. Iust; H. Cm. Ed. Iuste.

[\[1259.\]](#) *So* Cl.; H. eseurance; *rest* assurance.

[\[1263.\]](#) Cl. trowen; ony.

[\[1266.\]](#) *All* bigile (begile).

[\[1272.\]](#) Ed. slowe; Cl. slowh; H2. sloo; H. slewe. Ed. than alway; Cl. H. H2. alway than. Cm. Myn self to sle than thus alway. Cl. compleyne; *rest* to pleyne.

[\[1275.\]](#) Cl. answerede.

[\[1278.\]](#) folk] Cl. men.

[\[1279.\]](#) Cl. dastow.

[\[1285.\]](#) Ed. on; H2. in; Cl. Cp. H. o; Cm. a.

[\[1288.\]](#) Cl. a-righ.

[\[1289.\]](#) Cm. thanne; *rest* than.

[\[1292.\]](#) Cl. can.

[\[1293.\]](#) Cl. thow a lettre here.

[\[1294.\]](#) Cl. H2. brynge.

[\[1298.\]](#) Cm. H2. trowe; *rest* trowen.

[\[1300.\]](#) Cl. wheyther. Cl. Cm. ony.

[\[1301.\]](#) Cl. ellys.

[\[1303.\]](#) Cp. writen; Cl. H2. wreten;
Cm. wrete; H. writon.

[\[1305.\]](#) Cl. The (*for* Ther).

[\[1310.\]](#) Cl. H2. Accorded; *rest*
Acorded.

[\[1317.\]](#) Cl. Cp. H. ben haue.

[\[1324.\]](#) Cl. H2. wite; Cp. witen; H.
wyten; Ed. weten.

[\[1336.\]](#) Cl. terys.

[\[1342.\]](#) Cl. *om.* my.

[\[1343.\]](#) Cl. Cp. H. masterte (*for* me
asterte).

[\[1345.\]](#) Cl. ony.

[\[1347.\]](#) Cl. ought; Cp. Cm. oughte.

[\[1348.\]](#) Cl. Cm. monethes.

[\[1350.\]](#) Cl. Ed. ten dayes.

[\[1351.\]](#) Cl. Cm. monethes. Cl.
retorne.

[\[1352.\]](#) *me]* Cl. I.

[\[1354.\]](#) Cm. sikis I sike.

[\[1357.\]](#) Cl. H2. it youre wil; Ed.
Cm. your wyl it.

[\[1363.\]](#) Cl. *om.* to. Cl. mot; Cp.
moot; *rest* mote.

[\[1364.\]](#) *up-on]* Cl. on.

[\[1365.\]](#) Cl. Cp. yow; *rest* to yow.

[\[1368.\]](#) Cl. chyste; Cp. chiste; *rest* cheste.

[\[1374, 6.\]](#) Cm. waxen; Cl. Ed. woxen.

[\[1374.\]](#) Cl. wellys.

[\[1376.\]](#) Cp. Ed. Cm. harm; *rest* harme.

[\[1377.\]](#) Cl. ellys.

[\[1386.\]](#) Cl. Cp. Commeue; Ed. Can meuen; Cm. Remeue; H2. Remorde.

[\[1388.\]](#) more] Cl. maner.

[\[1393.\]](#) Cl. Ther; H2. The (*for* Ther); *rest* That.

[\[1394.\]](#) Cl. dothe.

[\[1397.\]](#) Cl. Wit.

[\[1398.\]](#) Ed. Cm. disporte.

[\[1400.\]](#) or] Cl. er. Cp. H2. Ed. deliuereth; *rest* deliuerere.

[\[1410.\]](#) Cl. we ether (*for* whether).

[\[1412.\]](#) *Read* far'th.

[\[1415.\]](#) Cl. but that; *rest* that but.

[\[1420.\]](#) Cl. dyshese.

[\[1421.\]](#) Cp. Ed. *add*—Le vostre T.; *see l.* 1631.

[\[1424.\]](#) Cl. wrote a-yen.

[\[1428.\]](#) Cm. Ed. nyste; *rest* nyst.

[\[1430.\]](#) Cp. swerth. *Read* swer'th, lov'th; Ed. swore she loued.

[1440.] Cl. slep; H. slepe. Cm. ne no word he ne seyde; *rest* ne word (worde) seyde; *where* worde = word he.

[1442.] Cl. wax; H. Cp. Cm. wex.

[1444.] come] Cl. ek.

[1446.] *Read* out of?

[1448.] Cl. vntrothe. his] Cl. here.

[1461.] Cl. thorough.

[1462.] Cl. & ek of; *rest om.* ek.

[1464.] Cl. *om.* wrooth.

[1466.] H. Nencens.

[1468.] Cm. Wrok; H2. Venged. Cl. cruwel.

[1469.] Cl. Cp. H. grete; Cm. H2. gret.

[1473.] Cl. *om.* the.

[1475.] Cp. H. Ed. mayden; *rest* mayde.

[1480.] Cl. *om.* And. Cl. descendede.

[1482.] But] Cl. H. And.

[1484.] Cl. were it.

[2.] Cl. doceat; *rest* docet. Cl. insideas.

[3.] Cl. Cp. H. H2. Hemoduden; Cm. sinoduden; Ed. Hermodien; *read* Hemoniden (Theb. iii. 42).

[9.] Ed. -peo; H. -pes; *rest* -pea.

[10.] Cl. Flumine; *rest* Fulmine.

[12.]Ed. Argiuam; *rest* Argiua.]

[1485.]Cl. H. told; *rest* tolde.

[1486.]Cl. strong; *rest* stronge.

[1491.]Cp. Ed. H2. tolde; *rest* told.
Cp. Ed. H. by; Cl. the; Cm. on.

[1493.]Cp. H. Ed. H2. slough; Cl.
slowh; Cm. slow.

[1499.]Cl. H. burynge; Cp. H2.
burying; Ed. buryeng; Cm.
brenynge.

[1500.]Cp. H. Ed. fil; Cl. ful; Cm.
fel.

[1501.]Cp. H. Ed. Argeyes; Cl.
Cm. Argeys.

[1502.]Cl. *om.* how. in] Cl. y.

[1508.]Cp. scarmuche; H.
scarmyche; H2. Ed. scarmisshe; Cl.
scarmych. Cl. slowh; Cp. H. slough.

[1515.]Cl. Meleagree.

[1516.]so] Cl. that.

[1517.]Cl. H. is; *rest* his.

[1518.]Ed. leaue.

[1521.]Cl. Cp. H. fals.

[1522.]Cm. gret; *rest* grete.

[1523.]Cl. seystow; Cp. H. sestow;
Ed. seest thou; H2. sest thou. Cl.
fol; Cp. H. Cm. fool.

[1528.]Cl. *om.* was.

[1534.]Cl. cruwel.

[1537.] Cp. y-mad; H. H2. Ed. ymade; Cl. made; Cm. mad.

[1540.] Cp. Cl. H. dryeth; *rest* dryueth.

[1542.] Cp. H2. hire; Ed. her; *rest* here.

[1543.] Cl. Cp. Thorough.

[1544.] Cp. H2. flitted; Cl. H. fletted.

[1546.] [bryghte] Cl. out.

[1552.] Cl. *om.* him.

[1555.] Cl. H. thenketh.

[1558.] Cm. H2. the auentayle.

[1559.] Cl. Achille thorough.

[1563.] Cl. may it.

[1567.] Cl. Cp. H2. *om.* 2nd for.

[1573.] Cl. a-yen.

[1576.] Cl. Cm. gret.

[1577.] Cl. Cp. H2. Hym self; *rest* Hym seluen. Ed. Cm. disgyse; Cp. desgise; Cl. H. degyse.

[1582.] Cl. Cp. wep; *rest* wepte.

[1585.] Cm. H2. (1st) that; *rest om.*

[1586.] *All* That she; *I omit* That.

[1588.] Cl. *om.* al.

[1598.] Cp. pietee; Cm. pete; *rest* pite.

[1601.] Cl. a-yen. Cp. H. Ed. ne; *rest om.*

[\[1602.\]](#) Cl. Cm. *om.* that.

[\[1607.\]](#) Cl. nys not; *rest om.* not.

[\[1608.\]](#) Cl. H. thenketh.

[\[1615.\]](#) Cl. *om.* How.

[\[1618.\]](#) *All* Come (Com).

[\[1618.\]](#) Cl. Cm. H2. disioynt.

[\[1623.\]](#) Cl. *om.* that.

[\[1625.\]](#) Cl. Cp. H. an; *rest on.* Cl.
yuyl. Cl. H2. that ye; *rest om.* that.

[\[1629.\]](#) Cl. Of; *rest Eek.*

[\[1630.\]](#) H. H2. The entente.

[\[1631.\]](#) H. Ed. *add*—La vostre C.

[\[1632.\]](#) *So* Cp. H.; Cl. This lettre
this Troilus.

[\[1634.\]](#) Cl. Cp. Ed. kalendes; H.
kalendas; Cm. kalendis. Ed.
eschaunge.

[\[1636.\]](#) Cl. now; *rest ne.*

[\[1640.\]](#) Cl. Cm. ony.

[\[1643.\]](#) Cl. trewe; *rest kynde.*

[\[1645.\]](#) been] Cl. gon.

[\[1651.\]](#) Cl. arme (*for* armure).

[\[1652.\]](#) Cp. H. Biform; Ed. Beforne;
rest Byfore.

[\[1653.\]](#) Cl. H. which.

[\[1661.\]](#) Cl. broch; *rest broche.*

[\[1664.\]](#) Cl. a-yen.

[\[1667.\]](#) Cl. forth hom; *rest om.*
forth.

[\[1669.\]](#) *All word or worde (put for
ord).*

[\[1674.\]](#) Cl. Cm. Thanne.

[\[1681.\]](#) Cl. other; *rest othes.*

[\[1684.\]](#) and] Cl. or.

[\[1685.\]](#) Cl. cruwel.

[\[1688.\]](#) Cm. leste.

[\[1694.\]](#) Cp. H. Ed. Cm. shewen; Cl.
shewe.

[\[1697.\]](#) Cl. Cp. H. Cm. with-inne;
rest with-in.

[\[1701.\]](#) Cl. Cm. ony.

[\[1708.\]](#) on] Cp. H. Ed. of.

[\[1709.\]](#) H2. Pandare; *rest Pandarus.*

[\[1711.\]](#) Cl. thow; *rest thee.* Cl. lyst;
Cp. H. H2. Ed. liste.

[\[1715.\]](#) Cl. slep; drem.

[\[1717.\]](#) Cl. hensforth; Cp. H. hennes
forth.

[\[1719.\]](#) Cp. H. Ed. be the; Cl. H2.
by this.

[\[1724.\]](#) Cl. H. wist.

[\[1725.\]](#) Cl. a-yen; answerede.

[\[1728.\]](#) Ed. H2. astonyed.

[\[1730.\]](#) Cl. last.

[\[1731.\]](#) Cl. dere brother.

[\[1735.\]](#) un-to] Cl. to.

[\[1736, 7.\]](#) Cl. dede.

[\[1740.\]](#) Cl. dredles.

[\[1745.\]](#) hir] Cl. his.

[\[1751.\]](#) Cl. cruwel.

[\[1755.\]](#) Cl. H2. dredles.

[\[1756.\]](#) Cl. cruwely.

[\[1760.\]](#) Cp. H. Ed. weren; Cl. were.

[\[1761.\]](#) Cl. cruwel.

[\[1765.\]](#) Cl. wryten.

[\[1767.\]](#) Cl. wold; hise; battayles
(*read* batail-lès).

[\[1769.\]](#) H2. that (*for* as); *rest* seyde
as I can; *read* as that.

[\[1770.\]](#) Cl. Hese.

[\[1771.\]](#) Cl. H. Red; *rest* Rede.

[\[1774.\]](#) Ed. Al be it that.

[\[1777.\]](#) *All* write.

[\[1778.\]](#) Cl. goode.

[\[1779.\]](#) Cp. H. Ny (*for* Ne I).

[\[1780.\]](#) Ed. betrayed.

[\[1783.\]](#) Ed. Betrayen.

[\[1787.\]](#) Cl. makere.

[\[1788.\]](#) Ed. make; *rest* make in;
(*read* maken?).

[\[1789.\]](#) Cl. Cp. H. nenuye; H2.
enuye. Ed. make thou none enuye.

[1791.] Cl. ther-as. Cl. Ed. pace;
rest space.

[1792.] Ed. Of Vergil; *rest om.* Of.

[1798.] Cl. Cp. *om.* I; *rest* god I; *but*
read I god.

[1799.] Cl. rathere.

[1802.] Cl. thousandys hese.

[1803.] Cl. ony.

[1806.] Cl. slowh. H2. fers.

[1809.] Ed. holownesse; Cl.
holwghnesse; Cp. H. holughnesse.
All seuenthe.

[1810.] Cl. lettynge; H. letyng; Cp.
Ed. letyng.

[1812.] Cl. Th (*for* The).

[1814.] Cp. H thennes; Cl. thens.

[1824.] Cl. *om.* that.

[1825.] Ed. shulden; H. Cp.
sholden; Cl. shuld.

[1843.] Cl. cros; Cp. H. crois.

[1849.] rytes] Cl. vyces.

[1852.] Cl. trauayle.

[1853.] Ed. and (*for* 3rd of).

[1855.] Cl. *om.* ye.

[1856.] Cp. booke; *rest* boke
(booke).

[1857.] Cl. H. *om.* to.

[1859.] Cp. Ed. goode; H. H2.
good; Cl. garde.

[1862.] Cl. *om.* to.

[1867.] Cl. eurychon.

[1868.] Cl. grace; *rest* mercy.
Colophon. *So* H.; Cl. *has* Criseide;
Cp. Explicit Liber Troily.

[Metre 1.] In order to elucidate the English text, I frequently quote the original Latin, usually from the text of T. Obbarius, Jena, 1843. See further in the Introduction.

[3.] *rendinge*, Lat. ‘*laceræ*’; rather rent, or tattered. The sense ‘rending’ occurs in Ovid, *Met.* viii. 880.

[6.] *that is to seyn*. The words in italics are not in the original, but were added by Chaucer as explanatory. Throughout the treatise, I print all such passages in italics.

[8.] *werdes*, ‘weirds,’ fate.

‘Gloria felicis olim
uiridisque iuuentae
Solantur maesti nunc mea
fata senis.’

[12.] *slake*, better *slakke*; cf. *Cant.* Ta. E 1849. *empted*, ‘effeto.’ MS. C. has *emty*.

[13.] *in yeres . . . swete*: ‘*dulcibus annis*.’

[14.] *y-cleped*, invoked; ‘*uocata*,’ sc. ‘*mors*.’ Cf. *Troilus*, iv. 503.

[16.] *naiteth*, refuseth; ‘*negat*.’ *Icel. neita*, to say nay.

[17.] *lighte*, i. e. transitory; ‘*leuibus . . . bonis*.’ The gloss ‘sc. *temporels*’ (in A) gives the right sense. *sc.* =

scilicet, namely; the form *temporels* is the French plural.

[\[18, 19.\]](#) *But now:*

‘Nunc quia fallacem
mutauit nubila uultum,
Protrahit ingratas impia uita
moras.’

The translation *unagreeable dwellinges* is an unhappy one.

[\[22.\]](#) *in stedefast degree*, in a secure position; ‘stabili . . . gradu.’

With regard to the last sentence, Mr. Stewart remarks, in his essay on Boethius, that Chaucer here ‘actually reproduces the original Latin metre,’ i. e. a hexameter and pentameter. The true M. E. pronunciation must, for this purpose, be entirely neglected; which amounts to saying that Chaucer must have been profoundly unconscious of any such intention.

[\[Prose 1. 2.\]](#) *and markede:*

‘querimoniamque lacrimabilem stiii officio designarem.’ Hence *markede* is ‘wrote down’; and *pointel* refers to the *stilus*. Cf. Som. Tale, D 1742. *with office*, by the use (of).

[\[6.\]](#) *empted*, exhausted; ‘inexhausti uigoris.’ Of course the woman here described is *Philosophia*.

[\[9.\]](#) *doutous*; ‘statura discretionis ambiguae.’

[\[12.\]](#) *heef*, heaved; A. S. *hōf*. In Layamon, *hof*, *haf*, *heaf*. I put *heef* for *hef*, because the *e* is long.

[\[13.\]](#) *so that*: ‘respicientiumque hominum frustrabatur intuitum.’

[14.] *delye* (so in both MSS.) = *deli-*
ē, O. F. *deliè* (see Cotgrave),
delicate, thin, slender, from Lat.
delicatus, with the usual loss of *c*
between two vowels and before the
accented syllable; Lat. ‘tenuissimis
filis.’

After *crafte* it would have been
better to insert *and*; Lat.
‘*indissolubili que materiâ*.’ But
some MSS., including C., omit *que*.

[18.] *as it is wont*: ‘*ueluti fumosas
imagines solet*.’

[21.] *a Grekissh P*; i. e. Π. *a
Grekissh T*; i. e. Θ, not T; the Greek
θ being pronounced as *t* in Latin.
The reference is to ?ιλοσοφία
πρακτικ? κα? θεωρητικ?; in Latin,
*Philosophia Actiua et
Contemplatiua*; i. e. Practical (or
Active) and Theoretical (or
Contemplative) Philosophy. This is
the same distinction as that between
the *Vita Actiua* and *Vita
Contemplatiua*, so common in
medieval literature; see note (3) to
the Sec. Non. Tale, G 87; and note
to P. Plowman, B. vi. 251.

[26.] *corven*, cut, cut away pieces
from; Lat. ‘*sciderant*.’

[33.] *cruel*, i. e. stern; ‘*toruis*.’

[34.] *thise comune*: ‘*has scenicas
meretriculas*.’

[39.] *no-thing fructefyng*;
‘*infructuosus*.’ Hence we may
perhaps prefer to read *no-thing
fructuous*, as in Caxton and Thynne.

[41.] *holden*: ‘*hominumque mentes
assuefaciunt morbo, non liberant*.’

[45.] *for-why*, because (very common); seldom interrogative.

[47.] *me*, from *me*; and, in fact, Caxton and Thynne read *from me* or *fro me*. The forms *Eleaticis*, &c. are due to the Lat. text—‘*Eleaticis atque Academicis studiis*.’ He should rather have said—‘*scoles of Elea and of the Academie*.’ The *Eleatici philosophi* were the followers of Zeno of Elea (Zeno Eleates, born about bc 488 at Elea (Velia) in Italy), and the favourite disciple of Parmenides (who is expressly mentioned in Book iii. pr. 12, l. 143). The Academic philosophers were followers of Plato.

[49.] *mermaidenes*; Lat. ‘*Sirenes*,’ Sirens; cf. N. P. Tale, B 4461, and note.

til it be at the laste; a false translation. Rather *unto destruction*; ‘*usque in exitium*.’ But, instead of *exitium*, MS. C. has *exitum*.

[55.] *plounged*, drowned; ‘*mersa*.’ Cf. *dreint*, Met. 2, l. 1.

[59.] *ner*, nearer; comparative, not positive; ‘*propius*.’

[Metre 2. 2.] *mintinge*, intending; ‘*tendit . . . ire*.’ Still in use in Cambridgeshire.

[8.] *sterres of the cold moon*: ‘*gelidae sidera lunae*.’ I suppose this means the constellations seen by moonlight, but invisible in the day. The expression *sidus lunae*, the moon’s bright form, occurs in Pliny, Nat. Hist. ii. 9. 6; but it is difficult to see how *sidera* can have the same sense, as some commentators say.

[9.] *recourses*, orbits; referring to the planets.

y-flit, moved or whirled along by their different spheres; alluding to the old Ptolemaic system of astronomy, which supposed that each planet was fastened to a revolving sphere, thus causing it to perform its orbit in a certain time, varying in the case of each.

this man: ‘Comprensam [sc. stellam] in numeris uictor habebat.’

[16.] *highteth*, adorns; ‘ornet.’ Prob. from the sb. *hight*, *hiht* (A. S. *hyht*), joy, delight.

[17.] *fleteth*, flows (i.e. abounds); ‘graudis influat uuis.’

[20.] *empted*: ‘Nunc iacet effeto lumine mentis.’

[22.] *fool*, i. e. foolish, witless, senseless; ‘stolidam.’

[Prose 2. 6.] *armures*, i. e. defensive armour; ‘arma.’

[8.] *in sikernesse*: ‘inuicta te firmitate tuerentur.’

[14.] *litargie*; better *letargye*, i. e. lethargy. Cf. Troil. i. 730.

[19.] *yplyted*, pleated into a wrinkle; ‘contracta in rugam ueste.’

[Metre 3. 1.] *discussed*, driven away; ‘discussâ . . . nocte.’

[4.] *clustred*; ‘glomerantur’; or ‘covered with clouds,’ as Chaucer says.

[5.] *Chorus*, Corus, or Caurus, the north-west wind.

[6.] *ploungy*, stormy, rainy;
'nimbosis . . . imbribus.'

[8.] *Borias*, Boreas, the north wind,
from Thrace.

[9.] *caves*; better *cave*, as in Caxton
and Thynne; Lat. 'antro.' *beteth*;
'uerberet'; hence Chaucer's gloss.

[11.] *y-shaken*, 'uibratus'; i. e.
tremulous, sparkling.

[Prose 3. 2.] *took*, drew in, received
light; 'hausi caelum.'

[4.] *beholde*, the present tense;
'respicio.'

[10.] *norry*, pupil, lit. nourished one;
'alumne.'

[11.] *parten the charge*, share the
burden.

[15.] *redoute my blame*, fear blame.
agrysen, shudder.

[16.] *quasi diceret non*, as if she
would say no; as if she expected the
answer no. This remark is often
inserted by Chaucer.

[19.] *Plato*; bc 428-347. Before his
time, Solon, Anaxagoras, and
Pythagoras all met with opposition.
The fate of Socrates is well known.

[21.] *The heritage*: 'Cuius
hereditatem cum deinceps
Epicureum uulgus ac Stoicum,
ceterique pro sua quisque parte
raptum ire molirentur, meque
reclamantem renitentemque uelut in
partem praedae detraherent, uestem,
quam meis texueram manibus,
disciderunt, abreptisque ab ea
panniculis, totam me sibi cessisse
credentes abiere.'

[38.] *Anaxogore*, Anaxagoras, a Greek philosopher (bc 500-428); exiled from Athens (bc 450).

[39.] *Zeno*; Zeno of Elea (see p. 420), born about bc 488, is said to have risked his life to defend his country. His fate is doubtful.

[40.] *Seneciens*, apparently meant for 'the followers of Seneca.' The original has: 'at Canios, at Senecas, at Soranos . . . scire potuisti.'

Canios, the *Canii*; i. e. men like Canius. The constancy and death of Julius Canius (or Canus) is related by Seneca, *De Tranquillitate*, cap. xiv. Cf. Pr. iv. 131, and note, p. 424.

[41.] *Sorans*, the Sorani; men like Soranus. Soranus is mentioned in Tacitus, *Annal.* xvi. 23. Caxton and Thynne read *Soranos*, as in the Latin text.

[42.] *unsolempne*, uncelebrated; 'incelebris.'

[49.] *it is to dispuse*, it (the host) is to be despised.

[53.] *ententif*, busy about seizing useless baggage as spoil.

sarpulers, sacks made of coarse canvas; in Caxton, *sarpleris*; 'sarcinulas.' Cotgrave has: '*Serpillere*, a Sarpler, or Sarp-cloth, a piece of course canvas to pack up things in.' Cf. mod. F. *serpillière*.

[56.] *palis*, also spelt *paleis* (O. F. *palis*), lit. a palisading, or a piece of strong paling, a rampart, used to translate Lat. *uallum*. When spelt

paleis, it must not be confused with *paleis*, a palace.

[[Metre 4. 3.](#)] *either fortune*, good fortune or bad.

[[5.](#)] *hete*: ‘Versum funditus excitantis aestum.’ I suppose that *aestum* is rather ‘surge’ than ‘heat’ here. See Met. vii. below, l. 3.

[[6.](#)] *Vesevus*, ‘Veseuus’; the same as Vesuvius; cf. Vergil, Georg. ii. 224.

[[7.](#)] *wrytheth*, writhes out, throws forth wreaths of smoke. Here the old printed editions by Caxton and Thynne, as well as MS. Ii. 1. 38, happily restore the text; Lat. ‘Torquet.’

[[8.](#)] Caxton and Thynne have *thonder-leyte*, which is perhaps better. MS. Ii. 1. 38 has *thonder leit*.

[[13.](#)] *stable of his right*: ‘stabilis, sui que iuris.’

[[Prose 4. 2.](#)] *Artow lyk*. The original is partly in Greek. ‘An ἄνος λύρας?’ Some MSS. have: ‘Esne ἄνος πρὸς λύραν?’ And MS. C. has: ‘Esne asinus ad liram?’ In an edition of Boethius by Renatus Vallinus, printed in 1656, I find the following note: ‘Ut et omnes veteres scripsere, Varro in satyra quæ Testamentum inscribitur apud Agellium, lib. iii. cap. xvi: *Ii liberi, si erunt ἄνοι λύρας, exheredes sunt*. Suidas ex Menandro, Lucianus, Martian. Capella, lib. viii., atque alii quos refert Erasmus, in eo adagio. Imo et apud Varronem id nominis satyra extitit.’ It has clearly a proverbial reference to dullness of perception. Ch. quotes it again in his Troilus, i. 731, where he so explains it.

παν?λα . . τα??ς πόλεσι· δοκω? δ?,
ο?δ? τω?? ?νθρωπίν? γένει.

[24.] *the same Plato*; in the 6th
Dialogue on the Republic.

[25.] *cause*, reason; ‘causam.’ *wyse*,
i. e. ‘for wise men.’

[27.] *felonous tormentours citizenes*,
citizens who are wicked and
oppressive; the substantives are in
apposition.

[33.] *knowinge with me*, my
witnesses; ‘mihi . . . conscii.’

[36.] *discordes . . preyeres*;
‘inexorabilesque discordiae.’

[37.] *for this libertee*, &c.; ‘et quod
conscientiae libertas habet.’

[41.] *Conigaste*, Conigastus, or
Cunigastus; mentioned in
Cassiodorus, Epist. lib. viii. ep. 28.
The facts here referred to are known
only from the present passage.

prospre fortunes translates
‘fortunas’ simply; it seems to mean
‘success’ or ‘well-being.’

[43.] *Trigwille*, Triguilla; ‘regiae
praepositum domus.’

[45.] *auctoritee*; ‘obiecta periculis
auctoritate protexi.’

[52.] *cariages*, taxes; ‘uctigalibus.’
See a similar use in the Pers. Tale, I
752, and note.

[59.] *inplitable*, intricate:
‘inexplicabilis.’ *coempcioun*, an
imposition so called; see Chaucer’s
explanation below, in l. 64. In
Greek, συνωνή.

[61.] *Campaigne*, Campania, in Italy. *provost*; ‘praefectum praetorii.’

[64-67.] See the footnote. I have here transposed this gloss, so as to make it *follow*, instead of *preceding*, the mention of *coempcioun* in the text.

[68.] *Paulin*, Decius Paulinus, consul in 498; mentioned in Cassiodorus, Epist. lib. i. epist. 23, lib. iii. epist. 29.

[69.] *houndes*; ‘Palatini canes.’

[73.] *Albin*, perhaps Decius Albinus, to whom Theodoric addressed a letter preserved in Cassiodorus, lib. iv. ep. 30. See l. 156 below.

[75.] *Ciprian*, Cyprian. We know something of him from two letters in Cassiodorus, Epist. v. 40, 41. Theodoric esteemed him highly. See a discussion of his career in H. F. Stewart’s Essay on Boethius, pp. 42-52.

[78.] *to hem-ward*, i. e. for the benefit of the officers around me; ‘mihi . . . nihil apud aulicos, quo magis essem tutior. reseruau.’

[81.] *Basilus*. Not much is known of him; see H. F. Stewart, as above, p. 48.

[82.] *compelled*, i. e. bribed to accuse me. *for nede of foreine moneye*: ‘alienae aeris necessitate.’

[84.] *Opilion*, Opilio; the Opilio mentioned in Cassiodorus, lib. v. epist. 41, and lib. viii. epist. 16, and brother of the Cyprian mentioned above, l. 75. His father’s name was Opilio likewise.

[89.] *aperceived*, made known. *the king*, i. e. Theodoric, king of Italy for 33 years, ad 493-526. His reign was, on the whole, good and glorious, but he committed the great crime of putting to death both Boethius and his aged father-in-law Symmachus, for which he afterwards expressed his deep repentance. See Gibbon's Roman Empire. The chief record of his reign is in the collection of twelve books of public epistles composed in his name by Cassiodorus. The seat of his government was Ravenna, as mentioned below.

[93.] *lykned*; rather, *added*; Lat. 'posse *adstrui* uidetur.'

[95-194.] See a translation into modern English of the whole of this passage, in H. F. Stewart's Essay, pp. 37-41.

[101.] *axestow in somme*, if you ask particularly; 'summam quaeris?'

[106, 107.] *forsake*, deny. *have wold*, have willed, did wish.

[109.] *and that I confesse*. Here Chaucer's version seems to be quite at fault. 'At uolui, nec unquam uelle desistam. Fatebimur? [MS. C. Et fatebimur.] Sed impediendi delatoris opera cessabit.'

[113.] *by me*, with regard to me; 'de me.'

[117.] *Socrates*; in Plato's Republic, Book VI: τ?ν ψεύδειαν . . . μισε??ν, τ?ν δ' ?λήθειαν στέργειν (485 C).

[120.] *preisen*, appraise, judge of: 'aestimandum.'

[131.] *Canius*, better *Canus*, i. e. ‘Julius Canus, whose philosophic death is described by Seneca, *De Tranquillitate Animi*, cap. xiv.’—Gibbon. He has already been mentioned above, *Prose* iii. l. 40.

[132.] *Germeynes sone*, the son of Germanicus. This Gaius Cæsar is better known as Caligula, the emperor who succeeded Tiberius.

[143.] *famileres*, friends, i. e. disciples, viz. Epicurus, in the *De Ira Divina*, cap. xiii (Stewart).

[154.] *Verone*, Verona; next to Ravenna, the favourite residence of Theodoric.

[156.] *his real maiestee*, high treason, lit. ‘his royal majesty’; Lat. ‘*maiestatis crimen*.’ The king was intent upon repressing all freedom of speech.

[167.] *submittede*, subdued: ‘*summitteret*.’

[171.] *present*, i. e. he would, even in such a case, have been allowed to appear in his defence, would have been called upon to confess his crime, and would have been condemned in a regular manner.

[173.] *fyve hundred*, nearly 500 miles. Boethius was imprisoned in a tower at Pavia.

[176.] *as who seith, nay*; i. e. it is said ironically. The senate well deserve that no one should ever defend them as I did, and be convicted for it.

[181.] *sacrilege*; glossed *sorcerie*: ‘*sacrilegio*.’ Sorcery or magic is intended. ‘At the command of the

barbarians, the occult science of a philosopher was stigmatised with the names of sacrilege and magic.’—Gibbon. See below, l. 196.

[186.] *Pictagoras*, Pythagoras. The saying here attributed to him is given in the original in Greek—?του θεω??. Some MSS. add the gloss, *i. deo non diis seruiendum*. MS. C. has: *deo et non diis sacrificandum*.

[188.] *I*, i. e. for me. A remarkable grammatical use.

[190.] *right clene*: ‘penetral innocens domus.’

[193.] *thorough*, i. e. for. Caxton and Thynne read *for*.

[195.] *feith*: ‘de te tanti criminis fidem capiunt.’

[198.] *it suffiseth nat only . . . but-yif*, this alone is insufficient . . . unless thou also, &c. *of thy free wille*: ‘ultra.’

[212.] *good gessinge*, high esteem: ‘existimatio bona.’

[215.] *charge*, burden, load: ‘sarcinam.’

[219.] *by gessinge*, in men’s esteem: ‘existimatio.’

[223.] *for drede*: ‘nostri discriminis terrore.’

[[Metre 5. 1.](#)] *whele*, sphere: ‘orbis.’ Not only were there seven spheres allotted to the planets, but there was an eighth larger sphere, called the sphere of fixed stars, and a ninth ‘sphere of first motion,’ or *primum*

mobile, which revolved round the earth once in 24 hours, according to the Ptolemaic astronomy. This is here alluded to. God is supposed to sit in an immoveable throne beyond it.

[3.] *sweigh*, violent motion; the very word used in the same connexion in the Man of Lawes Tale, B 296; see note to that passage.

[4.] *ful hornes*, i. e. her horns filled up, as at full moon, when she meets 'with *alle* the bemes' of the Sun, i. e. reflects them fully.

[7.] *derke hornes*, horns faintly shining, as when the moon, a thin crescent, is near the sun and nearly all obscured.

'The bente mone with hir hornes pale;' Troil. iii. 624.

[9.] *cometh eft ayein hir used cours*, returns towards her accustomed course, i. e. appears again, as usual, as a morning-star, in due course. I think the text is incorrect; for *cometh* read *torneth*, i. e. turns. Lat. text: 'Solitas iterum mutet habenas.' The planet Venus, towards one apparent extremity of her orbit, follows the sun, as an evening-star; and again, towards the other apparent extremity, precedes it as a morning-star. So Cicero, De Nat. Deorum, ii. 20. 53: 'dicitur Lucifer, cum antegreditur solem, cum subsequitur autem, Hesperus.'

[11.] *restreinet*, shortenest; the sun's apparent course being shorter in winter. Lat. 'stringis.'

[13.] *swifte tydes*, short times; viz. of the summer nights.

[19.] *Arcturus*, a Boötis, in the sign Libra; conspicuous in the nights of spring.

[20.] *Sirius*, or *Canis Maioris*, or the Dog-star, in the sign of Cancer; seen before sun-rise in the so-called dog-days, in July and August. It was supposed that the near approach of *Sirius* to the Sun caused great heat.

[21.] *his lawe*, i. e. ‘*its law*’; and so again in *his propre*.

[28.] *on*. Caxton and Thynne rightly read *on*.

[29.] *derke derknesses*, obscure darkness: ‘*obscuris . . . tenebris*.’ Not a happy expression.

[31.] *covered and kembd*: ‘*compta*.’ Cf. *kembde* in *Squi. Ta. F 560*.

[37.] *erthes*, lands; the pl. is used, to translate ‘*terras*.’

[41.] *bonde*, i. e. the chain of love; see *Bk. ii. Met. 8. l. 15*.

[Prose 5. 1.] *borken out*, barked out; ‘*delatraui*.’ MS. A. changes *borken* into *broken*. The glossaries, &c., all seem to miss this excellent example of the strong pp. of *berken*. *Borken* appears as a pt. t. pl. in the *King of Tars*, l. 400. The A. S. pp. *borcen* appears in the A. S. *Leechdoms*, ed. Cockayne, i. 170, l. 17.

[14.] *oo . . king*. The original is in Greek—ε[Editor: illegible character]ς κοίρανος ?στ?ν, ε[Editor: illegible character]ς βασιλεύς: quoted from *Homer, Iliad*, ii. 204, with the change from ?στω to ?στίν.

[18, 19.] *thy citee*, i. e. the city of heaven; note the context.

[22.] *palis*, paling, rampart; ‘uallo.’ Clearer than *paleis*, as in A, which might mean palace; but both spellings occur in French.

[25.] *face* (facies), the look of this prison.

[31.] *in comune good*, for the common good: ‘in commune bonum.’

[34.] *thinges . . . aposed*, accusations; ‘delatorum.’

[45.] *thy wode Muse*: ‘Musae saeuientis’; cf. Met. 5 above, l. 22.

[51.] *thilke passiouns*: ‘ut quae in tumorem perturbationibus influentibus induruerunt.’

[54.] *by an esier touchinge* refers to the preceding *mowen . . . softe*: ‘tactu blandiore mollescant.’

[Metre 6.] This Metre refers to the necessity of doing everything in its proper season.

[2.] ‘When the sun is in Cancer’; i. e. in the month of June.

[4.] *lat him gon*, let him go and eat acorns.

[6.] *whan the feld*: ‘Cùm saeuis Aquilonibus Stridens campus inhorruit.’ *Chirkinge*, hoarse, rustling; alluding to the rustling of frozen grass in a high wind.

[15.] *And forthy*: ‘Sic quod praecipiti uiâ Certum deserit ordinem, Laetos non habet exitus.’

[Prose 6. 10.] *by fortunous fortune:*
'fortuitis casibus.' Not well
expressed.

[14.] *the same . . . thou,* thou didst
sing the same thing. See Met. v. 22.

[17.] *owh!* an exclamation of
astonishment: Lat. 'papae.'

[18.] *why that thou:* 'cur in tam
salubri sententiâ locatus aegrotēs.'

[20.] *I not . . . what:* 'nescio, quid
abesse coniecto.'

[22.] *with whiche governailes,* by
what sort of government.

[28.] *the strengthe,* the strength of
the gaping stockade discloses an
opening: 'uelut hiante ualli robore.'
The corruption of *chyning* to
schynyng in MS. A. makes sad
nonsense of the passage.

[42.] *they may nat al:* 'sibique totum
extirpare non possint.'

[55.] *or elles the entree:* 'uel aditum
reconciliandae sospitatis inueni.'

[56.] *For-why, for,* Because, since.
for-thy, therefore.

[64.] *the auctor . . . of hele:* 'sospitatis
auctori.'

[65.] *norisshinges;* perhaps better
norisshing, as in Caxton and
Thynne; 'fomitem,' i. e.
furtherance.

[71.] *faster,* firmer, stronger:
'firmioribus.'

[76.] *to maken thinne and wayk:*
'attenuare.'

[77.] *meneliche*, moderate:
'mediocribus.'

[Metre 7. 1.] *yeten a-down*, pour
down; 'fundere.' Not *geten*, as in A.

[2.] *trouble*, turbid; 'Turbidus
Auster.'

[3.] *medleth the hete*: 'Misceat
aestum.' See above, Met. iv. l. 5.

[5.] *clere as glas*; cf. Knight's Tale,
A 1958.

withstande: 'Mox resolutio Sordida
caeno, Visibus obstat.'

[7.] *royleth*, wanders; 'uagatur.' Not
'rolls.'

[11.] *holden*, keep to; cf. 'Hold the
hye wey'; Truth, l. 20. *weyve*:
'Gaudia pelle, Pelle timorem;
Spemque fugato.'

[Prose 1. 13.] *to begyle*; copied in
Troil. iv. 2, 3:—

‘— y-thonked be Fortune,
That semeth trewest whan
she wol bigyle.’

[22.] *myn entree*: 'de nostro adyto.'
But Chaucer has translated 'adyto'
as if it were 'aditu.' He translates
aditum by *entree* in Bk. i. Pr. 6, l.
55. *Adyto* is 'sanctuary.'

[28.] *Com*, i. e. let (it) come;
imperative: 'Adsit igitur rhetoricae
suadela dulcedinis.'

[32.] *moedes*, moods, strains;
'modos.' *prolaciouns*, utterances.

[35.] Compare Chaucer's poem on
Fortune; and see the long note at the

beginning of the Notes to that poem.

[45.] *use hir maneres*; rather, make the best of her conduct: ‘utere moribus.’ *agrysest*, shudderest at, dreadest.

[48.] *She hath forsaken*: ‘Reliquit enim te, quam non relicturam nemo umquam poterit esse securus.’

[51.] The MSS. usually agree in this clause. Chaucer’s gloss is due to an obscure note in MS. C., viz. ‘vel quam non relictam, secundum alios libros.’ Other notes occur there, but do not help us.

[68.] *floor*: ‘intra fortunae aream.’ We say ‘area’ or ‘domain.’

[77.] *amonges*, at various times, from time to time, now and then; see New E. Dict., s. v. *Among*, B. 2.

[83.] *cesede*, would cease; copied in Troil. i. 848:—

‘For if hir wheel stinte any-
thing to torne,
Than cessed she Fortune
anoon to be.’

[Metre 1. 3.] *Eurype*, Euripus; a narrow channel, with a strong current; especially that between Boeotia and Euboea. This use of the word is here seen to be far older in English than the quotation from Holland’s Pliny in the New E. Dict.

[8.] *so hard*: ‘Ultroque gemitus, dura quos fecit, ridet.’

[9.] *laugheth*, laughs at; ‘ridet.’ It is impossible to accept the reading *lyssheth* in C. There seems to be no such word. It probably arose from

the attempt of the scribe to represent the guttural sound of *gh*, because we actually find him writing *neysshebour* for *neighbour* twice, viz. in Bk. ii. Pr. 3. 24, and in Pr. 7. 57. This passage is imitated in Troil. iv. 7: ‘Than laugheth she and maketh him the mowe.’

[Prose 2. 1.] Compare Chaucer’s ‘Fortune’; l. 25, &c.

[4.] *every-dayes*, daily: ‘cottidianis querelis.’

[37.] *I torne*: ‘Rotam uolubili orbe uersamus.’

[39.] *Worth up*, climb up: ‘Ascende.’ Cf. P. Plowman, B. vii. 91; Wars of Alexander, 2878, 2973.

[42.] *Cresus*, Croesus; see note to Monk. Tale, B 3917.

[47.] *Perciens*, Persians. But Chaucer is here wrong. The Lat. text has ‘Persi regis,’ i. e. king Perseus. Perseus, or Perses III, was the last king of Macedonia, who was defeated by L. Æmilius Paulus in a decisive battle fought near Pydna, in June, bc 168. ‘When brought before Æmilius [here, Paulus], he is said to have degraded himself by the most abject supplications; but he was treated with kindness by the Roman general;’ Smith, Class. Dict. See Livy, xl. 57; xli. 53; xliv. 32; &c.; Plutarch, Life of Æmilius.

[51.] *Tragedie*. Cf. the definition in the Monk. Prol. B 3163; and note to Anelida, 320.

[53.] *in Greke*. These two words are not in the original, but the following

quotation is given in Greek: δύο τοῖς πίθους, τὸν μὲν ἵνα κακῶν, τὸν δὲ ἕτερον καλῶν. Some MSS. add: ‘duo dolia quidem malum alterum bonum.’ From Homer, Iliad, xxiv. 527:

δοιοῖ γάρ τε πίθοι
κατακείαται ἵν Διῖς οἴδει,
δώρων, οἴα δίδωσι,
κακῶν, ἕτερος δὲ ἰάων.

Cf. notes to Wyf of Bathes Prol. D 170, and to Leg. of Good Women, 195.

[54.] *in the entree*: ‘in Iouis limine’: ἵν Διῖς οἴδει.

[61.] *realme*: ‘intra commune omnibus regnum locatus.’

[Metre 2. 1.] *hielde, pour*: ‘Tantas fundat opes, nec retrahat manum Pleno copia cornu.’

[8.] *as fool-large*, like one that is foolishly lavish: ‘Multi prodigus auri.’

[11.] *other gapinges*: ‘Alios pandit hiatus.’ Some MSS. have *Altos*, but Chaucer evidently read *Alios*, as in MS. C.

[13.] *to any . . ende*; rather, ‘within a prescribed boundary’; ‘Certo fine retentent.’

[Prose 3. 22.] *princes*. These were, in particular, Festus and Symmachus. Boethius married Rusticiana, the daughter of Symmachus. Hence the allusion to his *fadres-in-lawe* (socerorum) just below, in l. 26; where the right sense is *parents-in-law*. See Stewart’s Essay, p. 24.

[23.] *leef*: ‘delectusque in affinitatem principum ciuitatis, quod pretiosissimum propinquitatis genus est, prius carus, quam proximus esse coepisti.’ Hence *the whiche thing* really refers back to *affinitee*, which is hardly obvious in the E. version.

[40.] *whan thou*: ‘cùm in Circo duorum medius consulum circumfusae multitudinis exspectationem triumphali largitione satiasti.’

[43.] *gave thou wordes*: ‘Dedisti . . uerba fortunae.’

[48.] *privee*, a man of private station, not of noble rank: ‘priuato.’ The reference is to the election of his two sons as consuls in one day.

[55.] *Art thou*: ‘An tu in hanc uitae scenam nunc primum subitus hospesque uenisti.’ Thus *shadwe or tabernacle* is meant to translate *scenam*.

[60.] *laste day*; quoted in Chaucer’s ‘Fortune,’ l. 71; see note to the line.

[61.] *and also*, i. e. even to such Fortune as abides and does *not* desert the man: ‘fortunae . . etiam manentis.’

[62.] *thar recche*; it is absolutely necessary to insert *thee* after *thar*; i. e. And therefore, what, do you suppose, need you care? *yif thou*, i. e. whether thou.

[Metre 3. 10.] *the fairnesse*: ‘Iam spinis abeat decus.’

[13.] *over-whelveth*, turns over: ‘Verso concitat aequore.’ *whelveth* is the right form, as noted by

Stratmann; it occurs in MS. Ii. 1. 38, and in the black-letter editions. It occurs again in Palladius on Husbandry, i. 161: 'For harme . . . may . . . perchaunce the *overwhelve*,' i.e. for perhaps harm may overthrow thee. And again, in the same, i. 781: '*overwhelve* hit upsodowne,' i. e. turn it (the land) right over.

[16.] *tomblinge*, fleeting, transitory; 'caducis.'

[18.] *nis*, is; we must disregard the second negative.

[Prose 4. 3.] *ne be comen*, is not come; i. e. did not come. It refers to past time.

[5.] *For in alle*: 'Nam in omni aduersitate fortunae infelicissimum genus est infortunii, fuisse felicem.' This famous sentence has been several times copied. See, e. g., Troil. iii. 1625-8; Dante, *Inferno*, v. 121-3; Tennyson, *Locksley Hall*, 76.

[8.] *But that thou*, i. e. 'but the fact that thou.' *abyest*, sufferest: 'falsae opinionis supplicium luis.'

[12.] *For al be it*: 'Nam si te hoc inane nomen fortuitae felicitatis mouet.'

[20.] *Symacus*, Symmachus. There were several distinguished men of this family. Q. Aurelius Symmachus was a statesman and author in the latter half of the fourth century. The one here referred to is Q. Aurelius Memmius Symmachus, who had been consul under Odoacer in 485, and was involved in the fate of Boethius, being put to death by Theodoric in 525, shortly after the

execution of Boethius in 524. He had two daughters, Rusticiana and Galla, of whom the former married Boethius. See Procopius, *de Bello Gothico*, lib. i., and several Epistles in Cassiodorus, viz. lib. iv. epist. 22, 37, 66.

[25.] *thy wyf*; i. e. Rusticiana, daughter of Symmachus; for there is no proof that Boethius was twice married (Stewart, p. 24). She survived the capture of Rome by the Goths under Totila, ad 546. 'The riches of Rusticiana, the daughter of Symmachus and widow of Boethius, had been generously devoted to alleviate the calamities of famine. But the barbarians were exasperated by the report, that she had prompted the people to overthrow the statue of the great Theodoric; and the life of that venerable matron would have been sacrificed to his memory, if Totila had not respected her birth, her virtues, and even the pious motive of her revenge.'—Gibbon, *Rom. Empire*, ch. 43.

[31.] *two sones*; the two spoken of just above (Pr. iii. l. 35), as being both made consuls together. This was in 522.

conseilours, i. e. of consular rank: 'consulares.'

[40.] *thyne ances*. Hence the line, 'Yit halt thyn ancre.' Fortune, l. 38.

[52.] *thy delices*: 'delicias tuas.' The sense here intended is 'effeminacy,' or 'unmanly weakness.'

[56.] *ful anguissous*, very full of anxieties: 'Anxia enim res,' &c. Repeated in Troilus, iii. 816, q. v.

[68.] *for alwey*, &c. Very obscure. Chaucer seems to mean—‘for always, in every man’s case, there is, in something or other, that which (if he has not experienced it) he does not understand; or else he dreads that which he has already experienced.’ The Latin is clearer: ‘*inest enim singulis, quod inexpertus ignoret, expertus exhorreat.*’

[79.] *nothing [is] wrecched*. The insertion of *is* completes the sense: ‘*adeo nihil est miserum, nisi cum putes.*’ Observe ‘*nis a wrecche*’ in Chaucer’s own gloss (l. 81); and see l. 25 of ‘Fortune.’

[83.] *by the agreeabletee*, by means of the equanimity: ‘*aequanimitate tolerantis.*’ Not having the word ‘equanimity’ at command, Chaucer paraphrases it by ‘agreeabletee or egalitee,’ i. e. accommodating or equable behaviour. Cf. l. 92.

[86.] *The swetnesse*, &c. Cf. Troilus, iii. 813-5; and Man of Lawes Tale, B 421-2, and note.

[89.] *withholden*, retained: ‘*retineri non possit.*’ *that*, so that.

[107.] *sheweth it wel*, it is plain: ‘*manifestum est.*’

[110.] *either he woot*, &c.; copied in Troilus, iii. 820-833.

[115.] *lest he lese that . . . it*, lest he lose that which. MS. A. *omits* ‘it’; but the phrase is idiomatic.

[119.] *this is to seyn that men*, that is to say that, in such a case, men, &c.

[120.] *lost*, loss. This form of the sb. occurs elsewhere; as in Gower, i.

147 (goth to *lost*); and in P.
Plowman, C. vii. 275; &c. See
Stratmann.

[131.] *it ne maketh*, it does not make
men miserable.

[Metre 4. 7.] *lause*, loose; Icel.
lauss: ‘solutae.’ Usually *loos*, as in
Cant. Ta. A 4064, 4352.

[8.] *forthy if thou*: ‘Fugiens
periculosam Sortem sedis amoenae,
Humili domum memento Certus
figere saxo.’ Chaucer’s translation
is hardly correct; *sortem* and *sedis*
must be taken in close connection.
‘Avoiding the perilous condition of
a fair (and exposed) situation, take
care to found thy house securely on
a low-lying (and sheltered) rock.’

[12.] *weleful*: ‘Felix robore ualli
Duces serenus aeuum.’ *palis*,
stockade, rampart; as before, Bk. i.
Pr. 3. 56, Pr. 5. 22.

[Prose 5. 10.] *to hem that despenden
it*; rather, by spending it; Lat.
‘effundendo.’ So again, in l. 11, *to
thilke folke that mokeren it* answers
to the Lat. gerund ‘coaceruando.’

[11.] *mokeren it*, hoard it. Perhaps
related to O. F. *mucier*; see
Curmudgeon in my Etym. Dict. See
mokereres, misers, below.

[15.] *stenteth to ben had*, ceases to
be possessed: ‘desinit possideri.’

[16.] *large*, lavish; ‘largiendi usu
desinit possideri.’

[18.] *as of that*, as regards that
hoard.

[19.] *a voys al hool*, a voice not yet
dispersed: ‘uox . . . tota.’

[32.] *yif it wanteth*, if it lacks:
'carens animae motu atque
membrorum compage.'

[35.] *of the laste*: 'postremae aliquid
pulcritudinis.' Perhaps it means 'of
the lowest kind of beauty.' Mr.
Stewart, in his Essay, p. 225, reads
postremo, for which I find *no*
authority. MS. C. has *postreme*. []

[36.] *through the distinccioun*:
'suique distinctione.'

[40.] *Why sholde it nat, &c.* In some
editions, this passage is not marked
as being assigned to Boethius. In
others, it is.

[85.] *ostelments*, furniture,
household goods: 'supellectilis.' O.
F. *ostillement*, *oustilllement*,
furniture; cf. mod. F. *outil*, a word
of doubtful origin. Cf. l. 94.

[90.] *subgit*; as if for 'suppositis';
but the Lat. text has 'sepositis,' i. e.
separate, independent.

[92.] *beest*, animal: 'diuinum merito
rationis animal.'

[97.] *of the lowest, &c.*, 'by means
of vilest things.'

[101.] *yif that al, &c.*, 'if all the
good possessed is more valuable
than the thing possessing it.'

[105.] *and certes*: 'quod quidem
haud immerito cadit.'

[111.] *it cometh*: 'it arises from
some defect in them.'

[121.] *Gabbe I of this*, do I lie
concerning this?

[125.] *weneth*. The texts have *and weneth*; but I suppress *and* to make sense, and to make the translation agree with the Latin. ‘Atqui diuitiae possidentibus persaepe nocuerunt, cum pessimus quisque, eoque alieni magis audus, quidquid usquam auri gemmarumque est, se solum qui habeat dignissimum putat.’

[128.] *way-feringe*; MS. A, *way-faryng*. Both forms, *feringe* and *faring(e)* occur; see Stratmann. *Feringe* = A. S. *fērende*, from the weak verb *fēran*, to go, travel; whilst *faringe* = A. S. *farende*, from the strong verb *faran*, to go. *Fēran* (= **fōrian*) is derived, with vowel-mutation, from the stem **fōr*, appearing in *fōr*, the pt. t. of *faran*.

[130.] *singe*, &c. Doubtless from Juvenal, Sat. x. 22; see Wyf of Bathes Tale, D 1191, and the note.

[Metre 5.] Largely imitated in Chaucer’s poem called ‘The Former Age,’ which see. See also the Notes to the same.

[5.] *They ne coude*, they knew not how: ‘Non Bacchica munera norant Liquido confundere melle.’

[6.] *piment*, usually spiced wine; here, wine mixed with honey. See Rom. of the Rose, 6027, and the note. *clarree*, wine mixed with honey and spices, and then strained till it is clear; clarified wine. See Rom. of the Rose, 5967, 6026; Former Age, 16; Kn. Tale, A 1471. Chaucer uses these two words here in conjunction, for the simple reason that he was thinking of the parallel passage in the French Rom. de la Rose, which is imitated from

the present passage in Boethius. Ll.
8418-9 are:—

‘Et de l’iaue simple
bevoient
Sans querre *piment ne
claré.*’

[7.] *ne they coude*: ‘Nec lucida
uelleram Serum Tyrio miscere
ueneno.’ Hence the *Seriens* are the
Seres, or Chinese; and *the venim of
Tyrie* should rather be *the venim of
Tyre*, but Chaucer follows the
adjectival form in the original, both
here and in Bk. iii. Met. 4, l. 2.
Venim is not the right word here;
‘ueneno’ merely means ‘dye.’ The
reference is to the *murex* or purple
shell-fish. See Vergil, Aen. iv. 262:
‘*Tyrioque ardebat murice laena*’;
and Georg. ii. 465: ‘*alba nec
Assyrio fucatur lana ueneno.*’

[13.] *gest ne straungere*: ‘hospes.’
Cf. Former Age, 21.

[17.] *armures*, defensive armour:
‘arma.’ The usual reading is *arua*, i.
e. fields; but more than six MSS.
have *arma*, and Chaucer’s copy had
the same; as appears from MS. C.

[18.] *For wherto*: ‘for to what
purpose, or what sort of madness of
enemies would first take up arms,
when they saw but cruel wounds (as
the result) and no rewards for the
blood that was shed?’

[22.] *But the anguissous*: ‘Sed
saeuior ignibus Aetnae Feruens
amor ardet habendi.’

[24.] *Allas! &c.* Cf. Former Age,
27-32. *the gobetes or the weightes
of gold*: ‘Auri . . . pondera.’

[26.] *He dalf*: ‘Pretiosa pericula fodit.’

[Prose 6. 8.] *the imperie of consulers*, consular rank: ‘consulare imperium.’ The reference is to the creation of Decemviri; see Livy, iii. 32.

[20.] *so requerable*, in such request: ‘expetibilis.’

[29.] *into the . . . body*: ‘in secreta quaeque.’

[32.] *the whiche I clepe*, by which I mean; so again below, l. 39.

[35.] *a thought*, a mind; ‘mentem firma sibi ratione cohaerentem.’

[36.] *a free man*; Anaxarchus of Abdera, bc 323. The *tyraunt* was Nicocreon, king of Cyprus. See Valerius Maximus, iii. 3.

[44.] *But what*: ‘Quid autem est, quod in alium quisquam facere possit, quod sustinere ab alio ipse non possit?’

[47.] *Busirides*, Busiris (gen. case, *Busiridis*), a king of Egypt, who sacrificed all strangers on his altars. But Hercules, coming to Egypt, slew him and abolished the custom. See Vergil, Georg. iii. 5; Ovid, Tr. iii. 11. 39. In the Monkes Tale, B 3293, Chaucer calls him *Busirus*.

[49.] *Regulus*; M. Regulus, taken prisoner by the Carthaginians, bc 255. The story of his embassy to Rome is well known.

[63.] *may I*. It is necessary to insert *I* (only found in the black-letter editions) to complete the sense. ‘Quod quidem de cunctis fortunae

muneribus dignius existimari
potest.’

[71.] *as of wil*, i. e. when it can:
‘ultro.’

[80.] *reproeved*, disproved:
‘redarguuntur.’

[Metre 6. 2.] *Nero*. Cf. Monkes Tale,
B 3653-84.

[4.] *his brother*; Britannicus,
poisoned by Nero; Tacitus, Annal.
xiii. 16; Suetonius, Nero, 33.

[8.] *domesman*, judge; see Monk.
Ta. B 3680, and note.

[15.] *septem triones*, properly, the
seven chief stars in the Lesser Bear;
also sometimes used of the seven
bright stars in the Greater Bear. The
leading star in the Lesser Bear is the
pole-star; and as that remains fixed
in the north, the whole constellation
came to signify the north. Hence, in
the Monk. Ta. B 3657, we are told
that Nero ruled over ‘Both Est and
West, South and *Septemtrioun*’; see
note to that line.

[18.] *Nothus*, Notus, the south wind;
see below. *scorkleth*, scorches; MS.
A has *scorchith*. The Prompt. Parv.
has: ‘Scorkelyn, *ustulo, ustillo*’; and
‘Scorklyd, *ustillatus*.’ As Mr.
Bradley notes, it is a variant of
scorknen or *scorpnen*. The orig.
Icel. verb is *skorpna*, to become
shrivelled, allied to *skorpinn*,
shrivelled. This is a pp. form as if
from **skerpa*, pt. t. **skarp*; cf.
skera, pt. t. *skar*, pp. *skorinn*. The
adj. *skarpr* means ‘sharp,’ whence
the weak verb *skerpa*, to sharpen.
The sense of the primitive verb
**skerpa* was, doubtless, ‘to cut’;

and *scorklen* is, lit., ‘to cause to be cut about,’ when used as a transitive verb; hence, ‘to shrivel up,’ from the appearance of plants ‘cut’ with frost or parched with heat.

[21.] *Allas!*

‘Heu grauem sortem,
quoties iniquus
Additur saeuo gladius
ueneno!’

More correctly, ‘lordshippe to venimous crueltee.’ MS. C has ‘gladius, i. potestas exercehdi gladium’; and ‘ueneno, i. venenose crudelitati.’

[Prose 7. 3.] *I have wel desired:*
‘materiam gerendis rebus
optauimus, quo ne uirtus tacita
consenesceret.’

[10.] *drawen to governaunce:*
‘allicere,’ i. e. allure (simply).

[18.] *a prikke*, a point; cf. Parl. of Foules, 57; Troil. v. 1815; Ho. Fame, 907. From Ptolemy, Syntaxis, lib. i. cap. 6; cf. Macrobius, In Somnium Scipionis, lib. ii. c. 9.

[23.] *Tholomee*, Ptolemy; viz. in the beginning of book ii. of his Megale Syntaxis. See the same in Pliny, Nat. Hist. ii. 68.

[28.] *wel unnethe*, scarcely, hardly at all: ‘uix angustissima inhabitandi hominibus area relinquetur.’

[34.] *And also sette*: ‘Adde, quod hoc ipsum breuis habitaculi septum plures incolunt nationes.’

[38.] *defaute . . marchaundise*; Lat. only: ‘tum conmercii insolentia.’

[41.] *Marcus Tullius*, i. e. Cicero, in his *Somnium Scipionis*, which originally formed part of the sixth book of the *De Republica*. See cap. vi. of that work, and Note to Parl. Foules, 31.

[43.] *Caucasus*; mentioned again in the *Wyf of Bathes Tale*, D 1140.

[45.] *Parthes*, Parthians.

[59.] *hath the wrecched*: ‘scriptorum inops deleuit obliuio.’

[69.] *ended*: ‘definitum.’ We now say ‘finite.’

[73.] *endeles*: ‘interminabilem.’ We now say ‘infinite.’

[77.] *were thought*, were considered in comparison with eternity.

[89.] *This rather man*, this former man, the former.

[95.] *seyde*: ‘Iam tandem, inquit, intelligis me esse philosophum? Tum ille nimium mordaciter, Intellexeram, inquit, si tacuisses.’ This story is alluded to in *Piers Plowman*; see my note to that poem, C. xiv. 226.

[108.] *despyseth it*; cf. *Troilus*, v. 1821-7.

[Metre 7. 1.] *with overthrowing thought*: ‘mente praecipiti.’

[3.] *shewinge*, evident, open to the view: ‘Latè patentēs . . . plagas.’

[7.] *dedly*, mortal, perishable: ‘mortali iugo.’

[8.] *ferne*, distant: ‘remotos.’ This is important, as settling the sense of

‘ferne halwes’ in the Prologue to the Tales, l. 14.

[13.] *Fabricius*, the conqueror of Pyrrhus; censor in bc 275. *Brutus*, the slayer of Cæsar.

[14.] *Catoun*, Cato of Utica (bc 95-46).

[17.] *Liggeth*, lie ye; ‘Iacetis.’ The imperative mood.

[20.] *cruel*; Lat. ‘sera,’ which Chaucer has taken as ‘seua.’ ‘Cum sera uobis rapiet hoc etiam dies.’ *thanne is*: ‘Iam uos secunda mors manet.’

[Prose 8. 2.] *untretable*, not to be treated with, intractable, inexorable: ‘inexorable.’

[7.] *unpleyten*, unplait, explain: ‘explicare.’

[17.] *windinge*. Read *windy*, i. e. unstable; Lat. ‘uentosam.’ Caxton’s edition has *wyndy*, which proves the point. So also other old black-letter editions.

[23.] *aspre*: ‘haec aspera, haec horribilis fortuna.’

[26.] *visages*, faces. See Notes to the poem on Fortune.

[Metre 8. 1.] It begins ‘Quòd mundus stabile fide Concordes uariat uices; Quòd pugnantia semina Foedus perpetuum tenent.’ The whole of this metre reappears in Troilus, iii. 1744-1764.

[6.] *hath brought*, hath led in, introduced: ‘duxerit.’

greedy to flowen; the Lat. text

merely has *avidum*; ‘Ut fluctus avidum mare Certo fine coerceat.’ The Lat. *fluctus* answers to ‘hise flodes.’

[7.] *ende*, boundary: ‘fine.’

[8.] *termes or boundes*, borders: ‘terminos.’

[10.] *Love*: ‘Et caelo imperitans amor.’ On this passage is founded one in the Knightes Tale, A 2991-3.

[11.] *slakede*, were to relax. The last lines are:—

‘Et quam nunc socia fide
Pulcris motibus incitant,
Certent soluere machinam.
Hic sancto populos quoque
Iunctos foedere continet:
Hic et coniugii sacrum
Castis nectit amoribus: Hic
fidis etiam sua
Dictat iura sodalibus. O
felix hominum genus,
Si uestros animos amor,
Quo caelum regitur, regat!’

[Prose 1. 3.] *streighte*, pp., i. e. stretched; ‘adrectis . . . auribus.’ The form *streight-e* is plural.

[6.] *so*, i. e. so much. Better ‘how much’; Lat. *quantum*.

[8.] *unparigal*, unequal; ‘imparem.’

[11.] *nat only that*, it is not only the case that. It would be clearer if *that* were omitted.

[12.] *agrisen*, filled with dread; pp., with short *i*, of *agrysen*. Cf. *agryseth*, Bk. i. Met. 6, l. 7.

[15.] *ravishedest*, didst greedily receive; ‘rapiebas.’

[32.] *for the cause of thee*, for thy sake; ‘*tui caussa.*’

[33.] *but I wol*, &c.; ‘*sed quae tibi caussa notior est, eam prius designare uerbis atque informare conabor.*’

[Metre 1. 2.] *hook*, sickle; ‘*falce.*’

[4.] *Hony*; cf. Troilus, i. 638, iii. 1219.

[6.] *Nothus*, Notus, the South wind. *ploungy*, stormy, rainy; ‘*imbriferos.*’

[9.] *begin*, do thou begin; imperative; ‘*incipe.*’

[Prose 2. 2.] *streite sete*, narrow (retired) seat; ‘*in angustam sedem.*’

[3.] *cures*, endeavours; ‘*omnis mortalium cura.*’

[7.] *over that*, beyond it; ‘*ulterius.*’

[8.] *sovereyn good*; ‘*omnium summum bonorum.*’

[11.] *out of . . . good*; ‘*extrinsecus.*’

[28.] *mesuren*, &c.; ‘*Plurimi uerò boni fructum gaudio laetitiâque metiuntur.*’

[34.] *is torned*; a bad translation of ‘*uersatur,*’ i. e. ‘*resides.*’

[38.] *merinesse*, enjoyment; ‘*iocunditatis.*’

[50.] *for which*, on which account; ‘*quare.*’

[55.] *Epicurus*. See Cant. Tales, Prol. 336-8, where this is quoted; and see Merch. Ta. E 2021; Troil.

iii. 1691; ‘Epicurus . . . sibi summum bonum uoluptatem esse constituit.’

[57.] *birefte away*. But the Lat. text has precisely the opposite sense: ‘quod caetera omnia iocunditatem animo uideantur adferre.’ For *adferre* [MS. C *afferre*], Chaucer has given us the sense of *auferre*.

[58.] *studies*, i. e. endeavours; ‘studia.’ *corage*; ‘animus.’

[59.] *al be it, &c.*; ‘et si caligante memoria.’

[60.] *not*, knows not; ‘uelut ebrius, domum quo tramite reuertatur, ignorat.’ See Cant. Tales, A 1262.

[67.] *that . . . it*: ‘qui quod sit optimum, id etiam . . . putant.’

[75.] *forsake*, deny; ‘sequestrari nequit.’

[77.] *be anguissous*, i. e. ‘be *neither* full of anxiety.’ The *neither* is implied in the following *ne*; ‘non esse anxiam tristemque.’ It is clearer if we supply *nat*, as in the text.

[83.] *Than is it good*, then it is the *summum bonum*.

[86.] *lovinge*, as if translating *diligendo*, which occurs in many MSS.; but the better reading is ‘*deligendo*,’ i. e. selecting.

[Metre 2. 1.] *with slakke . . . strenges*; ‘fidibus lentis.’

[2.] *enclineth and flitteth*; ‘flectat.’ *flitteth* here means ‘shifts.’

[3.] *purveyable*, with provident care; ‘prouida.’

[6.] *of the contre of Pene*; ‘Poeni leones’; lions of North Africa, supposed to be extremely ferocious.

[8.] *sturdy*, cruel, hard; ‘trucem . . . magistrum.’

[13.] *and hir mayster*: ‘Primusque lacer dente cruento Domitoi rabidas imbuit iras.’

[15.] *Iangelinge*, garrulous; ‘garrula.’ This passage is imitated twice in the Cant. Tales, F 607-617, H 163-174.

[17.] *pleyngie bisnesse*; ‘ludens cura.’

[19.] *agreables*; this form of the pl. adj. is only used in the case of words of French origin. Examples are not very common; cf. *reverents* below, Bk. iii. Met. 4, l. 6; and *delitables*, C. T. F 899.

[26.] *by privee path*, by an unseen route; ‘secreto tramite.’ Alluding to the apparent passage of the sun below the horizon and, as it were, underneath the world. Cf. Troil. iii. 1705.

[27.] *Alle thinges*: ‘Repetunt proprios quaeque recursus.’

[Prose 3. 1.] *beestes*, animals; ‘animalia.’ Chaucer always uses *beest* for ‘animal.’

[15.] *fals beautee*, a false beauty; ‘falsa . . . beatitudinis species.’ But ‘species’ may simply mean ‘semblance.’

[17.] After *axe*, Caxton and Thynne insert *the*, i. e. thee; ‘te ipsum.’

[24.] *thee lakked*: ‘uel aberat quod abesse non uelles, uel aderat quod adesse noluisses.’ This sentence much impressed Chaucer. He again recurs to it in the Complaint to Pite, 99-104; Parl. Foules, 90, 91; and Complaint to his Lady, 47-49. This fact helps to prove the genuineness of the last-named poem.

[36.] *No*. Observe the use of *no* after a sentence containing *nis nat*. If there had been no negative in the preceding sentence, the form would have been *Nay*. Such is the usual rule.

[40, 41.] *maken*, cause, bring it about. *bihighthen*, promised.

[48.] *foreyne . . . pletinges*; ‘forenses querimoniae.’ But *forenses* means ‘public.’

[69.] *be fulfild . . . and axe any thing*; rather paraphrastic; ‘aliquid poscens opibus expletur.’ *fulfild* here means ‘plentifully supplied,’ not ‘completely satisfied,’ whereas in the very next line it means ‘completely satisfied.’

[71.] *I holde me stille, and telle nat*, I say nothing about; ‘Taceo.’ Seven E. words for one of Latin.

[74.] *what may . . . be*, why is it; ‘quid est quod,’ &c.

[Metre 3. 1.] After *river*, Caxton and Thynne insert *or a gutter*; Lat. ‘gurgite.’

[2.] *yit sholde it never*. This gives quite a false turn to the translation, and misses the sense intended. I quote the whole Metre.

‘Quamuis fluente diues auri
gurgite
Non expleturas cogat
auarus opes,
Oneretque baccis colla
rubri litoris;
Ruraque centeno scindat
opima boue:
Nec cura mordax deserit
superstitem,
Defunctumque leues non
comitantur opes.’

[3.] *rede see*; lit. ‘red shore.’
However, the Red Sea is alluded to.
Chaucer’s translation of *baccis* by
‘stones’ is not happy; for ‘pearls’
are meant. Cf. Horace, Epod. viii.
14; Sat. ii. 3. 241. Pliny praises the
pearls from the Red Sea; Nat. Hist.
lib. xii. c. 18.

[Prose 4. 9.] *postum*, short for
apostume, i. e. imposthume. *boch*,
botch, pustule. Lat. *struma*. Catullus
is the well-known poet, and the
allusion is to his lines addressed to
himself (Carm. 52):—

‘Quid est, Catulle, quid
moris emori?
Sella in curuli struma
Nonius sedet.’

[14.] *Certes, thou, &c.* Rather
involved. ‘Tu quoque num tandem
tot periculis adduci potuisti, ut cum
Decorato gerere magistratum
putares, cum in eo mentem
nequissimi scurrae delatorisque
respiceres?’ *With* is used for *by*: ‘by
so many perils’ is intended. See
Chaucer’s gloss.

[16.] *Decorat, Decoratus*. He seems
to have been in high favour with
king Theodoric, who wrote him a
letter which is preserved in

Cassiodorus, lib. v. 31. It is clear that Boethius thought very ill of him.

[32.] *that he is despysed*, i. e. *because* he is despised. The argument is, that a wicked man seems the more wicked when he is despised by a very great number of people; and if he be of high rank, his rank makes him more conspicuous, and therefore the more generally contemned. The MSS. vary here; perhaps the scribes did not see their way clearly. See the footnote.

[35.] *and . . . nat unpunished*; ‘*Verum non impunè.*’

[40.] *comen by*, arise from; ‘*per has umbratiles dignitates non posse contingere.*’ See Chaucer’s *Balade on Gentillesse*, l. 5.

[42.] *many maner*, a mistranslation: ‘*Si quis multiplici consulatu functus.*’

[46.] *to don his office*, to perform its function. Cf. *Wyf of Bathes Tale*, D 1144.

[50.] *that wenen*, i. e. (folk or people) who suppose.

[56.] *provostrie*, i. e. the praetorship; ‘*praetura.*’

[57.] *rente*, income; ‘*et senatorii census grauis sarcina.*’

[58.] *the office*; this alludes to the *Praefectus annonae*, once an honourable title. It was borne by Augustus, when emperor.

[64.] *by the opinioun of usaunces*; ‘*opinionè utentium.*’ Chaucer’s

phrase seems to mean ‘by estimation of the mode in which it is used.’ He should have written ‘by the opinioun of hem that usen it.’

[66.] *of hir wille*, of their own accord (as it were); ‘ultra.’

[68.] *what is it*; ‘quid est, quòd in se expetendae pulcritudinis habeant, nedum aliis praestent?’

[Metre 4.] Cf. Monkes Tale, B 3653-60.

[2.] *Tirie*, Tyre; lit. ‘Tyrian,’ the adjectival form; ‘Tyrio superbus ostro.’ So above, Bk. ii. Met. 5, l. 8.

[3.] *throf he*, he flourished (lit. throve); ‘uigebat.’

[6.] *reverents*, the pl. form of the adj. See above, Bk. iii. Met. 2, l. 19. *unworshipful*, &c.; ‘indecores curules.’

[Prose 5. 1.] *regnes*, kingdoms; *familiaritees*, friendships.

[2.] *How elles*, why not? ‘Quidni?’ *whan*, whenever.

[4.] *kinges ben chaunged*. This is the subject of Chaucer’s Monkes Tale. Examples are certainly numerous. In the time of Boethius (470-524), they were not wanting. Thus Basiliscus, emperor of the East, had a reign which Gibbon describes as ‘short and turbulent,’ and perished miserably of hunger in 476; and Odoacer was killed by Theodoric in 493; see Gibbon’s History.

[13.] *upon thilke syde that*, on whichever side.

[14.] *noun-power* . . . *undernethe*;
'impotentia subintrat.' *nounpower*,
lack of power, occurs in P.
Plowman, C. xx. 292; see my note.

[17.] *A tyraunt*; Dionysius, tyrant of
Syracuse, in Sicily, who caused a
sword to be hung by a slender
thread over the head of his favourite
Damocles, to teach him that riches
could not make happy the man
whose death was imminent. See
Cicero, Tuscul. v. 21. 6; Horace,
Carm. iii. 1. 17; Persius, Sat. iii. 40.
And see Ch. Kn. Tale, A 2029.

[27.] *seriaunts*, serjeants (satellite),
different from *servauntes*
(*seruientium*) below. The difference
is one of use only; for the form
seriaunt, E. *serjeant*, represents the
Lat. *seruientem*, whilst *servaunt*, E.
servant, represents the O. F. pres.
part. of the O. F. verb *servir*; which
comes to much about the same
thing.

[30.] *what*, why; *what* . . . *anything*
answers to Lat. 'quid.'

[33.] *in hool*, &c., whether that
power is unimpaired or lost; Lat.
'incolumis . . . lapsa.'

[34.] *Nero*; see note to Monkes Tale,
B 3685.

[35.] *Antonius*, a mistake for
Antoninus, as in the Lat. text. By
Antoninus is meant the infamous
emperor Caracalla, on whom
Septimius Severus had conferred
the title of Antoninus. Papinianus
was a celebrated Roman jurist, who
was put to death at the command of
Caracalla; see Gibbon, Roman
Empire, ch. vi.

[39.] *Senek*, Seneca; see Tacitus, Annal. xiv.

[41.] *But whan*; ‘Sed dum ruituros moles ipsa trahit, neuter, quod uoluit, effecit.’ I. e. neither Papinian nor Seneca found it possible to forego their position.

[48.] *Certes, swiche folk*; see Monkes Ta. B 3434-5.

[50.] *pestilence*; see Merch. Ta. E. 1784, and 1793-4.

[Metre 5. 1.] For *corage*, Caxton and Thynne have *corages*, but this may be an alteration due to the Latin which they quote as a heading: ‘Qui se uolet esse potentem, *Animos*,’ &c.

[5.] *Tyle*; ‘ultima Thule.’ Supposed to be Iceland, or one of the Shetland Islands.

[Prose 6. 3.] *tragedies*; see note to Cant. Ta. B 3163.

[3, 4.] *O glorie*. The original has: [Editor: illegible character] δόξα δόξα μυρίοισι δ? βρωτων, οδ?ν γεγω?σι βίωτον ?γκωσας μέγαν. See Euripides, *Andromache*, 319. For this, MS. C. gives, as the Latin equivalent—‘o gloria, gloria, in milibus hominum nichil aliud facta nisi auribus inflatio magna’; an interpretation which Chaucer here follows.

[24.] *gentillesse*. See remarks (in the notes) on Chaucer’s *Balade of Gentillesse*.

[Metre 6. 8.] For *yif thou loke your*; the change from *thy* to *your* is due to the Latin: ‘Si promordia *uestra* Auctoremque Deum *spectes*.’

[9.] *forlived*, degenerate; ‘degener.’
In Prose 6 (above), l. 37, *outrayen*
or *forliven* translates ‘degenerent.’

[Prose 7. 1.] *delices*; ‘uoluptatibus.’
The MSS. so confuse the words
delices and *delyts* that it is hardly
possible to say which is meant,
except when the Lat. text has
deliciae. Both E. words seem to
correspond to *uoluptates*.

[12.] *Iolitee*: intended to translate
‘lasciuam,’ a reading of some
MSS.; MS. C. has this reading,
glossed ‘voluptatem.’ Most MSS.
read *lacunam*, i. e. void, want. *were*,
would be; ‘foret.’

[14.] *that children*: ‘nescio quem
filios inuenisse tortores.’

[15.] *bytinge*; ‘mordax.’ *anguissous*:
‘anxium.’

[16.] *or*, *ere*; in fact, Caxton has *ere*,
and Thynne, *er*.

[18.] *Euripidis*; in the gen. case, as
in the Lat. text. The reference is to
Euripides, *Andromache*, 418: παρσι
δ’ ἄνθρωποις ἄρ’ ἄν ψυχῆ, τεκν’
ἄστις δ’ ἀτ’ ἄπειρος [Editor:
illegible character]ν ψέγει, ἄσσον
μῆν ἄλγεῖ, δυστυχῶν δ’
εἰδαίμονεῖ.

[Metre 7. 3.] *he fleeth*: ‘Fugit et
nimis tenaci Ferit icta corda morsu.’
As to the use of *flyes* for ‘bees,’ see
note to *Parl. Foules*, 353.

[Prose 8. 1.] *that thise weyes*: ‘quin
hae ad beatitudinem uiae deuiuae
quaedam sint.’

[8.] *supplien*, supplicate, beg: ‘danti
supplicabis.’

[11.] *awaytes*, snares: ‘subiectorum insidiis obnoxius periculis subiacebis.’ *anoyously*; a mistranslation of ‘obnoxius,’; see above.

[12.] *destrat*, distracted: ‘distractus.’

[16.] *brotel*, brittle, frail: ‘fragilissimae.’

[28.] *of the somer-sesoun*: ‘uernalium.’ So elsewhere, *somer-sesoun* really means the spring. Cf. P. Plowman, line 1.

Aristotle. The reference is not known; but the belief was common. It is highly probable that the fable about the lynx’s sharp sight arose from a confusion with the sharp sight of Lynceus; and it is Lynceus who is really meant in the present passage; ‘Lynceis oculis.’ Cf. Horace, Sat. i. 2. 90:

— ‘ne corporis optima
Lyncei
Contemplere oculis.’

[Metre 8. 5.] *ginnes*, snares: ‘laqueos.’

[7.] *Tyrene*; ‘Tyrrhena . . uada’; see Vergil, Aen. i. 67.

[14.] *echines*: ‘uel asperis Praestent echinis litora.’

[Prose 9. 10.] *thorough a litel clifte*: ‘rimulâ.’

[14.] *misedeth it and transporteth*: ‘traducit.’

[16.] *Wenest thou*: ‘An tu arbitraris, quod nihilo indigeat, egere potentia?’

[38.] *Consider*: ‘Considera uero, ne, quod nihilo indigere, quod potentissimum, quod honore dignissimum esse concessum est, egere claritudine, quam sibi praestare non possit, atque ob id aliqua ex parte uideatur abiectius.’

[53.] *This is a consequence*: ‘Consequitur.’

[69.] *they ne geten hem*: ‘nec portionem, quae nulla est, nec ipsam, quam minimè affectat, assequitur.’

[77.] *that power forleteth*: ‘ei, quem ualentia deserit, quem molestia pungit, quem uilitas abicit, quem recondit obscuritas.’ Hence *that* means ‘whom,’ and refers to the man.

[95.] *that shal he nat finde*. This is turned into the affirmative instead of the interrogative form: ‘sed num in his eam reperiet, quae demonstrauius, id quod pollicentur, non posse conferre?’

[119.] *norie*, pupil; Lat. ‘alumne.’

[136.] *that lyen*: ‘quae autem beatitudinem mentiantur.’

[142.] *in Timeo*: ‘uti in *Timaeo* Platoni.’ Here Chaucer keeps the words *in Timaeo* without alteration, as if they formed the title of Plato’s work. The passage is: ?λλ’ [Editor: illegible character] Σώκρατες, τον?τό γε δ? πάντες ?σοι κα? κατ? βραχύ σω?ροσύνης μετέχουσιν ?π? πάσ? ?ρμ?? κα? σμικρον? κα? μεγάλου πράγματος θε?ν ?εί που καλον?σιν (27 C).

[Metre 9. 3.] *from sin that age hadde biginninge*, since the world began: ‘ab aeuo.’ *thou that dwellest*: cf. Kn. Tale, A 3004.

[5.] *necesseden*, compelled, as by necessity: ‘*pepulerunt*.’

[6.] *floteringe matere*: ‘*materiae fluitantis*’; see below, Pr. xi. 156.

[8.] *beringe*, &c.; see Leg. of Good Women, 2229, and note.

[13.] *Thou bindest*: ‘*Tu numeris elementa ligas*.’

[14.] *colde*. Alluding to the old doctrine of the four elements, with their qualities. Thus the nature of fire was thought to be *hot* and *dry*, that of water *cold* and *moist*, that of air *cold* and *dry*, that of earth *hot* and *moist*. Cf. Ovid, Met. i. 19:—

‘*Frigida pugnabant calidis,
humentia siccis,
Mollia cum duris, sine
pondere habentia pondus.
Hanc Deus et melior litem
Natura diremit . . .
Dissociata locis concordii
pace ligauit.*’

Sometimes the four elements are represented as lying in four layers; the earth at the bottom, and above it the water, the air, and the fire, in due order. This arrangement is here alluded to. Cf. Kn. Ta. A 2992.

[18.] *Thou knittest*, &c.

‘*Tu triplicis mediam
naturae cuncta mouentem
Connectens animam per
consona membra resoluis.*

Quae cum secta duos
motum glomeravit in orbes,
In semet reditura meat
mentemque profundam
Circuit, et simili conuertit
imagine caelum.
Tu caussis animas paribus
uitasque minores
Prouehis, et leuibus
sublimes curribus aptans
In caelum terramque seris,
quas lege benigna
Ad te conuersas reduci facis
igne reuerti.
Da pater angustam menti
conscendere sedem,
Da fontem lustrare boni, da
luce reperta
In te conspicuos animi
defigere uisus.’

[24.] *cartes*, vehicles; the bodies
which contain the souls.

[34.] *berer*: ‘uector, dux, semita,
terminus idem.’

[Prose 10. 8.] *for that veyn*, in order
that vain, &c.

[11.] *ne is*, exists. We should now
drop the negative after ‘deny.’ *nis
right as*, is precisely as.

[12.] *is proeued*: ‘id imminutione
perfecti imperfectum esse
perhibetur.’

[14.] *in every thing general*: ‘in
quolibet genere.’

[21.] *descendeth*: ‘in haec extrema
atque effeta dilabitur.’ Cf. Kn. Ta.
3003-10.

[31, 2.] *that nothing nis bettre*, i.e.
than whom nothing is better. So

below (l. 70) we have—‘that
nothing nis more worth.’

[32.] *nis good*, is good. The *ne* is
due to the preceding ‘douted.’

[39.] *for as moche*: ‘ne in infinitum
ratio procedat.’

[51.] *this prince*; Caxton and
Thynne have *the fader*; Lat.
‘patrem.’

[62.] *feigne*: ‘fingat qui potest.’

[88.] *thanne ne may*: ‘quare neutrum
poterit esse perfectum, cum alterutri
alterum deest.’ Thus we must read
may (sing.), not *mowen* (pl.).

[98.] *Upon thise thinges*, besides
this: ‘Super haec.’

[100.] *porismes*: ‘πορίσματα’;
corollaries, or deductions from a
foregoing demonstration.

[101.] *as a corollarie*: ‘ueluti
corollarium.’ *Corollary* is derived
from *corolla*, dimin. of *corona*, a
garland. It meant money paid for a
garland of flowers; hence, a gift,
present, gratuity; and finally, an
additional inference from a
proposition. Chaucer gives the
explanation *mede of coroune*, i.e.
gift of a garland.

[106.] *they ben maked iust*: these
four words must be added to make
sense; it is plain that they were lost
by the inadvertence of the scribes.
Lat. text: ‘Sed uti iustitiae adeptione
iusti, sapientiae sapientes fiunt, ita
diuinitatem adeptos, Deos fieri
simili ratione necesse est.’

[165.] *the sovereign fyn*; Lat. text: ‘ut
summa, cardo, atque caussa.’

Chaucer seems to have taken *summa* to be the superl. adjective; and *fyn*, i.e. end, is meant to represent *cardo*.

[[Metre 10. 8.](#)] *Tagus*; the well-known river flowing by Toledo and Lisbon, once celebrated for its golden sands; see Ovid, *Am.* i. 15. 34; *Met.* ii. 251, &c.

[[10.](#)] *Hermus*, an auriferous river of Lydia, into which flowed the still more celebrated Pactolus. ‘Auro turbidus Hermus;’ Verg. *Georg.* ii. 137.

rede brinke: ‘rutilante ripa.’

Indus; now the Sind, in N. W. India.

[[11.](#)] *that medleth*: ‘candidis miscens uirides lapillos’; which Chaucer explains as mingling *smaragdes* (emeralds) with *margaretes* (pearls); see footnote on p. 80.

[[17.](#)] *that eschueth*: ‘Vitat obscuras animae ruinas.’

[[Prose 11. 3.](#)] *How mochel*; i.e. at what price will you appraise it: ‘quanti aestimabis.’

[[24.](#)] *The thinges thanne*: ‘Quae igitur, cum discrepant, minimè bona sunt; cum uero unum esse coeperint, bona fiunt: nonne haec ut bona sint, unitatis fieri adeptione contingit?’

[[55.](#)] *non other*; i.e. no other conclusion: ‘minimè aliud uidetur.’

[[63.](#)] *travaileth him*, endeavours: ‘tueri salutem laborat.’

[71.] *thar thee nat doute*, thou needst not doubt.

[81.] *What woltow*: ‘Quid, quod omnes, uelut in terras ore demerso trahunt alimenta radicibus, ac per medullas robur corticemque diffundunt?’ (*maryes*, marrows.)

[91.] *renovelen and puplisshen hem*: ‘propagentur.’

[92.] *that they ne ben*, that they are; the superfluous *ne* is due to the *ne* preceding.

[110.] *But fyr*: ‘Ignis uero omnem refugit sectionem.’

[112.] *wilful*: ‘de uoluntariis animae cognoscentis motibus.’

[123.] *som-tyme*: ‘gignendi opus . . . interdum coërcet uoluntas.’

[128.] *And thus*: ‘Adeò haec sui caritas.’

[142.] *for yif that that oon*: ‘hoc enim sublato, nec esse quidem cuiquam permanebit.’

[156.] *floteren*, fluctuate, waver; ‘fluitabunt’; see above, Met. ix. 6.

[161.] *for thou hast*: ‘ipsam enim mediae ueritatis notam mente fixisti.’

[163.] *in that*, in that thing which: ‘in hoc . . . quod.’

[Metre 11. 2.] *mis-weyes*, by-paths: ‘nullis . . . deuiis.’

rollen and trenden: ‘reuoluat.’
Chaucer here uses the causal verb *trenden*, to revolve, answering to an A.S. form **trendan*, causal of a lost

verb **trindan*. The E. *trund-le* is from the same strong verb (pp. **getrunden*).

‘Longosque in orbem cogat
inflectens motus,
Animumque doceat
quidquid extra molitur
Suis retrusum possidere
thesauris.’

[7.] Cf. Troilus, iv. 200.

[8.] *lighten*, i. e. shine: ‘Lucebit.’

[10.] *Glosa*. This gloss is an alternative paraphrase of all that precedes, from the beginning of the Metre.

[32.] *Plato*. From Plato’s Phaedo, where Socrates says: ?τι ?μ??ν ? μάθησις ο?κ ?λλο τι ? ?νάμνησις τυγχάνει ον??σα (72 E).

[Prose 12. 18.] *Wendest*, didst ween: ‘Mundum, inquit, hunc â Deo regi paullo antè minimè dubitandum putabas.’ Surely Chaucer has quite mistaken the construction. He should rather have said: ‘Thou wendest, quod she, a litel her-biforn that men ne sholden nat doute,’ &c.

[19.] *nis governed*, is governed; the same construction as before. So also *but-yif there nere*=unless there were (l. 25).

[28.] *yif ther ne were*: ‘nisi unus esset, qui quod nexuit contineret.’

[30.] *bringe forth*, bring about, dispose, arrange: ‘disponeret.’

so ordenee: ‘tam dispositos motus.’

[38.] *that thou*: ‘ut felicitatis compos, patriam sospes reuisas.’

[55.] *a keye and a stere*: ‘ueluti quidam clauus atque gubernaculum.’ Here Chaucer unluckily translates *clauus* as if it were *clauis*.

[63.] *ne sheweth*: ‘non minùs ad contuendum patet’; i. e. is equally plain to be seen.

[67.] *by the keye*: ‘bonitatis clauo’; see note to l. 55.

[73.] *It mot nedes be so*: ‘Ita, inquam, necesse est; nec beatum regimen esse uideretur, si quidem detrectantium iugum foret, non obtemperantium salus.’ The translation has here gone wrong.

[87.] *softely*, gently, pleasurably: ‘suauiter.’

[91.] *so at the laste*: ‘ut tandem aliquando stultitiam magna lacerantem sui pudeat.’ Another common reading is *latrantem*, but this was evidently not the reading in Chaucer’s copy; MS. C. has *lacerantem*.

[97.] *the poetes*. See Ovid, *Met.* i. 151-162; Vergil, *Georg.* i. 277-283.

[116.] *Scornest thou me*: ‘Ludisne, inquam, me, inextricabilem labyrinthum rationibus texens, quae nunc quidem, qua egrediaris, introeas; nunc uerò qua introieris, egrediare; an mirabilem quemdam diuinae simplicitatis orbem complicas?’

[117.] *the hous of Dedalus*; used to translate ‘labyrinthum.’ See Vergil, *Aen.* vi. 24-30, v. 588. No doubt Boethius borrowed the word *inextricabilis* from *Aen.* vi. 27.

[125.] *for which*: ‘ex quo neminem beatum fore, nisi qui pariter Deus esset, quasi munusculum dabas.’ Here *munusculum* refers to *corollarium*, which Chaucer translates by ‘a mede of coroune’; see above, Pr. x. 101.

[132.] *by the governements*: ‘bonitatis gubernaculis.’

[135.] *by proeves in cercles and hoomlich knowen*: ‘atque haec nullis extrinsecus sumptis, sed altero ex altero fidem trahente insitis domesticisque probationibus.’ Chaucer inserts *in cercles and*, by way of reference to arguments drawn from circles; but the chief argument of this character really occurs later, viz. in Bk. iv. Pr. vi. 81.

[143.] *Parmenides*, a Greek philosopher who, according to Plato, accompanied Zeno to Athens, where he became acquainted with Socrates, who was then but a young man. Plato, in his *Sophistes*, quotes the line of Parmenides which is here referred to: πάντοθεν ἐκύκλου σφαίρας ἰσότητος ἴσος. This the MSS. explain to mean: ‘rerum orbem mobilem rotat, dum se immobilem ipsa conseruat.’ The Greek quotation is corruptly given in the MSS., but is restored by consulting Plato’s text (244 E); hence we do not know what reading Boethius adopted. It can hardly have been the one here given, which signifies that God is ‘like the mass of a sphere that is well-rounded on all sides.’ Perhaps he took the idea of God’s immobility from the next two verses:—

μεσσόθεν ὅσοπαλῶς πάντη,
τὸ γὰρ ὅτε τι μεῖζον
ὅτε βεβαίωτερον πέλει.

i. e. 'equidistant from the centre in all directions; for there is nothing greater (than Him), and nothing more immovable.'

[152.] *Plato*. From Plato's *Timaeus*, 29 B: ὅς ῥα τοῶς λόγους [Editor: illegible character] ὑπερ ἔσῶν ἡξιγηταί, τούτων ἀτῶν καὶ συγγενῶς ἦντας. Chaucer quotes this saying twice; see *Cant. Tales*, A 741-2, H 207-210.

[*Metre 12. 3.*] *Orpheus*. This well-known story is well told in Vergil, *Georg.* iv. 454-527; and in Ovid, *Met.* x. 1-85.

Trace, Thrace; as in *Cant. Ta.* A 1972.

[4.] *weeplly*, tearful, sorrowful: 'flebilibus.'

[5.] *moevable* should precede *riveres*; 'Silvas currere, mobiles Amnes stare coegerat.' Chaucer took these two lines separately.

[12.] *hevene goddesses*, gods of heaven: 'superos.'

'Illic blanda sonantibus
Chordis carmina temperans
Quicquid praecipuis deae
Matris fontibus hauserat,
Quod luctus dabat
impotens, Quod luctum
geminans amor
Deflet Taenara
commouens, Et dulci
ueniam prece
Umbrarum dominos rogat.'

[16.] *laved out*, drawn up (as from a well). The M. E. *laven*, to draw up water, to pour out, is from the A. S. *lafian*, to pour; for which see Cockayne's A. S. Leechdoms, ii. 124, ii. 74, iii. 48. It is further illustrated in my Etym. Dict., s. v. *Lavish*, its derivative. No doubt it was frequently confused with F. *laver*, to wash; but it is an independent Teutonic word, allied to G. *laben*. In E. Friesic we find *lafen sük* or *laven sük*, to refresh oneself. It is curious that it appears even in so late an author as Dryden, who translates Lat. *egerit* (Ovid, Met. xi. 488) by *laves*, i. e. bales out. And see *laven* in Mätzner.

[16.] *Calliope*. Orpheus was son of Oeagrus, king of Thrace, and of Calliope, chief of the Muses; cf. Ovid, Ibis, 484.

[17.] *and he song*. This does not very well translate the Latin text; see note to l. 12.

[21.] *of relesinge*: 'ueniam'; i. e. for the release (of Eurydice).

[22.] *Cerberus*, the three-headed dog; cf. Verg. Georg. iv. 483; Aen. vi. 417; Ovid, Met. iv. 449.

[23.] *Furies*; the Eumenides; cf. Verg. Georg. iv. 483; Ovid, Met. x. 46.

[26.] *Ixion*, who was fastened to an ever-revolving wheel; see Georg. iv. 484; iii. 38; Ovid, Met. iv. 460.

overthrowinge, turning over: 'Non Ixionium caput Velox praecipitat rota.'

[27.] *Tantalus*, tormented by perpetual thirst; Ovid, *Met.* x. 41; iv. 457.

[29.] *Tityus*: ‘Vultur dum satur est modis Non traxit Tityi iecur.’ Cf. Verg. *Aen.* vi. 595-600; Ovid, *Met.* iv. 456. And see *Troilus*, i. 786-8.

[34.] *But we wol*: ‘Sed lex dona coërceat.’

[37.] *But what*; quoted in *Kn. Tale*, A 1164.

[42.] *and was deed*: ‘occidit.’ The common story does not involve the immediate death of Orpheus.

[49.] *loketh*, beholds: ‘uidet inferos.’ The story of Orpheus is excellently told in King Alfred’s translation of Boethius, cap. xxxv. § 6.

[Prose 1. 5.] *forbrak*, broke off, interrupted: ‘abrupi.’

[14.] *so as*, seeing that, since: ‘cùm.’

[25.] *alle thinges may*, is omnipotent: ‘potentis omnia.’

[27.] *an enbasshinge . . ende*: ‘infiniti stuporis.’

[30.] *right ordenee*, well ordered: ‘dispositissima domo.’

[32.] *heried*, praised. This resembles the language of St. Paul; 2 *Tim.* ii. 20.

[41.] *cesen*, cause to cease: ‘sopitis querelis.’

[45.] *alle thinges*, all things being treated of: ‘decursis omnibus.’

[47.] *fetheres*, wings; ‘*pennas*.’ The A. S. pl. *fethera* sometimes means wings.

[50.] *sledes*, sleds, i. e. sledges: ‘*uehiculis*.’ The Vulgate version of 1 Chron. xx. 3 has: ‘*et fecit super eos tribulas, et trahas, et ferrata carpenta transire*.’ Wycliffe translates *trahas* by *sledis* (later version, *sleddis*).

[Metre 1. 2-5.] Quoted in Ho. Fame, 973-8.

[5.] *fyr*, fire. In the old astronomy, the region of air was supposed to be surrounded by a region of fire, which Boethius here says was caused by the swift motion of the ether: ‘*Quique agili motu calet aetheris Transcendit ignis uerticem*.’ Beyond this region were the planetary spheres, viz. those of the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. This explains the allusion to the passage of Thought (Imagination) through ‘the houses that bear the stars’ (i. e. planets), in Latin *astriferas domos*, and so, past the sun, to the seventh sphere of Saturn. After this, Thought soars to the eighth sphere, called the Sphere of the Fixed Stars (denoted below by ‘the circle of the stars’ or ‘the firmament’); and after ‘wending on the back of it,’ i. e. getting beyond it, reaches the *primum mobile*, where ‘the lord of kings holds the sceptre of his might.’

‘Donec in astriferas surgat
domos,
Phoeboque coniungat uias,
Aut comitetur iter gelidi
senis
Miles corusci sideris;

Vel quocunque micans nox
pingitur,
Recurrat astri circulum,
Atque ubi iam exhausti
fuerit satis,
Polum relinquit extimum,
Dorsaque uelocis premat
aetheris
Compos uerendi luminis.’

[9.] *Saturnus*, the planet Saturn;
which Chaucer rightly gives as the
sense of ‘senis.’

and he y-maked, i. e. and he
(Thought) becomes a knight. I
hesitate to insert *is* after *he*, because
all the authorities omit it; in fact,
the phrase *and he y-maked* seems to
be equivalent to ‘he being made.’ I
do not understand what is meant by
‘Miles corusci sideris,’ unless it
means that Boethius imagines
Thought to become a companion of
Mars, and thus to be made a soldier,
in the service of that bright planet.

[15.] *images of sterres*, i. e.
constellations, which were
fancifully supposed to represent
various objects.

[18.] *worshipful light*. MS. A has
dredefulle clerenesse. Both are
translations of ‘uerendi luminis.’

[22.] *swifte cart*: ‘uolucrem currum.’
Cart is sometimes used for car or
chariot.

[25.] *but now*, &c. These words are
supposed to be spoken by Boethius,
when he remembers all the truth.
‘Haec dices, memini, patria est
mihi.’

[26.] *heer wol I fastne my degree*:
‘hic sistam gradum.’ The sense is

rather, 'here will I [*or*, let me] fix my step,' or 'plant my foot'; i. e. remain. Cf. 'Siste gradum,' i. e. stop; Verg. Aen. vi. 465.

[27.] *But yif*:

'Quod si terrarum placeat
tibi
Noctem relictam uisere,
Quos miseri toruos populi
timent
Cernes tyrannos exules.'

[Prose 2. 1.] *owh*, an exclamation;
'Papae.'

[13.] *fey*, the faith, the certainty:
'fides.' *sentence*, opinion.

[31.] *And in that*: 'Quod uero
quisque potest.' *may*, can do.

[38.] *lad*, led; *studies*, desires: 'quae
diuersis studiis agitur.'

[71.] *Yif that*: 'Etsi coniecto,
inquam, quid uelis.'

[84.] *knit forth*: 'Contexe, inquam,
cetera.'

[93.] *shewing*, evident; *is open and
shewing*: 'patet.'

[97.] *Iugement*. Evidently meant to
translate *iudicium*. But Chaucer
misread his text, which has
indicium. 'Idque, ut medici sperare
solent, indicium est erectae iam
resistentisque naturae.'

[103.] *ledeth hem*, i. e. leads them to:
'qui ne ad hoc quidem peruenire
queunt, ad quod eos naturalis ducit,
ac pene compellit, intentio.'

[104.] *And what*: 'Et quid? si hoc
tam magno ac pene inuicto

praeuentis naturae desererentur
auxilio?’

[112.] *Ne shrewes*: ‘Neque enim
leuia aut ludicra praemia petunt,
quae consequi atque obtinere non
possunt.’

[120.] *laye*, might lie (subjunctive):
‘quo nihil ulterius peruium iaceret
incessui.’

[137.] *for to ben*, even to exist. So
below, *ben* frequently means ‘to
exist,’ as appears from the
argument.

[151.] *mowen*, have power to act:
‘possunt.’

[161.] *understonde*, mayest
understand: ‘ut intelligas.’

[187.] *Plato*, viz. in the *Gorgias* and
Alcibiades I, where many of the
arguments here used may be found.

[*Metre 2.*] The subject of this metre
is from Plato, *De Republica*, x.
Chaucer’s translation begins with
the 7th line of the Latin.

‘Quos uides sedere celsos
Solii culmine reges,
Purpura claros nitente,
Septos tristibus armis,
Ore toruo comminantes,
Rabie cordis anhelos,
Detrahat si quis superbis
Vani tegmina cultus,
Iam uidebit intus arctas
Dominos ferre catenas.
Hinc enim libido uersat
Auidis corda uenenis;
Hinc flagellat ira mentem
Fluctus turbida tollens,
Moeror aut captos fatigat,
Aut spes lubrica torquet.

Ergo, cum caput tot unum
Cernas ferre tyrannos,
Non facit, quod optat, ipse
Dominis pressus iniquis.’

[12.]*tyrannyes*. This reading (in C ed.) gives the sense better than the reading *tyrauntis* (in A); although the latter is quite literal.

[Prose 3. 7.]*stadie*, race-course: ‘in stadio’; which Chaucer explains by ‘furlong.’

[10.]*purposed*, equivalent to *proposed*; ‘praemium commune propositum.’

[14.]*For which thing*: ‘quare probos mores sua praemia non relinquunt.’

[25, 26.]*so as*, whereas. *for men*, because men.

[27.]*part-les*, without his share of: ‘praemii . . . expertem.’

[35.]*no day*: ‘quod nullus deterat dies.’

[39.]*undepartable*, inseparable: ‘inseparabili poena.’

[49.]*may it semen*: ‘possuntne sibi supplicii expertes uideri, quos omnium malorum extrema nequitia non afficit modò, verumetiam uehementer inficit?’

[70.]*under*, beneath, below: ‘infra hominis meritum.’

[Metre 3. 1.]*aryvede*, cause to arrive, drove: ‘appulit.’

the sailes: ‘Vela Neritii ducis;’ Chaucer inserts *Ulixes*, i. e. Ulysses. The phrase is from Ovid: ‘Dux quoque Neritius,’ i. e. Ulysses;

Fasti, iv. 69. Neritos was a mountain of Ithaca, the island of Ulysses. MS. C. reads *Naricii*, which accounts for the form *Narice*.

[3.] *Circes*, Circe, as in Ho. Fame, 1272; inserted by Chaucer.

[7.] *that oon of hem*: ‘Hunc apri facies tegit.’—‘One of them, his face is covered,’ &c.

[9.] *Marmorike*: ‘Marmaricus leo.’ This refers to the country of Barca, on the N. African coast, to the W. of Egypt.

[13.] *But al-be-it*: ‘Sed licet uariis modis Numen Arcadis alitis Obsitum miserans ducens Peste soluerit hospitis.’ *Arcas ales*, the winged Arcadian, i. e. Mercury, because born on the Arcadian mountain Cyllene.

[16.] *algates*, at any rate; *by this*, already.

[19.] *akornes of okes*; this is not tautology, for an *acorn* was, originally, any fruit of the field, as the etymology (from *acre*) shews.

[23.] *over-light*, too light, too feeble: ‘O leuem nimium manum, Nec potentia gramina, Membra quae ualeant licet, Corda uertere non ualent.’

[32.] *for vyces*: ‘Dira, quae penitus meant, Nec nocentia corpori Mentis uulnere saeuunt.’

[Prose 4. 2.] *ne I ne see nat*: ‘nec iniuria dici uideo uitiosos, tametsi humani corporis speciem seruent, in belluas tamen animorum qualitate mutari.’ Chaucer’s ‘as by right’ should rather be ‘as by wrong.’ It

means 'I do not see that it is wrongly said.'

[4, 5.] *But I nolde*, but I would rather that it were not so with regard to evil men: 'eis licere noluissem.'

[18.] *to mowen don*, to be able to do: 'potuisse.'

[22.] *three*, i. e. the triple misfortune of *wishing* to do evil, of *being able* to do it, and of *doing* it.

[26.] *thilke unselinesse*: 'hoc infortunio'; i. e. the ability to sin.

[28.] *So shullen*: 'Carebunt, inquit, ocius, quàm uel tu forsitan uelis, uel illi sese existiment esse carituros.'

[30.] *For ther*: 'Neque enim est aliquid in tam breuibus uitae metis ita serum, quod exspectare longum immortalis praesertim animus putet.'

[39.] *by the outtereste*: 'eorum malitiam . . mors extrema finiret.'

[42.] *ben perdurable*, i. e. to exist eternally: 'infinitam liquet esse miseriam, quam constat esse aeternam.'

[51.] *ther is not why*, there is no reason why.

[54.] *but of the thinges*: 'sed ex his, quae sumpta sunt, aequè est necessarium.'

[64.] *but I understande*: 'sed alio quodam modo infeliciores esse improbos arbitror impunitos, tametsi nulla ratio correctionis, nullus respectus habeatur exempli.' Thus 'non ensauple of lokinge' is wrong; it should rather be 'non

lokinge of ensauple,' i. e. no regard to the example thus set.

[90.] *which defaute*: 'quam iniquitatis merito malum esse confessus es.' Hence 'for the deserte of felonye' means 'when we consider what wickedness deserves.'

[102.] *to leten*, to leave: 'nullane animarum supplicia . . . relinquis?'

[132.] *briddes*, i. e. owls. See Parl. Foules, 599.

[142.] *right as thou*: 'ueluti si uicibus sordidam humum caelumque respicias, cunctis extra cessantibus, ipsa cernendi ratione nunc coeno nunc sideribus interesse uidearis.'

[153.] Wrong. It should rather run: 'sholde we wene that *we* were blinde?' Lat. 'num uidentes eadem caecos putaremus?'

[193.] *in al*, altogether: 'tota,' sc. opera defensorum.

[197, 8.] *at any clifte*: 'aliqua rimula.'

sawen, if they should perceive: 'uiderent.'

[200.] *right for*: 'compensatione adipiscendae probitatis.' Hence *for to geten hem* means 'of obtaining for themselves.'

[205.] *y-leten*, left: 'nullus prorsus odio locus relinquatur.'

[Metre 4. 1.] *What delyteth you*, Why does it delight you? 'Quid tantos iuuat excitare motus?'

Lines 8-10 are put interrogatively in the Latin text.

[9.] *and wilnen*: ‘Alternisque uolunt perire telis.’

[10.] *But the resoun*: ‘Non est iusta satis saeuitiae ratio.’

[Prose 5. 9.] *y-shad*, shed, spread abroad: ‘transfunditur.’

[20.] *hepeth*: ‘Nunc stuporem meum Deus rector exaggerat.’

[Metre 5.] The Latin text begins thus:—

‘Si quis Arcturi sidera
nescit
Propinqua summo cardine
labi,
Cur legat tardus plaustra
Boötes,
Mergatque seras aequore
flammas,
Cum nimis celeres explicet
ortus,
Legem stupebit aetheris
alti.’

[1.] *sterres of Arcture*, the stars of the constellation Arcturus. Arcturus was (as here) another name for Boötes, though it properly meant the brightest star in that constellation. It is at no great distance from the north pole, and so appears to revolve round it. The passage, which is somewhat obscure, seems to refer to the manner of the rising and setting of Boötes; and the argument is, that a person ignorant of astronomy, must be puzzled to understand the laws that rule the motions of the sky.

[3.] *the sterre*, the constellation.
Chaucer uses *sterre* in this sense in several passages; see Kn. Tale, A 2059, 2061, and the notes.

[8.] *the fulle mone*. This alludes to an eclipse of the moon, as appears from below.

[9.] *infect*: ‘*Infecta metis noctis opacae.*’

confuse, confounded, overcome; the light of the moon disappears in a full eclipse, rendering the stars brighter.

[11.] *The comune error*:
‘*Commouet gentes publicus error.*’
The people who do not understand an eclipse, are excited by it; they bring out basins, and beat them with a loud din, to frighten away the spirit that is preying on the moon. Chaucer calls them *Corybantes*, but these were the priests of Cybele. Still, they celebrated her rites to the sound of noisy music; and he may have been thinking of a passage in Ovid, *Fasti*, iv. 207-14. C. adds a gloss: ‘*i. vulgaris error, quo putatur luna incantari.*’

[12.] *thikke strokes*, frequent strokes.
The word resembles *thilke* in C., because *lk* is not unfrequently written for *kk* in the fifteenth century, to the confusion of some editors; see my paper on Ghost-words, in the *Philol. Soc. Trans.* 1886, p. 370.

[18.] *by quakinge flodes*: ‘*frementi . . . fluctu.*’

[23.] *alle thinges*: ‘*Cuncta, quae rara prouehit aetas.*’

[24.] *troubly errour*: ‘nubilus error.’

[Prose 6. 9.] *laven it*, to exhaust the subject: ‘cui uix exhausti quidquam satis sit.’ As to *lave*, see note to Bk. iii. Met. 12-16.

[13.] *Ydre*, Hydra; see note below to Met. 7. The form is due to *hydrae* (MS. *hydre*) in the Latin text.

Ne ther . . ende: ‘nec ullus fuerit modus.’ *Manere* is not the sense of *modus* here; it rather means *ende* or ‘limit.’

[14.] *but-yif*: ‘nisi quis eas uiuacissimo mentis igne coërceat.’

[24, 5.] *But althogh*: ‘Quòd si te musici carminis oblectamenta delectant, hanc oportet paullisper differas uoluptatem, dum nexus sibi ordine contexo rationes.’ This is said, because this ‘Prose’ is of unusual length. For *sibi*, another reading is *tibi*; hence Chaucer’s ‘weve to thee resouns.’

[30.] *muable*, mutable, changeable: ‘mutabilium naturarum.’ Cf. Kn. Tale, A 2994-3015.

[33.] *in the tour*: ‘Haec in suae simplicitatis arce composita, multiplicem rebus gerendis modum statuit.’

[48.] *but destinee*: ‘fatum uero singula digerit in motum, locis, formis, ac temporibus distributa.’

[59.] *and ledeth*: ‘et quod simpliciter praesentarieque prospexit, per temporales ordines ducit.’ Cf. Troilus, i. 1065-9.

[67.] *by some sowle*; glossed ‘anima mundi.’ This idea is from Plato, De

Legibus, bk. x: ψυχῶν δὲ
διοικονῶσαν καὶ ἰουκονῶσαν ἵνα
ἴπασι τοῖς πάντεσσι κινουμένοις
μῶν οὐ καὶ τῶν οὐρανῶν ἰνάγκη
διοικεῖται ἵνα; (896 D).

[68.] *by the celestial, &c.*; alluding to the old astrology.

[81.] *a same centre*; i. e. concentric circles, as on a target.

[87.] *and yif ther be*: ‘si quid uero illi se medio connectat et societ, in simplicitatem cogitur, diffundique ac diffluere cessat.’

[93.] *laus*, loose; from Icel. *lauss*. Also spelt *loos*, *los*. *it axeth*: ‘quantò illum rerum cardinem uicinius petit.’ Thus *it axeth* is due to ‘petit,’ i. e. seeks, tends to.

[97.] *Thanne right swich*: ‘Igitur uti est ad intellectum ratiocinatio; ad id quod est, id quod gignitur; ad aeternitatem tempus; ad puncti medium circulus: ita est fati series mobilis ad prouidentiae stabilem simplicitatem.’

[108.] *whan they passen*: ‘cùm . . . proficiscantur.’ Thus *whan* should rather be *so as*, i. e. whereas, because.

[112.] *unable to ben ybowed*: ‘indeclinabilem caussarum ordinem promat.’

[114.] *sholden fleten*: ‘res . . . temerè fluituras.’

For which it is: ‘Quo fit.’

[116.] *natheles*: ‘nihilominus tamen suus modus ad bonum dirigens cuncta disponat.’

[121.] *ne the ordre*: ‘ne dum ordo de summi boni cardine proficiscens, a suo quoquam deflectat exordio’ MS. C. has ‘deflectatur.’

[123.] ‘Quae uero, inquires, potest ulla iniquior esse confusio.’ For ‘iniquior,’ MS. C. has the extraordinary reading ‘inquierior,’ which Chaucer seems to have tried to translate.

[138.] *Ne it ne is nat*: ‘Non enim dissimile est miraculum nescienti.’

[145.] *hele of corages*: ‘animorum salus.’

[148.] *lecher*, i. e. leech-er, healer: ‘medicator mentium Deus.’

[151.] *leneth hem*, gives them: ‘quod conuenire nouit, accommodat.’ Printed *leueth* in Dr. Furnivall’s print of MS. C., but *leneth* in Morris’s edition of MS. A. There is no doubt as to the right reading, because *accommodare* and *lenen* are both used in the sense ‘to lend.’

[154.] *for to constreine*: ‘ut pauca . . . perstringam,’ i. e. ‘to touch lightly on a few things.’ Chaucer has taken it too literally, but his paraphrase is nearly right.

[157.] *right kepinge*: ‘aequi seruantissimum.’

[159.] *my familer*: ‘familiaris noster Lucanus.’ Alluding to the famous line:—‘Victrix caussa deis placuit, sed uicta Catoni’; *Pharsalia*, i. 128.

[168.] *with-holden*, retain: ‘retinere fortunam.’

[176.] *by me*, by my means, by my help: ‘Nam ut quidam me quoque

excellentior ait.’ This looks like a slip on the part of Boethius himself, for the supposed speaker is Philosophy herself. The philosopher here alluded to still remains unknown. MS. C. has ‘me quidem’; and ‘me’ is glossed by ‘philosophus per me.’

[177.] *in Grek.* Some MSS. have: ἄνδρες ἔρον? σοφία δυνάμεις οἰκοδομον?σι. There are various readings, but Chaucer had before him only the interpretation: ‘Viri sacri corpus aedificauerunt uirtutes.’ Such is the reading in MS. C.

[179.] *taken, delivered, entrusted.* ‘Fit autem saepe, uti bonis summa rerum gerenda deferatur.’

[182.] *remordeth:* ‘remordet,’ i.e. plagues, troubles.

[186.] *And other folk:* ‘Alii plus aequo metuunt, quod ferre possunt.’

[201.] *of wikkede merite:* ‘eos male meritos omnes existimant.’

[206.] *seruen to shrewes:* ‘famulari saepe improbis.’ *I trowe:* ‘illud etiam dispensari credo.’

[207, 8.] *overthrowinge to yvel:* ‘praeceps.’

[209.] *egren him:* ‘eum . . . exacerbare possit.’

[219.] *shal be cause:* ‘ut exercitii bonis, et malis esset caussa supplicii.’ Hence *continuacion* seems to mean ‘endurance’ or ‘continuance.’

[242.] *sin that:* the original is in Greek, with (in MS. C.) the false gloss:—‘fortissimus in mundo Deus

omnia regit.’ The Greek is—?ργαλέον δέ με ταν?τα θε?ν ?ς πάντ’ ?γορεύειν. From Homer, Il. xii. 176, with the change from ?γορεν?σαι to ?γορεύειν.

[247.]*with-holden*, to retain, keep, maintain; ‘retinere.’

[253.]*ben outrageous or haboundant*: ‘abundare.’ Hence *outrageous* is ‘superfluous’ or ‘excessive.’

[257.]*and whan*: ‘quo reffectus, firmior in ulteriora contendas.’

[Metre 6. 1.] ‘Si uis celsi iura tonantis Pura sollers cernere mente, Adspice summi culmina caeli’; &c.

[5.]*cercle*: ‘Non Sol . . . Gelidum Phoebes impedit axem.’

[6.]*Ne the sterre*: ‘Nec quae summo uertice mundi Flectit rapidos Ursa meatus, Numquam occiduo lota profundo, Cetera cernens sidera mergi, Cupit Oceano tingere flammis.’ Hence *deyen* is to dye, to dip.

[10.]*Hesperus*, the evening-star; *Lucifer*, the morning-star.

[13.]*And thus*: ‘Sic aeternos reficit cursus Alternus amor; sic astrigeris Bellum discors exsulat oris. Haec concordia temperat aequis Elementa modis, ut pugnancia Vicibus cedant humida siccis’; &c.

[20, 1.]*in the firste somer-sesoun warminge*: ‘uere tepenti.’ This is not the only place where *uer* is translated *somer-sesoun*, a phrase used as applicable to May in P. Plowman, Prol. 1. Another name for ‘spring’ was *Lent* or *Lenten*.

[24.]*and thilke*: ‘Eadem rapiens
condit et aufert Obitu mergens orta
supremo.’

[29.]*And tho*: ‘Et quae motu
conciat ire, Sistit retrahens, ac uaga
firmat.’

[31.]*For yif*: ‘Nam nisi rectos
reuocans itus, Flexos iterum cogat
in orbes, Quae nunc stabilis continet
ordo, Dissepta suo fonte fatiscant.’

[37.]*This is*: ‘Hic est cunctis
communis amor Repetuntque boni
fine teneri, Quia non aliter durare
queunt, Nisi conuerso rursus amore
Refluant caussae, quae dedit esse.’

[Prose 7. 57.]*ne also it*: ‘ita uir
sapiens molestè ferre non debet,
quotiens in fortunae certamen
adducitur.’

[60.]*matere*, material, source.

[62.]*vertu*. Boethius here derives
uirtus from *uires*: ‘quod suis *uiribus*
nitens non superetur aduersis.’

[64.]*Ne certes*: ‘Neque enim uos in
prouectu positi uirtutis, diffluere
deliciis, et emarcescere uoluptate
uenistis; proelium cum omni
fortuna nimis acre conseritis, ne uos
aut tristis opprimat, aut iucunda
corrumpat: firmis medium uiribus
occupate.’

[72.]*in your hand*: ‘In uestra enim
situs est manu.’

[Metre 7. 1.]*wreker*, avenger;
Attrides, Atrides, i. e. Agamemnon,
son of Atreus. Chaucer derived the
spelling *Agamenon* from a gloss in
MS. C. Gower (C. A. ii. 344) has
the same form.

[2.]*recovered*: ‘Fratris amissos thalamos piauit.’

[5.]*Menelaus, &c.*; ‘that was his brother Menelaus’ wife.’ The usual idiom; see note to Squieres Tale, E 209.

[9.]*doughter*, i. e. Iphigenia; Ovid, Met. xii. 27-38.

[13.]*Itacus*: ‘Fleuit amissos Ithacus sodales.’ The well-known story of Ulysses of Ithaca; from Homer, Od. ix.

[15.]*empty*; as if translating ‘inani.’ But the right reading is *inmani* (or *immani*); i. e. ‘vast.’ MS. C. ‘inmani,’ glossed ‘magno.’

[20.]*Hercules*. See Monkes Tale, B 3285, and the notes. In the first note, this passage from Boethius is given at length.

[21.]*Centaures*, Centaurs; Hercules was present at the fight between the Centauri and Lapithae; Ovid, Met. xii. 541; ix. 191.

[22.]*lyoun*, the Nemean lion; Ovid, Met. ix. 197, 235; Her. ix. 61.

[23.]*Arpyes*, the Harpies; with reference to the destruction of the Stymphalian birds, who ate human flesh; Met. ix. 187. The gloss in the footnote—*in the palude of lyrne* (in the marsh of Lerna) is a mistake; it should refer to the Hydra mentioned below.

[25.]*dragoun*, the dragon in the garden of the Hesperides; Met. ix. 190. The ‘golden metal’ refers to the golden apples.

[26.]*Cerberus*; Ovid, Met. ix. 185.

[27.] *unmeke*, proud; see note to Monkes Tale, B 3293; and Ovid, Met. ix. 194-6. Note that *hors* (= horses) is plural.

[29.] *Ydra*, Hydra; Ovid, Met. ix. 192.

[30.] *Achelous*; see the story in Ovid, Met. ix. 1-97. Boethius imitates Ovid, l. 97, viz. ‘Et lacerum cornu mediis caput abdidit undis.’

[35.] *Antheus*, Antaeus; Ovid, Met. ix. 184. For the story, see Lucan, Phars. iv. 590-660; Lucan refers to *Lybia* as the place of combat; l. 582.

[36.] *Cacus*; see the story in Ovid, Fasti, i. 543-86.

[39.] *boor*, the boar of Erymanthus; Ovid, Her. ix. 87. For *scomes* (lit. scums), Caxton and Thynne have *vomes*, for *fomes* (foams).

[40.] *the whiche*, ‘which shoulders were fated to sustain (lit. thrust against) the high sphere of heaven.’ Alluding to Hercules, when he took the place of Atlas.

[45.] *nake*, expose your unarmed backs (Lat. nudatis), like one who runs away. An unarmed man was usually said to be *naked*; as in Othello, v. 2. 258; 2 Hen. VI. iii. 2. 234; &c.

[Prose 1. 3.] A mistranslation. ‘Recta quidem exhortatio, tuaque prorsus auctoritate dignissima.’

[9.] *assoilen to thee the*. I prefer this reading, adopted from Caxton’s edition, because the others make no sense. The original reading was *to the the* (= *to thee the*), as in MS. Ii.

1. 38, whence, by dropping one *the*, the reading *to the* in C. and Ed. MS. A. alters it to *the to the*, absurdly. The fact is, that *to thee* belongs to the next clause. ‘Festino, inquit, debitum promissionis absoluere, uiamque *tibi*,’ &c.

[14.] *to douten*, to be feared; ‘uerendumque est.’

[28.] *left, or dwellinge*, left, or remaining (*reliquus*). ‘Quis enim . . . locus esse ullus temeritati reliquus potest?’

[31.] *nothing*: ‘nihil ex nihilo exsistere.’ Referring to the old saying:—‘Ex nihilo nihil fit.’

[34.] *prince and beginnere* oddly represents Lat. ‘principio.’ *casten it*, laid it down: ‘quasi quoddam iecerint fundamentum.’ I supply *it*.

[44.] *Aristotulis*, Aristotle. The reference is to Aristotle’s *Physics*, bk. ii. ch. 5.

[47.] *for grace*, for the sake of; ‘*gratia*.’

[50.] *Right as*, just as if. *by cause*, for the purpose.

[55.] *ne dolve*, had not digged; subj. mood.

[57.] *abregginge*. A mistranslation. ‘Hae sunt igitur fortuiti caussae compendii’; these then are the causes of this fortuitous acquisition. *Compendium* also means ‘an abbreviating,’ which Chaucer here expresses by *abregginge*, introducing at the same time the word ‘hap,’ to make some sense.

[66.] *uneschuable*, inevitable;
'ineuitabili.'

[Metre 1. 2.] *Achemenie*: 'Rupis
Achaemeniae scopulis,' in the crags
of the Achæmenian rock or
mountain. *Achaemenius* signifies
'Persian,' from Achaemenes, the
grandfather of Cyrus; but is here
extended to mean Armenian. The
sources of the Tigris and Euphrates
are really different, though both rise
in the mountains of Armenia; they
run for a long way at no great
distance apart, and at last join.

[3.] *fleinge bataile*, the flying troop;
with reference to the well-known
Parthian habit, of shooting arrows at
those who pursue them; see Vergil,
Georg. iii. 31.

[5.] *yif they*, when they; meaning
that they *do* converge.

[9.] *and the wateres*: 'Mixtaque
fortuitos implicet unda modos:
Quae tamen ipsa uagos terrae
decliua cursus Gurgitis et lapsi
defluus ordo regit.'

[14.] *it suffereth*: 'Fors patitur
frenos, ipsaque lege meat.'

[Prose 2. 4, 5.] *destinal*, fatal;
'fatalis.' *corages*, minds.

[10.] *thinges . . fleen*, i. e. to be
avoided: 'fugienda.'

[13.] *is*, i. e. is in, resides in: 'quibus
in ipsis inest ratio.'

[14.] *ordeyne*, determine:
'constituo.'

[16.] *sovereines*, the supreme divine
substances. This is a good example

of adjectives of French origin with a plural in *-es*.

[17, 18.] *wil*: ‘et incorrupta uoluntas.’ *might*: ‘potestas.’

[27.] *talents*, affections: ‘affectibus.’

[30.] *caitifs*, captive: ‘propriâ libertate captiuæ.’ Ll. 30-34 are repeated in Troilus, iv. 963-6; q. v.

[34.] *in Greek*: πάντ’ ἴσθ’ [Editor: illegible character] καὶ πάντ’ ἴσθ’ ἀκούει. From Homer, Iliad, iii. 277—Ἡἠλίος θ’, δεῖ πάντ’ ἴσθ’ [Editor: illegible character] καὶ πάντ’ ἴσθ’ ἀκούεις. Cf. Odys. xii. 323.

[Metre 2. 1, 2.] *with the, &c.*; ‘Melliflui . . oris.’ *cleer*, bright; alluding to the common phrase in Homer: λαμπρὸν ἠἠός ἠἠλίιο; Il. i. 605, &c.

[8.] *strok*: ‘Uno mentis cernit in ictu.’

[Prose 3.] A large portion of this Prose, down to l. 71, is paraphrased in Troilus, iv. 967-1078; q. v.

[12.] *libertee of arbitre*, freedom of will (arbitrii).

[19.] *proeve*, approve of: ‘Neque . . illam probo rationem.’

[30.] *but . . ytravailed*: ‘Quasi uero . . laboretur’; which means, rather, ‘as if the question were.’

[35.] *But I ne, &c.* The translation is here quite wrong; and as in another place, Chaucer seems to have read *nitamur* as *uitamus*. The text has: ‘At nos illud demonstrare nitamur.’ The general sense is: ‘But let me

endeavour to shew, that, in whatever manner the order of causes be arranged, the happening of things foreseen is necessary, although the foreknowledge does not seem to impose on future things a necessity of their happening.’

[53.] *For although that*; cf. Troil. iv. 1051-7, which is clearer.

[55.] *therfore ne bityde they nat*, it is not on *that* account that they happen. Cf. ‘Nat that it comth for it purveyed is’; Troil. iv. 1053.

[71.] *at the laste*, finally: ‘Postremò.’

[78.] *that I ne wot it*. The *ne* is superfluous, though in all the copies. The sense is—‘if I know a thing, it cannot be false (must be true) that I know it.’

[80.] *wanteth lesing*, is free from falsehood: ‘mendacio careat.’

[90. 1.] *egaly*, equally: ‘aeque.’ *indifferently*, impartially.

[94.] *Iape-worthy*, ridiculous: ‘ridiculo.’ From Horace, Sat. ii. 5. 59—‘O Laërtiade, quicquid dicam, aut erit, aut non.’

[116.] *sent*, for *sendeth*, sends: ‘mittit.’

[117.] *constreineth*: ‘futuri cogit certa necessitas.’

[121.] *discrecioun*, discernment: ‘indiscreta confusio.’

And yit, &c. To make sense, read *than whiche* for *of the whiche*. The whole clause, from *And yit* down to

wikke is expanded from ‘*Quoque nihil sceleratius excogitari potest.*’

[131.] *sin that*: ‘quando optanda omnia series indeflexa connectit?’

[141.] *that nis nat . . or that*, that cannot be approached before. The Latin is: ‘illique inaccessae luci, prius quoque quam impetrent, ipsa supplicandi ratione coniungi.’

[142.] *impetren*, ask for it; such is the reading of MS. Ii. 1. 38. A coined word, from the Lat. *impetrent*; see the last note.

[146.] *linage of mankind*, the human race; to which *his* (its) twice refers below.

[147.] *a litel her-biform*; i. e. in Bk. iv. Met. 6. 34, where we find—‘they sholden departen from hir welle, that is to seyn, from hir biginninge, and faylen.’ See p. 122.

[Metre 3. 1.] *What, &c.*: ‘*Quaenam discors foedera rerum Causa resoluit?*’

[2.] *the coniunccioun*; but this gloss seems to be wrong, for the reference is rather (as Chaucer, following a sidenote in MS. C., says in l. 5) to foreknowledge and free will.

[3.] *Whiche god*, i. e. what divinity: ‘*Quis tanta deus Veris statuit bella duobus?*’

[7.] *But ther nis*. The Lat. text is put interrogatively: ‘*An nulla est discordia ueris, Semperque sibi certa cohaerent?*’

[10.] *by fyr*: ‘*oppressi luminis igne.*’

[12.] *But wherefore*: ‘Sed cur tanto flagrat amore Veri tectas reperire notas?’ It thus appears that *y-covered*, i. e. ‘that are hidden,’ refers to *thilke notes*, not to *sooth*; cf. l. 15. But the translation is not at all happy.

[16.] *Wot it*: ‘Scitne, quod appetit anxia nosse?’

[18.] *seith thus*: ‘Sed quis nota scire laborat? At si nescit, quid caeca petit? Quis enim quidquam nescius optet?’

[23.] *or who*: ‘Aut quis ualeat nescita sequi? Quoue inueniat, quisue repertam Queat ignarus noscere formam?’

[26.] *But whan*: not a statement, as here taken, but a question. ‘An cū mentem cerneret altam Pariter summam et singula norat?’ The translation is quite incorrect, and the passage is difficult. The reference seems to be to the supposition that the soul, apart from the body, sees both universals and particulars, but its power in the latter respect is impeded by the body; ideas taken from Plato’s *Meno* and *Phædo*.

[32, 33.] *withholdeth*, retains: ‘tenet.’ *singularitees*, particulars: ‘singula.’

[34.] *in neither nother*, put for *in ne either ne other*, i. e. not in one nor in the other; or, in modern English, ‘he is neither in one position nor the other’: ‘Neutro est habitu.’ This curious phrase is made clearer by comparing it with the commoner *either other*. Thus, in *P. Plowman*, B. v. 148: ‘*either* despiseth *other*’; in the same, B. v. 164: ‘*eyther* hitte

other’; and again, in B. xi. 173: ‘that alle manere men . . . Louen her *eyther other*’; and, in B. vii. 138: ‘apposeden *either other*’; and lastly, in B. xvi. 207: ‘*either* is *otheres* Ioye.’

[36.] *retreteth*, reconsiders: ‘altè uisa *retractans*.’

[Prose 4. 2.] *Marcus Tullius*, i. e. Cicero; De Diuinatione, lib. ii. 60.

[8.] *moeven to*: ‘ad diuinae praescientiae simplicitatem non potest admoueri.’

[15.] *y-spended*, spent; but the right sense of the Latin is weighed or considered: ‘si prius ea quibus moueris, *expendero*.’

[22.] *from elles-where*: ‘aliunde’; compare Chaucer’s gloss.

[24.] *unbityde*, not happen: ‘non euenire non possunt.’

[27.] *thou thyself*. The reference is to Bk. v. Pr. 3. l. 27, above—‘ne it ne bihoveth nat, nedes, that thinges bityden that ben purvyed.’

[28, 9.] *what cause*: ‘quid est, quod uoluntarii exitus rerum ad certum cogantur euentum?’ *endes*, results: ‘exitus;’ and so again below.

[30.] *by grace of position*, for the sake of a supposition, by way of supposition: ‘positionis gratia.’ Cf. Chaucer’s use of *pose* for ‘suppose’ in the next line. The reading *possessioun* (in both MSS.) is obviously wrong; it sounds as if taken down from dictation.

[31.] *I pose*, I suppose, I put the case: ‘statuamus nullam esse

praescientiam.’ The words ‘per impossibile’ are inserted by Chaucer, and mean, ‘to take an impossible case.’

[56.] *But, certes, right;* only, indeed, just as, &c. It is difficult to give the right force intended; and, probably, Chaucer quite mistook the sense. ‘Quasi uero nos ea, quae prouidentia futura esse praenoscit, non esse euentura credamus.’

[62.] *in the torninge:* ‘in quadrigis moderandis atque flectendis.’

[63.] *And by:* ‘atque ad hunc modum caetera.’

[100.] *and for that this thing shal mowen shewen,* and in order that this may appear (lit. may be able to appear). The whole clause merely means—‘And to make this clearer by an easy example.’ Lat. ‘Nam ut hoc breui liqueat exemplo.’

[101.] *roundnesse* is here in the objective case: ‘candem corporis rotunditatem aliter uisus aliter tactus agnoscit.’

[107.] *And the man:* ‘Ipsum quoque hominem.’

wit, i. e. sense. The ‘five wits’ were the five senses.

[113.] *spece*, species. *peces*, parts; *in the singular peces*, i. e. in the particular parts.

[114.] *intelligence*, understanding; ‘intelligentiae.’

[115.] *universitee*, that which is universal: ‘uniuersitatis ambitum.’

[133.] *by a strok*: ‘illo uno ictu mentis formaliter.’

[137.] *diffinissheth*, defines the universality of her conception.

[Metre 4. 1.] *The Porche*; in Latin, *Porticus*; in Gk. *στοά*, a roofed colonnade or porch in Athens, frequented by Zeno and his followers, who hence obtained the name of Stoics.

‘Quondam Porticus attulit
Obscuros nimium senes,
Qui sensus, et imagines E
corporibus extimis
Credant mentibus imprimi.’

[10.] Text. The Latin text continues thus:—

‘Vt quondam celeri stilo
Mos est aequore paginae
Quae nullas habeat notas,
Pressas figere litteras.’

[11.] *pointel*; see note to Somn. Tale, D 1742. And cf. Troilus, i. 365; Cant. Ta. E 1581, 2.

[15.] *But yif*:

‘Sed mens si propriis
uigens Nihil motibus
explicat
Sed tantùm patiens iacet
Notis subdita corporum,
Cassasque in speculi uicem
Rerum reddit imagines.
Vnde haec sic animis uiget
Cernens omnia notio?
Quae uis singula prospicit,
Aut quae cognita diuidit?
Quae diuisa recolligit,
Alternumque legens iter
Nunc summis caput inserit,
Nunc desidit in infima,

Tum sese referens sibi,
Veris falsa redarguit?

[32.] *passioun*, passive feeling,
impression: 'passio.'

[Prose 5. 1.] *But what yif . . . and al
be it so*, Nevertheless, even if it be
so: 'Quod si . . . quamuis.'

[4.] *entalenten*, affect, incline,
stimulate: 'afficiant.'

[18.] *For the wit*, i. e. the sense, the
external senses.

[21.] *as oystres . . . see*: the Latin
merely has: 'quales sunt conchae
maris.'

[23.] *remuable*, capable of motion
from place to place: 'mobilibus
belluis.'

talent, inclination, desire, wish:
'affectus.'

[30.] *But how . . . yif that*, but how
will it be if?

[33.] *that that that*, that *that* thing
which.

[35.] *ne that ther nis*, so that there is:
'nec quicquam esse sensibile.'

[49.] *maner stryvinge*, sort of strife:
'In huiusmodi igitur lite.'

[62.] *parsoneres*, partners of,
endowed with. The modern *partner*
represents the M. E. *parcener*,
variant of *parsoner*, from O. F.
parsonier, representing a Latin form
**partitionarius*. Lat. 'participes.'

[66.] *For which*: 'Quare in illius
summae intelligentiae cacumen, si
possumus, erigamur.'

[[Metre 5. 1.](#)] *passen by*, move over:
'permeant.'

[[6.](#)] *by moist fleeinge*: 'liquido . .
uolatu.' *gladen hemself*, delight:
'gaudent.'

[[7.](#)] *with hir goings . . feet*:
'gressibus.'

[[9.](#)] *to walken under*, to enter:
'subire.'

[[10.](#)] *enclined*, i. e. enclined
earthwards: 'Prona.'

[[11.](#)] *hevieth*, oppresses: 'Prona
tamen facies hebetes ualet ingrauare
sensus.' From Aristotle, On the
Parts of Animals, Bk. iv. Δι?
πλείονος γινομένου τον? βάρους
κα? τον? σωματώδους, ?νάγκη
?έπειν τ? σώματα πρ?ς τ?ν γη?ν
(chap. 10). As to the upright
carriage of man, see the same
chapter. Cf. Ovid, Met. i. 84, and
see note to Chaucer's 'Truth,' l. 19.

[[12.](#)] *light*, i. e. not bowed down:
'leuis recto stat corpore.'

[[14.](#)] *axest*, seemest to seek: 'caelum
. . petis.'

[[Prose 6. 21.](#)] *as Aristotle demed*; in
De Caelo, lib. i.

[[33.](#)] *present*: 'et sui compos
praesens sibi semper assistere.'

[[42.](#)] *Plato*. This notion is found in
Proclus and Plotinus, and other
followers of Plato; but Plato himself
really expressed a contrary opinion,
viz. that the world had a definite
beginning. See his Timæus.

[[48.](#)] *For this ilke*: 'Hunc enim uitae
immobilis praesentarium statum

infinite ill temporalium rerum
motus imitatur; cumque eum
effingere atque aequare non possit,
ex immobilitate deficit in motum, et
ex simplicitate praesentiae decrescit
in infinitam futuri ac praeteriti
quantitatem;’ &c.

[53.] *disencreseth*; a clumsy form
for *decreseth*: ‘decrescit.’

[65.] *therfor it*: ‘infinite temporis
iter arripuit.’

[81.] *it is science*: ‘sed scientiam
nunquam deficientis instantiae
rectius aestimabis.’

[82.] *For which*: ‘Unde non
praevidentia, sed providentia, potius
dicitur.’ The footnote to l. 83 is
wrong, as Dr. Furnivall’s reprint of
MS. C. is here at fault. That MS.
(like MS. ii. 1. 38) has here the
correct reading ‘preuydence,’
without any gloss at all. The gloss
‘providentia’ belongs to the word
‘purviaunce.’ Hence the reading
‘previdence,’ which I thought to be
unsupported, is really supported by
two good MSS.

[86.] *Why axestow . . . thanne*: ‘Quid
igitur postulas?’

[112.] *he ne unwot*: ‘quod idem
existendi necessitate carere non
nesciat.’

[116.] *it ne may nat unbityde*: ‘id
non euenire non posse.’

[119.] *but unnethe*: ‘sed cui uix
aliquis nisi diuini speculator
accesserit.’

[150. 1.] *in beinge*, in coming to
pass: ‘existendo.’

by the which: ‘qua prius quam fierent, etiam non euenire potuissent.’ MS. C. has the contraction for ‘que,’ i.e. ‘quae’; but Chaucer clearly adopted the reading ‘qua.’ The usual reading is ‘quia’ or ‘quae.’

[154.] *so as they comen,* since they come: ‘cum . . . eueniant.’

[159.] *the sonne arysinge.* See above, p. 148, l. 102: ‘Right so,’ &c.

[185.] *And thilke:* ‘illa quoque noscendi uices alternare uideatur?’

[191.] *For the devyne:* ‘Omne namque futurum diuinus praecurrit intuitus, et ad praesentiam propriae cognitionis retorquet ac reuocat.’ Hence *retorneth hem* means ‘makes them return.’

[193.] *ne he ne:* ‘nec alternat, ut existimas, nunc hoc, nunc illud praenoscendi uices; sed uno ictu mutationes tuas manens praeuenit atque complectitur.’

[199.] *a litel her-biforn.* See above, Bk. v. Pr. 3, ll. 62-65; &c.

[207.] *purposen,* propose, assign: ‘proponunt.’

[208.] *to the willinges:* ‘solutis omni necessitate uoluntatibus.’

[211.] *renneth . . with,* concurs with: ‘concurrit.’

[214.] *put, set:* ‘positae.’ *that ne mowen:* ‘quae cum rectae sunt, inefficaces esse non possunt.’

[217.] *areys thy corage*: ‘*animum subleuate.*’ *yilde*: ‘*humiles preces in excelsa porrigite.*’

[220.] *sin that ye*: ‘*cum ante oculos agitis iudicis cuncta cernentis.*’ With the word ‘*cernentis*’ the Lat. treatise ends.

The words—‘To whom . . . Amen’ occur in the Cambridge MS. only; and, in all probability, were merely added by the scribe. However, the Latin copy in that MS. adds, after ‘*cernentis*,’ the following: ‘*Qui est dominus noster Iesus Christus, cui sit honor et gloria in secula seculorum. Amen.*’

[2.] ‘That was the son of King Priam of Troy.’

[5.] *fro ye*, from you; observe the rime. The form *ye* is not here the nom. case, but the *unemphatic form* of the acc. *you*; pronounced (y?), where (?) is the indefinite vowel, like the *a* in *China*. So in Shak. Two Gent. iv. 1. 3, 4, we have *about ye* (*unemphatic*) in l. 3, and *you* twice in l. 4.

[6.] *Thesiphone*, Tisiphone, one of the Furies, invoked as being a ‘goddess of torment.’ Cf. ‘*furial pyne of helle*,’ Sq. Ta. F 448.

[13.] *fere*, companion; viz. Tisiphone.

[16.] ‘Nor dare pray to Love,’ &c.

[21.] Cf. Boccaccio: ‘*Tuo sia l’ onore, e mio si sia l’ affanno*,’ Fil. I. st. 5. And see ll. 1042, 3 below.

[57.] Here begins the story; cf. Fil. I. st. 7. Bell remarks that ‘a thousand

shippes,' in l. 58, may have been suggested by 'mille carinae' in Verg. *Æn.* ii. 198; cf. 'anni decem' in the same line, with l. 60.

[67.] Read *éxpert*. *Calkas* is Homer's Calchas, Il. i. 69. He was a Greek, but Guido makes him a Trojan, putting him in the place of Homer's Chryses. See the allit. Troy-book, 7886.

[70.] *Delphicus*, of Delphi; cf. Ovid, *Met.* ii. 543.

[77.] *Ye, yea. wolde who-so nolde*, whoever wished it or did not wish it. This idiomatic phrase is thus expressed in the MSS. Bell's edition has *wold who so or nolde*, where the *e* in *wolde* is suppressed and the word *or* inserted without authority. I hesitate, as an editor, to alter an idiomatic phrase. Cf. *will he, nill he*, in which there is no *or*.

[91.] 'Deserve to be burnt, both skin and bones.'

[99.] *Criseyde*; Boccaccio has *Griseida*, answering to Homer's *Χρυσήϊδα*, Il. i. 143. It was common, in the Middle Ages, to adopt the accusative form as the standard one, especially in proper names. Her father was Chryses; see note to l. 67. But Benoît de Sainte-Maure calls her *Briseida*, and *Chryseis* and *Briseis* seem to have been confused. The allit. Troy-book has *Bresaide*; l. 8029.

[119.] 'While it well pleases you'; *good* is used adverbially. Ital. 'mentre t' aggrada.'

[125.] 'And would have done so oftener, if,' &c.

[126.] *and hoom*, and (went) home.

[132, 133.] This is a curious statement, and Chaucer's object in making it is not clear. Boccaccio says expressly that she had neither son nor daughter (st. 15); and Benoît (l. 12977) calls her 'la pucele.'

[136.] *som day*, one day; used quite generally.

[138.] 'And thus Fortune wheeled both of them up and down again.' Alluding to the wheel of Fortune; see the Ballade on Fortune, l. 46, and note.

[145.] *Troyane gestes*, Trojan history; cf. the title of Guido delle Colonne's book, viz. 'Historia Troiana,' which Chaucer certainly consulted, as shewn by several incidents in the poem.

[146.] *Omer*, Homer; whose account was considered untrustworthy by the medieval writers; see Ho. Fame, 1477, and note. *Dares*, Dares Phrygius; *Dyte*, Dictys Cretensis; see notes to Ho. Fame, 1467, 1468. These three authors really mean Guido delle Colonne, who professed to follow them.

[153.] *Palladion*, the Palladium or sacred image of Pallas, on the keeping of which the safety of Troy depended. It was stolen from Troy by Diomedes and Ulysses; see *Æneid*, ii. 166. But Chaucer doubtless read the long account in Guido delle Colonne.

[171.] Hence Henrysoun, in his Testament of Criseyde, st. 12, calls her 'the flower and A-per-se Of

Troy and Greece.’ Cf. ‘She was a woman A-per-se, alon’; Romance of Partenay, 1148. Boccaccio’s image is much finer; he says that she surpassed other women as the rose does the violet. On the other hand, l. 175 is Chaucer’s own.

[172.] *makelees*, matchless, peerless; cf. A. S. *gemaca*.

[189.] *lakken*, to blame; see P. Pl. B. v. 132.

[192.] *bayten*, feed, feast (metaphorically); E. *bait*.

[205.] *Ascaunces*, as if; in l. 292, the Ital. text has *Quasi dicesse*, as if she said. See Cant. Ta. D 1745, G 838. It is tautological, being formed from E. *as* and the O. F. *quanses*, as if (Godefroy); so that the literal force is ‘as as if.’

[210.] ‘And nevertheless [or, still] he (Cupid) can pluck as proud a peacock (as was Troilus).’ Cf. Prol. A 652.

[214-266.] These lines are Chaucer’s own.

[217.] *falleth*, happens; *ne wenden*, would not expect. In Ray’s Proverbs, ed. 1737, p. 279, is a Scotch proverb—‘All fails that fools thinks’ (*sic*); which favours the alternative reading given in the footnote.[]

[218.] *Bayard*, a name for a bay horse; see Can. Yem. Ta. G 1413.

[229.] *wex a-fere*, became on fire. *Fere* is a common Southern form, as a variant of *fyre*, though *a-fyre* occurs in Ho. Fame, 1858. The A.

S. vowel is *ʔ*, the A. S. form being *fʔr*.

[239.] ‘Has proved (to be true), and still does so.’

[257.] ‘The stick that will bend and ply is better than one that breaks.’ Compare the fable of the Oak and the Reed; see bk. ii. 1387.

[266.] *ther-to refere*, revert thereto. Halliwell gives: ‘*Refeere*, to revert; *Hoccleve*.’ Chaucer here ends his own remarks, and goes back to the *Filostrato*.

[292.] *Ascaunces*, as if (she said); see note to l. 205.

[316.] *awhaped*, amazed, stupefied; see *Anelida*, 215; *Leg. of Good Women*, 132, 814, 2321; he was ‘not utterly confounded,’ but only dazed; cf. l. 322.

[327.] *borneth*, burnishes, polishes up; i. e. makes bright and cheerful. The rime shews that it is a variant spelling of *burneth*; cf. *burned*, *burnished*, *Ho. Fame*, 1387; *Kn. Ta. A* 1983.

MS. Harl. 3943 has *vnournith*, an error for *anorneth*, adorns; with a like sense.

[333.] *Him tit*, to him betideth; *tit* is for *tydeth*.

[336.] *ordre*, sect, brotherhood; a jesting allusion to the religious orders. So also *ruled* = under a religious rule.

[337.] *noun-certeyn*, uncertainty; cf. O. F. *noncerteit*, uncertainty (*Godefroy*); *nounpower*, want of power (*P. Plowman*); and F.

nonchalance. Again spelt *noun-certeyn*, Compl. Venus, 46.

[340.] *lay*, law, ordinance; see Sq. Ta. F 18.

[344.] ‘But observe this—that which ye lovers often avoid, or else do with a good intention, often will thy lady misconstrue it,’ &c.

[363.] *a temple*, i. e. in the temple.

[381.] *First* stands alone in the first foot. Cf. ll. 490, 603, 811.

[385.] *Yelt*, short for *yeldeth*, yields.

[394.] *writ*, writeth. *Lollius*; Chaucer’s reason for the use of this name is not known. Perhaps we may agree with Dr. Latham, who suggested (in a letter to the *Athenæum*, Oct. 3, 1868, p. 433), that Chaucer misread this line in Horace (*Epist.* i. 2. 1), viz. ‘Troiani belli scriptorem, maxime *Lolli*’; and thence derived the notion that Lollius wrote on the Trojan war. This becomes the more likely if we suppose that he merely saw this line quoted apart from the context. Chaucer does not seem to have read Horace for himself. As a matter of fact, ll. 400-420 are translated from the 88th sonnet of Petrarch. See note to Ho. of Fame, 1468. The following is the text of Petrarch’s sonnet:

‘S’amor non è, che dunque
è quel ch’ i’ sento?
Ma s’egli è amor, per Dio,
che cosa e quale?
Se buona, ond’ è l’effetto
aspro mortale?

Se ria, ond' è si dolce ogni
tormento?
S'a mia voglia ardo, ond' è
'l pianto e'l lamento?
S'a mal mia grado, il
lamentar che vale?
O viva morte, o diletto
male,
Come puoi tanto in me s'io
nol consento?
E s'io 'l consento, a gran
torto mi doglio.
Fra si contrari venti, in frale
barca
Mi trovo in alto mar, senza
governo.
Sì lieve di saver, d'error sì
carca
Ch' i' medesimo non so
quel ch'io mi voglio,
E tremo a mezza state,
ardendo il verno.'

In l. 401, *whiche* means 'of what kind.'

[425.] Ital. text—'Non so s'io dico a donna, ovvero a dea'; Fil. I. 38. Cf. *Æneid*, i. 327. Hence the line in Kn. Ta. A 1101.

[457.] *That*; in modern E., we should use *But*, or else *said not* for *seyde*.

[463.] *Fled-de* is here a plural form, the pp. being treated as an adjective. Cf. *sprad-de*, iv. 1422; *whet-te*, v. 1760.

[464.] *savacioun*; Ital. 'salute.' Mr. Rossetti thinks that *salute* here means 'well-being' or 'health'; and perhaps *savacioun* is intended to mean the same, the literal sense being 'safety.'

[465.] *fownes*, fawns; see Book of the Duch. 429. It is here used,

metaphorically, to mean 'young desires' or 'fresh yearnings.' This image is not in Boccaccio.

[470.]I take the right reading to be *felle*, as in Cm. Ed., with the sense 'destructive.' As it might also mean 'happened,' other MSS. turned it into *fille*, which makes a most awkward construction. The sense is: 'The sharp destructive assaults of the proof of arms [i. e. which afforded proof of skill in fighting], which Hector and his other brothers performed, not once made him move on *that* account only'; i. e. when he exerted himself, it was not for mere fighting's sake. Chaucer uses *fel* elsewhere; the pl. *felle* is in Troil. iv. 44; and see Cant. Ta. D 2002, B 2019. For *preve*, proof, see l. 690.

[473, 4.]*riden* and *abiden* (with short *i*) rime with *diden*, and are past tenses plural. l. 474 is elliptical: 'found (to be) one of the best, and (one of those who) longest abode where peril was.'

[483.]*the deeth*, i. e. the pestilence, the plague.

[488.]*title*, a name; he said it was 'a fever.'

[517.]*daunce*, i. e. company of dancers. Cf. Ho. Fame, 639, 640.

[530-2.]'For, by my hidden sorrow, (when it is) blased abroad, I shall be befooled more, a thousand times, than the fool of whose folly men write rimes.' No particular reference seems to be intended by l. 532; the Ital. text merely has 'più ch' altro,' more than any one.

[557.] *attricioun*, attrition. ‘An imperfect sorrow for sin, as if a bruising which does not amount to utter crushing (*contrition*); horror of sin through fear of punishment . . . while *contrition* has its motive in the love of God;’ New E. Dict.

[559.] *ley on presse*, compress, diminish; cf. Prol. A 81.

[560.] *holinesse*, the leanness befitting a holy state.

[626.] ‘That one, whom excess causes to fare very badly.’

[631-679.] Largely original; but, for l. 635, see note to Bk. III. 329.

[638-644.] There is a like passage in P. Pl. C. xxi. 209-217. Chaucer, however, here follows *Le Roman de la Rose*, 21819-40, q. v.

[648.] *amayed*, dismayed; O. F. *esmaier*. So in Bk. IV. l. 641.

[654.] *Oënone* seems to have four syllables. MS. H. has *Oonone*; MS. Cm. *senome* (over an erasure); MS. Harl. 3943, *Tynome*. Alluding to the letter of *Ænone* to Paris in Ovid, *Heroid.* v.

[659-665.] Not at all a literal translation, but it gives the general sense of *Heroid.* v. 149-152:

‘Me miseram, quod amor
non est medicabilis herbis!
Deficior prudens artis ab
arte mea.
Ipse repertor opis uaccas
pauisse Pheraeas
Fertur, et a nostro saucius
igne fuit.’

Ipsē repertor opis means Phœbus, who ‘first fond art of medicyne;’ *Pheraeas*, i. e. of Pherae, refers to Pherae in Thessaly, the residence of king Admetus. Admetus gained Alcestis for his wife by the assistance of Apollo, who, according to some accounts, served Admetus out of attachment to him, or, according to other accounts, because he was condemned to serve a mortal for a year. Chaucer seems to adopt a theory that Apollo loved Admetus chiefly for his daughter’s sake. The usual story about Apollo is his love for Daphne.

[674.] ‘Even though I had to die by torture;’ cf. Kn. Ta. A 1133.

[686.] ‘Until it pleases him to desist.’

[688.] ‘To mistrust every one, or to believe every one.’

[694.] *The wyse*, Solomon; see Eccles. iv. 10.

[699.] *Niobe*; ‘lacrimas etiamnum marmora manant;’ Ovid, Met. vi. 311.

[705.] ‘That eke out (increase) their sorrows,’ &c.

[707.] ‘And care not to seek for themselves another cure.’

[708.] A proverb; see note to Can. Yem. Ta. G 746.

[713.] *harde grace*, misfortune; cf. Cant. Ta. G 665, 1189. Tyrwhitt quotes Euripides, Herc. Furens, 1250: Γέμω κακῶν δὴ, κοκέτ’ ἄσθ’ ἄπου τεθῶν.

[730, 731.] From Boethius, Bk. I. Pr. 2. l. 14, and Pr. 4. l. 2.

[739.] ‘On whose account he fared so.’

[740.] Compare: ‘He makes a rod for his own breech’; Hazlitt’s Proverbs.

[745.] ‘For it (love) would sufficiently spring to light of itself.’

[747.] Cf. Rom. de la Rose, 7595-6.

[763.] ‘But they do not care to seek a remedy.’

[780.] Pronounced *ben’cite*; see note to Cant. Ta. B 1170.

[786.] *Ticius*, Tityos. MS. H2. wrongly has *Siciphus*. ‘The fowl that highte *voltor*, that eteth the stomak or the giser of Tityus, is so fulfild of his song that it nil eten ne tyren no more;’ tr. of Boeth. Bk. III. Met. 12. 28. The original has:

‘Vultur, dum satur est
modis,

Non traxit Tityi iecur.’

See also Verg. *Æn.* vi. 595; Ovid, *Met.* iv. 456.

[811.] First foot deficient, as in ll. 603, 1051, 1069, &c. *winter*, years. Perhaps imitated from Le Rom. de la Rose, 21145-9.

[846, 847.] See Boethius, Bk. ii. Pr. 3. 52-54.

[848.] From Boethius, Lib. II. Pr. 1: ‘si manere incipit, fors esse desistit.’ See p. 26 above, l. 83.

[887.] ‘And, to augment all this the more.’

[890-966.] This is all Chaucer's own; so also 994-1008.

[916.] *a blanche fevere*, a fever that turns men white; said jocosely. Lovers were supposed to be pale; Ovid, *Art. Am.* i. 729. Cotgrave is somewhat more precise. He gives: '*Fievres blanches*, the agues wherewith maidens that have the green sickness are troubled; hence, *Il a les fievres blanches*, either he is in love, or sick of wantonness.' In the Cuckoo and the Nightingale, l. 41, we find: 'I am so shaken with *the feveres white*.'

[932.] *beet*; beat thy breast (to shew thy repentance). Cf. P. Plowm. B. v. 454.

[956.] A proverb. 'The more haste, the worse speed (success).' Cf. Bk. iii. 1567, and The Tale of Melibeus, B 2244.

[964.] Dr. Köppel says—cf. Albertano of Brescia, *Liber de Amore Dei*, 45b: 'Iam et Seneca dixit, Non conualescit planta, quae saepe transfertur.' []

[969.] 'A bon port estes arrivés'; Rom. de la Rose, 12964.

[977.] Fil. ii. st. 27: 'Io credo certo, ch' ogni donna in voglia Viva amorosa.'

[1000.] *post*, pillar, support; as in Prol. A 214.

[1002.] Cf. 'The greater the sinner, the greater the saint.'

[1011.] Understand *he*. 'He became, as one may say, untormented of his wo.'

[1024.] *cherl*, man. 'You are afraid the man will fall out of the moon! Alluding to the old notion that the spots on the moon's surface represent a man with a bundle of sticks. See the curious poem on this subject in Wright's *Specimens of Lyric Poetry*, p. 110; also printed in Ritson's *Ancient Songs*, i. 68, and in Böddeker's *Altenglische Dichtungen*, p. 176, where a fear is expressed that the man may fall out of the moon. Cf. *Temp.* ii. 2. 141; *Mids. Nt. Dr.* v. 1. 249; and see *Alex. Neckam*, ed. Wright, pp. xviii, 54.

[1026.] 'Why, meddle with that which really concerns you,' i. e. mind your own business. Some copies needlessly turn this into a question, and insert *ne* before *hast*.

[1038.] 'And am I to be thy surety?'

[1050.] *Scan.*: 'And yet m' athink'th . . . m'asterte.' The sense is: 'And yet it repents me that this boast should escape me.'

[1051.] Deficient in the first foot: 'Now | Pandáre.' So in l. 1069.

[1052.] 'But thou, being wise, thou knowest,' &c. In this line, *thou* seems to be emphatic throughout.

[1058.] Read *désiróus*; as in Book ii. 1101, and Sq. Ta. F 23.

[1070.] *Pandare* is here trisyllabic; with unelided *-e*.

[1078.] The same line occurs in the Clerk. Ta. E 413.

[1088.] 'And is partly well eased of the aching of his wound, yet is none the more healed; and, like an easy

patient (i. e. a patient not in pain), awaits (lit. abides) the prescription of him that tries to cure him; and thus he perseveres in his destiny.' *Dryveth forth* means 'goes on with,' or 'goes through with.' The reading *dryeth*, i. e. endures, is out of place here, as it implies suffering; whereas, at the present stage, Troilus is extremely hopeful.

[1-3.] These lines somewhat resemble Dante, *Purgat.* i. 1-3.

'Per correr miglior acqua
alza le vele
Omai la navicella del mio
ingegno,
Che lascia dietro a sè mar sì
crudele;' &c.

[7.] *calendes*, the introduction to the beginning; see bk. v. l. 1634. Thus the 'kalends of January' precede that month, being the period from Dec. 14 to Dec. 31.

[8.] *Cleo*; so in most copies; H2. has *Clyo*; Clio, the muse of history.

[14.] *Latin* seems, in this case, to mean Italian, which was called *Latino volgare*.

[21.] 'A blind man cannot judge well of colours;' a proverb.

[22.] Doubtless from Horace's *Ars Poetica*, 71-3; probably borrowed at second-hand.

[28.] A proverb. In the *Proverbs of Hendyng*, l. 29, we have: 'Ase fele thede, ase fele thewes,' i. e. so many peoples, so many customs. See l. 42 below. Cf. Boethius, *Bk. ii. Pr. 7. 49* (p. 47).

[36.] *went*, for *wendeth*; i. e. goes; pres. tense.

[46.] ‘Yet all is told, or must be told.’

[48.] *bitit*, for *bitydeth*; i. e. betides, happens.

[55.] *Bole*, Bull, the sign Taurus. On the third of May, in Chaucer’s time, the sun would be in about the 20th degree of Taurus. The epithet *white* is from Ovid, Met. ii. 852.

[63.] *wente*, sb., a turn; i. e. he tossed about.

[64-68.] *forshapen*, metamorphosed. Progne was changed into a swallow; Ovid, Met. vi. 668. Tereus carried off Progne’s sister Philomela; see Leg. of Good Women (Philomela).

[74.] ‘And knew that the moon was in a good plight (position) for him to take his journey.’ That is, the moon’s position was propitious; see note to Man of Lawes Tale, B 312.

[77.] ‘*Janus*, god of (the) entry;’ see Ovid, Fasti, i. 125.

[81.] ‘And found (that) she and two other ladies were sitting.’ *Sete* (A. S. *s?ton*) is the pt. t. pl., not the pp.

[84.] The celebrated story of the Siege of Thebes, known to Chaucer through the Thebais of Statius; see bk. v. 1484. And see l. 100.

[87.] *Ey*, eh! a note of exclamation, of frequent occurrence in the present poem.

[103.] *lettres rede*, i. e. the rubric describing the contents of the next section.

[100-105.] Œdipus unwittingly slew his father Laius; and the two sons of Œdipus contended for Thebes. For *Amphiorax*, see note to bk. v. 1500, and to *Anelida*, 57.

[108.] *bokes twelve*; the 12 Books of the Thebais. The death of Amphioraus is related at the end of Book vii.

[110.] *barbe*, 'part of a woman's dress, still sometimes worn by nuns, consisting of a piece of white plaited linen, passed over or under the chin, and reaching midway to the waist;' New E. Dict. She wore it because she was a widow; see the quotations in the New E. Dict., esp. 'wearing of *barbes* at funerals.' And see *Barbuta* in Ducange.

[112.] 'Let us perform some rite in honour of May;' see note to Kn. Ta. A 1500.

[117.] The right reading is necessarily *sete*, for A. S. *s?te*, 3 p. s. pt. t. subj. of *sitten*; 'it would befit.' Cf. *seten*, they sat, 81, 1192.

[134.] 'And I am your surety,' i.e. you may depend upon me; see bk. i. 1038.

[151.] *unkouth*, unknown, strange; hence, very; Sc. *unco*'.

[154.] *wal*, wall, defence; *yerde*, rod, scourge, as in bk. i. 740.

[167.] From Le Rom. de la Rose, 5684-6:—

'Lucan redit, qui moult fu
sages,
C'onques *vertu et grant*
pooir

Ne pot nus *ensemble veoir*.
Cf. Lucan, *Phar.* i. 92.

[236.] *Withoute*, excepting sweethearts; or, excepting by way of passionate love. The latter is the usual sense in Chaucer.

[273.] 'Therefore I will endeavour to humour her intelligence.'

[294.] *so well bigoon*, so well bestead, so fortunate. Cf. *Parl. Foules*, 171.

[318.] *Which . . . his*, whose; cf. *that . . . his*, *Kn. Ta. A 2710*.

[328.] 'Then you have fished to some purpose;' ironical. To *fish fair* is to catch many fish.

[329.] *What mende ye*, what do you gain, though we both lose?

[344.] Gems were supposed to have hidden virtues.

[387.] *fele*, find out, investigate.

[391, 2.] Cf. Ovid, *Art. Amat.* ii. 107: 'Ut ameris, amabilis esto.'

[393.] In the same, 113, we find: 'Forma bonum fragile est,' &c.

[396.] 'Go and love; for, when old, no one will have you.'

[398.] 'I am warned too late, when it has past away, quoth Beauty.'

[400.] The 'king's fool' got the hint from Ovid, *Art. Amat.* ii. 118: 'Iam uenient rugae,' &c.

[403.] *crowes feet*, crow's feet; wrinkles at the corners of the eyes; from the shape. So in Spenser,

Shep. Kal. *December*, 136: ‘And by myne eie the crow his clawe doth write.’

[408.] *breste a wepe*, burst out a-weeping.

[413.] *Ret*, for *redeth*, advises; cf. P. Plowman C. iv. 410, and note.

[425.] *Pallas*; perhaps invoked with reference to the Palladium of Troy; bk. I. l. 153. Moreover, Pallas was a virgin goddess.

[434.] ‘Of me no consideration need be taken.’

[477.] ‘Except that I will not give him encouragement;’ see 1222.

[483.] ‘But when the cause ceases, the disease ceases.’

[507.] *gon*, gone; ‘not very long ago.’

[525.] *mea culpa*, by my fault; words used in confession: see P. Plowman, B. v. 77, and note.

[527.] *Ledest the fyn*, guidest the end; cf. Boeth. Bk. iv. Pr. 6. 149.

[537.] *biwryen*, used in place of *biwreyen*, to bewray. The same rather arbitrary form appears in Parl. Foules, 348.

[539.] ‘Because men cover them up,’ &c.

[586.] *were never*, never would be; *were* is in the subjunctive mood.

[611.] *Thascry*, for *The ascry*, the alarm. *Ascry* occurs in Wyclif, Prov. vii. 6.

[615.] *latis*, lattice. The reading *yates*, gates, is wrong, as shewn by l. 617.

[618.] Dardanus, ancestor of Priam. Cf. *Dardanidae*, i. e. Trojans, Verg. Aen. i. 560, ii. 72, &c. Troy had six gates, according to Guido; the strongest of these was *Dardanus*; see the allit. Destruction of Troy, ed. Panton and Donaldson, l. 1557, Lydgate, Siege of Troy, b. ii. c. 11, and Shakespeare's Prologue to his Troilus.

ther open is the cheyne, where the chain is open, or unfastened. Alluding to the chains sometimes drawn across a street, to block it against horsemen. The sense is, 'he will come down *this* street, because the others are blocked.'

[621.] *happy*, fortunate. It was a lucky day for him.

[627.] *a pas*, at a foot-pace; see Prol. A 825, and l. 620 above.

[637.] *an heven*, a beautiful sight; cf. Sq. Ta. F 558.

[639.] *tissew*, lace, twisted band; from F. *tistre*, to weave.

[642.] The shield was covered with horn, sinews or *nerf*, and skin or *rind*.

[651.] 'Who has given me a love-potion?'

[656.] *for pure ashamed*, for being completely ashamed, i. e. for very shame. A curious idiom.

[666.] *envyous*, envious person; accented on *y*, as in l. 857.

[677.] *Ma* | *de*; two syllables. The first foot is imperfect.

[681.] The astrological term 'house' has two senses; it sometimes means a zodiacal sign, as when, e. g. Taurus is called the 'house' or mansion of Venus; and sometimes it has another sense, as, probably, in the present passage. See Chaucer's treatise on the Astrolabe, pt. ii. § 37, on 'the equations of houses.' In the latter case, the whole celestial sphere was divided into twelve equal parts, called 'houses,' by great circles passing through the north and south points of the horizon. The first of these, reckoning upwards from the eastern horizon, was called the *first* house, and the *seventh* house, being opposite to it, was reckoned downwards from the western horizon. The *first* and *seventh* houses were both considered very fortunate; and it is here said that Venus was in her seventh house, i. e. was just below the western horizon at the moment when Criseyde first saw him. The same planet was also 'well disposed,' i. e. in a favourable sign of the zodiac; and at the same time was 'pleased (or made propitious) by favourable aspects' of other planets, i. e. other planets were favourably situated as regards their angular distances from Venus. Moreover, Venus was no foe to Troilus in his nativity, i. e. she was also favourably situated at the moment of his birth.

[716.] Imitated from Le Rom. de la Rose, 5765-9, q. v.

[746.] 'I am one (who is) the fairest.' The *-e* in *fairest-e* is not elided neither is the *-e* in *wist-e* in l. 745.

[750.]I. e. 'I am my own mistress.'

[752.]*lese*, pasture; 'I stand, unfastened, in a pleasant pasture.' From A. S. *l?su*. Cf. Ho. Fame, 1768. It does not mean 'leash,' as usually said; Chaucer's form of 'leash' is *lees*, as in Cant. Ta. G 19.

[754.]*chekmat*, check-mate, as in chess; see Book Duch. 659. Bell sees a pun in it; '*check* to my *mate*,' i. e. wife; but it remains to be shewn that the form *mate* (wife) was known to Chaucer, who spells it *make* (Cant. Ta. E 2080).

[759.]I. e. 'I am not a nun,' nor vowed to chastity.

[767, 769.]*sprat*, for *spreadeth*, spreads, pres. t.; *spradde*, pt. t. Cf. Boethius, Bk. i. Met. 3. 9-12.

[777.]According to Bell, MS. Harl. 1239 also has *why*, i. e. wherefore, a reason why, cause.

[784.]Cf. 'S'il fait folie, si la boive;' Rom. Rose, 12844.

[797.]'No one stumbles over it;' for it is too unsubstantial.

[802.]'Yet all things seem to them to be harmful, wherein folks please their friends.'

[807.]'Nothing venture, nothing have.'

[830.]*hertes lust*, heart's pleasure; *to rente*, by way of rent.

[831.]*no wight*, to no one; dat. case.

[861.]See Hazlitt's notes on the proverb—'Many talk of Robin

Hood, that never shot in his bow,'
&c.

[866.] 'Who cannot endure sorrow
deserves no joy.'

[867.] 'And therefore let him, who
has a glass head, beware of stones
cast in battle.'

[882.] *let*, short for *ledeth*, leads
(Stratmann).

[884.] The MSS. end the line with
syke. It has been pointed out that
syke is not a perfect rime to *endyte*,
whyte, but only an assonance. It is
difficult to believe Chaucer guilty
of this oversight; and hence I would
suggest, with all submission to the
critics, that possibly Chaucer wrote
syte. The M. E. *syte* means to be
anxious, and occurs in the Cursor
Mundi, 11675; where Joseph says
to Mary:—'Bot I *site* for an other
thing That we o water has nu
wanting,' i. e. but I am anxious
about another thing, that we lack
water. The sb. *site*, grief, occurs in
the Midland dialect as well as in
Northumbrian; see *site* in
Stratmann. As the word is unusual,
it would naturally be altered by the
scribes to the familiar *syke*, to sigh,
with a cognate meaning.

[920.] 'And loude he song ageyn the
sonne shene;' Kn. Ta. A 1509.

[959.] 'Unless lack of pursuit is the
cause (of failure),' &c.; cf. 1075.

[964.] *hameled*, cut off, docked; cf.
P. Pl. Crede, 300.

[1001.] 'Your ill hap is not owing to
me.'

[1017.] Read *And úpon mé*, where *me* is emphatic.

[1022.] When people's ears glow, it is because they are being talked of; according to folk-lore. See Brand's *Popular Antiquities*, ed. Ellis, iii. 171.

[1026.] 'Sed lateant uires, nec sis in fronte disertus;' Ovid, *Art. Am.* i. 463.

[1027.] 'Quascunque adspicies, lacrimae fecere lituras;' Ovid, *Heroid.* iii. 3.

[1033.] 'Or always harp one tune.'

[1041.] 'Humano capiti,' &c.; Horace, *Ars Poet.* 1-5. *pyk*, a pike (fish), as in the *Balade to Rosemounde*, 17.

[1062.] Accent *Mínervá* on the first and third syllables.

[1075-7.] *it made*, was the cause of it. *ley*, lied.

[1107.] *hoppe*, dance. 'I always dance in the rear.'

[1108.] *to-laugh* (H2, *to lagh*, Cm. *to law*), laughed exceedingly. I know of no other example. A better form is *to-lough*; see l. 1163, and *Pard. Ta. C* 476.

[1119.] *spek-e*, might speak, should say; pt. t. subjunctive.

[1123.] *sent*, i. e. *sendeth*, sends; the pt. t. is *sent-e* or *send-e*.

[1177-8.] *Avysed*, she took notice; pt. tense. So also *fond*, found, which Bell takes to be a pp.; but the pp. is *founden*. *Coude good*, knew what

was becoming. So, in l. 1197, *Can he* means ‘has he skill.’

[1201, 1204.] *sowe*, to sew the pieces of parchment together. Tyrwhitt remarks, s. v. *sowe*; ‘It was usual, and indeed necessary, formerly to *sew* letters, when they were written upon parchment; but the practice continued long after the invention of paper.’ *plyte*, to fold it up.

[1229.] ‘A cushion, beaten with gold;’ cf. Kn. Ta. A 979.

[1238.] A proverb: ‘slight impressions soon fade.’

[1249.] Tyrwhitt, s. v. *somme*, boggles over this line, but it is quite right. Bell takes occasion to speak of the ‘rugged lines’ to be found in this poem; which is true enough of his own peculiar text. In *Beowulf*, l. 207, we have *fiftēna sum*, one of fifteen, where the cardinal number is used; and this is the usual idiom. But the ordinal number is used also. In *St. Juliana*, p. 79, we read that ‘te sea sencte him on his *thrituthe sum*,’ the sea drowned him and ‘thirtieth some’ of his men, which I understand to mean ‘and twenty-nine of his men,’ the master being the thirtieth; but Mr. Cockayne and Mr. Bradley make it mean ‘him and thirty others.’ So again, in *Sir Tristrem*, 817, we have: ‘He busked and made him yare hi[s] *fiftend som* of knight,’ he made ready for himself his ‘fifteenth some’ of knights, which I should explain to mean a band of fifteen knights, *himself included*, or, himself being the fifteenth. *Some* in such phrases has a collective force. However, the examples in Bosworth and Toller’s

A. S. Dict., s. v. *sum*, shew that this mode of expression is also sometimes used *exclusively* of the leader.

[1274.] *on to pyke*, for her to pick upon, or pick at; i. e. for her to pull out; see l. 1273. See examples in Halliwell, s. v. *pike*, of ‘to *pyke out* thornes,’ to pick out thorns.

[1276.] Cf. ‘to strike while the iron is hot;’ see Melibeus, B 2226.

[1289.] ‘But therein he had much to heave at and to do.’

[1291.] ‘And why? for fear of shame.’ Cm. has *for speche*, i. e. for fear of talk or scandal.

[1315.] *accesse*, attack, as of fever. See New E. Dict.

[1343.] *refreyde*, grow cool; cf. Balade to Rosemounde, l. 21.

[1349.] *after his gestes*, according to his deeds, or adventures.

[1390.] *forbyse*, to give (thee) instances. Hardly a correct form; it should rather be *forbysne*, short for *forbysnen*, as the verb is formed from the sb. *forbysne*, A. S. *foreb?sen*, an example, instance. The word was obsolescent.

[1398.] *Deiphebus* (= *Dé'phēbús*) is always trisyllabic.

[1410.] He means that he would do more for him than for any one, ‘except for him whom he loves most,’ i. e. Troilus.

[1427.] ‘With spur and whip,’ i. e. with all expedition.

[1495.] *word and ende*, beginning and end; cf. iii. 702, v. 1669. The right phrase is *ord and ende*, where *ord* is 'beginning;' but it would seem that, by Chaucer's time, *word* had been corruptly substituted for the obsolescent *ord*. See Monk. Ta. B 3911, and the note.

[1534.] *triste*, station for a huntsman to shoot from. See *Tristre* in Stratmann.

[1554.] *renne*, to run, like an excited madman.

[1564.] 'Bon fait prolixite foïr;' Rom. de la Rose, 18498.

[1581.] 'Although it does not please her to recommend (a remedy).'

[1594.] *To mowen*, to have it in her power; A. S. *mugan*.

[1650.] *for my bettre arm*, not even to save my right arm.

[1661.] *him thar nought*, 'him needeth not,' he need not do.

[1735.] An obscure allusion. 'Perhaps it means, in regard for the king and queen, his parents;' Bell. My own guess is different. I think it quite possible that Chaucer is referring to the two 'crowns' or garlands, one of roses and one of lilies, about which so much is said in his early work entitled the *Lyf of Seint Cecile*, afterwards called the Second Nonnes Tale (see G 270). Thus Pandarus, with his usual impudence, conjures Criseyde to pity Troilus by two solemn adjurations, viz. for the sake of Him who gave us all our souls, and by the virtue of the two heavenly

crowns which an angel once brought *to a chaste couple*. He thus boldly insinuates that the proposed meeting is of the most innocent character. This I take to be the whole point of the allusion.

[1737.] ‘Fie on the devil!’ I. e. despise detraction.

[1738.] *com of*, come off; we now say ‘come on!’ See ll. 1742, 1750.

[1751.] ‘But now (I appeal) to you.’

[1752.] *cankedort*, a state of suspense, uncertainty, or anxiety; as appears from the context. The word occurs nowhere else. Only one MS. (H2) has the spelling *kankerdort*, usually adopted in modern editions; Thynne has *cankedorte*, but it needs no final *e*. The etymology is unknown nor do we even know how to divide it. There is a verb *kanka*, to shake, be unsteady, &c., in Swedish dialects (Rietz), and the Swed. *ort* is a place, quarter; if there is any relationship, *kanked-ort* might mean ‘shaky place,’ or ticklish position. Another theory is that *canker* relates to *cancer*, a cancer, disease, and that *dort* is related to Lowl. Sc. *dort*, sulkiness. But this is assuming that the right spelling is *canker-dort*, a theory which the MSS. do not favour. Neither does the sense of ‘ill-humour’ seem very suitable. As I am bound, in this difficult case, to suggest what I can, I must add that it is also possible to suppose that *cankedort* is of French origin, answering to an O. F. *quant que dort*, lit. ‘whenever he is asleep (?),’ or ‘although he is asleep (?),’ and hence (conceivably) meaning ‘in a sleepy state.’ The phrase *quant que*,

also spelt *kan ke* (and in many other ways) is illustrated by a column of examples in Godefroy's Dictionary; but its usual sense is 'as well as,' or 'whatever'; thus *kan ke poet*=as well as he can. Or can we make it=*com ki dort*, like one who sleeps?

[1-38.] This is an exceptionally difficult passage, and some of the editions make great nonsense of it, especially of ll. 15-21. It is, however, imitated from stanzas 74-79 of the *Filostrato*, Book III; where the invocation is put into the mouth of Troilus.

The key to it is that it is an address to *Venus*, both the planet and the goddess.

[2.] The planet Venus was considered to be in 'the *third* heaven.' The 'heavens' or spheres were named, respectively, after the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the 'fixed stars;' beyond which was the *Primum Mobile*, the earth being in the centre of all, and immoveable. Sometimes the spheres of the seven planets were reckoned backwards from Saturn, Venus being then in the *fifth* heaven; see *Lenvoy a Scogan*, 9, and the note.

[3.] 'O favourite of the Sun, O dear daughter of Jove!' Venus was considered a fortunate planet. Perhaps it is best to quote the Italian text here:—

'O luce eterna, il
cui lieto splendore
Fa bello il terzo
ciel, dal qual ne
piove

Piacer, vaghezza,
pietade ed amore;
Del sole amica, e
figliuola di Giove,
Benigna donna
d'ogni gentil core,
Certa cagion del
valor che mi
muove
A' sospir dolci
della mia salute,
Sempre lodata sia
la tua virtute.
Il ciel, la terra, lo
mare e l'inferno
Ciascuno in sè la
tua potenza sente,
O chiara luce; e
s'io il ver discerno,
Le piante, i semi, e
l'erbe puramente,
Gli uccei, le fiere, i
pesci con eterno
Vapor ti senton nel
tempo piacente,
E gli uomini e gli
dei, nè creatura
Senza di te nel
mondo vale o dura.
Tu Giove prima
agli alti affetti
lieto,
Pe' qua' vivono e
son tutte le cose,
Movesti, o bella
dea; e mansueto
Sovente il rendi all'
opere noiose
Di noi mortali; e il
meritato fletto
In liete feste volgi
e dilettose;
E in mille forme
già quaggiù il
mandasti,
Quand' ora d'una
ed or d'altra il
pregasti.

[11.] *vapour*, influence; Ital. *Vapor* (l. 598).

[15.] The readings in this stanza are settled by the Ital. text. Thus, in ll. 17, 19, 20, read *him*, not *hem*. *Comeveden*, didst move or instigate; agreeing with *ye*, for which Mod. E. uses *thou*. ‘Thou didst first instigate Jove to those glad effects (influences), through which all things live and exist; and didst make him amorous of mortal things; and, at thy pleasure, didst ever give him, in love, success or trouble; and, in a thousand forms, didst send him down to (gain) love on earth; and he caught those whom it pleased you (he should catch).’

In l. 17 we find *Comeveden* sometimes turned into *Comenden*, or even *Commodious!* The Italian text has *Movesti* (l. 603).

[22.] Venus was supposed to appease the angry planet Mars; see Compl. of Mars, 36-42.

[27.] ‘According as a man wishes.’

[29.] ‘Tu in unità le case e li cittadi,
Li regni, . . . Tien.’

[31-34.]

‘Tu sola le nascosi qualitadi
Delle cose conosci, onde ’l
costrutto
Vi metti tal, che fai
maravigliare
Chi tua potenza non sa
riguardare.’

I. e. ‘Thou only knowest the hidden qualities of things, whence thou formest such a construction, that thou makest to marvel any one who knows not how to estimate thy

power.’ Chaucer seems to have used *construe* because suggested by *construtto*, but he really uses it as answering to *sa* (in the fourth line), and omits the words *’l costrutto vi metti tal* altogether. Hence ll. 33-35 mean: ‘when they cannot explain how it may come to pass that *she* loves *him*, or why *he* loves *her*; (so as to shew) why *this* fish, and not *that* one, comes to the weir.’

Io (= *jo*), come to pass. This word is not in the dictionaries, and has been coolly altered into *go* (!) in various editions. But it answers to O.F. *joer* (F. *jouer*), to play, hence, to play a game, to make a move (as in a game); here, to come about, come to pass.

[35.] *were*, weir, pool where fish are caught; see Parl. Foules, 138, and note.

[36.] ‘You have imposed a law on folks in this universe;’ Ital. ‘Tu legge, o dea, poni all’ universo.’

[44, 45.] *Inhelde*, pour in. *Calliope*, Calliope, muse of epic poetry; similarly invoked by Dante, Purg. i. 9.

[87.] ‘Though he was not pert, nor made difficulties; nor was he too bold, (as if about) to sing a mass for a fool.’ The last expression was probably proverbial; it seems to mean to speak without hesitation or a feeling of respect.

[115.] *to watre wolde*, would turn to water; cf. Squi. Ta. F 496.

[120.] ‘*I? what?* i. e. ‘I? what (am I to do)?’ In l. 122, Pandarus repeats her words, mockingly: ‘You say I?’

what? why, of course you should pity him.’

[136-138.] ‘And I (am) to have comfort, as it pleases you, (being at the same time) under your correction, (so as to have what is) equal to my offence, as (for instance) death.’ See Cant. Ta. B 1287.

[150.] ‘By the feast of Jupiter, who presides over nativities.’ The reason for the use of *natal* is not obvious. Cf. ‘Scit Genius, natale comes qui temperat astrum;’ Horat. Ep. ii. 2. 187.

[188.] ‘I seem to hear the town-bells ringing for this miracle, though no hand pulls the ropes.’

[193, 194.] *and oon, And two*, ‘both the one of you and the other.’

[198.] *bere the belle*, take the former place, take precedence; like the bell-wether that heads the flock. See the New E. Dict.

[228.] ‘Straight as a line,’ i. e. directly, at once.

[294.] See Manc. Ta. H 333, and note.

[299.] ‘Thou understandest and knowest enough proverbs against the vice of gossiping, even if men spoke truth as often as they lie.’

[308.] ‘No boaster is to be believed, in the natural course of things.’

[328, 329.] *drat, dreadeth*. Cf. ‘Felix, quem faciunt aliena pericula cautum.’ But Chaucer took it from Le Rom. de la Rose, 8041-2: ‘Moult

a benéurée vie Cil qui par autrui se chastie.’

[340.]‘And a day is appointed for making up the charters’ (which will particularise what she has granted you); metaphorical.

[349.]*richesse*, abundance; not a happy word, but suggested by the Ital. text: ‘I sospir ch’egli aveva a gran dovizia;’ Fil. iii. 11. *Dovisia* (Lat. *diuitiae*) is precisely ‘richesse.’ Bell has *rehetyng*, i. e. comforting (from O. F. *rehaiter*, *reheiter*), which gives no sense; and explains it by ‘*reheating!*’

[354.]*lusty*, lusty person; cf. Cant. Ta. A 165, 208.

[377.]‘Or durst (do so), or should know (how).’

[380.]*stokked*, fastened in the stocks; cf. Acts xvi. 24.

[404.]*Departe it so*, make this distinction.

[410.]*frape*, company, troop. Marked by Tyrwhitt as not understood. Other examples occur. ‘With hem a god gret *frape*;’ Adam Davy, &c., ed. Furnivall, p. 60, col. 1, text 3, l. 390; and see Allit. Morte Arthure, ed. Brock, 2163, 2804, 3548. Godefroy gives O. F. *frap*, a multitude, and *frapaille*, rabble.

[445.]‘And wished to be seised of that which he lacked.’

[497.]‘Or to enumerate all the looks and words of one that is in such uncertainty.’

[502.]*as seith*; but it does not appear that Boccaccio says anything

of the kind. The same remark applies to l. 575.

[510.] *Fulfelle* is a Kentish form, the *e* answering to A. S. *y*. Similar forms occur in Gower. See note to Book Duch. 438.

[526.] Scan: Dréd | eléés | it cleer, &c. The sense is: 'it was clear, in the direction of the wind, from every magpie and every spoilsport.' I. e. no one could detect them; they kept (like hunters) well to leeward, and there were no magpies or telltale birds to windward, to give an alarm.

[529.] Scan: In this *matér-e*, both-*e* frem'd. *fremed*, strange, wild.

[542.] *holy*, i. e. sacred to Apollo. From Ovid, Met. i. 566: 'laurea . . . uisa est agitasse cacumen.'

[545.] 'And therefore let no one hinder him.'

[572.] The readings all shew various corruptions of *thurfte*, which none of the scribes understood; see *thurfen*, *tharf*, in Stratmann. This is not the only place where *thurfte* has been ousted from the text. Cf. *thar* (for *tharf*) in the Reves Ta. A 4320, &c. *Yow thurfte have*, you would need (to) have. *Yow* is the dat. case, governed by the impers. verb. The reading *yow durste* turns *yow* (an accusative) into an imaginary nominative; but the nom. form is *ye*, which the scribes did not venture to substitute.

[584.] *goosish*, goose-like, silly. This delicious epithet was turned into *gofysshe* by Thynne, and modern editions perpetuate the

blunder. Tyrwhitt derived *gofish* from F. *goffe*, a word which is much later than Chaucer, and was probably merely adapted from Ital. *goffo*, stupid. The Century Dict. goes a step further, inserting a second *f*, and producing a form *goffish*, against all authority. Cf. Parl. Foules, 568, 586.

[601.] *stewe*, small chamber, closet; cf. G. *Stube*.

[602.] ‘Where he was shut in, as in a coop.’

[609.] ‘There was no dainty to be fetched’; they were all there.

[614.] *Wade*; this is the hero mentioned in the Merch. Tale, E 1424; see note.

[617-620.] Cf. Boethius, Bk. iv. Pr. 6. 60-68.

[622.] ‘Without her leave, at the will of the gods.’

[624.] *bente*, i.e. curved, crescent; see l. 549. Cf. Boeth. Bk. I. Met. 5. 6, 7.

[625.] The Moon, Saturn, and Jupiter were all in conjunction in Cancer, which was the mansion of the moon. We are to understand that this caused the great rain.

[640.] *ron*, rained; so also in l. 677. The usual pt. t. is *reinede*, but we also find *roon*, *ron*, as in P. Plowm. B. xiv. 66 (C. xvi. 270), and in Trevisa, tr. of Higden, ii. 239. The pt. t. of A. S. *rignan*, *rīnan*, is usually *rīnde*; but the strong pt. *rān* occurs in the Blickling Glosses.

[648.] *a game*, in game; *a* = *an*, *on*;
Cm. has *on*.

[671.] *The wyn anon*, the wine (shall come) at once; alluding to the wine drunk just before going to bed. See Prol. A 819, 820.

[674.] ‘The *voidè* being drunk, and the cross curtain drawn immediately afterwards.’ The best reading is *voyde* or *voydee*. This seems to be here used as a name for the ‘loving-cup’ or ‘grace-cup,’ which was drunk after the table had been cleared or *voided*. Properly, it was a slight dessert of ‘spices’ and wine; where *spices* meant sweetmeats, dried fruits, &c. See Notes and Queries, 2 S. xi. 508. The *traverse* was a screen or curtain drawn across the room; cf. Cant. Ta. E 1817; King’s Quair, st. 90. See Additional Note, p. 506.

[690.] This refers to the attendants. They were no longer allowed to skip about (run on errands) or to tramp about noisily, but were packed off to bed, with a malediction on those who stirred about. *Traunceth*, tramps about, is used of a bull by Gower, C. A. ii. 72. In Beaumont and Fletcher, Fair Maid of the Inn, v. 2, we find—‘but, *traunce* the world over, you shall never,’ &c. For *traunce*, Thynne reads *praunce*, which has a similar sense. Morris explains *traunce* here as a sb., which seems impossible.

[695.] *The olde daunce*, the old game; see Prol. A 476.

[696.] *sey*, saw; perhaps read *seye*, subj., might perceive. If so, read *al*, i.e. every.

[702.] 'Beginning and end;' see note to bk. II. 1495.

[711.] I. e. or else upset everything; cf. the phrase, 'all the fat is in the fire.'

[716.] Mars and Saturn both had an evil influence.

[717.] *combust*, quenched, viz. by being too near the sun; see Astrolabe, pt. ii. § 4. Venus and Mercury, when thus 'combust,' lost their influence. *let*, hindered.

[721.] *Adoon*, Adonis; see Ovid, Met. x. 715.

[722.] *Europe*, Europa; see Leg. of Good Women, 113, and note.

[725.] *Cipris*, Venus; see Ho. Fame, 518.

[726.] *Dane*, Daphne; see Kn. Ta. A 2062.

[729.] *Mercúrie*, Mercury; *Herse*, daughter of Cecrops, beloved by Mercury. Her sister, Aglauros, had displeased Minerva (*Pallas*); whereupon Minerva made Aglauros envious of Herse. Mercury turned Aglauros into stone because she hindered his suit. See Ovid, Met. ii. 708-832.

[733.] 'Fatal sisters;' i. e. the Fates, Clotho, Lachesis, and Atropos. 'Which spun my destiny, before any cloth (infant's covering) was made for me.' See Kn. Ta. A 1566; Leg. G. Wom. 2629.

[764.] Let sleeping dogs lie; a proverb.

[773.] ‘To hold in hand’ is to feed with false hopes, to delude by pretended love.

[775.] Lit. ‘and make him a hood above a cap.’ A *calle* (caul) was a close-fitting cap, a skull-cap. To put on a hood over this evidently means to cover up the eyes, to cajole, to hoodwink.

[791, 797.] *shal*, owe to. *sholde love*, i. e. are reported to love.

[813-836.] Founded on Boethius, lib. II. Pr. 4. ‘Quàm multis amaritudinibus humanae felicitatis dulcedo respersa est! . . . Anxia enim res est humanorum conditio bonorum, et quae uel numquam tota proueniat, uel numquam perpetua subsistat. . . . Ad haec, quem caduca ista felicitas uehit, uel scit eam, uel nescit esse mutabilem. Si nescit, quaenam beata sors esse potest ignorantiae caecitate? Si scit, metuat necesse est, ne amittat, quod amitti potest non dubitat; quare continuus timor non sinit esse felicem. . . . quonam modo praesens uita facere beatos potest?’ See the E. version, ll. 86, 56, 109.

[839.] ‘Why hast thou made Troilus distrust me?’

[853, 854.] ‘Danger is drawn nearer by delay.’ We say, ‘Delays are dangerous.’ Cf. Havelok, l. 1352. *abodes*, abidings, tarryings.

[855.] *Néc*’, with elided *e*, forms the first foot. ‘Every thing has its time;’ cf. Eccl. iii. 1.

[861.] *farewel feldefare*, (and people will say) farewell, fieldfare! Cf. Rom. Rose, 5510. In the Rom.

Rose, it refers to false friends, who, when fortune frowns, say 'Go! farewell fieldfare,' i. e. Begone, we have done with you. As fieldfares come here in the winter months, people are glad to see them go, as a sign of approaching summer. In the present case, the sense appears to be that, when an opportunity is missed, the harm is done; and people will cry, 'farewell, fieldfare!' by way of derision. We might paraphrase the line by saying: 'the harm is done, and nobody cares.'

[885.] *blewe*, blue; the colour of *constancy*.

[890.] 'Hazle-bushes shake.' This is a truism known to every one, and no news at all; in like manner, your ring will tell him nothing, and is useless.

[901.] *feffe him*, enfeoff him, bestow on him. *whyte*, fair.

[919.] *at pryme face*, at the first glance; *primâ facie*.

[931.] *At dulcarnon*, at a non-plus, in extreme perplexity. *Dulcarnon*, as pointed out by Selden, in his Pref. to Drayton's *Polyolbion*, represents the Pers. and Arab. *dū'lkarnayn*, lit. two-horned; from Pers. *dū*, [] two, and *karn*, horn. It was a common medieval epithet of Alexander the Great, who was so called because he claimed descent from Jupiter Ammon, whose image was provided with horns like a ram. Speght rightly says that *Dulcarnon* was also a name for the 47th prop. of Euclid, Book I, but gives a false reason and etymology. The real reason is plain enough, viz. that the two smaller squares in the diagram

stick up like two horns. And, as this proposition is somewhat difficult for beginners, it here takes the sense of ‘puzzle;’ hence Criseyde was *at Dulcarnon*, because she was in perplexity. Speght refers to Alex. Neckam, *De Naturis Rerum*; see Wright’s edition, p. 295.

But this is not all. In l. 933, Pandarus explains that *Dulcarnon* is called ‘fleming of wrecches.’ There is a slight error here: ‘fleming of wrecches,’ i. e. banishment of the miserable, is a translation of *Fuga miserorum*, which is written opposite this line in MS. Harl. 1239; and further, *Fuga miserorum* is a sort of Latin translation of *Eleëfuga* or *Eleufuga*, from ἤλεος, pity, and ἔφυγε, flight. The error lies in confusing *Dulcarnon*, the 47th proposition, with *Eleufuga*, a name for the 5th proposition; a confusion due to the fact that both propositions were considered difficult. Roger Bacon, *Opus Tertium*, cap. 6, says: ‘Quinta propositio geometricae Euclidis dicitur *Elefuga*, id est, *fuga miserorum*.’ Ducange, s. v. *Eleufuga*, quotes from Alanus, *Anticlaudianus* lib. iii. cap. 6—‘Huius tirones curantis [*read cur artis*] *Eleufuga* terret,’ &c. The word also occurs in Richard of Bury’s *Philobiblon*, cap. xiii, somewhat oddly translated by J. B. Inglis in 1832: ‘How many scholars has the Helleflight of Euclid repelled!’

This explanation, partly due to the Rev. W. G. Clark (joint-editor of the *Globe Shakespeare*), was first given in the *Athenæum*, Sept. 23, 1871, p. 393, in an article written by myself.

[934.] *It*, i. e. *Dulcarnon*, or Euclid's proposition. 'It seems hard, because the wretched pupils will not learn it, owing to their very sloth or other wilful defects.'

[936.] *This* = *this is*; as elsewhere. *fecches*, vetches.

[947.] Understand *be*; 'where (I hope) good thrift may be.' Cf. 966.

[978.] *fere*, fire; as in Bk. i. 229. Usually *fyre*.

[979.] *fond his contenaunce*, lit. found his demeanour, i. e. composed himself as if to read.

[1010.] *wivere*, viper; O. F. *wivre* (F. *givre*), from Lat. *uipera*. The heraldic *wiver* or *wyvern* became a wondrous winged dragon, with two legs; wholly unlike the original viper. See Thynne's *Animadversions, &c.*, ed. Furnivall, p. 41.

[1013.] 'Alas! that he, either entirely, or a slice of him.'

[1021.] 'That sufferest undeserved jealousy (to exist).'

[1029.] *after that*, accordingly; *his*, its.

[1035.] See note to Bk. ii. 784.

[1046.] *ordal*, ordeal, trial by ordeal, i. e. by fire or water. See Thynne's *Animadversions*, ed. Furnivall, p. 66.

[1056.] *wreigh*, covered; A. S. *wrāh*; see *wrihen* in Stratmann.

[1064.] *shoures*, assaults. Bell actually substitutes *stouris*, as being

‘clearly the true reading.’ But editors have no right to reject real words which they fail to understand. *Shour* sometimes means a shower of arrows or darts, an assault, &c.; cf. A.S. *hildescūr*, a flight of missiles. In fact, it recurs in this sense in Bk. iv. 47, where Bell again turns it into *stoure*, against authority.

[1067.] ‘For it seemed to him not like (mere) strokes with a rod . . . but he felt the very cramp of death.’

[1106.] *al forgeve*, all is forgiven. *stint*, stopped.

[1154.] *bar him on honde*, assured him.

[1177.] ‘For a crime, there is mercy (to be had).’

[1194.] *sucre be or soot*, may be like sugar or like soot, i. e. pleasant or the reverse. We must read *soot* (not *sote*, sweet, as in Bell) because it rimes with *moot*. Moreover, soot was once proverbially bitter. ‘Bittrore then the sote’ occurs in *Altenglische Dichtungen*, ed. Boddeker, p. 121; and in Rutebuef’s *Vie Sainte Marie l’Egipthienne*, ed. Jubinal, 280, we find ‘plus amer que suie;’ cf. Rom. Rose, 10670: ‘amer Plus que n’est suie.’

[1215.] Cf. ‘Bitter pills may have sweet effects;’ Hazlitt’s Proverbs.

[1231.] *Bitrent*, for *bitrendeth*, winds round; cf. iv. 870. *wryth*, for *wrytheth*, writhes.

[1235.] ‘When she hears any shepherd speak.’

[1249.] ‘And often invoked good luck upon her snowy throat.’

[1257.] *welwilly*, full of good will, propitious.

[1258.] *Imeneus*, Hymenæus, Hymen; cf. Ovid, Her. xiv. 27.

[1261-4.]

Imitated from Dante, Parad. xxxiii. 14:—
‘Che qual vuol grazie, e a te non ricorre,
Sua disianza vuol volar senz’ ali.
La tua benignità non pur soccorre,’ &c.

[1282.] ‘Mercy prevails over (lit. surpasses) justice.’

[1344.] ‘Or else do I dream it?’

[1357.] *sooth*, for *sooth is*, i. e. it is true.

[1369.] Bell takes *scripture* to mean the mottos or posies on the rings. Perhaps this is right.

[1374.] *holt*, holds; ‘that holds it in despite.’

[1375.] ‘Of the money, that he can heap up and lay hold of.’ For *mokren*, cf. Chaucer’s Boethius, Bk ii. Pr. 5. 11. *Pens*, pence, is a translation of Ital. *denari*, money, in the Filostrato, Book iii. st. 38.

[1384.] *the whyte*, silver coins; *the rede*, gold coins.

[1389.] *Myda*, Midas; see Wyf of Bathes Tale, D 951.

[1391.] *Crassus*; wantonly altered to *Cresus* in Bell's edition, on the ground that the story is told of Croesus. But Chaucer knew better. M. Crassus, surnamed Dives (the Rich), was slain in battle against the Parthians, bc 53. Orodes, king of Parthia, caused molten gold to be poured into the mouth of his dead enemy, saying, 'Sate thyself now with that metal of which, in life, thou wast so greedy;' Cicero, Att. vi. 1. 14; Floras, iii. 11. 4.

[1407.] 'And to counterbalance with joy their former woe'

[1415.] The cock is called a common astrologer (i. e. astronomer), because he announces to all the time of day; cf. Non. Pr. Ta. B 4043; Parl. Foules, 350. Translated from 'vulgaris astrologus;' Alanus.

[1417, 9.] *Lucifer*, the morning-star, the planet Venus. *Fortuna maior*, the planet Jupiter. Mars and Saturn were supposed to have an *evil* influence; the Sun, Mercury, and Moon, had no great influence either way; whilst Jupiter and Venus had a *good* influence, and were therefore called, respectively, *Fortuna maior* and *Fortuna minor*. See G. Douglas, ed. Small, ii. 288. The MSS. have *that anoon*, (it happened) *that anon*; but this requires us to suppose so awkward an ellipsis that it is better to read *than*, answering to *whan*.

[1428.] *Almena*, Alcmena; a note in MS. H. has: 'Almena mater Herculis.' Alcmena was the mother of Hercules by Jupiter. Jupiter lengthened the night beyond its usual limit. Plautus has a play on

the subject, called *Amphitruo*, as Jupiter personated Amphitryon.

[1437-9.] *ther*, wherefore; ‘wherefore (I pray that) God, creator of nature, may bind thee so fast to our hemisphere,’ &c. A similar construction occurs in l. 1456.

[1453.] *bore*, aperture, chink; ‘for every chink lets in one of thy bright rays.’ See New E. Dict.

[1462.] Engravers of small seals require a good light.

[1464.] *Tytan*, Titan, frequently used as synonymous with the sun; as in Ovid, *Met.* i. 10. Chaucer has confused him with *Tithonus*, the husband of Aurora, whom he denotes by *dawing* in l. 1466, and by *morwe* in l. 1469.

‘Iamque, fugatura Tithoni
coniuge noctem,
Praeuus Aurorae Lucifer
ortus erat.’
Ovid, *Heroid.* xviii. 111.

[1490.] Read *wer-e*, in two syllables. *these worldes tweyne* seems to mean ‘two worlds such as this.’

[1495.] This somewhat resembles Verg. *Ecl.* i. 60-4.

[1502.] ‘Even if I had to die by torture;’ as in Bk. i. 674.

[1514.] *mo*, others; see note to Cler. Ta. E 1039.

[1546.] ‘Desire burnt him afresh, and pleasure began to arise more than at first.’ Cf. the parallel line in Leg. Good Wom. 1156: ‘Of which ther gan to bredden swich a fyr.’ Yet

Bell rejects this reading as being
'not at all in Chaucer's manner,'
and prefers nonsense.

[1577.] 'Christ forgave those who
crucified him.'

[1600.] Cf. *Æneid*. vi. 550:—

'Quae rapidus flammis
ambit torrentibus amnis
Tartareus Phlegethon.'

[1625.] From Boethius, lib. ii. Pr. 4:
'Sed hoc est, quod recolentem
uehementius coquit. Nam in omni
aduersitate fortunae infelicissimum
genus est infortunii, fuisse felicem.'
Cf. Dante, *Inf.* v. 121; Tennyson,
Locksley Hall—'That a sorrow's
crown of sorrow is remembering
happier things.'

[1634.] Cf. *Rom. de la Rose*,
8301-4; from Ovid, *Art. Amat.* ii.
13.

[1642.] *Ne I*, read *N'I. rakel*, behave
rashly; it is plainly a *verb*, formed
from the adj. *rakel*. Morris inserts
ben after *rakel*, to the ruin of the
scansion. Cf. Norweg. *rakla*, to
ramble, totter, be unsteady (Aasen);
Swed. dial. *rakla*, to rove (Rietz);
Icel. *reka*, to drive.

[1649.] *I shal*, I owe; A.S. *ic sceal*.

[1687.] *comprende*, comprehend; F.
comprendre. This is clearly the
right form. In the Sq. Ta. F 223,
though the MSS. have
comprende, it is obvious that
comprende is the real reading.

[1703.] *Pirous*, i. e. *Pyroeis*, one of
the four horses that drew the chariot
of the sun. The other three were

Eöus, Æthon, and Phlegon; see
Ovid, Met. ii. 153.

[1705.] ‘Have taken some short cut,
to spite me.’

[1732.] ‘To the extent of a single
knot.’ It would not be necessary to
explain this, if it were not for Bell’s
explanation of *knot* as ‘gnat.’

[1734.] *y-masked*, enmeshed; cf.
A.S. *masc*, a mesh.

[1744-68.] Paraphrased from
Boethius, lib. ii. Met. 8; but note
that the lines italicised are
transposed, and represent ll.
1744-1750:

‘Quòd mundus stabili fide
Concordes uariat uices,
Quòd pugnantia semina
Foedus perpetuum tenent,
Quòd Phoebus roseum
diem Curru prouehit aureo,
Ut quas duxerit Hesperus
Phoebe noctibus imperet,
Ut fluctus auidum mare
Certo fine coërceat,
Ne terris liceat uagis Latos
tendere terminos.
Hanc rerum seriem ligat,
Terras ac pelagus regens,
Et caelo imperitans Amor.
Hic si fraena remisierit,
Quidquid nunc amat
inuicem, Bellum continuò
geret:
Et quam nunc socia fide
Pulcris motibus incitant,
Certent soluere machinam.
Hic sancto populos quoque
Iunctos foedere continet:
Hic et coniugii sacrum
Castis nectit amoribus: Hic
fidis etiam sua

Dictat iura sodalibus. O
felix hominum genus,
Si uestros animos Amor
Quo caelum regitur, regat!'

[1764.] *halt to-hepe*, holds together, preserves in concord. Bell and Morris have the corrupt reading *to kepe*. *To hepe*, to a heap, became the adv. *to-hepe*, together. It occurs again in Ch. Astrolabe, Part I. § 14, and in Boethius, Bk. iv. Pr. 6. 182. Cf. 'gaderen tresor *to-hepe*,' Polit. Songs, ed. Wright, p. 325; 'han brought it *to-hepe*,' P. Ploughman's Crede, l. 727.

[1766.] 'That Love, by means of his power, would be pleased,' &c.

[1779.] *In tyme of trewe*, in time of truce; as in Boccaccio, Fil. iii. st. 91. Bell wrongly has *Out of Troy*. Morris alters *trewe* to *trewes*; but see Bk. iv. l. 1312.

[1805.] These are four of the seven deadly sins; see Pers. Tale.

[1807.] *lady*, i. e. Venus, called *Dionaea* as being daughter of Dione; Æneid. iii. 19. Cf. Homer, Il. v. 370.

[1809.] The nine Muses. Helicon was a long way from Mount Parnassus; but see notes to Anelida, 15, and Ho. Fame, 521.

[1817.] 'As it pleases my author to relate.'

[1.] In the Proem, ll. 1-3 correspond to Fil. iii. st. 94, ll. 1-3; and ll. 8 and 10 to the same stanza, ll. 4 and 7. The rest is original.

[3.] Cf. Boethius, lib. ii. Pr. 1: 'Intelligo . . . illius [Fortunae] . . . cum

his, quos eludere nititur,
blandissimam familiaritatem.’

[5.] *hent and blent*, for *hendeth and blendeth*, catches and blinds.

[6. 7.] Cf. Boethius, lib. ii. Met. 2: ‘*Utroque gemitus, dura quos fecit [Fortuna], ridet.*’ Whence, in *Le Roman de la Rose*, 8076-9, the passage which Chaucer here imitates; *the mowe* = F. *la moe*.

[22.] *Herines*, i. e. Furies; used as the pl. of *Erynys* or *Erinnys*; see note to *Compl. to Pite*, 92. Their names (see l. 24) were *Megaera*, *Alecto*, and *Tisiphone*. Bell’s remark, that Chaucer found these names in *Boccaccio*, does not seem to be founded on fact. He more likely found them in *Vergil*, who has *Erinnys*, *Æn.* ii. 336, 573; vii. 447, 570; *Alecto*, id. vii. 324, 341, 405, 415, 445, 476; *Megæra*, id. xii. 846; *Tisiphone*, vi. 571, x. 761. But I suppose that, even in Chaucer’s time, MS. note-books existed, containing such information as the names of the Furies. Chaucer even knew that some (as *Æschylus*) considered them to be the daughters of *Night*.

[25.] *Quiryne*, *Quirinus*. *Ovid*, *Fasti*, ii. 476, tells us that *Quirinus* was *Romulus*; and just above, ii. 419, that *Romulus* and *Remus* were sons of *Mars*.

[29.] *Ligginge* . . . *The Grekes*, while the *Greeks* lay.

[32.] *Hercules Lyoun*, *Hercules*’ lion, the lion of *Hercules*; alluding to the lion’s skin which *Hercules* wore. *Valerius Flaccus*, *Argonauticon*, lib. i. 263, has

‘Herculeo . . . leoni;’ and Chaucer seems to have read this author, or at any rate his first book; see Leg. of Good Women, l. 1457, and the note. However, Chaucer shews his knowledge of the story clearly enough in his tr. of Boethius, Bk. iv. Met. 7. The reference is, simply, to the sign Leo. The sun was in this sign during the latter part of July and the former part of August; but we are further told that he was in the ‘breast’ of Leo, and therefore near the very bright star Regulus, called in Arabic *Kalbalased*, or the Lion’s Heart, which was situated almost on the zodiac, and (at that time) near the 20th degree of the sign. This gives the date as being the first week in August.

[41.] *in the berd*, in the beard, i. e. face to face.

[47.] *shour*, assault, attack; see note to Bk. iii. 1064.

[50-4.] From Boccaccio. The right names are Antenor, Polydamas, Menestheus or Mnestheus, Xanthippus, Sarpedon, Polymnestor, Polites, Riphaeus, all mentioned by Boccaccio, who probably took them from Guido delle Colonne. But Boccaccio omits ‘Phebuseo,’ and I do not know who is meant. Several of these names may be found in the allit. Destruction of Troy, ed. Panton and Donaldson; as Antenor and his son Polydamas, at ll. 3947, 3954; Xanthippus, king of Phrygia, l. 6107; Sarpedon, prince of Lycia, l. 5448; and in Lydgate’s Siege of Troy, Bk. ii. capp. 16, 20. Polymestor, or Polymnestor, was king of the Thracian Chersonese, and an ally of the Trojans. Polites

was a son of Priam (*Æneid.* ii. 526). Mnestheus is repeatedly mentioned in Vergil (*Æn.* v. 116, &c.), and is also called Menestheus (*id.* x. 129); he is a different person from Menestheus, king of Athens, who fought on the other side. For Riphaeus, see Verg. *Aen.* ii. 339. The Ital. forms are Antenorre, Polidamas, Monesteo, Santippo, Serpedon, Polinestorre, Polite, Rifeo. Observe that Monostéo, Riphéo, Phebuséo rime together, with an accent on the penultimate.

[62.] *thassege*, for *the assege*, the siege; Barbour has *assege*, siege, in his Bruce, xvii. 270, xx. 8; pl. *assegis*, xx. 12. MS. H. wrongly has *thessage*. See l. 1480 below.

[64.] *Calkas*, Calchas; see Bk. i. 66, 71.

[79.] *This town to shende*, i. e. (it will be best for you) to despoil this town.

[86.] *resport*, regard. This strange word is certified by its reappearance in l. 850, where it rimes to *discomfört*. It is given in Roquefort, but only in a technical sense. It was, doubtless, formed from O. F. *esport*, deportment, demeanour, regard (Godefroy), by prefixing *re-*; and means 'demeanour towards,' or (here) simply 'regard,' as also in l. 850. The etymology is from Lat. *re-*, *ex*, and *portare*. Cf. F. *rapport*, from *re-*, *ad*, and *portare*.

[96.] *in hir sherte*, in her smock only; i. e. without much rich clothing; 'as she was.'

[99.] 'For because I saw no opportunity.'

[112.] *as yerne*, as briskly as possible, very soon; so in l. 201.

[120-4.] Laomedon, father of Priam, founded Troy. Apollo and Poseidon (Neptune) had been condemned for a while to serve him for wages. But Laomedon refused them payment, and incurred their displeasure.

[133.] Antenor had been taken prisoner by the Greeks; see Lydgate, *Siege of Troye*, Bk. iii. ch. 24. Lydgate's version is that Antenor was to be exchanged for Thoas, king of Calydon; and, at the request of Chalcas, it was arranged that Antenor should be exchanged for both Thoas and Criseyde (see l. 138); to which Priam consented.

withoute more, without further ado; cf. l. 376.

[143.] *parlement*; here Boccaccio has *parlamento*, i. e. a parley. Chaucer gives it the English sense.

[168.] 'The love of you both, where it was before unknown.'

[197.] From Juvenal, Sat. x. ll. 2-4:—

'pauci dignoscere possunt
Vera bona atque illis
multum diuersa, remota
Erroris nebula.'

Cf. Dryden's translation and Dr. Johnson's poem on the Vanity of Human Wishes.

[198, 9.] *what is to yerne*, what is desirable. *offence*, disappointment.

[203.] *mischance*; because Antenor contrived the removal from Troy of

the Palladium, on which the safety of the city depended. Cf. Lydgate, *Siege of Troye*, Bk. iv. ch. 34; or the account by Caxton, quoted in *Specimens of English from 1394-1579*, ed. Skeat, p. 89.

[210.] *here and howne*. The sense of this phrase is not known; but, judging by the context, it seems to mean—‘thus said every one, such was the common rumour.’ It has been explained as ‘thus said *hare* and *hound*,’ i. e. people of all sorts; but the M.E. form of *hare* is *hare* (A.S. *hara*), and the M.E. form of ‘hound’ never appears as *howne*, which, by the way, is evidently dissyllabic. In the absence of further evidence, guesswork is hardly profitable; but I should like to suggest that the phrase may mean ‘gentle and savage.’ The M.E. *here*, gentle, occurs in Layamon, 25867; and in *Amis and Amiloun*, 16 (Stratmann); from A.S. *hēore*. *Houne* answers, phonetically, to an A.S. *Hūna*, which may mean a Hun, a savage; cf. Ger. *Hüne*.

[225.] From Dante, *Inf.* iii. 112:—

‘Come d’autunno si levan
le foglie
L’una appresso dell’ altra
infin che ’l ramo
Rende alla terra tutte le sue
spoglie.’

[239.] This stanza follows Boccaccio closely; but Boccaccio, in his turn, here imitates a passage in Dante, *Inf.* xii. 22:—

‘Qual è quel toro che si
slaccia in quella
C’ha ricevuto già ’l colpo
mortale,

Che gir non sa, ma qua e là
saltella.’

[251, 2.] Almost repeated in the Clerk Ta. E 902, 3; see note to the latter line, and cf. Gower, Conf. Amant. ii. 14—‘Right as a lives creature She semeth,’ &c.

[263.] In MS. H., *thus* is glossed by ‘sine causa.’

[272.] Accent *misérie* on *e*; ‘Nella miseria;’ Inf. v. 123.

[279.] *combre-world*, encumbrance of the world, a compound epithet. It is used by Hoccleve, in his lament for Chaucer, De Regim. Principum, st. 299. ‘A *cumber-world*, yet in the world am left;’ Drayton, Pastorals, Ecl. ii. 25.

[286.] *gerful*, changeable; see note to Kn. Ta. A 1536.

[300.] *Edippe*, Œdipus, king of Thebes, who put out his own eyes on finding that he had slain his father Laius and married his mother Jocasta; Statius, Theb. i. 46.

[302.] Rossetti thus translates Fil. iv. st. 34: ‘O soul, wretched and astray, Why fliest thou not out of the most ill-fortuned body that lives? O soul brought low, part from the body, and follow Chryseis.’

[305.] *unneste*, glossed in H. by ‘go out of thi nest;’ correctly.

[318.] Read *my*, not *the* or *thy*; Rossetti thus translates Fil. iv. st. 36: ‘O my Chryseis, O sweet bliss of the sorrowing soul which calls on thee! Who will any more give comfort to *my* pains?’

[330.] *unholsum*; Boccaccio has *insano*, Fil. iv. st. 38. 'I think it pretty clear that B. means *insane* in our ordinary sense for that word; but Chaucer's *unholsum* is no doubt founded on B.'s epithet, and is highly picturesque.'—Rossetti.

[356, 7.] Nearly repeated in Man of Lawes Ta. B 608, 9. See l. 882.

[381.] 'As certainly do I wish it were false, as I know it is true.'

[392.] *propretee*, his own indefeasible possession; see Boethius, Bk. ii. Pr. 2. 9 (p. 27), 61 (p. 28).

[407.] Pandarus took his morality from Ovid; cf. *Amorum lib. ii. 4. 10-44*: 'Centum sunt causae, cur ego semper amem;' &c.

[413.] *heroner*, a large falcon for herons; *faucon for rivere*, a goshawk for waterfowl. See note to Sir Thopas, B 1927.

[414, 5.] From Boccaccio, who does not, however, give the name of the author of the saying. The remark 'as Zanzis writeth' is Chaucer's own. It is quite clear that *Zanzis* in this passage is the same as the *Zanzis* in the *Physiciens Tale*, C 16; and he is no other than *Zeuxis* the painter. I do not suppose that Chaucer had any special reason for assigning to him the saying, but his name was as useful as that of any one else, and the medieval method of reference is frequently so casual and light-hearted that there is nothing to wonder at. Besides, we are distinctly told (l. 428) that Pandarus was speaking *for the nonce*, i. e. quite at random. The real author is

Ovid: 'Successore nouo uincitur omnis amor;' Remed. Amor. 462.

[460.] *pleyen raket*, play at rackets, knocking the ball forwards and backwards; alluding to the rebound of the ball after striking the wall.

[461.] *Netle in, dokke out* means, as Chaucer says, first one thing and then another. The words are taken from a charm for curing the sting of a nettle, repeated whilst the patient rubs in the juice from a dock-leaf. The usual formula is simply, 'in dock, out nettle,' for which see Brockett's Glossary of North-Country Words, s. v. *dockon* (dock); but Chaucer is doubtless correct. He refers to a fuller form of words, given in Notes and Queries, 1st Ser. iii. 368:—

'Nettle in, dock out—Dock in, nettle out;
Nettle in, dock out—Dock rub nettle out.'

Akermann's Glossary of Wiltshire Words gives a third formula, as follows:—

'Out 'ettle, in dock—Dock shall ha' a new smock;
'Ettle zhan't ha' narrun.'

i. e. nettle shan't have ne'er one.
See also N. and Q. 1st Ser. iii. 205, 368; xi. 92; Athenæum, Sept. 12, 1846; Brand, Pop. Antiq. iii. 315.

In the Testament of Love, Bk. i., the present passage is quoted in the following form: 'Ye wete wel, lady, eke (quod I) that *I haue not playde racket, nettyl in, docke out*, and with the wethercocke waued;' ed. 1550, fol. cccv, col. 2. This shews that the text is correct.

[462.] ‘Now ill luck befall her, that
may care for thy wo.’

[481-3.] *gabbestow*, liest thou. Ll.
482, 3 are a reproduction of
Pandarus’ own saying, in Bk. iii.
1625-8.

[493.] Deficient in the first foot;
read—‘I | that liv’ d’ | &c.

[497.] *formely*; Cm. *formaly*; for
formelly, i. e. formally.

[503.] From Boethius, Bk. i. Met. 1.
13, 14 (p. 1).

[506.] Troilus speaks as if dead
already. ‘Well wot I, whilst I lived
in peace, before thou (death) didst
slay me, I would have given (thee)
hire;’ i. e. a bribe, not to attack me.

[520.] *alambyk*, alembic; i. e. a
retort, or vessel used in distilling; in
Cant. Ta. G 794, MS. E. has the pl.
alambikes, and most other MSS.
have *alembikes*. The word was
afterwards split up into *a lembick* or
a limbeck; see Macb. i. 7. 67.
Chaucer took this from Le Rom. de
la Rose, 6406-7:—

‘Je vois maintes fois que tu
plores
Cum alambic sus alutel.’

[556.] ‘Then think I, this would
injure her reputation.’

[583.] ‘But if I had so ardent a love,
and had thy rank.’

[588.] Cf. the phrase ‘a nine days’
wonder.’ Lat. *nouendiale sacrum*;
Livy, i. 31.

[600.] ‘Audentes Fortuna iuuat;’
Aeneid. x. 284; ‘Fortes Fortuna
adiuuat;’ Terence, *Phormio*, i. 4. 26.

[602.] ‘Unhardy is unsely;’ *Reves*
Ta. A 4210.

[603.] For *litel*, MS. H. and Thynne
have *lite*. It makes no difference,
either to the sense or the scansion.

[607.] *for ferd*, for fear (H2. *for*
drede; Thynne, *for feare*). Properly
for ferde, as in *Ho. Fame*, 950; but
often shortened to *for ferd*. *Ferde* or
ferd is tolerably common as a sb.,
but some scribes hardly understood
it. Hence MSS. Cl. and H. have *of-*
fered, i. e. greatly frightened.

[618.] Cf. *Kn. Ta.* A 1163-8; and the
notes.

[622.] ‘Boldly stake the world on
casts of the dice.’ Cf. *Cant. Tales*, B
125, C 653, and the notes.

[627.] Nearly repeated in *Kn. Tale*,
A 1010.

[630.] ‘The devil help him that cares
about it.’

[659-61.] From Boccaccio, *Fil.* iv.
st. 78; cf. *Aeneid.* iv. 188.

[683.] ‘And expected to please her.’
For pitous Ioye represents ‘*pietosa*
allegrezza,’ *Fil.* iv. st. 80.

[684.] ‘Dear enough at a mite;’ cf.
note to *L. G. Wom.* 741.

[692.] *on every syde*; ‘d’ogni
partito;’ *Fil.* iv. 81. I suppose it
means, literally, ‘on every side;’
Troy being subject to attacks at
various points.

[708-14.] Certainly genuine; found also in Fil. iv. 84.

[716.] Deficient in the first foot.

[735.] Dr. Furnivall says that MSS. Cl., H., and others have here misplaced a stanza, meaning that ll. 750-6 should have come next, as shewn by Boccaccio's text. But only MS. Cm. has such an order, and it is quite certain that the other MSS. are right. The order in Boccaccio's text furnishes no real guide, as Chaucer often transposes such order; and it is odd that only this *one* instance should have been noted. It is better to consider the order in MS. Cm. as wrong, and to say that it transposes the text by placing ll. 750-6 after l. 735, and gives a somewhat different version of ll. 750-2.

[736.] *ounded*, waved, wavy; see Ho. Fame, 1386, and note. Cf. 'Tear my bright hair,' &c.; Shak. Troilus, iv. 2. 112.

[750.] Cf. note to l. 735. MS. Cm., which inserts this stanza after l. 735, begins thus:—

'The salte teris from hyre
ey?yn tweyn
Out ran, as schour of
Aprille ful swythe;
Hyre white brest sche bet,
and for the peyne,' &c.

[762.] This line, giving the name of Criseyde's mother, is not in Boccaccio (Fil. iv. stt. 89-93). I do not know where Chaucer found the form *Argyve*; in Statius, Theb. ii. 297, *Argia* is the name of the wife of Polynices, and Ch. calls her *Argyve*; see Bk. v. l. 1509 below.

[769, 70.] *by-word*, proverb: 'plants without a root soon die.'

[782.] *ordre*, order. She will pass her life in mourning and abstinence, as if she had entered a religious order.

[790.] *Elysos*, Elysium. It looks as if Chaucer was thinking of Vergil's 'Elysios . . . campos;' Georg. i. 38; for the story of Orpheus and Eurydice occurs in Georg. iv. 453-527. Cf. Ovid, Met. x. 1-85.

[829.] *cause causinge*, the primary cause. '*Causa causans*, a primary or original cause; *causa causata*, a secondary or intermediate cause;' New E. Dict., s. v. *Causa*.

[831.] *Wher*, short for *whether*; as in Cant. Ta. B 3119, &c.

[836.] 'Extrema gaudii luctus occupat;' Prov. xiv. 13. See note to Man of Lawes Ta. B 421.

[842.] The first foot is deficient: 'Peyn | e tor | ment,' &c.

[843.] 'There is no misery that is not within my body.'

[850.] *resport*, regard; see note to l. 86 above.

[865.] Compare the similar lines in Kn. Ta. A 1400, 1.

[866.] *men*, weakened form of *man*, takes a sing. verb.

[870.] *Bi-trent*, winds round; see note to iii. 1231.

[884.] *into litel*, within a little, very nearly.

[887.] *fawe*, gladly; cf. Cant. Ta. D 220.

[907.] *bane*, destruction; see Kn. Ta. A 1097, 1681.

[927.] ‘Be to him rather a cause of the *flat* than of the *edge*,’ i. e. of healing rather than of harming. A curious allusion which is fully explained by reference to the Squieres Tale, F 156-165. See also note to the same, F 238.

[947-1085.] This passage is not in Boccaccio, but some of it is in Boethius; see below.

[963-1078.] A considerable portion of this passage is copied, more or less closely, from Boethius, lib. v. Pr. 2 and Pr. 3. The correspondences are all pointed out below. Chaucer’s own prose translation should be compared. For example, the word *wrythen* (l. 986) appears in that also (Bk. v. Pr. 3. 15).

[963-6.] ‘Quae tamen ille, ab aeterno cuncta prospiciens, prouidentiae cernit intuitus, et suis quaeque meritis praedestinata disponit;’ Boeth. v. Pr. 2 (end).

[968.] *grete clerkes*; such as Boethius, Saint Augustine, and bishop Bradwardine; see Non. Pr. Ta. B 4431, 2.

[974-80.] ‘Nam si cuncta prospicit Deus, neque falli ullo modo potest, euenire necesse est, quod prouidentia futurum esse praeuiderit. Quare si ab aeterno non facta hominum modo, sed etiam consilia uoluntatesque praenoscit, nulla erit arbitrii libertas;’ Boeth. v.

Pr. 3. 981-7 (*continued*): ‘neque enim uel factum aliud ullum, uel quaelibet existere poterit uoluntas, nisi quam nescia falli prouidentia diuina praesenserit. Nam si res aliorum, quam prouisae sunt, detorqueri ualent, non iam erit futuri firma praescientia.’ 988-994 (*continued*): ‘sed opinio potius incerta: quod de Deo credere nefas iudico.’

[996.]I. e. who have received the tonsure.

[997-1001.]‘ Aiunt enim, non ideo quid esse euenturum, quoniam id prouidentia futurum esse prospexerit: sed è contrario potius, quoniam quid futurum est, id diuinam prouidentiam latere non posse;’ Boeth. v. Pr. 3. 1002-1008 (*continued*): ‘eoque modo necessarium hoc in contrariam relabi partem. Neque enim necesse est contingere, quae prouidentur; sed necesse esse, quae futura sunt, prouideri.’ 1009-1015 (*continued*): ‘Quasi uero, quae cuiusque rei causa sit, praescientiane futurorum necessitatis, an futurorum necessitas prouidentiae, laboretur.’ 1016-1022 (*continued*): ‘At nos illud demonstrare nitamur, quoquo modo sese habeat ordo caussarum, necessarium esse euentum praescitarum rerum, etiam si praescientia futuris rebus eueniendi necessitatem non uideatur inferre.’

(The negative in l. 1016 is remarkable, but Chaucer’s prose rendering presents the same form. Surely he has taken *nitamur* as if it were *uitamus*.)

[1023-9](*continued*): ‘Etenim si quispiam sedeat, opinionem quae

eum sedere coniectat ueram esse
necesse est: atque è conuerso rursus,
(1030-6) si de quopiam uera sit
opinio, quoniam sedet, eum sedere
necesse est. In utroque igitur
necessitas inest: in hoc quidem
sedendi, at uerò in altero ueritatis.’
1037-1047 (*continued*): ‘Sed non
idcirco quisque sedet, quoniam uera
est opinio; sed haec potius uera est,
quoniam quempiam sedere
praecessit. Ita cùm causa ueritatis
ex altera parte procedat, inest tamen
communis in utraque necessitas.
Similia de prouidentia futurisque
rebus ratiocinari patet.’ 1051-78
(*continued*): ‘Nam etiam si idcirco,
quoniam futura sunt, prouidentur;
non uero ideo, quoniam prouidentur
eueniunt: nihilo minus tamen à Deo
uel uentura prouideri, uel prouisa
euenire necesse est: quod ad
perimendam arbitrii libertatem
solùm satis est. Iam uero quam
praeposterum est, ut aeternae
praescientiae temporalium rerum
euentus causa esse dicatur? Quid
est autem aliud arbitrari, ideo Deum
futura, quoniam sunt euentura,
prouidere, quam putare quae olim
acciderunt, caussam summae illius
esse prouidentiae? Ad haec, sicuti
cum quid esse scio, id ipsum esse
necesse est: ita cum quid futurum
noui, id ipsum futurum necesse est.
Sic fit igitur, ut euentus praescitae
rei nequeat euitari.’

[1094.] *ferd*, fared; not the pp. of
faren (l. 1087), but of the weak verb
feren (A. S. *fēran*). The correct pp.
of *faren* is *faren*. See Stratmann.

[1105.] ‘A man may offer his neck
soon enough when it (i. e. his head)
must come off.’

[1136.] ‘Beyond the nature of tears.’

[1139.] Myrrha, daughter of Cinyras, king of Cyprus, who was changed into a myrrh-tree; Ovid, *Met.* x. 298. The tree wept tears of myrrh; *id.* x. 500.

[1146.] *hir-e* (MS. Cl. *here*), *their*, is here dissyllabic. *unswelle*, cease to swell, as in Bk. v. 214.

[1147.] ‘All hoarse, and exhausted with shrieking.’ *forshright* is the pp. of *forshriken*, to shriek excessively. Bell wrongly has *for shright*; but *shright* is not a noun. The Ital. has ‘con *rotta voce*,’ with broken voice; *Fil.* iv. st. 116.

[1153.] ‘Being always on the point of departing.’

[1162.] ‘Whether it was sad for him.’

[1174.] Cf. ‘And *bisily gan*,’ &c.; *Prol.* A 301.

[1179.] *preignant* (F. *preignant*, *pregnant*, Cotgrave), catching hold of tightly, hence, forcible; pres. part. of *prendre*, to seize. Quite distinct from *pregnant* when representing Lat. *praegnans*.

[1181.] *woon*, hope, resource. This answers to Early E. *wān* (see Stratmann), and is allied to Icel. *ván*, hope, expectation; cf. Icel. *væna*, to hope for, to ween. The word is monosyllabic, and the long *o* is ‘open,’ as shewn by its riming with *noon*, *goon*, from A. S. *nān*, *gān*. Bell quite fails to explain it, and Morris suggests ‘remedy,’ without assigning any reason. It is common in *Rob. of Gloucester*, with similar rimes, and does not mean ‘custom’ or ‘habit’ or

‘manner,’ as suggested in Mr. Wright’s Glossary, nor has it any connection with M.E. *wone*, custom, which was dissyllabic, and had a short vowel in the former syllable; but it means, as here, ‘hope’ or ‘resource.’ For example: ‘tho he ne sey other *won*’ = when he saw nothing else to be done; Rob. Glouc. ed. Hearne, p. 12; ed. Wright, l. 275. ‘And flowe in-to hor castles, vor hii nadde other *won*,’ i. e. no other resource; id. p. 19, ed. Hearne, l. 442. This is one of the rather numerous words in Chaucer that have not been rightly understood.

[1185.] *twighte*, plucked; pt. t. of *twicchen*.

[1188.] ‘Where the doom of Minos would assign it a place.’ Boccaccio here uses the word *inferno* (Fil. iv. 120) to denote the place where Troilus’ soul would dwell; which Rossetti explains to mean simply Hades. Chaucer’s meaning is the same; he is referring to Æneid. vi. 431-3.

[1208.] Atropos is the Fate who cuts the thread of life; see note to v. 7.

[1237.] *a forlong wey*, two minutes and a half, to speak exactly; see note to C. T., A 3637.

[1241.] Either *slayn* is here expanded into *slayen*, or the pause after this word does duty for a syllable, in the scansion.

[1242.] *ho*, stop, cease; see Kn. Ta. A 1706.

[1244.] *ther-e* is here made into a dissyllable.

[1245.] *morter*, mortar. The Century Dict. quotes from Dugdale's Hist. of St. Paul's (ed. Ellis), p. 27: 'A *mortar* was a wide bowl of iron or metal; it rested upon a stand or branch, and was filled either with fine oil or wax, which was kept burning by means of a broad wick [at funerals or on tombs].' It was named from its similarity in shape to the *mortar* in which things were pounded. I remember the word in common use; it came to denote what is now called a *night-light*, and the word *night-light* seems to have nearly displaced it. In this modern contrivance, the old 'mortar' is sometimes represented by a paper casing. The term was frequently applied, not merely to the saucer which held the grease, but to the light itself, which sometimes took the shape of a short candle. Cotgrave explains F. *mortier* as 'a kind of small chamber-lamp.' Instead of *morter*, MS. Cm. has *percher*, which meant a kind of wax candle placed upon a branch or bar called a *perche* (perch).

[1295.] 'About that (there) is no question.' Cf. l. 1694.

[1374.] *wether*, sheep. I.e. it is advisable to give the wolf a limb of a sheep, in order to save the rest.

[1377.] *grave*, incise, make an impression upon.

[1380.] *moble* (H., H2. *moeble*), movable property; cf. F. *meubles*.

[1404.] 'Whilst he is making his divination; and I will make him believe.' Ll. 1401-14 are due to a passage in Guido; see allit. Destruction of Troy, 8101-40.

[1406.] *amphibologyes*, ambiguities. A more correct form is *amphiboly*, from Gk. ἀμφιβολία; see New E. Dict. The ambiguous character of the old oracular responses is well known.

[1411.] 'When he started away from Delphi for fear.' Cf. l. 607.

[1422.] See note to Book i. 463.

[1425.] *the selve wit*, the same opinion.

[1435.] *clere*, clear of woe, free, light. MS. H. has *chere*.

[1453.] 'The bear has one opinion, and his leader another.'

[1456.] Repeated in Kn. Ta. A 2449; see note.

[1459.] 'With eyes like Argus;' i. e. seeing everywhere. Argus had a hundred eyes; Ovid, Met. i. 625.

[1483.] *fere*, frighten, terrify; as in Bk. ii. 124.

[1505.] 'To lose the substance, for the sake of something accidentally representing it;' as when the dog dropped the piece of meat, in his anxiety to get the shadow (or reflected image) of it. As to the famous words *substance* and *accident*, see note to Pard. Ta. C 539.

[1525.] *go we*, let us go; also written *gowe*, P. Plowm. B. Pr. 226.

[1538-40.] Juno caused Athamas, the husband of Ino, to run mad. As Ovid tells the story, Juno descended into hell, and crossed the Styx, in order to persuade the fury Tisiphone

to haunt Athamas. Hence the mention of the Styx was readily suggested. See Ovid, *Met.* iv. 416-561, esp. l. 434. Styx was not, as Chaucer says, 'the pit of hell,' but a river that flowed through it.

[1544.] *Satiry and Fauny*, *Satyri* and *Fauni*, *Satyrs* and *Fauns*. Chaucer was probably thinking of Ovid, *Met.* vi. 392-4, where the *Fauni*, *Satyri*, and *Nymphae* are described as 'ruricolae, siluarum numina.' For *halve goddes*, we now say *demigods*.

[1548.] *Simois*, a river of Troas; *Aeneid.* i. 100.

[1560.] *laye*, would lie; subj. The *e* is elided.

[1562.] *take*, take place, be made. Thynne has *be take*, but *be* clogs the line, and is not in the MSS.

[1584.] 'Vincit qui patitur;' see Frank. Ta. F 773.

[1585.] 'He who will have what he wants must give up what he likes.' Such seems to be the sense intended. *Leef* means 'dear.' One of Heywood's proverbs is—'Nought lay down, nought take up;' and very similar to this is—'Nothing venture, nothing have.' For the second *leef*, MS. H. has *lyfe*, a reading adopted by Bell and Morris. This takes all point out of the saying, and does not seem applicable to the case. Ll. 1587 and 1588 repeat the saying in another form, and confirm the reading in the text. Cf. Boeth. Bk. ii. Pr. 4. 98.

[1591, 2.] *Lucina*, i. e. Diana, or the moon; cf. Kn. Ta. A 2085. 'Before

the moon pass out of the sign of Aries beyond that of Leo.' In order to this, the moon would have to pass wholly through Taurus, Gemini, Cancer, and Leo, thus traversing a distance represented by about 4 signs, or a third part of the whole zodiac: this would take up about the third part of 28 days, or more than 9 days. This brings us, as Criseyde says, to the 10th day (l. 1595). Such a method of counting is natural enough to those that watch the moon's course; and lovers are generally credited with taking a special interest in that luminary; cf. l. 1608. In the sequel, a good deal turns upon this 'tenth day.' Cf. ll. 1320, 1328, 1685; V. 239, 642, 681, 1103, 1206.

[1608.] *Cynthia*, i. e. Diana, the moon; Ovid, *Met.* ii. 465.

[1612.] 'To lose one opportunity, in order to gain another.'

[1620.] *pure*, very; as in *Kn. Ta. A* 1279.

[1628.] 'Who can hold a thing that tries to get away?'

'An eel and woman,
A learned poet says, unless
by th' tail
And with thy teeth thou
hold, will either fail.'
The Two Noble Kinsmen,
A. iii. sc. 5. l. 49.

[1645.] 'Res est solliciti plena
timoris amor;' Ovid, *Her.* i. 12.

[1667-73.] In Boccaccio, a stanza of a similar character is assigned to Troilus, not to Criseyde.

[1677.] *poeplich*; Boccaccio (Fil. iv. st. 165) has *popolesco*, which Rossetti translates by 'low-bred.' Florio's Ital. Dict. has: '*popolesco*, popular, of the common people.'

[1682.] Here *fórtun-è* is trisyllabic.

[3.] *Parcas*, Fates; the accusative case, as usual.

[7.] *Lachesis*, the Fate that apportions the thread of life; often represented with the spindle, though this is properly the attribute of Clotho alone. Clotho spins, Lachesis apportions, and Atropos cuts, the thread of life. Atropos has been mentioned above; Bk. iv. 1208, 1546. Statius mentions all three in lib. iii. of his *Thebaid*; Clotho at l. 556, Lachesis (*Lachesim putri uacuantem saecula penso*) at l. 642, and Atropos at l. 68.

[8.] For *golden tressed*, MS. Harl. 3943 has *Auricomus tressed* (!). Cf. 'Sol auricomus, cingentibus Horis;' Valerius Flaccus, *Argonaut.* iv. 92.

[12, 13.] *sone of Hecuba*, Troilus; *hir*, Criseyde.

[15-9.] Note that ll. 15, 17 rime on *-éde*, with close *e*, but ll. 16, 18, 19 rime on *-ède*, with open *e*. Cf. *Anelida*, 299-307.

[22-6.] Lines 22, 24 rime on *-ōre*, with long close *o*; ll. 23, 25, 26 on *-?re*, with (original) short open *o*.

[25.] *crop*, shoot, upper part of a tree. *more*, root, still in use in Hants; A. S. *more*, *moru*; see P. *Plowman*, B. xvi. 5, C. xviii. 21.

[53.] ‘Upon the report of such behaviour of his.’

[65.] So in Boccaccio: ‘Con un falcone in pugno;’ Fil. v. st. 10.

[67.] A mistranslation. Boccaccio’s word is not *valle*, a valley, but *vallo*, a rampart. The first foot lacks a syllable.

[71.] Antenor was the Trojan, captured by the Greeks, who was restored to Troy in exchange for Thoas and Criseyde.

[88.] *sone of Tydeus*, i. e. Diomedes, often called *Tydides*; as in *Æneid*. i. 97, 471, &c.

[89.] To know one’s creed is very elementary knowledge.

[90.] *by the reyne hir hente*; Rossetti thinks Chaucer misunderstood *di colei si piglia* (Fil. v. 13), which might mean ‘takes hold of her,’ but really means ‘takes a fancy to her.’

[98.] This resembles ‘to take care of No. 1.’

[101.] *make it tough*, raise a difficulty, viz. by disparaging Troilus.

[106.] *coude his good*, knew what was good for him, knew what he was about. Bell says—‘understood good manners.’

[128.] *helply*; we now say ‘helpful,’ i. e. serviceable. *to my might*, to the best of my power.

[143.] *O god of love*, one and the same god of love.

[151.] *this*, contracted form of *this is. enseled*, sealed up.

[158.] *As paramours*, as by way of love. Cf. l. 332.

[180.] See below (l. 530), and Man of Lawes Ta. B 697. We can read either *brast* (burst), or *braste* (would burst).

[182.] *sye*, to sink down; A.S. *sīgan*; see *si?en* in Stratmann.

[194.] *mewet*, mute; as in the Court of Love, 148. *Mewet*, *muwet*, or *muet* is from the O.F. *muët*, orig. dissyllabic, and answering to a Low Lat. diminutive type **mutettum*. The E. word is now obsolete, being displaced by the simple form *mute*, borrowed directly from Lat. *mutus*, which in O.F. became *mu*. *Mute* is common in Shakespeare. Lydgate has: 'And also clos and *muët* as a stone;' Siege of Thebes, pt. iii. § 8. In Merlin, ed. Wheatley, p. 172, we find 'stille and *mewet* as though thei hadde be dombe.'

The *-e* in *mild-e* is not elided; the A.S. *milde* is dissyllabic.

[208.] *Cipryde*, i. e. Cypris, or Venus; see note to Parl. Foules, 277.

[212.] The *-ie* in *furie* is rapidly slurred over. *Ixion* is accented on the *first* syllable. Ixion was bound, in hell, to an ever-revolving wheel; Georg. iii. 38; Æn. vi. 601.

[249.] *as mete*, as (for instance) dream; see l. 251.

[283.] 'Although he had sworn (to do so) on forfeit of his head.'

[304.] *pálestrál*, i. e. games consisting of wrestling - matches and similar contests; from Lat. *palaestra*; see Verg. *Æn.* iii. 280, 281; and G. Douglas, ed. *Small*, vol. iii. p. 52, l. 24. There is a description of such games, held at a funeral, in Statius, *Theb.* vi., which is imitated by Chaucer in the *Knights Tale*; see note to A 2863. *Vigile* (l. 305) is the same as Chaucer's *liche-wake*; see note to A 2958.

[306.] He means that his steed, sword, and helm are to be offered up to Mars, and his shield to Pallas, at his funeral; cf. *Kn. Ta. A* 2889-2894.

[319.] *Ascaphilo*, a transposed form of Ascalaphus, whom Proserpine changed into an owl; Ovid, *Met.* v. 539. So also *Adriane* for Ariadne. Bell's note, that the form of *Ascaphilo* is Italian, and helps to prove that Chaucer here follows Boccaccio is misleading; for Boccaccio does not mention Ascalaphus.

[321.] Mercury was supposed to convey men's souls to Hades. See l. 1827 below, and note.

[332.] *paramours*, passionately; an adverb, as usual; cf. l. 158.

[345.] *By freendes might*, by constraint of their relatives.

[350.] *hurt*, for *hurteth*, hurts; present tense.

[360.] On dreams, cf. *Non. Pr. Ta. B* 4113-4129, 4280-4.

[365-8.] From Le Rom. de la Rose, 18709-12, q. v.

[379.] Lit. 'Well is it, concerning dreams, to these old wives;' i. e. these old women set a value on dreams.

[387.] Boccaccio has: 'a te stesso perdona,' i. e. spare thyself; Chaucer takes it literally—'forgive thyself.'

[403.] Sarpedon had been taken prisoner by the Greeks (iv. 52). Neither Boccaccio nor Chaucer explains how he had got back to Troy. See l. 431.

[409.] *iouken*, slumber; cf. P. Plowman, C. xix. 126. It was chiefly used as a term in falconry, and applied to hawks. In the Boke of St. Albans, fol. a 6, we are told that it is proper to say that 'your hauke *Ioukith*, and not *slepith*.' From O. F. *joquier*, *jouquier*; see Godefroy.

[421.] *of fyne force*, by very necessity.

[451.] I read 'piētous,' as in MS. H., not 'pitous,' for the sake of the metre, as in Bk. iii. 1444; cf. *pietee*, id. 1033. Perhaps Chaucer was thinking of the Ital. *pietoso*. We also find the spelling *pitevous*, for which form there is sufficient authority; see Wyclif, 2 Tim. iii. 12, Titus ii. 12; Rob. of Glouc. ed. Wright, 5884 (footnote); cf. Mod. E. *piteous*. Chaucer's usual word is *pitous*, as in Cant. Ta. B 449, 1059, C 298, &c.

[460.] *For*, because; as frequently.

[469.] ‘Fortune intended to glaze his hood still better.’ To ‘glaze one’s hood’ was to furnish a man with a glass hood, a jocular phrase for to mock or expose to attack; because a glass hood would be no defence at all. Chaucer himself admirably illustrates this saying in a passage which has already occurred above; see Bk. ii. 867.

[478.] *her-e* is dissyllabic; as in Ho. Fame, 980, 1014, 1885, 1912, &c.

[479.] *congeyen us*, bid us take leave, dismiss us.

[484.] ‘Did we come here to fetch light for a fire, and run home again?’ A man who borrows a light must hurry back before it goes out.

[505.] *Hasel-wode*, hazel-wood; an allusion to a popular saying, expressive of incredulity. See note to l. 1174 below. Not the same proverb as that in Bk. iii. 890.

[541.] ‘O house, formerly called the best of houses.’ Bell and Morris place the comma after *houses*.

[552.] As to kissing the door, see note to Rom. Rose, 2676.

[601.] Referring, probably, to Statius, Theb. i. 12—‘Quod saeuae Iunonis opus.’ But this refers to the wrath of Juno against Athamas rather than against Thebes.

[642.] ‘Wherefore, if, on the tenth night, I fail (to have) the guiding of thy bright beams for a single hour,’ &c.

[655.] Here Thynne’s reading, *Lucina*, is obviously correct; see Bk. iv. 1591. By the common

mistake of writing *t* for *c*, it became Lutina, and was then changed into *Latona*. But Latona was Lucina's *mother*.

[664.] *Pheton*, Phaethon; alluding to Ovid, *Met.* ii. 34, 47, &c.

[744.] Prudence is here represented with *three* eyes, to behold present, past, and future; but Creseyde had but *two* eyes, and failed to see what was to come. Cf. 'rerum fato Prudentia maior;' *Georg.* i. 416.

[763.] 'I call it felicity when I have what satisfies me;' cf. the parallel passage in *Prol.* A 338; and *Boeth.* Bk. iii. Pr. 2. 6-8.

[769.] *knotteles*; 'like a thread in which there is no knot.'

[784.] 'Nothing venture, nothing have.'

[805.] In Lydgate's *Siege of Troye*, we are told that Diomedes brought 80 ships with him 'fro Calidonye and Arge;' Bk. ii. ch. 16, in the catalogue of the ships. The English alliterative Romance omits this passage. *Arge* is the town of Argos, ruled over by Diomedes; *Homer*, *Il.* ii. 559. *Calidoine* is Calydon, in *Ætolia*, of which city Tydeus, father of Diomedes, was king; see l. 934, and ll. 1513-5 below.

[806.] This description seems to be mainly Chaucer's own. It occurs again, much amplified, in Lydgate's *Siege of Troy*, Bk. ii. ch. 15, where it precedes the description of Priam. Boccaccio says that she had 'lucent eyes and an angelic face' (*Fil.* i. st. 28), with which cf. l. 816. He also describes her as 'Accorta, savia,

onesta, e costumata,' which Rossetti translates by 'Discerning, wise, honourable, and high-bred' (Fil. i. 11); cf. ll. 820, 821. [\[\]](#)

[\[827.\]](#) Troilus is described by Guido delle Colonne; see the translations, in the alliterative *Destruction of Troy*, ed. Panton and Donaldson, l. 3922, and in Lydgate's *Siege of Troye*, Bk. ii. ch. 16.

[\[836.\]](#) Troilus was second to Hector in prowess (Bk. ii. 158, 644), but not in courage (Bk. i. 474).

[\[837.\]](#) *durring don*, daring to do, courage; where *durring* is a sb. formed from *durren*, to dare. So in l. 840, *to durre don* is 'to dare to do.' It is quite a mistake to regard *durring don* as a compound word, as is usually done by such as are ignorant of Middle English grammar. Spenser borrowed the phrase, but may have misunderstood it. In the Globe edition of Spenser, *derring-doe* occurs *with a hyphen*, in *Shep. Kal. Oct.* l. 65, but *as two words*, in *F. Q.* ii. 4. 42, vi. 5. 37. In *F. Q.* ii. 7. 10, we find 'in *der-doing armes*,' which I leave to be explained by the omniscient critic.

[\[852.\]](#) See the parallel line, *Squi. Ta.* F 294; cf. *Bk. iii.* 674.

[\[883.\]](#) *as who seyth*, so to speak.

[\[892.\]](#) *Manes*, the departed spirits or shades of the dead. He means that even these will dread the Greeks. The idea that they are the 'gods of pain' is taken from Vergil, *Æn.* vi. 743; cf. Statius, *Theb.* viii. 84. Boccaccio merely has 'tra' morti in inferno'; *Fil.* vi. st. 16.

[897.] *ambages*, ambiguities; adapted from Boccaccio's 'ambage' (Fil. vi. st. 17), which Ch. has to explain.

[911-938.] These lines are fairly close to the original.

[934.] See note above, to l. 805. B. has: 'Di Calidonia e d' Argo;' Fil. vi. st. 24.

[937.] Tydeus, father of Diomede, is one of the chief heroes in the Thebaid of Statius, which describes the struggle between Eteocles and Polynices (called *Polymites* in l. 938) for the possession of Thebes. Tydeus and Polynices married sisters, the daughters of Adrastus, king of Argos; hence their alliance. For the death of Tydeus in battle, see the conclusion of Book viii of the Thebaid. See ll. 1480-1501 below.

[971.] *Orcades*, the Orkney islands, very remote from Rome; Juvenal, Sat. ii. 161. *Inde*, India, remote from Rome in the other direction; Vergil, *Æn.* vi. 794. Here the point of view is transferred from Rome to Troy.

[975.] She was a widow; Bk. i. 97. In l. 977, she lies boldly.

[992.] 'When I see what I have never seen yet (viz. Troy taken), perhaps I will do what I have never yet done (i. e. think of a second husband).'

[1013.] This incident is not in Boccaccio; but it occurs in Guido delle Colonne, which Chaucer must therefore have consulted. The alliterative Destruction of Troy duly

records the circumstance, ll.
8092-4:—

‘A gloue of that gay gate he
belyue,
Drogh hit full dernly the
damsell fro;
None seond but hir-selfe,
that suffert full well.’

[1016.]I. e. Venus was seen as ‘the evening-star.’

[1018, 9.]*Cynthea*, i. e. the moon; Bk. iv. 1608. In Bk. iv. l. 1591, Criseyde had promised to return before the moon passed out of the sign Leo. This was now on the point of happening; the moon was leaving Leo, to pass into Virgo.

[1020.]*Signifer*, the ‘sign-bearer,’ the zodiac. ‘This forseide hevenish zodiak is cleped the cercle of the signes;’ Astrolabe, pt. i. § 21. The zodiac extended, north and south, to the breadth of 6 degrees on both sides of the ecliptic line, thus forming a belt 12 degrees wide. This included numerous bright stars, such as Regulus (*a Leonis*) and Spica Virginis (*a Virginis*), here called ‘candles.’ Chaucer may have found the word *Signifer* in Claudian, In Rufinum, i. 365.

[1039.]*he wan*, he took in battle. Thynne reads *she*; but *he* is right. Diomedé got possession of Troilus’ horse, and sent it to Criseyde; whereupon she said that Diomedé might keep it for himself. Note that Chaucer refers us to ‘the story’ for this incident; by which he means the *Historia Troiana* of Guido. But Guido only goes as far as to say that Diomedé sent Troilus’ horse to Criseyde; the rest is Chaucer’s []

addition. See the allit. Destruction of Troy, ll. 8296-8317; and Lydgate's Siege of Troye, Bk. iii. ch. 26, ed. 1557, fol. R 4, back. Cf. Shak. Troilus, v. 5. 1: '*Dio*. Go, go, my servant, take thou Troilus' horse, Present the fair steed to my lady Cressid.' The incidents of the 'broche' and 'pencil' are Chaucer's own; see Bk. iii. 1370-2.

[1043.] *pencil*, short for *penoncel*, a little pennon or banner; here it means that Diomedes wore a sleeve of hers as a streamer on his helmet or arm. This was a common custom; cf. Shak. Troil. v. 2. 69, 169. '*Pensell*, a lytel baner,' Palsgrave; and see P. Plowm. C. xix. 189.

[1044.] *the stories elles-where*, i. e. in another part of Guido's *Historia*, viz. in Book xxv; see the allit. Destruct. of Troy, ll. 9942-9959, and Lydgate's Siege of Troye, Bk. iv. ch. 30, ed. 1557, fol. U 4.

[1051.] I cannot find this in Guido.

[1062.] 'My bell shall be rung;' my story shall be told.

[1104.] I. e. 'on the morrow of which.'

[1107.] Cf. '*laurigero . . . Phoebos*'; Ovid, Art. Am. iii. 389.

[1110.] 'Nisus' daughter,' i. e. Scylla, changed into the bird *ciris*, which some explain as a lark; see Leg. Good Wom. 1908, and note; Ovid, Met. viii. 9-151; Vergil, Georg. i. 404-9.

[1114.] *noon*, noon, mid-day; the time for dinner (see l. 1129, and

Cant. Ta. E 1893). See my note to Piers Plowm. C. ix. 146.

[1133.] *cape*, gape; see Miller's Tale, A 3444, 3841 (footnotes).

[1140.] 1. *yate*, i. e. port-cullis. *As nought ne were*, as if there were no special reason for it. I. e. I will make them do it, without telling them why.

[1151.] Deficient in the first foot; hardly a good line.

[1155.] 'Think it not tedious to (have to) wait.'

[1162.] *fare-cart*, cart for provisions; cf. our phrase 'to enjoy good *fare*.' It might mean 'travelling-car,' but that is inapplicable. B. has simply 'carro;' Fil. vii. 8.

[1163-9.] Cf. Romeo's speech in Rom. v. 1. 1-11.

[1174.] 'The happiness which you expect will come out of the wood,' i. e. if it comes at all. A jocular form of expressing unlikelihood. There is evidently a reference to some popular song or saying; compare the *Jeu de Robin* in Toynbee's *Specimens of Old French*, p. 224. In the Rom. of the Rose, 7455, we have an allusion to a 'ioly Robin,' who was a gay dancer and a minstrel, and the exact opposite of a Jacobin friar. Shakespeare's clown in *Twelfth Night* (iv. 2. 78) sings of a 'jolly Robin' whose lady 'loves another.' And Ophelia sang 'bonny sweet Robin is all my joy;' Haml. iv. 5. 187.

[1176.] Another proverbial saying. *ferne yere*, last year; see *fern*, *furn*,

in Stratmann, and cf. A. S. *fyrngēarum frōd*, wise with the experience of past years, Phœnix, 219. Last year's snow will not be seen again.

[1190.] He persuades himself that the moon is to pass well beyond the end of the sign Leo; thus allowing another day.

[1222.] *by potente*, with a stick, or staff with a spiked end and crutch-like top; cf. Somp. Ta. D 1776. A *potent*, in heraldry, is a figure resembling the top of a crutch, consisting of a rectangle laid horizontally above a small square. See Rom. of the Rose, 368.

[1274.] 'Whereas I daily destroy myself by living.'

[1313.] *rolleth*, revolves; see Pard. Ta. C 838; Somn. Ta. D 2217.

[1335.] 'And for that which is defaced, ye may blame the tears.'

[1354.] 'I sigh with sorrowful sighs.' MS. Cm. has *sikis I sike*.

[1368.] 'I can only say that, being a receptacle for every sorrow, I was still alive.' *cheste*, box; like that of Pandora.

[1372.] 'Until I see the contents of your reply.'

[1431.] 'Bottomless promises;' i. e. that held nothing.

[1433.] See the parallel line, Kn. Ta. A 1838, and note.

[1450.] *Sibille*, the Sibyl, the prophetess; not here a proper name,

but an epithet of Cassandra. Cf. *Æneid*. vi. 98.

[\[1464.\]](#)(Ll. 1457-1512 are not in Boccaccio.) The story of Meleager and the Calydonian boar-hunt is told at length in Ovid, *Met.* viii. 271, &c.; whence Chaucer doubtless took it; cf. l. 1469 with *Met.* viii. 282. The 'mayde,' in l. 1473, was Atalanta.

[\[1480.\]](#)Chaucer seems to be mistaken here. Tydeus, according to one account, was Meleager's brother; and, according to another, his half-brother. He does not tell us to what 'olde bokes' he refers.

[\[1483.\]](#)*moder*; his mother Althaea; see Ovid, *Met.* viii. 445.

Latin Lines: Argument of the 12 books of the *Thebaid* of Statius. These lines are placed, in the MSS., after l. 1498, interrupting the connection. I therefore insert them after l. 1484, which is certainly their proper place. Ll. 1485-1510 give a loose rendering of them. I subjoin an epitome, in a more intelligible form; but suppress many details not mentioned in Chaucer.

[\[Book I.\]](#)Polynices and Tydeus meet, and become allies.

[\[II.\]](#)Tydeus sets out on an embassy to Eteocles at Thebes, and escapes an ambush by the way (ll. 1485-1491). He spares Mæon, one of his 50 assailants, and sends him to Thebes with the news, whilst he himself returns to Argos instead of proceeding to Thebes (1492-3).

[\[III.\]](#)Mæon (also called Haemonides, as being the son of

Haemon, Bk. iii. l. 42) returns to Thebes, and relates how Tydeus had slain 49 men out of 50. At Argos, Amphiaraus, the augur, had concealed himself, hoping to delay the war against Thebes, which he prophesied would be disastrous; but Capaneus forces him from his retirement, and war is resolved upon (1494).

[IV.]The seven chiefs set out against Thebes. The army suffers from thirst, but Hypsipyle, a Lemnian princess, appears, and shews them a river (1495).

[V.]Hypsipyle relates the story of 'the furies of Lemnos,' i. e. of the Lemnian women who killed all the men in the island except Thoas, her father, whom she saved. (See Leg. of Good Women, 1467, and note.) While she is speaking, a snake, sent by Jupiter, kills her infant, named Archemorus. The snake is killed by Capaneus (1497, 8).

[VI.]Description of the obsequies of Archemorus, and of the funeral games (1499).

[VII.]Description of the temple of Mars (see Knightes Tale). The allies arrive before Thebes, and the city is attacked. Amphiaraus is swallowed up by an earthquake (1500).

[VIII.]Tydeus is slain, after a great slaughter of his enemies (1501).

[IX.]Hippomedon, after great deeds of valour, is drowned in the river. Death of Parthenopaeus (1502, 3).

[X.]Capaneus is killed by lightning whilst scaling the walls of Thebes (1504, 5).

[[XI.](#)]Single combat between Eteocles and Polynices; both are slain (1506-8).

[[XII.](#)]Creon forbids the burial of the slain invaders. The wives of the six chieftains seek assistance from Theseus, king of Athens (see *Knights Tale*). Argia, wife of Polynices, finds and burns her husband's body. Theseus slays Creon, and the Thebans open their gates to him (1509-10).

[[1485-1491.](#)]From the *Thebaid*, Bk. i (see above). *felawe*, comrade, brother-in-law. *Polymites*, Polynices. *Ethyocles*, Eteocles.

[[1492-8.](#)]From the same, Books ii-v. *Hemonides*, Haemonides, i. e. Maeon, son of Haemon. *asterte*, escaped. *fifty*; but he only slew 49, though attacked by 50. *sevene*; the seven chieftains, who went to besiege Thebes. *holy serpent*, the snake sent by Jupiter. *welle*, (apparently) the stream Langia, which refreshed the army (end of Bk. iv). *The furies*, the furious women of Lemnos, who killed all the males (but one) in the island.

[[1499-1505.](#)]From the same, Bks. vi-x. *Archimoris*, Archemorus, infant son of Hypsipyle; honoured by funeral games. *Amphiorax*, Amphiaraus; see Bk. ii. 105, and note to Anelida, 57. *Argeyes*, Argives, people of Argos. *Ypomedon*, Hippomedon; *Parthonope*, Parthenopaeus; see note to Anelida, 58. *Cappaneus*, Capaneus; see note to Anelida, 59.

[[1506-1512.](#)]From the same, Bks. xi, xii. *Argyve*, Argia, wife of Polynices; cf. Bk. iv. l. 762, above.

brent, burnt; see Kn. Ta. A 990; but Statius says that the Thebans opened their gates to Theseus, who entered in triumph. I find nothing about any harm done to the city on this occasion.

[1514.] But Tydeus was Meleager's brother; see note to l. 1480.

[1518.] *leef*, leave it alone. Usually *leve*.

[1523.] *seestow*, seest thou; a general observation, *not* addressed to Cassandra in particular, but to every one at large.

[1527.] *Alceste*, Alcestis; see Leg. of Good Women, 432.

[1528.] *but*, except, unless. Yet Bell misunderstands it.

[1530.] *housbonde*; Admetus, king of Pherae, in Thessaly.

[1545.] *smitted*, smuted, disgraced; cf. l. 1546.

[1548.] *fyn of the parodie*, end of the period. Chaucer, not being a Greek scholar, has somewhat mistaken the form of the word; but, in MS. H., *parodie* is duly glossed by 'duracion,' shewing the sense intended. It is from the O.F. fem. sb. *periode*, or *peryode*, of which Littré gives an example in the 14th century: '*Peryode* est le temps et la mesure de la *duracion* d'une chose;' Oresme, Thèse de Meunier. Chaucer, being more familiar with the prefix *per-* than with the Greek $\pi\epsilon\rho\iota-$, has dropped the *i*; and the confusion between *per-* and *par-* is extremely common, because both prefixes were denoted, in contracted

writing, by the same symbol. We may give up the old attempts at explaining the word otherwise, as we know that the glosses are usually due to the author. ‘The end of the period of Hector’s life was nigh at hand.’

Lydgate uses the word in the same sense, having caught it up from the present passage:—

‘When the *paródye* of this
worthy knyght [Hector]
Aproche shall, without[e]
wordes mo,
Into the fylde playnly if he
go.’

Siege of Troye, Bk. iii. ch.
27; ed. 1557, fol. R 6.

‘And how that he [Ulysses]
might[e] not escape
The *párodýe* that was for
hym shape;
For Parchas haue his last[e]
terme set,’ &c.

Id., Bk. v. ch. 38; fol. Dd 3.

Observe that *parodye* is here equated to *terme*.

[1558.] From Guido; according to whose account Hector, having taken a prisoner, was conveying him through the throng, when Achilles thrust him through with a spear in a cowardly manner, stealing up to him unperceived. See allit. Dest. of Troy, ll. 8649-8660; Lydgate, Siege of Troy, Bk. iii. ch. 27, fol. S 2, back; Shak. Troil. v. 6. 27, 8. 1.

[1634.] *kalendes*, an introduction to the beginning; see note to Bk. ii. 7.

[1653.] *Lollius*; this incident is in the Filostrato, viii. st. 8; I do not find it in Guido.

[1669.] *word and ende*, beginning and end; see note to Monk. Ta. B 3911; and note to Bk. ii. 1495.

[1689.] ‘To present your new love with.’

[1760.] See note to Book i. 463.

[1764.] Here the story practically ends. Beyond this point, the lines taken from Boccaccio are less than twenty.

[1771.] *Dares*, i. e. Guido, who professes to follow Dares; see note to Book Duch. 1070.

[1778.] I. e. Chaucer was beginning to think of his Legend of Good Women.

[1786.] Here begins the Envoy (interrupted by ll. 1800-1827). Compare the last three lines of the *Filostrato* (ix. 8):—

‘Or va’; ch’ io prego
Apollo che ti presti
Tanto di grazia ch’
ascoltata sii,
E con lieta risposa a me
t’invii.’

[1787.] ‘Whereas may God send power to him that wrote thee to take part in composing some “comedy,” before he die.’

[1789.] ‘Do not envy any (other) poetry, but be humble.’

[1791.] Imitated from the concluding lines of the *Thebaid*, xii. 816:—

‘nec tu diuinam Æneida
tenta,

Sed longe sequere, et
uestigia semper adora.'

The sense is—'And kiss their footsteps, wherever you see Vergil, &c. pass along.' The reading *space* is ridiculous; and, in l. 1792, the names *Virgile, &c.*, are accented on the second syllable. *Steppes* means 'foot-prints,' Lat. *uestigia*; see Leg. Good Women, 2209.

[1792.] An important line. Chaucer, in this poem, has made use of Statius (see l. 1485), Ovid (in many places), Vergil (occasionally), and Homer (not at first hand). Lucan seems to be mentioned only out of respect; but see note to Bk. ii. 167. He is mentioned again in Boethius, Bk. iv. Pr. 6. 159.

[1796.] *mismetre*, scan wrongly. This shews that Chaucer was conscious of his somewhat archaic style, and that there was a danger that some of the syllables might be dropped.

[1797.] *red*, read (by a single person). *songe*, read aloud, recited in an intoned voice.

[1802.] *thousandes* is to be taken in the literal sense. On one occasion, according to Guido, Troilus slew a thousand men at once. See the allit. Destruction of Troy, 9878; Lydgate, Siege of Troy, fol. U 3, back, l. 7.

[1806.] So in Guido; see allit. Destr. of Troy, 10302-11; Lydgate, Siege of Troy, Bk. iv. ch. 31. Cf. l. 1558, and the note.

[1807-1827.] These three stanzas are from Boccaccio's *Teseide*, xi. 1-3. where, however, they refer to Arcita:—

'Finito Arcita colei
nominando
La qual nel mondo
più che altro
amava,
L'anima lieve se ne
gì volando
Vêr la concavità
del cielo ottava:
Degli elementi i
conuessi lasciando,
Quivi le stelle
erratiche ammirava
. . .
Suoni ascoltando
pieni di dolcezza.
Quindi si volse in
giù a rimirare
Le cose
abbandonate, e
vide il poco
Globo terreno, a
cui d'intorno il
mare
Girava . . .
Ed ogni cosa da
nulla stimare
A rispetto del ciel;
e in fine al loco
Là dove aveva il
corpo suo lasciato
Gli occhi fermò
alquanto rivoltato.
E fece risa de'
pianti dolenti
Della turba lernea;
la vanitate
Forte dannando
delle umane genti,
Le qua' da
tenebrosa cechitate
Mattamente
oscurate nelle
menti
Seguon del Mondo
la falsa beltate:
Lasciando il cielo,
quindi se ne gio

Nel loco a cui
Mercurio la sortio.’

[1809.] *holownesse* translates ‘*concavità*.’ For *seventh*, B. has ‘*ottava*,’ eighth. The seventh sphere is that of Saturn, from which he might be supposed to observe the motion of Saturn and of all the inferior planets. But surely *eighth* is more correct; else there is no special sense in ‘*holownesse*.’ The eighth sphere is that of the fixed stars; and by taking up a position on the *inner* or *concave* surface of this sphere, he would see all the planetary spheres revolving within it. (The ‘spheres’ were supposed to be concentric shells, like the coats of an onion.) The ‘erratic stars,’ or wandering stars, are the seven planets. As to the music of their spheres, see notes to Parl. Foules, ll. 59 and 61.

[1810.] *in convers leting*, leaving behind, on the other side. When, for example, he approached the sphere of Mars, it was *concave* to him; after passing beyond it, it appeared *convex*. Some modern editions of the Teseide read *connessi* (connected parts), but the right reading is *conuessi* (convex surfaces), for which Chaucer substitutes *convers*. See *converse* in the New E. Dictionary.

[1815.] Cf. Parl. Foules, 57. Boccaccio had in mind Cicero’s *Somnium Scipionis*.

[1825.] *sholden*, and we ought; *we* is understood.

[1827.] *sorted*, allotted; Ital. ‘*sortio*.’

[1828-1837.] Chiefly from Il Filostrato, viii. 28, 29.

[\[1838-1862.\]](#) These lines are Chaucer's own, and assume a higher strain.

[\[1840.\]](#)

‘This lyf, my sone, is but a chery-feyre.’

Hoccleve, *De Regim. Princ.* ed. Wright, p. 47.

See four more similar comparisons in Halliwell's *Dict.*, s. v.

Cherryfair.

[\[1856.\]](#) *moral Gower.* This epithet of Gower has stuck to him ever since; he moralises somewhat too much.

[\[1857.\]](#) *Strode.* Concerning this personage, Leland discovered the following note in an old catalogue of the worthies of Merton College, Oxford: ‘Radulphus Strode, nobilis poeta fuit et versificavit librum elegiacum vocatum Phantasma Radulphi.’ In the introduction to his edition of ‘*Pearl*,’ p. l., Mr. Gollancz says: ‘This Ralph Strode is identical with the famous philosopher of that name whose philosophical works hold an important place in the history of medieval logic. He was also famous in his time as a controversialist with Wiclif, and from Wiclif MSS., still unprinted, it is possible to gain some insight into Strode's religious views.’ He was, perhaps, related to the philosopher N. Strode, who is mentioned at the end of pt. ii. § 40 of the *Treatise on the Astrolabe* as being the tutor, at Oxford, of Chaucer's son Lewis.

[\[1863-5.\]](#) From Dante, *Paradiso*, xiv. 28-30:—

‘Quell’ uno e due e tre che
sempre vive,
E regna sempre in tre e due
e uno,
Non circoscritto, e tutto
circonscrive.’