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CHAUCER

SKEAT
Clarendon Press Series

CHAUCER

THE PRIORESSE TALE, SIRE THOPAS,
THE MONKES TALE, THE CLERKES TALE
THE SQUIERES TALE

FROM

THE CANTERBURY TALES

EDITED BY THE

REV. WALTER W. SKEAT, LITT.D.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge,
Author of a 'Meso-Gothic Glossary,'
Editor of 'Piers the Plowman,' 'Havelok the Dane, 'The Romans of Partenay,'
'Joseph of Arimathe,' &c.

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INTRODUCTION.

For an account of Chaucer’s life, I must beg leave to refer the reader to the edition of Chaucer’s Prologue, Knightes Tale, &c., by Dr. Morris, in the Clarendon Press Series; a volume to which I have frequently had occasion to refer in the Notes and Glossary.

But it is worth while to remark that Mr. Furnivall, by diligent searching amongst old records, has lately succeeded in finding out some new facts concerning Chaucer, which have been published from time to time in The Athenæum, and since collected and published in his ‘Originals and Analogues of some of Chaucer’s Canterbury Tales,’ published for the Chaucer Society, and dated (in advance) 1875. We hence learn that the poet was the son of John Chaucer, Vintner, of Thames Street, London, and Agnes, his wife. Also, that John Chaucer had a half-brother, named Thomas Heroun or Heyroun, both being born of the same mother, named Maria, who must have been married to one of the Heroun family first, and then to Robert, John Chaucer’s father. The will of Thomas Heyroun is dated April 7th, 1349, his executor being his half-brother John Chaucer, the poet’s father. After Robert’s death, Maria married a Richard Chaucer, Vintner, who in his will, dated Easter-day (April 12th) 1349, names Maria his wife, and Thomas Heyroun her son. Richard Chaucer and Thomas Heyroun must have died nearly at the same time, carried off probably by the memorable plague of 1349. Chaucer’s mother, Agnes, had an uncle
named Hamo de Copton, a moneyer. The most interesting entries relating to the above matters are (1) that in which occur the words 'me Galfridum Chaucer, filium Johannis Chaucer, Vinetarii, Londonie' (City Hustings Roll, 110, 5 Ric. II, dated June 19, 1380), whereby the poet releases, to Henry Herbury, all his right to his father's house in Thames Street; and (2) that in which occur the words 'ego Johannes Chaucer, Ciuis et Vinetarius Ciuitatis Londonie, & Agnes Vxor mea, consanguinea & Heres Hamonis de Copton quondam Ciuis & Monetarii Civitatis predicte' (Hustings Roll, 93, dated January 16, 1366), being a conveyance by John Chaucer and Agnes his wife, of a part of her land inherited from her uncle Hamo de Copton, moneyer 1. From the Clerk-of-the-Works' Accounts and the Foreign Accounts we learn that Chaucer was Clerk of the Works at St. George's Chapel, Windsor, on July 12, 1390, and was succeeded in the appointment by John Gedney, on July 8, 1391. Whilst holding this appointment, viz. on September 3, 1390, Chaucer was robbed, near the 'foule Ok' (foul oak), of £20 of the King's money, his horse, and other moveables, by certain notorious thieves, as was fully confessed by the mouth of one of them when in gaol at Westminster. The King's writ, wherein he forgives Chaucer this sum of £20, is still extant. In connection with the author of The Knightes Tale, it is particularly interesting to find that there is a writ dated July 1, 1390, allowing him the costs of putting up scaffolds in Smithfield for the King and Queen to see the jousts which took place in May, 1390. See Kn. Tale, 1023.

Chaucer tells us, in his Prologue, ll. 791-795, that it was his intention to make each of the pilgrims tell four tales, two on the way to Canterbury and two on the return-journey. But so far from fulfilling his proposed plan, he did not even complete so much as a quarter of it, since the number of tales do not even suffice to go once round, much less four times. No pilgrim tells two stories, though the poet represents himself as being inter-

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1 For the quotations, see The Athenêum, Nov. 29 and Dec. 13, 1873.
ruptered in his Rime of Sir Thopas, and telling the tale of Melibeus in its stead; and we have no story from the Yeoman, the Haberdasher, the Carpenter, the Weaver, the Dyer, the Tapiser, or the Ploughman. The series being thus incomplete, it only remains to investigate to what degree of completeness the author succeeded in attaining.

It is easy to see that Chaucer may have had a good deal of material in hand before the idea of writing a connected series of tales occurred to him. The Prologue, answering somewhat to a preface, is one of his very latest works, and in his best manner; and before writing it, he had in some measure arranged a part of his materials. His design was to make a collection of tales which he had previously written, to write more new tales to go with these, and to unite them all into a series by means of connecting links, which should account for the change from one narrator to the next in order. In doing this, he did not work continuously, but wrote in the connecting links as they occurred to him, being probably well aware that this was the best way of avoiding an appearance of artificiality. The result is that some links are perfectly supplied, and others not written at all, thus affording a series of fragments or Groups, complete in themselves, but having gaps between them. A full account of these Groups, showing which tales are inseparably linked together, and which are not joined at all, is given in Mr. Furnival's Temporary Preface to the Six-text Edition of Chaucer's Canterbury Tales, published for the Chaucer Society in 1868. The resulting Groups are nine. Between these there are distinct gaps, and it is by no means clear that the order of the Groups relatively to each other was finally determined upon. This relative order is, however, settled to some extent by occasional references to places passed on the

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1 Warton wrongly adds, or the Host. But the Host was the umpire, not a tale-teller himself.

2 The term 'link,' and such terms as 'head-link,' 'end-link,' and the like, are to be found in the Six-text edition published by the Chaucer Society, whence I have copied them. See further, on this subject, in my Introduction to The Man of Lawes Tale.
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road, and to the time of day. We are also perfectly certain that the Knight was to tell the first tale, and the Parson the last of the only existing series, thus leaving us only seven Groups to arrange. Another question at once arises, however, which must be settled before we can proceed, viz. whether the pilgrimage was intended to be performed all in one day, or in two, or three, or more. Any one who knows what travelling was in the olden time must be well aware that the notion of performing the whole distance in one day is out of the question, especially as the pilgrims were out more for a holiday than for business, that some of them were but poorly mounted (Prol. 287, 541), and some of them but poor riders (Prol. 390, 469, 622). In fact, such an idea is purely modern, adopted from thoughtlessness almost as a matter of course by every modern reader, but certainly not founded upon truth. Fortunately, too, the matter is put beyond argument by some incidental remarks. In the first Group, or Group A, occurs the line—

'Lo Depeford, and it is half-wey fryme'—

i.e. it is now half-past seven o'clock (l. 3906). After which the Reve is made to tell a story, and the Cook also, bringing the time of day to about nine o'clock at the least. But in Group F, l. 73, the Squire remarks that 'it is pryme,' it is nine o'clock, which can only mean that hour of another day, not of the same one. Still clearer is the allusion, in the Canon's Yeoman's Prologue, to the pilgrims having passed the night in a hostelry, as I understand the passage. This once perceived, it is not of much consequence whether we allow the pilgrims two days, or three, or four; but the most convenient arrangement is that proposed by Mr. Furnivall, viz. to suppose four days to have been occupied; the more so, as this supposition disposes of another extremely awkward allusion to time, viz. the mention of ten o'clock

In 1749, the coach from Edinburgh to Glasgow, forty-four miles, took two days for the journey. Twenty miles a day was fast. We may allow the pilgrims about fifteen miles a day. See Chambers' Book of Days, ii. 228.
in the morning in Group B, l. 14, which must refer to yet a third morning, in order not to clash with the two notes of time already alluded to; whilst the passage in the Canon’s Yeoman’s Prologue absolutely requires a fourth morning, because of the pilgrims having passed the night at a hostelry. The references to places on the road can cause no trouble; on the contrary, these allusions afford much help, for we cannot rest satisfied with the arrangement in Tyrwhitt’s edition, which makes the pilgrims come to Sittingbourne before arriving at Rochester.

But the data are not yet all disposed of: for we can fix the very days of the month on which the pilgrims travelled. This is discussed in the note to B 5¹ in the present volume, where the day recognised by the Host is shown to have been the 18th of April, and not the 28th, as in some editions; which agrees with the expression in the Prologue, l. 8².

Putting all the results together, we get the following convenient scheme of the Groups of tales. It is copied from Mr. Furnivall’s Preface, with the mere addition of the dates.

April 16. The guests arrive at the Tabard, late in the evening (Prol. 20, 23).

April 17. Group A. General Prologue; Knight’s Tale; Miller’s Prologue and Tale; Reve’s Prologue and Tale; Cook’s Prologue and Tale (the last unfinished). Gap.

Notes of time and place. In the Miller’s Prologue, he tells the company to lay the blame on the ale of Southwark if his tale is not to their liking; he had hardly yet recovered from its effects.

In the Reve’s Prologue are the lines—

`Lo Depeford, and it is half-eway prime;
Lo Grenewich, ther many a shrew is inne.'

A 3906, 3907.

¹ By ‘B 5’ I mean Group B, l. 5, as numbered in the Chaucer Society’s Six text edition; the arrangement of which I have adopted throughout.

² See note to l. 8 in Dr. Morris’s edition of the Prologue, third edition, 1872. The note as it stood in the first edition was wrong. The fault was mine, and the correction also.
That is, they are in sight of Deptford and Greenwich at about half-past 7 o'clock in the morning.

This Group is incomplete; I shall give my reasons presently for supposing that the Yeoman's Tale was to have formed a part of it. Probably the pilgrims reached Dartford that night, and halted there, at a distance of fifteen miles from London.

April 18. Group B. Man-of-Law Head-link, his Prologue, and Tale (1-1162); Shipman's Prologue and Tale (1163-1624); Shipman End-link (1625-1642); Prioress's Tale (1643-1880); Prioress End-link (1881-1901); Sir Thopas (1902-2156); Tale of Melibeus (2157-3078); Monk's Prologue and Tale (3079-3956); Nuns' Priest's Prologue and Tale (3957-4656); End-link (4637-4652). Gap.

Notes of time and place. In the Man-of-Law Head-link, we learn that it was 10 o'clock (l. 14), and that it was the 18th of April (l. 5). In the Monk's Prologue, l. 3116, we find that the pilgrims were soon coming to Rochester. This Group is probably incomplete, rather at the beginning than at the end. Something is wanted to bring the time to 10 o'clock, whilst the travellers would hardly have cared to pass Rochester that night. Suppose them to have halted there, at thirty miles from London.

April 19. Group C. Doctor's Tale (1-286); Words of the Host to the Doctor and the Pardoner (287-328); Pardoner's Preamble, Prologue, and Tale (329-968). Gap.

Group D. Wife of Bath's Preamble (1-856); Wife's Tale (857-1264); Friar's Prologue and Tale (1265-1664); Sompnour's Prologue and Tale (1665-2294). Gap.

Group E. Clerk's Prologue and Tale (1-1212); Merchant's Prologue and Tale (1213-2418); Merchant End-link (2419-2440). Gap; but the break is less marked than usual.

Notes of places, &c. At the end of the Wife of Bath's Preamble is narrated a verbal quarrel between the Sompnour and the Friar, in which the former promises to tell some strange tales about friars before the company shall arrive at Sittingbourne. Again, at the end of his Tale, he says—

'My tale is doon, we ben almost at toune.' D 2294.
After which, the company probably halted awhile at Sittingbourne, forty miles from London, but spent the night at Ospringe.

It must also be noted that there are at least two allusions to the Wife of Bath’s Preamble in the course of Group E; namely, in the Clerk’s Tale, l. 1170, and in the Merchant’s Tale, E 1685; and probably a third allusion in the Merchant End-link, E 2438. These prove that Group D should precede Group E, and render it probable that it should precede it immediately.

April 20. Group F. Squire’s Tale (1-672); Squire-Franklin Link (673-708); Franklin’s Tale (709-1624). Gap.

Group G. Second Nun’s Tale (1-553); Canon’s Yeoman’s Tale (554-1481). Gap.


Group I. Parson’s Prologue and Tale.

Notes of time and place. In the Squire’s Tale, F 73, the narrator remarks that he will not delay the hearers, ‘for it is prime,’ i.e. 9 a.m.

In the Canon’s Yeoman’s Prologue is a most explicit statement, which is certainly most easily understood as having reference to a halt for the night on the road, at a place (probably Ospringe) five miles short of Boughton-under-Blee. The Canon’s Yeoman says plainly that he had seen the pilgrims ride out of their hostelry in the morrow-tide. In the Manciple’s Prologue there is mention of a little town called Bob-up-and-down, ‘under the Blee, in Canterbury way’; and the Cook is taken to task for sleeping on the road at so early an hour in the morning, which cannot, in any case, be the morning of the day on which they started. In the Parson’s Prologue there is mention of the hour of 4 p.m., and the Parson undertakes to tell the last tale before the end of the journey.

The above account is useful as shewing the exact extent to which Chaucer had carried out his intention; and at the same time shews what is, on the whole, the best arrangement of the Tales. This arrangement is not much affected by the question of the number of days occupied by the pilgrims on the journey. It possesses, moreover, the great advantage of stamping upon the
work its incomplete and fragmentary character. The arrange-
ment of the Tales in the various MSS. varies considerably, and
hence Tyrwhitt found it necessary in his edition to consider the
question of order, and to do his best to make a satisfactory
arrangement. The order which he finally adopted is easily ex-
pressed by using the names already given to the Groups, only
Group B must be subdivided into two parts (a) and (b), the first
of these containing the Man of Law’s Prologue and Tale only,
and the second all the rest of the Tales, &c. in the Group. This
premised, his result is as follows: viz. Groups A, B (a), D, E, F,
C, B (b), G, H, I. The only two variations between the two
lists are easily explained. In the first place, Group C is entirely
independent of all the rest, and contains no note of time or place,
so that it may be placed anywhere between A and G; in this
case therefore the variation is of no importance. In the other
case, however, Tyrwhitt omitted to see that the parts of Group B
are really bound together by the expressions which occur in them.
For, whereas the Man of Law declares in l. 46, Group B—

‘I can ryght now no thrifty tale seyn,’

the Host, at the beginning of the Shipman’s Prologue, l. 1165, is
pleased to give his verdict thus—

‘This was a thrifty tale for the nones’

and proceeds to ask the Parson for a tale, declaring that ‘ye
learned men in lore,’ i.e. the Man of Law and the Parson, know
much that is good: whence it is evident that B (b) must be ad-
vanced so as to follow B (a) immediately; and the more so,
as there is authority for this in MS. Arch. Seld. B 14 in the
Bodleian Library; while the Harleian MS. hints at a similar
arrangement. The correctness of this emendation is proved
by the fact that it is necessary for the mention of Rochester in
B (b) to precede that of Sittingbourne in D.

It deserves to be mentioned further, that, of the four days
supposed to be consumed on the way, some of them are in-
adequately provided for. This furnishes no real objection,
because the unwritten tales of the Yeoman, Haberdasher, Carpenter, Weaver, Dyer, Tapiser, and Ploughman, would have helped in some degree to fill up the gaps which have been noticed above.

The whole of Group A is so admirably fitted together, and its details so well worked out, that it may fairly be looked upon as having been finally revised, as far as it goes; and I am disposed accordingly to look upon the incomplete Cook's Tale as almost the last portion of his great work which the poet ever revised. There is, in this Group A, only one flaw, one that has often been noted, viz. the mention of three Priests in the Prologue (l. 164), whereas we know that there was but one Nun's Priest, his name being Sir John. At the same place there is a notable omission of the character of the Nun, and the two things together point to the possibility that Chaucer may have drawn her character in too strong strokes, and have then suddenly determined to withdraw it, and to substitute a new character at some future time. If we suppose him to have left the line 'That was hire chapell-eyn' unfinished, it is easy to see how another hand would have put in the words 'and prestes thre' for the mere sake of the rime, without having regard to reason. We ought to reject those three words as spurious.

That Chaucer's work did receive, in some small degree, some touching-up, is rendered yet more probable by observing how Group A ends. For here, in several of the MSS., we come upon an additional fragment which, on the face of it, is not Chaucer's at all, but a work belonging to a slightly earlier period; I mean the Tale of Gamelyn. Some have supposed, with great reason, that this tale occurs among the rest because it is one which Chaucer intended to recast, although, as a fact, he did not live to re-write a single line of it. This is the more likely because the tale is a capital one in itself, well worthy of having been rewritten even by so great a poet; indeed, the plot bears considerable resemblance to that of the favourite play known to us all by the title of As You Like It. But I cannot but protest against the stupidity of the botcher whose hand wrote above it
'The Cokes Tale of Gamelyn.' That was done because it happened to be found next after the Cook's Tale, which, instead of being about Gamelyn, is about Perkin the reveller, an idle apprentice.

The fitness of things ought to shew at once that this Tale of Gamelyn, a tale of the woods, in the true Robin-Hood style, could only have been placed in the mouth of him 'who bare a mighty bow,' and who knew all the usage of woodcraft; in one word, of the Yeoman. (Gandelyn is the name of an archer in Ritson's Ancient Songs, i. 82). And we get hence the additional hint, that the Yeoman's Tale was to have followed the Cook's Tale, a tale of fresh country-life succeeding one of the close back-streets of the city. No better place can be found for it.

There is yet one more Tale, found only in some of the earlier printed editions, but in none of the MSS., viz. the Ploughman's Tale. This is admittedly spurious, in the sense that it is not Chaucer's; but it is a remarkable poem in its way. The author never intended it for an imitation of Chaucer, nor pretended any disguise about it; on the contrary, he says plainly that he was the author of the well-known poem in alliterative verse commonly known as Pierce the Ploughman's Crede. It can only have been inserted by inadvertence, but we need not blame Thynne for doing this, since otherwise the poem would not have been preserved at all, no MS. of it being now in existence.

The next question that presents itself is this—Have we any means of telling which of the Tales are of early, and which of late workmanship? In reply to this, we may note, in the first place, the following facts and probabilities.

The Knight's Tale was almost certainly re-written from beginning to end. In the first instance Chaucer took a good deal of it from Boccaccio's Teseide, and gave it in the name of Palamon and Arcite; see Prologue to Legende of Good Women, l. 420. This he would naturally do just after or just before writing his Troilus¹, in which he follows the same author, and

¹ Several lines are common to Troilus and to the Knight's Tale, shewing that the former and 'Palamon and Arcite' were probably in hand together.
he would naturally employ the seven-line stanza. But this is not all, for it is obvious upon comparison (and I now find that Ten Brink said the same in 1870) that Chaucer also pressed into his service, when writing the Knight’s Tale, a poem also in the seven-line stanza, which has been preserved under the title ‘Of Queen Annelida and False Arcite.’ In this poem, after threeintroductory stanzas, he quotes three lines from Statius, beginning—‘Iamque domos patrias,’ &c.; and it is not a little remarkable that the very same three lines reappear as a heading at the beginning of the Knight’s Tale in many of the MSS. It is interesting to note the traces of resemblance between this poem and the Knight’s Tale, but it must be admitted that they are very few, such as these:—

‘With Emely her yonge suster schene’—

which reappears in the Knight’s Tale, l. 114; with a few similar phrases. For example, the first three lines of the prologue run thus:—

‘O thou fiers God of armes, Mars the rede,
That in thy frosty country called Thrace,
Within thy grisly temples full of drede’—

which may be compared with the Knight’s Tale, 1111-1115. The general story is, however, widely different, and Chaucer used up the latter part of it, not in the Knight’s Tale, but in the Squire’s Tale. I draw attention to this poem chiefly in support of a suggestion, to which I shall have occasion to recur, that the early draught of Palamon and Arcite may have been in seven-line stanzas; as suggested (I find) by Ten Brink in 1870.

It must next be noted that Mr. Furnivall, who has drawn up, tentatively, a list of Chaucer’s works in their supposed order, puts down amongst the works of the ‘Second Period,’ i.e. prior to the Canterbury Tales, that Tale which is now known as the Second Nun’s, though formerly called by Chaucer himself the Life of Saint Cecile. Of this result there has never been a doubt; Tyrwhitt says expressly, ‘The Tale of the Nonne is almost literally translated from the Life of St. Cecilia in the
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Legenda Aurea of Jacobus Januensis. It is mentioned by Chaucer as a separate work in his Legende of Good Women, l. 426, under the title of the Life of Seint Cecile, and it still retains evident marks that it was not originally composed in the form of a Tale to be spoken by the Nonne. It is, then, little more than a translation, and it is in seven-line stanzas.

Mr. Furnivall assigns to this Second Nun's Tale the conjectural date of 1373; now this is the very year when Chaucer met Petrarch at Padua (see note to E 27), and learnt from him the tale of Griseldis, now known as the Clerk's Tale. This tale is, for the most part, a translation, and it is in seven-line stanzas.

The Prioress's Tale has a Proem much better suited for a formal poem than for a Tale to be told, being much in the same strain as one of the author's other poems, known as Chaucer's A. B. C. Moreover, it is (by an oversight) still called a song; see B 1677. This poem is also in seven-line stanzas.

The Monk's Tale is in a very peculiar metre, which appears nowhere else in Chaucer, except in the above-mentioned poem called the A. B. C. (perhaps written before A.D. 1369), and in some of Chaucer's latest but very short poems, such as the Envoy to Bukton, and the Ballad of the Visage without Painting; so that, considered with reference to metre, this Tale may be of any date. The main part of it shews no great originality, and seems to me rather early than late.

Having premised these considerations, I wish now boldly to state that we have, in fact, one test ofearliness or lateness on which we may rely, I believe, with some confidence. It is a test so obvious that it is a wonder to me that no one, as far as I know, has pointed it out before; I mean the test of rhythm. The canon I propose is simply this. Nearly all of Chaucer's

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1 In the Proem, the Nun calls herself an 'unworthy son of Eve.'
2 Oddly spelt Village in the MSS.; but the poem is imitated from Boethius, and has special reference to the passage—'This ilke Fortune hath departyd and vncoeryd to the bothe the certeyn visages, and eke the dowtos visages of thy felawes'; Chaucer's Boethius, ed. Morris, p. 62.
tales that are in stanzas are early, and nearly all that are in the usual couplets are late. We have seen that this is known to be true in the case of the Second Nun's Tale, that it is highly probable in the case of the Clerk's Tale (of which more hereafter), and there is nothing against it in the case of the Monk's Tale, written in the same metre as a poem which is said to have been his very first, or nearly so, if there be any truth in the statement that it was written for the use of the Duchess Blanche, who died in 1369. At the same time, I suppose 'Palamon and Arcite' to have been written in stanzas, so that the present metre of the Knight's Tale presents no difficulty.

Of course it will be understood that there is, in these stanza-tales, some of Chaucer's latest work, but I shall presently shew that this late work is easily picked out.

The above canon is due to no fancy, but to the simple fact, that Chaucer cannot be proved to have used his couplets till he was well advanced in composition. Indeed, it has always been remarked that no English poet before him ever dreamt of such a metre, and it has been a source of wonder, for hundreds of years, whence he derived it. To say that it was derived from the French ten-syllable verse is not a complete solution of the mystery; for nearly all such verse is commonly either in stanzas, or else a great number of successive lines are rimed together. What we desire is to find a specimen of French ten-syllable verse in which only two successive lines are rimed together; and these, I believe, are rather scarce. After some search I have, however, fortunately lighted upon a very interesting specimen, among the poems of Guillaume de Machault, a French writer whom Chaucer is known to have imitated, and who died in

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1 See Specimens from Chaucer's Book of the Duchess as compared with some from Machault's Remède de Fortune in Furnivall's Trial Forewords, p. 47, where he quotes from Étude sur G. Chaucer, by M. Sandras, p. 290. The obligations to the Remède de Fortune are somewhat doubtful (Trial Forewords, p. 115): but there are other instances which go to shew that Chaucer had read Machault; see Professor Ten Brink's note (at the same reference) and the last note in Tyrwhitt's notes to the Canterbury Tales.
1377. In the edition of Machault’s poems edited by Tarbé, Reims and Paris, 1849, p. 89, there is a poem of exactly this character, of no great length, but fortunately dated; for its title is—‘Complainte écrite après la bataille de Poitiers et avant le siège de Reims par les Anglais’ (1356–1358). The first four lines run thus:—

‘A toy, Henry, dous amis, me complain,
Pour ce que ne cœur ne mont ne plein;
Car a piet suy, sans cheval et sans selle,
Et si n’ay mais esmeraude, ne belle.’

The last couplet (the second line of which has two examples of the fully-sounded final e) is as follows:—

‘Et que jamais ne feray chant ne lay,
Adieu te di: car toute joie lay.’

Now as Chaucer was taken prisoner in France in 1359, he had an excellent opportunity for making himself acquainted with this poem, and with others, possibly, in a similar metre which have not come down to us. It is also almost certain that the earliest attempt to use this metre in English was made by Chaucer, in his Legend of Good Women, commenced, according to Professor Ten Brink, in the year 1385 (Furnivall’s Trial Forewords, p. 111). Surely this date is one of considerable importance; for we at once derive from it the probability that all of the Canterbury Tales written in this metre were written after 1385, whilst those not in this metre were probably earlier. With this to guide us, I can now proceed to discuss separately such of the Canterbury Tales as are printed in the present volume.

Man-of-Law Head-link. This is an important passage, as it gives the date (April 18) of one of the days of the pilgrimage, and a list of the Tales which Chaucer meant to include in his Legend of Good Women. These points are discussed in the

1 Observe particularly this rime of complain with plein. This shews whence Chaucer derived such rimes as seke, seke; Prol. 17, 18. There is a poem of 92 lines called Le Dit de la Harpe, printed in Bartsch’s Crestomathie Française, p. 408, in which more than half the rimes are of this character.
notes to ll. 3 and 61, which see. The metre, by the canon, shews late or new work, as the subject-matter proves.

Prologue to the Man of Law's Tale. The metre would, by the canon, indicate early work, yet it is obviously not so. The truth is that the Man of Law's Tale is, in itself, of early workmanship, but was revised for insertion amongst the Tales, the Prologue being added at the time of revision. Lines 131-133 may be taken to mean, in plain English, that 'I, the poet, should be in want of a Tale to insert here, and should have to write one, only fortunately I have one by me which will do very well.' The 'Merchant' who 'taught' Chaucer the Man of Law's Tale was his industrious younger self.

Shipman's Prologue, Tale, and End-link. All in the poet's latest and best manner.

Prioress's Tale. The real Prologue to this Tale is contained in the Shipman End-link, B 1637-1642. What is now called the Prologue is, more strictly, a Proem; and the Tale itself is, more strictly, a Legend, or (as the author calls it) a 'song'; B 1677. The Legend is in the same style as the Life of Saint Cecile, and probably belongs to the same period. The Proem closely resembles that to the Life, and contains a similar invocation to the Virgin Mary: it seems to have been partly adapted from an old Proem, now represented by ll. 1657-1677, though l. 1663 has been altered or re-written. The two first stanzas, ll. 1643-1656, belong to the new or revised work, as shewn by the introduction of the words 'quod she' (1644), and the line 'To tell a storie I wol doon my labour' (1653). At the end of l. 1656 I have inserted a short stroke, by way of marking off the new work from the old.

The Tale itself is taken from a source similar to that of the Legend of Alphonsus of Lincoln, a story reprinted by the Chaucer Society from the Fortalitium Fidei; Lugdun. 1500,

1 For further notes, see Specimens of English, Part II, ed. Morris and Skeat, p. 346, and my edition of the Man of Law's Tale. The French original by Nicholas Trivet has lately been published by the Chaucer Society.
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fol. ccviii. In another edition, printed in 1485, the Legend of Alphonsus is said to have been composed in 1459, and it is stated to be the work of a Minorite friar, whose name, according to Hain and others, was Alphonsus a Spina. The story is, that a widow residing in Lincoln has a son named Alphonsus, ten years of age, who goes daily to school, singing 'Alma Redemptoris' as he passes through the street where the Jews dwell. One day the Jews seize him, cut out his tongue, tear out his heart, and throw his body into a filthy pit. But the Virgin appears to him, gives him a precious stone in place of a tongue, and enables him to sing 'Alma Redemptoris' for four days. His mother seeks and finds him, and he is borne to the cathedral, still singing. The bishop celebrates mass; the boy reveals the secret, resigns the precious stone to the bishop, gives up the ghost, and is buried in a marble tomb. A similar legend is narrated concerning Hugh of Lincoln; see note to B 1874.

In Originals and Analogues of Chaucer's Canterbury Tales, pt. iii. (Chaucer Society, 1876) is the story of The Paris Beggar-boy murdered by a Jew, printed from the Vernon MS., leaf 123, back. It is well told, and has some remarkable points of agreement with the Prioresses Tale. It clearly identifies the hymn Alma Redemptoris Mater as agreeing with the second anthem mentioned in the note to l. 1708 of Group B, which is translated by

'Godus Moder, mylde and clene,
Heuene ȝate and sterre of se,
Saue ȝi peple from synne and we [woe].'

The same work contains a similar story, in French verse, of a boy killed by a Jew for singing Gaude Maria; from MS. Harl. 4401.

Tyrwhitt's account of the Prioress's Tale is as follows: 'The transition from the Tale of the Shipman to that of the Prioress is happily managed. I have not been able to discover from what Legende of the Miracles of Our Lady the Prioress's Tale is taken. From the scene being laid in Asia, it should seem, that
this was one of the oldest of the many stories which have been propagated, at different times, to excite or justify several merciless persecutions of the Jews, upon the charge of murthering Christian children. The story of Hugh of Lincoln, which is mentioned in the last stanza, is placed by Matthew Paris under the year 1255. In the first four months of the Acta Sanctorum by Bollandus, I find the following names of children canonized, as having been murthered by Jews: xxv Mart. *Willielmus Norvicensis*, 1144; *Richardus, Parisiis*, 1179; xvii Apr. *Rudolphus, Bernæ*, 1287; *Wernerus, Wesalæ*, anno eodem; *Albertus, Poloniae*, 1598. I suppose the remaining eight months would furnish at least as many more. See a Scottish Ballad (Percy’s Reliques of Ancient Poetry, i. 32) upon one of these supposed murthers. The editor [Percy] has very ingeniously conjectured that “Merryland” in verse 1 is a corruption of ‘Milan.’ Perhaps the real occasion of the Ballad may have been what is said to have happened at Trent, in 1475, to a boy called Simon. The Cardinal Hadrian, about fifty years after, mentioning the Rocks of Trent, adds—“quo Iudæi ob Simonis cædem ne aspirare quidem audent;” Praef. ad librum de Serm. Lat. The change of the name in the Song, from Simon to Hugh, is natural enough in this country, where similar stories of Hugh of Norwich and Hugh of Lincoln had been long current.’

The Ballad alluded to is called ‘The Jew’s Daughter’ by Percy, and is to the effect that a boy named Hugh was enticed to play and then stabbed by a Jew’s daughter, who threw him into a draw-well. His mother, Lady Helen, finds him by hearing his voice.

I may add that the story of Hugh of Lincoln, and a picture of the martyrdom of Simon at Trent, are given in an excellent chapter concerning the Jews in Manners, Customs, and Dress during the Middle Ages, by P. Lacroix, pp. 434–455.

A last word as to the metre. The question has been raised—Whence did Chaucer derive his seven-line stanza? M. Sandras (Étude sur G. Chaucer, pp. 76, 288) answers—From Guillaume de Machault, and quotes a stanza to shew this. The answer is
right, but the example ill-chosen, as it contains but two rimes instead of three. Unexceptionable examples will be found in Tarbê's edition of Machault, at pp. 56 and 131. 'This stanza was used, but with a restriction to two rhymes, by Jehan de Brienne, King of Jerusalem, more than a century before the birth of Boccaccio. In England it was afterwards called rhyme royal, from its use, not many years after the death of Chaucer, by the captive King of Scotland, James I, as the measure of "The King's Quair."'—Morley's English Writers, ii. 169.

The Prioress End-link. This passage, like the other End-links and Prologues in rimed couplets, evidently belongs to the late period; we recognise here some of the author's best work.

Sir Thopas. Judging by the rhythm-test, this might be of early workmanship; but judging by the language, it is late. It is, apparently, the only one of all the Canterbury Tales which belongs to the late period, although not written in rimed couplets. Tyrwhitt's estimate of it is judicious and correct. He says—'The Rime of Sir Thopas was clearly intended to ridicule the "palpable gross" fictions of the common Rimers of that age, and still more, perhaps, the meanness of their language and versification. It is full of phrases taken from Isumbras, Li Beaus Desconus, and other Romances in the same style, which are still extant. . . . For the more complete reprobation of this species of Riming, even the Host, who is not to be suspected of too refined a taste, is made to cry out against it, and to cut short Sire Thopas in the midst of his adventures. Chaucer has nothing to say for his Rime, but that "it is the best he can" (B 2118), and readily consents to tell another Tale; but having just laughed so freely at the bad poetry of his time, he might think it, perhaps, too invidious to exhibit a specimen of better in his own person, and therefore his other Tale is in prose, a mere translation from Le Livre de Melibee et de dame Prudence, of which several copies are still preserved in MS. It is in truth, as he calls it, "a moral

1 The French version is also not original, but taken from the Liber Consolationis et Consilii of Albertano of Brescia, who died about
tale vertuous,” and was probably much esteemed in its time; but in this age of levity, I doubt some readers will be apt to regret that he did not rather give us the remainder of Sire Thopas.

Sir Thopas is admittedly a burlesque, and several of the passages imitated are quoted in the Notes; but I cannot quite resist the suspicion that Chaucer may himself, in his youth, have tried his hand at such romance-writing in all seriousness, but lived to have a good-humoured laugh even in some degree at his own expense; and he seems as if endeavouring to make his readers feel that they could wish there was somewhat more of it. Yet we cannot but allow that to

‘Praise syr Topas for a noble tale,
And scorne the story that the Knight told’
is much the same as to

‘say that Pan
Passeth Appollo in musike manifold,’
as Sir Thomas Wiat has remarked in his second satire. It may be added that the usual metrical laws are not quite strictly observed in this Tale.

The Monk’s Tale. Judging by the rhythm, this belongs to the early period. The subject-matter shews, however, that it was probably written at different times, part of it at an early period, and part at the period of revision. It can hardly be called, in strictness, a tale at all, but consists of a whole series of them, and has all the appearance of having been originally an independent work, which Chaucer had at one time begun, but, in his accustomed manner, had left a little less than half finished. It is formed on the model of Boccaccio’s book de Casibus virorum illustrium, the title of which is actually retained in the rubric printed at p. 32. The manner in which the poet contrives to assign this string of tragedies to the monk is highly ingenious. The Host expects to hear rather a merry and lively story from the jovial and corpulent Monk, and rallies him upon his sleek

A.D. 1270. This Latin treatise was edited by Thor Sundby for the Chaucer Society in 1873.
appearance; but the Monk, taking all in patience, volunteers either the Life of Saint Edward the Confessor or else a few of his ‘hundred’ tragedies; and then, fearful of interruption, proceeds to define the word Tragedy, and to start off before any of the pilgrims have had time to offer any opinion upon the matter. He also offers an apology for not telling all his stories in strictly chronological order. This apology is the real key to the whole matter. We may well believe that, whilst the collection of tragedies was still an independent work, the arrangement was strictly chronological, or was intended to have been made such when the work was completed. Such was the usual formula; and accordingly the author begins, in the most approved fashion, with Lucifer, and then duly proceeds to Adam and all the rest. But as, in the course of composition, he would naturally first write such lives as most pleased him, and by no means succeeding in writing anything like a complete collection—for out of the ‘hundred’ that existed ‘in his cell’ he produced only seventeen in all—it clearly became his simplest plan to give specimens only, and to abandon the chronological arrangement as no longer necessary. Yet it is worth remarking that the tragedies are more nearly in chronological order than may at first sight appear. If they be compared with such a book as Peter Comestor's Historia Scholastica, we shall see this the better. Peter Comestor takes the Bible as the foundation of his history, noticing secular history as he goes on. We thus find a mention of Hercules in the time of Jephthah, judge of Israel. Strictly, then, Hercules should precede Samson; but as they come so near together, the scriptural character takes precedence. Again, the tragedies of Antiochus and Alexander both belong, in this way, to the first book of Maccabees, and therefore come next after the tragedy of Holofernes, which belongs to the book of Judith. Here, again, Alexander should, in strictness, precede Antiochus, but this consideration is overridden by the fitness of coupling

1 The Monk's cell is mentioned in the Prologue, l. 172; Chaucer's was his 'celle fantastyk'; Kn. Ta. 518.
Antiochus with Holofernes, and Alexander with Caesar. Allowing, then, that Samson may precede Hercules, and that Antiochus may precede Alexander, we may divide the whole series into six groups, as follows:—(a) Lucifer, Adam, Samson, Hercules, Nebuchadnezzar, Belshazzar; (c) 1 Zenobia; (f) 2 Pedro of Spain, Pedro of Cyprus, Barnabo, Ugolino; (d) Nero; (e) Holofernes, Antiochus, Alexander, Caesar; and (b) Cæsus. This grouping is far more suggestive than might be expected, for it throws some additional light upon the matter, if duly considered. In the first place, group (f) consists wholly of what have been called ‘modern instances,’ as referring to matters that happened in Chaucer’s own time, instead of containing examples from ancient history; three of the four are remarkably short, and all four only make up eleven stanzas. One of them, the tragedy of Barnabo, contains the latest allusion in the whole of the Canterbury Tales, as it has reference to the year 1385, the very year mentioned above as the probable date of the Prologue to the Legend of Good Women. The difference in style between the tragedy of Ugolino and such a tragedy as that of Samson or Hercules, must strike the most careless reader; and it is easy to see that this group (f) was an afterthought, being a piece added at the period of revision. So much we can tell from internal evidence, but the fact is curiously corroborated by evidence that is external. For of course, if the poet added a few tragedies as an afterthought, he would naturally add them at the end; and it is accordingly a fact that in several good MSS., including the Ellesmere, the Hengwrt, and the Cambridge MSS., this group is placed at the end, after the tragedy of Cæsus. But Chaucer’s apology for want of order left him free to insert them where he pleased; and he was accordingly pleased to put them in the order in which they appear in the present edition, which follows the arrangement of the Harleian, Corpus, Petworth, and Lansdowne MSS. That

1 I put (e) not (b), in order to show the chronological order, which is that of the letters a, b, c, d, e, f.

2 The group (f) has nothing to do with (e); as will appear.
this removal of group (f) from the end to an earlier place is really his own doing is proved by observing that the tragedy of Cræsus must come last, (1) because it repeats, in the last stanza, the monk's previous definition of tragedy, a repetition of which the Knight does not approve, and takes occasion to say so; and (2) because the Host also quotes from this last stanza, and ridicules the expression about Fortune 'covering things with a cloud'; see B 3972.

But we may, with patience, learn a few things more from the grouping of the tragedies. Putting aside group (f) as an addition at the time of revision, we may note that group (e) follows (a), for the simple reason that the story of Zenobia is in Boccaccio, whom Chaucer was imitating. We then have only groups (d), (e), and (b) to consider, and we notice at once that Chaucer has purposely somewhat mixed up these; for, if we merely transpose (d) and (e), we bring the tragedy of Nero next that of Cræsus, and immediately preceding it. That is the original order of things, since the stories of Nero and Cræsus are both taken from the Romaunt of the Rose, where they appear together, and Nero preceded Cræsus in Chaucer's work as a matter of course, because his story preceded that of Cræsus in the original. We have thus the pleasure of seeing Chaucer actually at work; he begins with Boccaccio and the Vulgate version of the Bible, drawing upon his recollections of Boethius for the story of Hercules; he next takes a leaf or two from the Romaunt of the Rose; the story of Alexander, suggested (see B 3845) by the book of Maccabees, leads him on to write the tragedy of Caesar; then he tires of his work, and breaks off. Returning to it for the purpose of filling up his great work, he adds a few 'modern instances,' mixes up the order of tales, writes an apology for their want of order, humorously assigns them to the Monk, from whom the Host had expected something widely different, and makes the Knight cut him short when the right moment comes.

1 I say 'recollections' advisedly; see note to B 3293.
The great collection of tragedies which Chaucer may have originally contemplated, in imitation of Boccaccio, was fully carried out by his successor Lydgate, one of whose best works is the 'Falls of Princes.' This poem, written in Chaucer's favourite seven-line stanza, was not, however, taken from Boccaccio directly, but through the version of a Frenchman named Laurent de Premierfait, an ecclesiastic of the diocese of Troyes; see Morley's Eng. Writers, ii. 429. Lydgate's poem long continued in favour, and in its turn suggested the famous series of tragedies by Sackville, Baldwin, and others, known by the name of the Mirror for Magistrates; see Morley's First Sketch of Eng. Lit., pp. 335-337. The most interesting point in Lydgate's version is his recognition of Chaucer's Monk's Tale in the following stanza of his prologue:

'My mayster Chaucer with his fresh comedies
Is dede, alias, cheif poete of Bretayne,
That sumtyme made full pitous tragedies;
The 'fall of princes' he dide also compleyne,
As he that was of makyngle souereyne;
Whom all this londe of right ought[e] preferre,
Sith of oure langage he was the lode-sterre.'

There is a poem entitled the Fall of Princis in the Percy Folio MS., ed. Hales and Furnivall, iii. 168; but it is of no great merit. The original sources of the various tragedies are sufficiently indicated in the Notes. I have only one word more to say, which has regard to the metre. The poet first used the eight-line stanza, as I suppose, in his poem called A. B. C., though the original French from which that poem is translated is in short lines. Whence then did he derive it? The answer is—from the French. A good example of it will be found in a ballad by Eustache Deschamps, written upon the Death of Guillaume de Machault in 1377; see Tarbé's edition of Deschamps, p. 30.

1 Printed 'Chauncer' in the old edition which I here follow.
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The Prologue to the Nuns' Priest's Tale needs no comment; like the tale itself, it is in Chaucer's best manner.

The Clerk's Tale. Of this tale, the main part is a rather close translation from Petrarch's De obedientia et fide uxoriâ Mythologia, as explained in the Notes; and it must be added that Petrarch had it from Boccaccio. It is the very last tale—the tenth tale of the tenth day—in the Decamerone, written shortly after the year 1348. Whether Boccaccio invented it or not can hardly be determined; for an expression of Petrarch's, to the effect that he had heard it 'many years' (multos annos) before 1373, is not at all decisive on this point, as he may easily have heard it twenty years before then, even though he had never before read the Decamerone, as he himself asserts. There has been some unnecessary mystification about the matter. Tyrwhitt wonders why Chaucer should have owned an obligation to Petrarch rather than to Boccaccio; but a very cursory examination shews the now undoubted fact, that Chaucer follows Petrarch almost word for word in many passages, though Petrarch by no means closely follows Boccaccio. In fact, ll. 41-55 settle the matter. The date of Petrarch's version, though a little uncertain, seems to have been 1373; and Chaucer himself tells us that he met Petrarch at Padua. We may therefore readily adopt Mr. Furnivall's suggestion, that 'during his Italian embassy in 1373, Chaucer may have met Petrarch.' Only let us suppose for a moment that Chaucer himself knew best, that he is not intentionally and unnecessarily inventing his statements, and all difficulty vanishes. We know that Chaucer was absent from England on the king's business, visiting Florence and Genoa, from December 1, 1372, till some time before November 22, 1373. We know that Petrarch's letter to Boccaccio, really forming a preface to the tale of Griselda, and therefore written shortly after he had made his version of it, is dated in some copies June 8, 1373, though in other copies no date appears. And we know that Petrarch, on his own shewing, was so pleased with the story of Griselda that he learnt it by heart as well as he could, for the express purpose of repeating it to friends, before the
idea of turning it into Latin occurred to him. Whence we may conclude that Chaucer and Petrarch met at Padua early in 1373; that Petrarch told Chaucer the story by word of mouth, either in Italian or French; and that Chaucer shortly after obtained a copy of Petrarch's Latin version, which he kept constantly before him whilst making his own translation. At this rate, the main part of the Clerk's Tale was probably written in 1373 or 1374, and required but little revision to make it suitable for one of the tales of the Canterbury series. The test of metre gives the same result, as it shews that it was one of his early works. The closeness of the translation also proves the same point. Chaucer, in his revised version, adds the Prologue, containing an allusion to Petrarch's death (which took place in 1374), and eulogizes the great Italian writer according to his desert. At the end of the translation, which terminates with l. 1162, he adds two new stanzas, and the Envoy. The lateness of this (undramatic) addition is proved at once by the whole tone of it, and, in particular, by the mention of the Wife of Bath in l. 1170. The Envoy is a marvel of rhythm, since, though it consists of thirty-six lines, it contains but three rime-endings, viz. -ence, -aille, and -ynde. Besides this addition, there is yet one more, in the middle of the tale, viz. the two stanzas in ll. 995-1008, as pointed out in the Notes; they are conspicuous for their excellence. The story of Griselda, as told by Boccaccio, together with Petrarch's Latin version of it, and the letter of Petrarch to Boccaccio concerning it, are all reprinted in the 'Originals and Analogues of some of Chaucer's Canterbury Tales, Part II, published for the Chaucer Society, and dated (in advance) 1875. Were any additional proof needed that Chaucer had Petrarch's version before him, it is supplied by the fact that numerous quotations from that version are actually written in the margins of the pages of the Ellesmere and Hengwrt MSS., each in its proper place. All the

1 See E 27, 40.
2 See E 1147—'this Petrark wryteth?' And yet Warton could imagine that Chaucer did not use a copy of Petrarch's version, but only wrote from recollection of what he had heard! Besides, see ll. 42-55.
passages that are made clearer by a comparison with the Latin text are duly considered in the Notes.

Speaking of the story of Griselda, Warton remarks that it 'soon became so popular in France, that the comedians of Paris represented a mystery in French verse, entitled Le mystere de Griseldis Marquis[e] de Saluces, in the year 1393. Before, or in the same year, the French prose version in Le Ménagier de Paris was composed, and there is an entirely different version in the Imperial library. Lydgate, almost Chaucer's contemporary, in his poem entitled the Temple of Glass, among the celebrated lovers painted on the walls of the Temple, mentions Dido, Medea and Jason, Penelope, Alcestis, Patient Griselda, Belle Isoulde and Sir Tristan, Pyramus and Thisbe, Theseus, Lucretia, Canace, Palamon, and Emilia.' Elsewhere Warton remarks (Hist. Eng. Poetry, ed. Hazlitt, iv. 229, note 3) that 'the affecting story of Patient Grisilda seems to have long kept up its celebrity. In the books of the Stationers, in 1565, Owen Rogers has a licence to print 'a Ballad entituled the Songe of Pacyent Gressell vnto hyr make' [husband]; Registr. A. fol. 132, b. Two ballads are entered in 1565, "to the tune of pacyente Gressell"; ibid. fol. 135, a. In the same year T. Colwell has licence to print The History of meke and pacyent Gresell; ibid. fol. 139, a. Instances occur much lower.' See also Hazlitt's Handbook of Early English Literature.

There is a ballad called 'Patient Grissell,' in Percy's Folio MS., ed. Hales and Furnivall, iii. 421; and there is one by Thomas Deloney in Professor Child's English and Scottish Ballads, vol. iv. Professor Child remarks that 'two plays upon the subject are known to have been written, one of which (by Dekker, Chettle, and Haughton) has been printed by the Shakespeare Society, while the other, an older production of the close of Henry VIII's reign, is lost.'

In Italy the story is so common that it is still often acted in marionette theatres; it is to be had, moreover, in common chapbooks, and a series of cheap pictures representing various scenes in it may often be seen decorating cottage-walls. (Notes and Queries, 5 S. i. 105, 255). The same thing was done in England.
'We in the country do not scorn
Our walls with ballads to adorn
Of patient Grissel and the Lord of Lorn.'

Ritson's Ancient Songs, i. xcviii.

Mr. Hales tells me that several scenes of the tale are well exhibited in an excellent picture by Pinturicchio, in the National Gallery.

For remarks upon the conduct of the tale and the character of the heroine, see Mr. Hales's criticisms in the Percy Folio MS., iii. 421, and in Originals and Analogues of Chaucer, Part II, pp. 173-176. There are also a few good remarks on it in Canterbury Tales from Chaucer, by J. Saunders, p. 217, where the author points out that, as the Marquis was Griselda's feudal lord, she could but say 'yes' when asked to marry him, the asking being a mere form; and that the spirit of chivalry appears in her devotion of herself to his every wish.

The Squire's Tale. This tale is conspicuous as being the one which has most resisted all attempts to discover an immediate original for it, and because of its connection with the characteristics of Arabian fiction. Tyrwhitt remarks that he had 'never been able to discover its probable original, and yet would be very hardly brought to believe that the whole, or even any considerable part of it, was of Chaucer's invention.'

It is worth remarking that there is just one other case in which Chaucer is connected with an Arabian writer. I have shewn, in my edition of Chaucer's treatise on the Astrolabe, that a large part of it is immediately derived from a Latin version of a treatise written by Messahala, an Arabian astronomer, by religion a Jew, who flourished towards the end of the eighth century. So also in the case of The Squire's Tale, we may suspect that it was through some Latin medium that Chaucer made acquaintance with Arabian fiction. But I am fortunate in having found a more direct clue to some part, at least, of the poem. I shall shew presently that one of his sources was the Travels of Marco Polo.

1 Only a few hours after writing this sentence, I found that Mr.
Warton, in his History of English Poetry, took much pains to gather together some information on the subject, and his remarks are therefore quoted here, nearly at length, for the reader's convenience.

'The Canterbury Tales,' says Warton, 'are unequal, and of various merit. Few perhaps, if any, of the stories are the invention of Chaucer. I have already spoken at large of the Knight's Tale, one of our author's noblest compositions. That of the Canterbury Tales which deserves the next place, as written in the higher strain of poetry, and the poem by which Milton describes and characterises Chaucer, is the Squire's Tale. The imagination of this story consists in Arabian fiction engrafted on Gothic chivalry. Nor is this Arabian fiction purely the sport of arbitrary fancy: it is in great measure founded on Arabian learning. Cambuscan, a King of Tartary, celebrates his birthday festival in the hall of his palace at Sarra with the most royal magnificence. In the midst of the solemnity, the guests are alarmed by a miraculous and unexpected spectacle: the minstrels cease on a sudden, and all the assembly is hushed in silence, surprise, and suspense; see ll. 77–88.

'These presents were sent by the King of Arabia and India to Cambuscan, in honour of his feast. The Horse of Brass, on the skilful movement and management of certain secret springs, transported his rider into the most distant region of the world in the space of twenty-four hours; for, as the rider chose, he could fly in the air with the swiftness of an eagle: and again, as occasion required, he could stand motionless in opposition to the strongest force, vanish on a sudden at command, and return at his master's call. The Mirror of Glass was endued with the power of shewing any future disasters which might happen to Cambuscan's kingdom, and discovered the most hidden machinations of treason. The Naked Sword could

Keightley, in his Tales and Popular Fictions, published in 1834, at p. 76, distinctly derives Chaucer's Tale from the travels of Marco Polo. I let the sentence stand, however, as an example of undesigned coincidence.
pierce armour deemed impenetrable, "were it as thikke as is a branched ook" (l. 159); and he who was wounded with it could never be healed, unless its possessor could be entreated to stroke the wound with its edge. The Ring was intended for Canace, Cambuscan's daughter, and while she bore it in her purse, or wore it on her thumb, enabled her to understand the language of every species of birds, and the virtues of every plant.

'I have mentioned in another place, the favourite philosophical studies of the Arabians. In this poem the nature of those studies is displayed, and their operations exemplified: and this consideration, added to the circumstances of Tartary being the scene of action, and Arabia the country from which these extraordinary presents are brought, induces me to believe this story to be identical with one which was current at a very ancient date among the Arabians. At least it is formed on their principles. Their sciences were tinctured with the warmth of their imaginations, and consisted in wonderful discoveries and mysterious inventions.

This idea of a Horse of Brass took its rise from their chemical knowledge and experiments in metals. The treatise of Jeber, a famous Arab chemist of the middle ages, called Lapis Philosophorum, contains many curious and useful processes concerning the nature of metals, their fusion, purification, and malleability, which still maintain a place in modern systems of that science. The poets of romance, who deal in Arabian ideas, describe the Trojan horse as made of brass. These sages pretended the power of giving life or speech to some of their compositions in metal. Bishop Grosseteste's speaking brazen head, sometimes attributed to Roger Bacon, has its foundation in Arabian philosophy. In the romance of Valentine and Orson, a brazen head fabricated by a necromancer in a magnificent chamber of the

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1 So in Mr. Hazlitt's edition; Warton originally wrote — 'to believe this story to be one of the many fables which the Arabians imported into Europe.'
castle of Clerimond, declares to those two princes their royal parentage. We are told by William of Malmesbury that Pope Sylvester II, a profound mathematician who lived in the eleventh century, made a brazen head, which would speak when spoken to, and oracularly resolved many difficult questions. Albertus Magnus, who was also a profound adept in those sciences which were taught by the Arabian schools, is said to have framed a man of brass, which not only answered questions readily and truly, but was so loquacious, that Thomas Aquinas, while a pupil of Albertus Magnus, and afterwards an Angelic doctor, knocked it in pieces as the disturber of his abstruse speculations. This was about the year 1240. Much in the same manner, the notion of our knight’s horse being moved by means of a concealed engine corresponds with their pretences of producing preternatural effects, and their love of surprising by geometrical powers. Exactly in this notion, Rocail, a giant in some of the Arabian romances, is said to have built a palace, together with his own sepulchre, of most magnificent architecture and with singular artifice: in both of these he placed a great number of gigantic statues or images, figured of different metals by talismanic skill, which in consequence of some occult machinery, performed actions of real life, and looked like living men. We must add that astronomy, which the Arabian philosophers studied with a singular enthusiasm, had no small share in the composition of this miraculous steed. For, says the poet,

"He that it wroughte coude ful many a gin;
He wayted many a constellacion,
Er he had don this operacion." (ll. 128-130.)

‘Thus the buckler of the Arabian giant Ben Gian, as famous among the Orientals as that of Achilles among the Greeks, was fabricated by the powers of astronomy, and Pope Sylvester’s brazen head, just mentioned, was prepared under the influence of certain constellations.

‘Natural magic, improperly so called, was likewise a favourite pursuit of the Arabians, by which they imposed false appear-
ances on the spectator. . . . Chaucer, in the fiction before us, supposes that some of the guests in Cambuscan’s hall believed the Trojan horse to be a temporary illusion, effected by the power of magic (l. 218). . . .

Optics were likewise a branch of study which suited the natural genius of the Arabian philosophers, and which they pursued with incredible delight. This science was a part of the Aristotelic philosophy which, as I have before observed, they refined and filled with a thousand extravagances. Hence our strange knight’s Mirror of Glass, prepared on the most profound principles of art, and endued with preternatural qualities (ll. 225–234, 132–141).

‘Alcen, or Alhazen, mentioned in l. 232, an Arabic philosopher, wrote seven books of perspective, and flourished about the eleventh century. Vitellio, formed on the same school, was likewise an eminent mathematician of the middle ages, and wrote ten books on Perspective. The Roman Mirror here mentioned by Chaucer, as similar to this of the strange knight, is thus described by Gower:

"When Rome stood in noble plight,
Virgile, which was tho parfite,
A mirrour made of his clergye [by his skill],
And sette it in the townes ye [eye, sight]
Of marbre on a piller withoute,
That they, by thritty mile aboute,
By day and eek also by nighte
In that mirrour beholde mighte
Her ennemies, if any were;" Conf. Amant. bk. v.

The Oriental writers relate that Giamschid, one of their kings, the Solomon of the Persians and their Alexander the Great, possessed among his inestimable treasures cups, globes, and mirrors, of metal, glass, and crystal, by means of which he and his people knew all natural as well as supernatural things. The title of an Arabian book translated from the Persian is—The Mirror which reflects the World. There is this passage in an ancient Turkish poet: "When I am purified by the light of
heaven, my soul will become the mirror of the world, in which I shall discern all abstruse secrets." Monsieur Herbelot is of opinion that the Orientals took these notions from the patriarch Joseph's cup of divination and Nestor's cup in Homer, on which all nature was symbolically represented. Our great countryman Roger Bacon, in his Opus Majus, a work entirely formed on the Aristotelic and Arabian philosophy, describes a variety of Specula, and explains their construction and uses. This is the most curious and extraordinary part of Bacon's book, which was written about the year 1270. Bacon's optic tube, with which he pretended to see future events, was famous in his age, and long afterwards, and chiefly contributed to give him the name of a magician. This art, with others of the experimental kind, the philosophers of those times were fond of adapting to the purposes of thaumaturgy; and there is much occult and chimerical speculation in the discoveries which Bacon affects to have made from optical experiments. He asserts (and I am obliged to cite the passage in his own mysterious expressions) 'omnia sciri per Perspectivam, quoniam omnes actiones rerum sunt secundum specierum et virtutum multiplicationem ab agentibus hujus mundi in materias patientes,' &c.\(^1\) Spenser feigns that the magician Merlin made a glassy globe, and presented it to King Ryence, which showed the approach of enemies, and discovered treasons, (F. Q. iii. 2. 21). This fiction, which exactly corresponds with Chaucer's Mirror, Spenser borrowed from some romance, perhaps of King Arthur, fraught with Oriental fancy. From the same sources came a like fiction of Camoens in the Lusiad (canto x), where a globe is shown to Vasco de Gama, representing the universal fabric or system of the world, in which he sees future kingdoms and future events. The Spanish historians report an American tradition, but more probably invented by themselves, and built on the Saracen fables in which they were so conversant. They pretended that some years before the

\(^1\) All things can be known by Perspective, because all operations of things take place according to the multiplication of forms and forces, by means of this world's agents, upon yielding materials.
Spaniards entered Mexico, the inhabitants caught a monstrous fowl of unusual magnitude and shape on the lake of Mexico. In the crown of the head of this wonderful bird there was a mirror or plate of glass, in which the Mexicans saw their future invaders the Spaniards, and all the disasters which afterwards happened to their kingdom. These superstitions remained, even in the doctrines of philosophers, long after the darker ages. Cornelius Agrippa, a learned physician of Cologne about the year 1520, and author of a famous book on the Vanity of the Sciences, mentions a species of mirror which exhibited the form of persons absent, at command. In one of these he is said to have shown to the poetical Earl of Surrey the image of his mistress, the beautiful Geraldine, sick and reposing on a couch. Nearly allied to this was the infatuation of seeing things in a beryl, which was very popular in the reign of James I, and is alluded to by Shakespeare (Meas. for Meas. ii. 2. 95.)

'... The Naked Sword, another of the gifts presented by the strange knight to Cambuscan, endowed with medical virtues, and so hard as to pierce the most solid armour, is likewise an Arabian idea. It was suggested by their skill in medicine, by which they affected to communicate healing qualities to various substances, and by their knowledge of tempering iron and hardening all kinds of metal. It is the classical spear of Peleus, perhaps originally fabricated in the same regions of fancy; see ll. 236-246.

'The sword which Berni, in the Orlando Innamorato, gives to the hero Ruggiero, is tempered by much the same sort of magic:

"Il brando con tal arte fabbricato,
Che taglia incanto, ed ogni fatagione';"

Orl. Innamor. ii. 17, st. 5.

So also his continuator Ariosto:

"Non vale incanto, ov'ella mette il taglio;"

Orl. Fur. xli. 83.

1 'That sword, wrought with such art, that it cuts through enchantment and every charm' I correct the errors in these quotations.

2 Enchantment avails not, where it inflicts a cut.
And the notion that this weapon could resist all incantations is like the fiction above mentioned of the buckler of the Arabian giant Ben Gian, which baffled the force of charms and enchantments made by giants or demons. Spenser has a sword endowed with the same efficacy, the metal of which the magician Merlin mixed with the juice of meadow-wort, that it might be proof against enchantment; and afterwards, having forged the blade in the flames of Etna, he gave it hidden virtue by dipping it seven times in the bitter waters of Styx; F. Q. ii. 8. 20. From the same origin is also the golden lance of Berni, which Galafron King of Cathaia, father of the beautiful Angelica and the invincible champion Argalia, procured for his son by the help of a magician. This lance was of such irresistible power, that it unhorsed a knight the instant he was touched with its point; Orl. Innamor. i. 1. 43. Britomart in Spenser is armed with the same enchanted spear, which was made by Bladud, an ancient British king skilled in magic; F. Q. iii. 3. 60; iv. 6. 6; iii. 1. 10.

'The Ring, a gift to the king's daughter Canace, which taught the language of birds, is also quite in the style of some others of the occult sciences of these inventive philosophers; and it is the fashion of the Oriental fabulists to give language to brutes in general. But to understand the language of birds was peculiarly one of the boasted sciences of the Arabians, who pretend that many of their countrymen have been skilled in the knowledge of the language of birds ever since the time of King Solomon. Their writers relate that Balkis, the Queen of Sheba or Saba, had a bird called Hudbud, that is, a lapwing, which she dispatched to King Solomon on various occasions, and that this trusty bird was the messenger of their amours. We are told that Solomon having been secretly informed by this winged confidant that Balkis intended to honour him with a grand embassy, enclosed a spacious square with a wall of gold and silver bricks, in which he ranged his numerous troops and attendants in order to receive the ambassadors, who were astonished at the suddenness of these splendid and unexpected preparations. Herbelot tells a curious story of an Arab feeding his camels in a
solitary wilderness, who was accosted for a draught of water by Alhejaj, a famous Arabian commander, who had been separated from his retinue in hunting. While they were talking together, a bird flew over their heads, making at the same time an unusual sort of noise, which the camel-feeder hearing, looked steadfastly on Alhejaj, and demanded who he was. Alhejaj, not choosing to return him a direct answer, desired to know the reason of that question. "Because," replied the camel-feeder, "this bird assures me that a company of people is coming this way, and that you are the chief of them." While he was speaking, Alhejaj’s attendants arrived.

This wonderful Ring also imparted to the wearer a knowledge of the qualities of plants, which formed an important part of the Arabian philosophy.

Every reader of taste and imagination must regret that, instead of our author’s tedious detail of the quaint effects of Canace’s ring, in which a falcon relates her amours, and talks familiarly of Troilus, Paris, and Jason, the notable achievements we may suppose to have been performed by the assistance of the horse of brass are either lost, or that this part of the story, by far the most interesting, was never written. After the strange knight has explained to Cambuscan the management of this magical courser, he vanishes on a sudden, and we hear no more of him; ll. 302-343.

By such inventions we are willing to be deceived. These are the triumphs of deception over truth:

"Magnanima mensogna, hor quando è il vero
Si bello, che si possa à te preporre?"¹

This learned and curious discourse is well worth perusal; but the reader will probably be led to remark, that Warton does not after all tell us whence Chaucer drew his materials, but only proves that he drew them from some Arabian source.

¹ "O splendid falsehood, when is truth so beautiful that one can prefer her to thee?" In Warton’s book, the Italian quotations abound in misprints, not all of which are removed in Hazlitt’s edition. I cannot construe ‘al vero,’ as there printed.
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That source may be indicated a little more distinctly; for, as will be shewn more fully below, nearly all the magical particulars are to be found in the collection now known as the Arabian Nights' Entertainments. For the rest, we may trace most of the descriptions to the travels of Marco Polo, with which Chaucer must have been acquainted to some extent, either immediately or through some channel not easily now pointed out. This suggestion occurred to me on reading a note by Colonel Yule on the name of Cambuscan; but in this I have been long anticipated by Mr. Keightley, as has been said above. The passage in Colonel Yule's edition of Marco Polo to which I refer, is as follows:—

'Before parting with Chingis [or Gengis Khan] let me point out what has not to my knowledge been suggested before, that the name of "Cambuscan bold" in Chaucer's tale is only a corruption of the name of Chinghiz. The name of the conqueror appears in Friar Ricold as Camiuscan, from which the transition to Cambuscan presents no difficulty. Camius was, I suppose, a clerical corruption out of Canjus or Gianjus.' Marco Polo, ed. Yule, i. 218.

On applying to Professor Palmer for information as to the meaning of the name, he kindly pointed out to me that, in the Dictionnaire Turk-Oriental by M. Pavet de Courteille (Paris, 1870), p. 289, the word djenguiz (as M. de Courteille spells it) is explained to mean simply great. Thus Chingis Khan is no more than Great Khan; and Cambuscan merely represents the same title of Great Khan, which appears so repeatedly in Marco Polo's travels. The succession of supreme or Great Khans was as follows:—(1) Chinghiz; (2) Okkadai; (3) Kuyuk; (4) Mangku; (5) Kublai, &c. The first of these is always known by the simple title, though his real name was Temugin; the second was his son; and the third, fourth, and fifth were all his grandsons. The descriptions in Marco Polo refer to Kublai Khan, who died in 1294. Marco describes his person with some minuteness:—

'The personal appearance of the Great Kaan, Lord of Lords, whose name is Cublay, is such as I shall now tell you. He is
of a good stature, neither tall nor short, but of a middle height. He has a becoming amount of flesh, and is very shapely in all his limbs. His complexion is white and red, the eyes black and fine, the nose well formed and well set on;’ ed. Yule, i. 318. A portrait of him, from a Chinese engraving, is given by Colonel Yule on the next page. Kublai was succeeded by his grandson Teimur, to the exclusion of his elder brothers Kambala (who squinted) and Tarmah (who was of a weak constitution). Here we might perhaps think to see the original of Chaucer’s Camballo, but I suspect the real interpretation to be very different. It is far more probable that the name Camballo was caught, not from this obscure Kambala, but from the famous word Cambaluc, really the name (not of a person, but) of the celebrated capital which Kublai built and where he resided; so that the name may easily have suggested itself from this connection. For example, in the splendid Bodleian MS. No. 264, generally known as the ‘Alexander MS.,’ there is a copy of Marco Polo’s Travels, with the colophon—Explicit le Livre nommé du Grant Gaan de la Graunt Cité de Cambaluc; Dieux ayde; Amen. In fact, Cambaluc is but the old name of the city which is still the capital of China, but better known as Pekin; the etymology of the word being merely Kaan-baligh, i.e. the city of the Khan. All this may seem a little uncertain at first sight; but if the reader can turn to the second book of Marco Polo, he will soon see clearly enough that Chaucer’s Cambuscan (though the name itself is formed from Chingis Khan) is practically identical with Marco’s Kublai Khan, and that it is to Marco’s description of him and his court that Chaucer is ultimately indebted for some of his details. This will be best illustrated by examples of correspondences.

‘Of a surety he [Kublai Khan] hath good right to such a title [that of Kaan or Emperor], for all men know for a certain truth that he is the most potent man, as regards forces and lands and treasure, that existeth in the world, or ever

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1 I find that Mr. Keightley has already suggested this.
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hath existed from the time of our first father Adam until this day;’ Marco Polo, ed. Yule, i. 295. Cf. Sq. Ta. 14.

‘The empire fell to him because of his ability and valour and great worth, as was right and reason;’ id. i. 296. Cf. Sq. Ta. 16.

‘He had often been to the wars, and had shown himself a gallant soldier and an excellent captain;’ id. i. 296. Cf. Sq. Ta. 23.

In Book ii. ch. 4, is an account of his taking the field in person, and acting with astonishing vigour and rapidity, even at the age of seventy-three.

In Book ii. ch. 5, it is related that the enemy whom he then subdued had Christians in his army, some of whom bore standards on which the Cross was displayed. After the battle, the Christians were bitterly taunted with this, and were told that their Cross had not helped them. But Kublai reproved the scoffers, saying that the Cross had done its part well in not assisting the rebels. ‘The Cross of your God did well in that it gave him [the rebel chief] no help against the right.’ Cf. Sq. Ta. 16–21.

His rewards to his captains are described fully in chap. 7. He gave them silver plate, ornaments, ‘fine jewels of gold and silver, and pearls and precious stones; insomuch that the amount that fell to each of them was something astonishing.’ Cf. Sq. Ta. 26.

His palace, ‘the greatest palace that ever was,’ is described in chap. 10. It was situate ‘in the capital city of Cathay, which is called Cambaluc.’ The hall of the palace ‘could easily dine 6000 people.’ The parks within its enclosure were full of fine trees and ‘beasts of sundry kinds, such as white stags and fallow deer, gazelles, and roebucks,’ &c. Cf. Sq. Ta. 60–62, 392.

‘And when the great Kaan sits at table on any great court occasion, it is in this fashion. His table is elevated a good deal above the others, and he sits at the north end of the hall, looking towards the south, with his chief wife beside him on the left,’ &c.; i. 338. Near the table is a golden butt, at each
corner of which is one of smaller size holding a firkin, 'and from the former the wine or beverage flavoured with fine and costly spices is drawn off into the latter;' i. 339. 'And when the Emperor is going to drink, all the musical instruments, of which he has vast store of every kind, begin to play;' i. 340. 'I will say nought about the dishes, as you may easily conceive that there is a great plenty of every possible kind. And when all have dined and the tables have been removed, then come in a great number of players and jugglers, adepts at all sorts of wonderful feats,' &c.; i. 340. Cf. Sq. Ta. 59-68, 77-79, 266-271, 218, 219.

'You must know that the Tartars keep high festival yearly on their birthdays. . . . Now on his birthday, the Great Kaan dresses in the best of his robes, all wrought with beaten gold;' i. 343. 'On his birthday also, all the Tartars in the world, and all the countries and governments that owe allegiance to the Kaan, offer him great presents according to their several ability, and according as prescription or orders have fixed the amount;' i. 344. Cf. Sq. Ta. 44-47, 110-114.

The Kaan also holds a feast called the 'White Feast' on New-year's day. 'On that day, I can assure you, among the customary presents there shall be offered to the Kaan from various quarters more than 100,000 white horses, beautiful animals, and richly caparisoned;' i. 346.

When he goes on a hunting expedition, 'he takes with him full 10,000 falconers, and some 500 gerfalcons besides peregrines, sakers, and other hawks in great number;' i. 358. He also has another 'grand park' at Chandu¹, 'where he keeps his gerfalcons in mew;' i. 365. At p. 260 he is described again as 'very fond of hawking.' At p. 237 the peregrine falcons are described particularly. At p. 220 we are told that the Tartars 'eat all kinds of flesh, including that of horses and dogs, and Pharaoh's rats.' Cf. Sq. Ta. 424-429, 69-71.

¹ Evidently Shangtu, Coleridge's Xanadu. See his well-known lines—
'In Xanadu did Kubla Khan,' &c.
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In the great city of Kinsay 'there is an eminence on which stands a tower.' This was used as an alarm-tower in case of fire; see vol. ii. p. 148. This may serve to illustrate Chaucer's 'maister tour.' Still more curious is the account of the city of Mien, with its two towers covered with plates of gold and silver, which 'form one of the finest sights in the world;' ii. 73. These towers were, however, part of a mausoleum. Cf. Sq. Ta. 176, 226.

The following note about the Tartar invasion of Russia is also worthy of attention.

'Rosia [Russia] is a very great province, lying towards the north. . . . There are many strong defiles and passes in the country; and they pay tribute to nobody except to a certain Tartar king of the Ponent [i.e. West], whose name is Toctai; to him indeed they pay tribute, but only a trifle.' Marco Polo, ed. Yule, ii. 417. On this passage Col. Yule has the note—

'Russia was overrun with fire and sword as far as Tver and Torshok by Batu Khan (1237-38), some years before his invasion of Poland and Silesia. Tartar tax-gatherers were established in the Russian cities as far north as Rostov and Jaroslawl, and for many years Russian princes as far as Novgorod paid homage to the Mongol Khans in their court at Sarai.¹ Their subjection to the Khans was not such a trifle as Polo seems to imply; and at least a dozen princes met their death at the hands of the Mongol executioner.'

Some of the Mongolian Tartars, known as the 'Golden Horde,' conquered a part of S.E. Russia in 1223; in 1242 they established the Empire of the Khan of Kaptschak (S.E. Russia), and exercised great influence there. In 1380 was another Tartar war; and in 1383 Moscow was burnt. The Tartar power in Russia was crushed by the general of Ivan III in 1481. See Haydn's Dictionary of Dates, under Gold Horde and Russia.

The whole subject of magic is so vast that it is not easy to deal with it within a reasonable space. I must therefore content

¹ This is Chaucer's 'Sarra'; see note to F 9.
myself with pointing out a few references, &c., that seem most worthy of being here noted.

The Magic Horse appears in the tale of Cleomades and Claremond; see Keightley’s Tales and Popular Fictions. Cervantes has put him to memorable use in his Don Quixote, where he describes him as ‘that very wooden horse upon which the valiant Peter of Provence carried off the fair Magalona’. This horse is governed by a pin he has in his forehead, which serves for a bridle; &c.; see Jarvis’s translation, vol. ii. chap. xl., ed. 1809. But the best story of the Enchanted Horse is in the Arabian Nights’ Entertainments, where he is said to have been presented by an Indian to the king of Persia on the New Day, i.e. on the first day of the solar year, at the vernal equinox. This horse is governed by a peg in his neck, which was turned round when it was necessary for him to fly: see the Arabian Nights’ Entertainments, published by Nimmo, 1865, p. 483; or the excellent edition by Lane, vol. ii. p. 463, which varies considerably from the more popular editions. Consult also the Story of the City of Brass, in Lane’s Arabian Nights, iii. 128; and the Legend of the Arabian Astrologer, in the Tales of the Alhambra by Washington Irving.

The tale of Cleomades is alluded to, says Mr. Keightley, in Caxton’s edition of Reynart the Foxe, printed in 1481, in the 32nd chapter. He also cites a note by Sir F. Madden that a copy of the poem of Cleomades was purchased by Sir Thomas Phillipps at Mr. Lang’s sale in 1828; that an undated edition of the Histoire Plaisante et Récréative du noble et excellent chevalier Clamades et de la belle Clermond was printed at Troyes; and that Les Aventures de Clamades et Clarmonde appeared in Paris in 1733. Mr. Lane agrees with Mr. Keightley in considering the Tale of Cleomades identical with that of the Enchanted Horse in the Arabian Nights’ Entertainments, and in supposing that it was

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1 Mr. Keightley shews, in his Tales and Popular Fictions, p. 75, that Cervantes has confused two stories, (1) that of a prince carrying off a princess on a wooden horse; and (2) that of Peter of Provence running away with the fair Magalona.

2 See Arber’s reprint, p. 85. Reynard, &c.
originally a Persian story. Mr. Lane thinks it derived from the 'Hezár Afsáneh'; see his edition, ii. 491.

It is not out of place to observe that the town of Seville is frequently mentioned in Cleomades, and we have seen that Cervantes had heard of the story. Perhaps, then, we may suppose that the story, originally Persian, found its way into Arabic, and thence into Spain; it would then soon be written down in Latin, and thence be translated into French, and become generally known. This must have happened, too, at an early period; for the French romance of Cleomades, extending to some 19,000 octosyllabic lines, was written by a poet named Adenès surnamed le Roi, a native of Brabant, between the years 1275 and 1283; see Keightley's Tales, p. 40.

The Magic Mirror is much the same as the magic ivory tube, furnished with glass, which enabled the user of it to see whatever object he might wish to behold. This fancy occurs in the tale of the Prince Ahmed and the Fairy Pari Banou, as told in Arabian Nights' Entertainments (Nimmo, 1865), p. 501. It is hardly worth while to pursue the subject further, as Warton's comments have already been cited.

The Magic Ring is to be referred to the story of the seal-ring made partly of brass and partly of iron, by which Solomon obtained power over the evil Jinn; see Lane's Arabian Nights, i. 31, and consult the article on Finger-rings in the British Quarterly Review, July, 1874, pp. 195, 204. The notion of its conferring upon the wearer the power of understanding the language of birds is connected with it, because this was one of the faculties which Solomon possessed; for we read in the Koran, as translated by Sale, that 'Solomon was David's heir; and he said, "O men, we have been taught the speech of birds"'; ch. xxvii. A clever Arabic epigram of the thirteenth century, ascribing to King Solomon a knowledge of the language of birds and beasts, is cited in Professor Palmer's History of the Jewish Nation, at p. 93. Even Hudibras understood the language of birds; Hudib. pt. i. c. i. l. 547.

With regard to the Falcon, Leigh Hunt has well observed, in
his Essay on Wit and Humour, that this bird is evidently 'a
human being, in a temporary state of metempsychosis, a cir-
cumstance very common in tales of the East.' This is certainly
true, as otherwise the circumstances of the story become
poor and meaningless; it is something more than a mere fable
like that of the Cock and Fox. If the story had been com-
pleted, shewing how the Falcon 'gat her love again,' we should
have seen how she was restored to her first shape, by means,
as Chaucer hints, of the magic ring; see ll. 559, 652. A talking
bird appears in the Story of the Sisters who envied their Younger
Sister, the last in some editions of the Arabian Nights' Entertain-
ments, but it is not transformed. On the other hand, in the
story of Beder, Prince of Persia, in the same collection—which,
by the way, mentions a magic ring—we find Prince Beder trans-
formed into a white bird, and recovering his shape on being
sprinkled with magic water; but he does not speak while so
metamorphosed. The story of a boy who understands the lan-
guage of birds occurs in the Seven Sages, ed. Wright, p. 106; and
Mr. Wright shews, in his Introduction, that such oriental tales
are of great antiquity, and known in Europe in the thirteenth
century. He refers the reader to an Essai sur les Fables Indiennes,
et sur leur Introduction en Europe, by M. Deslongchamps, published
in 1838.

The reader should not forget the hint at p. xvii above, that
some expressions in the Squire's Tale are taken from the poem
of Queen Annelida.

With respect to the ending of the Squire's Tale, two attempts
at least have been made to complete it. Spenser, in his Faerie
Queene, accounts for the fighting for Canacee, but he omits all
about Cambuscan and the Falcon. Another ending was written
by John Lane in 1630, and is contained in MS. Ashmole 6937,
in the Bodleian Library. It is, according to Warton, a very
weak performance; see his Observations on the Faerie Queene,
p. 214.

1 A friend of Milton's father; see Masson, Life of Milton, i. 42.
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GRAMMATICAL FORMS.

For an account of the Grammatical Forms occurring in Chaucer's English, I may refer the reader to the Introduction to Dr. Morris's edition of the Prologue, &c.; pp. xxxi-xlii (3rd ed. 1872). The remarks there made of course apply equally well to the extracts printed in the present volume. A few of the most remarkable features of the grammar are, for convenience, cited here, with examples and references.

(I may here state, by the way, that some account of the pronunciation of English in Chaucer's time will be found in the Introduction to my edition of The Man of Lawes Tale, in the Clarendon Press Series.)

Nouns. The nominative plural in -ës is mostly used where the stem is monosyllabic. (By the stem is meant the form of the substantive when divested of inflection; thus, taking the words man, dayes, nygbe, the stems are man, day-, nygbt-, since in the two last words the suffixes -es and -e are inflectional. Also, the two dots over the e in -ës signify that the suffix -es forms a distinct syllable.) Ex. wyne's, B 59; woundës, 62; terës, 70; musës, 92. Here the monosyllabic stem gives rise to a dissyllabic form, the plural-ending -es constituting a separate syllable.

When the stem has two or more syllables, the plural-ending is sometimes written -s (or -z) and sometimes -es, but the ending does not increase the number of syllables. Ex. degrees, B 12; lordinges, 16; metres, 48; louveres, 53; sermons, 87; marchauntz, 122. The neuter plural hors is worth notice; see B 1823.

The gen. case singular commonly ends in -ës, as goddës, B 1166, 1169, 1175; manës, 1630; wyne's, 1631. An example of a feminine genitive in -e is seen in sonë stremës, 3944. A still more curious example, of a masculine genitive in -e, is seen in monë lyght, 2070; this is explained by remembering that the A.S. mona, the moon, does not become monës in the genitive, but monan. These examples have a peculiar interest as explaining the present forms of the names of the days of the
week. The A.S. names are Sunnan dag, Mónan dag, Tiwes dag, Wódnes dag, Thunres dag, Frige dag, Sæter dag; so that the modern English has the letter s only in those names where the -es formerly appeared, and in no others.

**Adjectives.** The definite form of the adjective (the stem being monosyllabic) is well marked by the addition of the final ē. Ex. whytē, B 1651; gretē, 1672; newē, 1817. We even have excellentē, F 145.

The vocative is also similarly denoted. Ex. O gretē, 1797; O derē, 1835; O yongē, 1874.

So also the plural number. Ex. wysē, B 128; smalē, 1691; oldē, 3164. But not when the stem is of more than one syllable, and the accent is thrown back; see prudent, 123; lerned, 1168.

An instance of an adjective of Romance origin forming the plural in -es is afforded by the word roialēs, B 2038. The words innocentz, B 1798, gentils, E 480, subgetz, E 482, and others, are used as substantives.

**Pronouns.** We may note the joining of the pronoun to the verb, as in artow, B 1885; maystow, 3267; wostow, E 325. See these forms explained in the Glossary.

*Which that* = who, E 295; *which that* = whom, B 3938; *what that* = whatsoever, E 165; *the whicke* = who, E 269; *whicke* = what sort of, E 2421; *what* = why, B 56, E 1221; *that . . . bis = whose, 1694; *what man so* = whatsoever man, F 157; *what man that* = whoever, F 160. See also the Glossary.

**Verbs.** There are several examples of the contracted form of the present tense singular, 3rd person, from stems ending in d or t. Ex. stant for standeth, B 3116; sit for sitteth, 3358; writ for wryteth, 3516; hit for biddeth, F 512; last for lasteth, E 266; sent for sendeth, E 1151; bit for biddeth, F 291. In the past tense of such verbs as are entitled to take the full ending in -ede, answering to the A.S. -ode, I cannot but suspect that the actual

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1 The form Sæteres dag also occurs, in the Blickling Homilies, p. 71. We also find Sæternes at a later period.
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...suffix used was considerably influenced by the form of the stem. In some cases this awkward ending (awkward for verse especially because consisting of two unaccented syllables) would most easily pass into the form -ed, and in others into the form -de in pronunciation, whilst at the same time the most careful scribes would often write the ending in full. In a word like louede, for example, the easier way is to turn it into lov'de, and such I consider to have been Chaucer's usage, as seems hinted by the following lines in the Knightes Tale (ll. 338, 339, 340, 344)—

'For in this world he lov'de no man so,
And he lov'd' him as tendrely agayn;
So wel they lov'd', as oldë bookës sayn...
Duk Pérotheïs lov'de wel Arcite.'

So too we find 'I lov'd alway' in B 1847. In some cases we actually find -de written, as in answërdë, B 1170, E 299, F 599, from A.S. andszwarode; and again prey'dë clearly stands for preyede, and rimes with deydë and leydë, E 548, although, in E 680, it takes rather the form preyëd.

Verbs of this character do not seem to be numerous, and the more usual method was to omit the final e instead of the medial one; as shewn in words like sawzvuned, F 443, eyled, F 501, &c., which are sufficiently common. But it is somewhat remarkable that the poet seems to have had some aversion for the suppression of this e, if we may judge by the numerous cases in which he contrives to make the following word begin with a vowel, which rendered the elision of the final -e more tolerable and regular. See, for example, peyntede, F 560, demede, 563, obeyede, 569, covered(e), 644. The full forms, unabridged and unelided, occur occasionally, e.g. servuede, E 640; and, in the plural, batede, E 731; refuseden, 128. This is an interesting point, and deserving one day of being fully worked out.

Particular attention should be paid to the forms of the past tenses of weak and strong verbs. The stem being monosyllabic, the past tense singular of a weak verb is of more than one syllable; but the past tense singular of a strong verb must necessarily remain monosyllabic. This is the more noteworthy,
because the final -e in Chaucer is pronounced so frequently, and for so many reasons, that the student is apt to lose sight of those grammatical principles which are the best guide to the spelling and metre. Amidst the crowd of inflections, clear cases of non-inflection become both instructive and valuable, and recall the reader to a sense of the underlying regularity that governs the harmonious whole. Note then the monosyllabic nature of words like sey, B 1, took, 10, shoon, 11, stood, 1163, bar; 1652, and a large number of others. Even in the second person, where a final -e appears in the Oldest English, I find but few in Chaucer; see, e.g. thou drank, B 3416; thou yaf, 3641, though these cases are not decisive, because a vowel follows in both instances. In E 1068 we find Thou bare, but here again the word him follows, and perhaps the form bar may be preferred. However, bigonne (Group G, l. 442) is a clear instance of inflection.

Another class of words essentially monosyllabic is seen in the 2nd person singular of the imperative mood, though there are a few exceptions. Ex. tel, B 1167, help, 1663, ryd, 3117, eet, 3640, tak, 3641. The word herknē, 113, is no real exception, because the stem is herkn-, not herk-; it belongs to that interesting class of verbs which is best illustrated by the Meso-Gothic verbs in -nan, all of which have a passive or neuter signification. The plural imperative in -th or -eth occurs frequently. Ex. gooth, bringeth, B 3384; beth, E 7, precbeth, E 12. But as, in addressing persons, the words thou and ye are sometimes confused (though in general well distinguished, as pointed out in the Notes), it is not uncommon to find the final -th omitted. For example, in the Host's address to the Clerk at the beginning of the Clerk's Tale, he endeavours to use the respectful terms ye and your, but once raps out the familiar thy (l. 14); and accordingly, we find telle, not telleth, in ll. 9, 15, and keepe in l. 17. Similarly, after draweth in B 1632, we have in the next line passe and lat us. Cf. accepteth, E 127, with chese, 130. In the past participles of weak verbs, the final -ėd is usually a distinct syllable, as in par-fourned, B 1646, 1648; but just as we saw above an occasional tendency to turn -ėde of the past tense into -de, so here we find
the -ed turned into -d; as in apayd, 1897, fulfild, 3713, kembd, E 379; and even when it is written as -ed, it is sometimes sounded as -d, or nearly so, especially when a vowel (or h) begins the next word, as in yearied bem, B 3240; yeared it, 3315; yeared al, 3320, &c. Sometimes the ending is written t, as in abayst, E 1911.

METRE AND VERSIFICATION.

Stanzas. The stanzas employed by Chaucer have already been mentioned. The seven-line stanza, derived from the French, is employed in the Man of Law's Prologue, in the Prioress's Prologue and Tale, in the Clerk's Tale, and in other Tales and Poems not here printed. The rime-formula is ababbec; by which is meant (see B 99-105) that the first and third lines rime together, as denoted by a a (povertē, herē); the second, fourth, and fifth lines rime together, as denoted by b b b (confounded, wounded, wounde bid); and the last two, c c, rime together (indigence, despence). This is Chaucer's favourite stanza.

At the end of the Clerk's Tale is an Envoy, in a six-line stanza. The rime-formula is ababab, all the six stanzas having the same rimes. The Monk's Tale is in an eight-line stanza, also from the French. The rime-formula is abababbc. Spenser's stanza, in the Faerie Queene, is deduced from this by the addition of a ninth line of twelve syllables (commonly called an Alexandrine) riming with the eighth line; according to the formula abababcbbcc.

The Rime of Sir Thopas is in imitation of a favourite ballad-metre of the period. The rime-formula is a a b c c b; but c often coincides with a, giving the formula a a b a a b, which is, indeed, the commoner form of the two. Some stanzas are lengthened out by adding a tag beginning with a very short line, which introduces an additional half-stanza. The free swing of these stanzas introduces a somewhat looser rhythm than in other poems. Chaucer takes much care to elide the final -e in many
places, and in other places disregards it, so as considerably to reduce the number of faint additional syllables. On this account instances where the final -e is preserved are the more interesting, and a list of them is here added, neglecting those which occur at the ends of lines. I include also the instances where the final -es, -en, and -ed form distinct syllables.

**Final -es.** The final -es is sounded in the genitive singular; as, goddes, 1913, bores, 2060, sverdes, 2066. In the plural; as lippes, 1916, berbes, 1950, 2103; briddles, 1956; sydes, 1967, 2026; stones, 2018; lordes, 2078; rómances, 2038, 2087; popes, cardinales, 2039. Note also the proper names Flaundres, 1909, Brugges, 1923.

It marks an adverbial ending in nedes, 2031.

**Final -ed.** The final -ed occurs in the past tense of a weak verb, viz. dremed, 1977.

**Final -en.** The final -en marks the infinitive mood in abyen, 2012, percen, 2014, slepen, 2100; liggen, 2101; tellen, 2036, is a gerund. In one case it marks the plural of a substantive; viz. in hosen, 1923.

**Final -e.** In the following substantives (of A. S. origin), it represents the vowels a or e; stede (A. S. stéda), 1941, 1972, 2074; sonne (A. S. sunne, Mœso-Goth. sunna or sunno), 2069; spere (A. S. spere, Old Friesic spiri, spere, sper), 2071; also name (A. S. nama) 1998; but in l. 1907 it is monosyllabic, or nearly so. The word lake answers to the Dutch laken, cloth, 2048. The genitive mone for A. S. mónan in l. 2070 has already been commented on; p. 1, last line but one. The final -e in a word of French origin appears in robe, 1924, answering to the Provençal and Low Latin rauba.

In the following adjectives we note the definite form used in his faire, 1965; the softe, 1969; the sweete, 2041; his whyte, 2047; his goode, 2093; his bryghte, 2102. The plural forms are wilde, 1926, bothe, 1946, 2030, 2082. In l. 1974 the word benedicite becomes ben'cite, as in many other passages, shewing that the final -e in O seinte marks the vocative case; unless indeed we pronounce the word seïnt as two syllables, as Mr. Ellis pronounces it in l. 120 of the Prologue. The latter treatment is hardly required here.
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In verbs we have -e in the infinitive mood, as in telle, 1903, 1939; meete, 2008; and in the gerundial infinitive to bynde, 1976. Also in the past tense singular of weak verbs; as coste, 1925, coude, 1926, swatte, 1966, dorste, 1995, seyde, 2000, 2035, dide (in the sense of put on), 2047, nolde, 2100. Also, in the subjunctive mood, as bityde, 2064. And lastly, we even find it in the first person singular of the present tense in the word hope, 2010: in which case we may observe that the A. S. verb is hopian, not hopan, and the A. S. first person singular present is hopige, not hope; which accounts more easily for the result.

An e appears in the middle of the following words, and constitutes a syllable; launcegay, 1942, 2011; notemuge, 1953; svedegavue, 1960; softlyl, 2076.

All the above results should be compared with the rules in Dr. Morris's Introduction to the Prologue. They exemplify most of the more important rules, and may serve to prepare us for the consideration of Chaucer's metre as employed in his rimed couplets. The whole of the rules for scansion, as regards the poems printed in the present volume, may be roughly compressed into the following practical directions:—

1. Always pronounce the final -es, -ed, -en or -e, as a distinct and separate syllable, whether at the end of a line or in the middle of one, with the exceptions noted below, and a few others.

2. The final -e is almost invariably elided, and other light syllables (especially -ed,-en,-er,-es) are constantly slurred over and nearly absorbed, whenever the next word following begins with a vowel or is one of the words (beginning with h) in the following list, viz. be, his, him, her, bir, hem, hath, hadde, haue, beu, beer. Ex. open, B 1684; ycomes, 1687.

3. The final -e is sometimes elided or ignored in the words baue, badde (when used as an auxiliary), sweere, mere, svolde, nolde (used as auxiliaries), thise, othere, and in a very few other cases, best learnt by practice and observation. Ex. volume, B 60; richesse, 107; both due to the position of the accent.

These three rules will go a very long way, and when thoroughly understood, practised, and tested by the requirements
of grammar, will only require to be supplemented by a few other considerations to render the scansion of Chaucer's lines a very easy matter.

As this question of the scansion of Chaucer has attracted a good deal of attention, a few general considerations affecting the whole subject may not be out of place here.

**Feminine Rimes.** We have seen that Chaucer derived the forms of his metre from the French. It has been a subject of discussion, whether in his rimes he followed the French habit of riming, where masculine rimes are the rule, or the Italian habit, where feminine rimes are the rule; it being understood that by masculine rimes are meant monosyllabic ones, as in day, lay, and by feminine rimes such as are dissyllabic, as in asunder, thunder. Undoubted instances of both kinds occur frequently; but as regards the above question, the right answer is that Chaucer had no need to follow either the French or the Italian in this particular; we had, long before his time, a well established English habit, and it is the Old English of an earlier period that we may most reasonably consult for our guidance here. Examination of earlier poems shews that he was at perfect liberty to use either masculine or feminine rimes at pleasure, and this is just what he has done. The English feminine rimes are a stumbling-block to some, no doubt because modern English is, from the nature of the case, very sparing in their use, but in old English they were all-abundant. Dr. Guest, in his History of English Rhythms, instances rimes like widē, sidē, frodne, godne, lænne, sænne, as occurring in early alliterative poems; and who- ever will turn to a curious poem in the Codex Exoniensis known as the Riming Poem (p. 353 in Thorpe's edition) will find that the masculine and feminine rimes are freely intermixed, the number of lines with monosyllabic rime-endings being only 47 out of 172, or a little more than a quarter of the whole. In the remarkable poem called A Moral Ode (printed in Old English Homilies, ed. Morris, 1st Series, p. 159) consisting of 396 lines, there is not one undoubted instance of masculine rime from beginning to end; and again, in a poem entitled a Good Orison of
Our Lady (id. p. 191), consisting of 171 lines, the masculine lines are in a small minority, though we find just a few, as biset, let, was, ës, me, ëe, beo, ëpeo, ëpin, ëmin, ëcharite, me, dai, lai, leafdi, marie. So again, in such a poem as Havelok the Dane, the number of feminine rimes is really very large, though a number of them are due to a final -e, and therefore less striking to a reader acquainted with modern English only. Yet even here, the frequent appearance of rimes like i-maked, naked, sellen, dwellen, kesten, festen, maked, quaked, kerden, ferdzen, sungen, dungen, &c., is quite enough to show even the beginner that feminine rimes were distinctly sought after; especially when he observes such lines as ll. 240-245, where the rimes laten, graten, ringen, singen, reden, leden, occur in an unbroken succession.

If again, leaving these early examples, we turn to Spenser’s Mother Hubbard’s Tale, written in the same metre as the greater part of Chaucer’s Canterbury Tales, we find that the fifth and sixth lines are as follows:—

‘And the hot Syrian dog on him awayting,
After the chafed Lyons cruell bayting,’

where the effect of the feminine rime is well exemplified. There are several more of them in the same poem, as geason, reason, ll. 11, 12; betided, misguided, ll. 37, 38; civill, evill, ll. 45, 46, and the like; and it is clear that Spenser recognised them as a beauty, and would no doubt have employed them more freely, if the language of his day had permitted of their frequent use. Chaucer was more fortunate, and has accordingly used them in abundance.

A good deal of misconception, and much needless mystification of what is really very simple when rightly explained, have arisen from the absurdity of confusing different dialects of English. It has been argued that we need not expect to find many examples of the final -e in Chaucer, because there are few to be found in Robert of Brunne, or in Hampole, or in Minot! The expectation of finding examples of the final -e in poems of the Northern dialect can only have arisen from not recognising that it is precisely in
this respect that the Northern and Southern dialects are most opposed; on which account the non-occurrence of the final -e in Northern poems is a phenomenon of no importance whatever to the right scansion of Chaucer: and if any one should expect to learn something further about Chaucer's metre from a consideration of the system of scansion employed in Barbour's Bruce, for example, he would certainly meet with disappointment. Yet even in a Midland poem with Northern tendencies, like Havelok the Dane, we find plenty of examples of feminine rimes and of the final -e; much more then may we claim feminine rimes and frequent examples of the use of final -e for poems like Chaucer's, in which the Midland dialect has tendencies decidedly Southern. In one word, if the student who compares one poem with another neglects the consideration of the dialects employed, he will hardly obtain other than confused and contradictory ideas upon the subject.

There is yet another difficulty that has been raised. It has been argued that the metre of Occlève's and Lydgate's poems is rather rough, halting, and irregular; and that therefore we ought not to expect perfect smoothness in Chaucer. Even if we grant one of the premises, the conclusion does not follow. Chaucer seems to have had a perfect ear for melody, such as his successors did not attain to; and again, Chaucer lived just at the very end of the inflected period of English, when the traditions of the usages of Anglo-Saxon grammar were only just preserved in the Southern dialect, and in the Midland dialect where it bordered on the Southern, but had wellnigh disappeared in the North as far as the inflections in -e are concerned. In confirmation of this we may point to Gower's Confessio Amantis, written as late as 1393, but with an abundance of inflectional endings; whilst another excellent example is presented by a translation of Palladius on Husbandry, written perhaps after 1400, and lately published by the Early English Text Society. In this work, the author sometimes copies Chaucer's phrases, and has throughout adopted Chaucer's seven-line stanza; and many of the peculiarities of Chaucer's diction and metre can be found in it.
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Here, for example, we may find the plural in -es constituting a distinct syllable, as in

'The chenes, holës, polës, mende;' i. 442.
'Set rakës, crookeës, adseës, and bycornës;' i. 1161.

Here too is the plural adjective in -e, as in

'Oute of the kynde of wildë gees cam thay;' i. 705.

Here is the adverbial ending in -es;

'Wol onës sitte on eyron [eggs] twies ten;' i. 672.

So too we find the adverbial -e in iliche, i. 167; the -e in a nominative case of substantive, due to an A. S. -a, as in balkë, ii. 16, from the A. S. balca; the -e sounded in the middle of a word, as in moldewarp, i. 924; the imperative plural in -eth, as in ennointeth; i. 191; the coalescence of the definitive article with the substantive, as thende for the ende, iii. 1106, and of the word to with a gerund, as to eschew = teschew, i. 776; and many other things worthy of note, as being common in the poems of Chaucer. Feminine rimes occur frequently, as shewn by such rimes as redes, drede is, i. 743; season, reason, i. 258; mewes, necessarie, eschëw is, adversarie, avarie, all in succession, i. 526; and a whole host of rimes involving the final -e.

If then we do not permit our familiarity with modern English to stand in our way; if we will but recognise the fact that the Middle-English poets delighted in feminine rimes, such as the grammatical usage of the period often furnished in abundance; if we can but remember that the rimes of the Northern dialect are, on account of the grammatical difference, more likely to differ from than to resemble those of the Southern dialect, and must therefore be kept distinct from them; if we can remember that Chaucer’s metre is to be compared with Gower’s Confessio Amantis and such a poem as that of the translation of Palladius on Husbandry; and if we observe that even Pope did not consider it ‘incorrect’ to rime cowards with Howards, we shall be enabled to steer clear of the worst error which the student of Chaucer’s metre can commit, viz. the ignoring of final -e as a
distinct syllable at the end of a line. Instead of this, we shall be prepared to expect the frequent occurrence of feminine rimes, and to be best satisfied when they come most often. And on the other hand, we shall by no means always expect that, after ending a line (F 675) with youthi, the poet will take the trouble to end the next line with allow the, merely to impress upon our dulness that youthi is dissyllabic. Rather should we be prepared to be fully awake to this peculiarity of his, and at once recognise whole stanzas equipped with feminine rimes, as in B 99-105, 113-119, 1713-1719, 1755-1761, 1783-1789, 3317-3324, 3389-3396, and a number of others, the discovery of which may now be left to the reader's sagacity, noting only, by way of conclusion, the wonderful Envoy to the Clerk's Tale, E 1177-1212, with its thirty-six consecutive rimes of this character.

Caesura. The above question, of the frequent occurrence of feminine rimes, has been discussed rather fully, because it tends to throw some light upon the use made by Chaucer of the caesura or middle pause. Let us ask ourselves why feminine rimes are permissible, and we shall reflect that it is because, at the end of a line, the poet is free; because the pause that naturally occurs there enables him to insert an additional syllable with ease, or even two additional syllables, as is so constantly the case, for example, in Shakespeare, who thinks nothing of lengthening out a line into such a form as—

'Untainted, unexamined, free, at liberty;' Rich. III, iii. 6. 9.

Now, just as this pause at the end of the line leaves the poet free, so, in a lesser degree, does the medial pause or caesura which occurs near the middle of every line, leave him free likewise. We might from this naturally expect to find that, at this point also, an additional syllable is occasionally inserted. And this is precisely what we sometimes do find, the following being examples:—

'And stēleth from us—what prīuely slepingē;' B 21.
'Or éelles, cérēs—ye bēn to daúngerois;' 2129.
'Which thât my fāder—in his prospérītē;' 3385.
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'That god of heuen—hath dominacioûn;' 3409.
'And him restórëd—his régne and his figure;' 3412.
'To Médës and to Pérses yíuen—quod hé;' 3425.
'Why she conquered—and what titl' had thertó;' 3512.
'Out of his dórës—anón he háth him dyght;' 3719.

In the same way, we may expect to find in such a position a final -e which ought to be preserved, as in these examples.

'Was ás in lëngthë—the sâmë quantitée;' B 8.
'If thóu noon áskë—with néd' artow so wounded;' 102.
'Nay! by my fáder súlë—that shál he nát;' 1178.
'For to declárë—thy grétë wórthynessë;' 1672.
'So loudeë—that ál the plácë gán to ringë;' 1803.
'Me thóughtë—she léyd' a gréyn vpon my tongë;' 1852.
'That shál he fyndë—that hír misdoóth or seíth;' 3112.
'He slów and ráftë—the skin of thé leoun;' 3288.
'A lémman háddë—this nóble chámpiôn;' 3309.
'And him biráfë—the règnë thát he háddë;' 3404.
'Eek thóu, that árt his sónë—art próud alsó;' 3413.
'Within the félëdë—that dórstë with hír fyghtë;' 3530.
'Thy bróther sónë—that wás thy doúbl' allëë;' 3593.
'The gáylër shéttë—the dórës of thé touër;' 3615.
'His children wéndë—that it for húnger wás;' 3637.
'That híghtë Dántë—for hé can ál déuysë;' 3651.

Of course this middle pause often preserves from elision a syllable that would otherwise be elided. Examples are:—

'Fro thé senténcë—óf this trétis lýtë;' 2153.
'Beth wár by this ensámplë—óld and pláyn;' 3281.
'Than hád your tálë—ál be tóld in váyn;' 3989.

In some cases it makes little difference whether we look upon a final syllable as preserved from elision by the caesura, which at the same time permits its full sound to be given to it, or to be regularly elided according to the usual rule. Either way the line scans. Examples are:—
'And thérfor bý the shádwe—he tóok his wít;' B 10.
'To tél' a stóríe—I wól doon my labóúr;' 1653.
'This póvré wídwe—awaïteth ál that nýght;' 1776.
'Íntó míscíérie—and éndeth wrécchedlý;' 3167.
'Out òf míscíérie—in which that thóu art fállé;' 3196.
'In which his glóríe—and his délýt he hámde;' 3340.
'Towárd Cenóbíe—and shórtly fór to séeý;' 3545.
'And thé contráríe—is ioíe and grét solás;' 3964.

I will merely add that the introduction of an extra syllable at the place of the cæsura is not peculiar to Chaucer, but a common habit of English verse. Indeed, as Mr. Abbott points out (Shak. Gram. 3rd ed. p. 398), Shakespeare did not hesitate to insert here two additional syllables if he was so minded, as for example:—

'To mé invéterate—heárkens my bróthéir's suit;'
*Tempest*, i. 2. 122.

**Trisyllabic Feet.** The use of feet containing three syllables is still common in English verse, as in this line from Pope—

'Or laugh and shake in Rabelais easy chair'—

where the fifth foot, printed in italics, is trisyllabic. Examples in Chaucer are:—

'That raýsedest doon fro the deitee;' B 1659.
'A perlíous man of dedë;' 1999 (Sir Thopas).
'And therín striked a lílie flour;' 2097 (id.).
'Compréhended in this litel tretís heer;' 2147.
'Or elles I am but lost, but-if that I;' 3105.
'That hadde the king Nabúgodónosór;' 3335.
'He twýës wan Jerusalem the citee;' 3337.
'And yaf him wit; and than, with many a terë;' 3368.
'Caught with the lymrod, colóúred as the glédë;' 3574.
'And cover' hir brygtë fac' as with a cloude;' 3956.

1 'If there be no Cesure at all, and the verse long, the lesse is the makers skill and hearers delight;' Puttenham, Arte of English Poesie, ed. Arber, p. 88.
Accent. The position of the accent in a given word greatly affects the preservation or suppression of the final syllable, especially in substantives of French origin. Thus in the word *fortune*, if the accent is on the first syllable, the final *e* is troublesome to pronounce, and is dropped, so that it becomes *fortun*', much the same as in modern English; see B 3185. But if the accent be on the second syllable, the final *e* is easily retained, so that we then have the trisyllabic word *fortúné*, as in B 3191. For other examples, observe the silent *-e* in *volume*, B 60, and in *richesse*, B 107, as compared with *richéssé*, E 795. The same remark is equally true for words ending in *-es*, sometimes written *s*; so that we find *bâtaïlles*, B 3509; but *bâtaillê*, E 1198; *colours*, F 39, but *colourës*, F 511. Further examples may be found.

Licenses. When all allowances have been made for the effect of the cæsura and the occasional use of the trisyllabic foot, all the apparent irregularities in Chaucer's metre are very nearly disposed of. If, besides this, the reader is acquainted with some scheme that approximately represents the old pronunciation—and even the mere pronunciation of all the vowels according to some continental system is better than nothing—he will soon enter into the beauty of the melody of the versification of a poet who not only naturally possessed an exquisite delicacy of ear, but had the advantage of using a flexible yet energetic dialect, that combined the softness of the Romance with the strength of the Teutonic. Yet we need not suppose him to have been a slave to rules, but rather a master of language; and if he anywhere chooses to ignore a final *-e* that grammatically ought to be sounded, it need not cause us any great surprise. As Mr. Ellis has well pointed out (Early Eng. Pronunciation, pt. i. p. 322), poets like Goethe, Schiller, and Heine constantly do the same thing; as when, for example, Goethe writes *heut'* for *heute* in the line (Tasso, Act i.)—

'Ich sah ihn *heut'* von fern; er hielt ein Buch.'

There is, accordingly, one instance in particular where
Chaucer seems to have really done this, viz. in the first person singular indicative of verbs. Ex. swarn', B 16; bet', 3087; prey, E 154. There are numerous instances, too, where a few very common words, such as haue, hadde, were, nere, wolde, nolde, are mere monosyllables; but it is remarkable that this is seldom the case with sholdë; see B 1848, 3753. And if, on the other hand, the poet wished to use wolde as a dissyllable, of course he could do so; see F 577, where woldë and mostë occur in the same line. Then, again, owing to the more equable accent upon certain words in the olden time, he often chose to vary the accent, laying the stress at one time upon one syllable, and at another time upon another; so that bonour, for example, in B 1654, is followed by bounour in the very next line; and again, fortun' in l. 3185, with the -e suppressed, becomes fortûnë only six lines lower (l. 3191) with the -e sounded. In order to obtain a rime more easily, he at one time makes bees the plural of bee, E 2422, and at another time uses been, F 204; cf. Nuns' Pr. Ta. 571. In the Clerk's Tale, he uses the various forms Grisild, Grisilde, Grisildis, with a variable accent, evidently for mere convenience of rhythm. At one time he uses deyë (pronounced something like dai-ye ¹) to rime with preyë, B 3232, and at another has dyë (pronounced something like dee-ye) to rime with cryë, tirannyë, 3631, 3700. Perhaps there may have been a similar uncertainty with respect to the old word for high; for though Chaucer uses hyë (riming with folyë, C. T. ed. Wright, 12436), the scribes constantly write heigbe or heye, and both pronunciations are indicated in the House of Fame (iii. 43, 72).

The license that, to us moderns, is the least pleasing, is that of making the first foot to consist of a single accented syllable, as first pointed out by me in 1866 ²; the following instances may serve to illustrate my meaning:—

¹ By ai I mean the sound in fail, tail, sail; by ee that in meet, feet; by -ye I mean German -je, i.e. a y-sound followed by a German final -e.
² In Lowell's article on Chaucer in 'My Study Windows,' it is asserted that 'his ear would never have tolerated the verses of nine
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'By / a maydë, lyk to hir staturë;’ E 257.
'Til / wel ny the day began to springë;’ F 346.
'Lyght/ly, for to pley' and walk' on fotë;’ F 390.
'Ja/son? certës, ne non other man;’ F 549.

In some cases, where the stress is thus thrown on to syllables that are ill-suited for bearing so heavy a stress, the effect is simply bad. Examples are—

'But / a gouvëour wylŷ and wŷs;’ B 3130.
'And / Hermanno and Thymalaô;’ 3535.

Here an editor is strongly tempted to suggest a correction; but the MSS. afford little help. Perhaps the true reading may be, in the former case, 'But lyk [or, art] a governour,' &c.; but this lacks authority. In the latter case, Boccaccio writes Heremianus in one of his books, and Herenianus in the other; if we might invent either the form Hermiano or Herëmanno, it would certainly make the line scan better, and at the same time come nearer to the original. After all, collation with more MSS. may explain some of these apparently imperfect lines.

There is another license worth a passing mention. Owing to the confusion in the declension of substantives due to the gradual advance in the language, the tendency was to decline substantives according to a formula which made the nominative and accusative alike, and assigned -es to the genitive and -e to the dative. Many nominatives also came to end in -e, representing A.S. -a, -ē, -o, -u, so that in such substantives the formula was reduced to -es for the genitive, and -e for all other cases; a plan which was recommended by its superior simplicity. Hence some substantives came to claim an -e in the nominative to

syllables, with a strong accent on the first, attributed to him by Mr. Skeate (sic) and Dr. Morris.' But we must go by the evidence; and, as for nine-syllable lines, they certainly occur in The Vision of Sin, by a poet whose ear no one blames—

'Then / methought I heard a hollow sound,
Gëth / ering up from all the lower ground.'
which they had no right; so that we need not be surprised at such forms as childé (A. S. cild), B1996; quené (A. S. cwén), 3538. There are a considerable number of similar forms in Dr. Stratmann's Old-English Dictionary. Out of the abundance of the final e's as both written and sounded in the thirteenth and fourteenth centuries came the abundance of the same, still written but seldom sounded, of the fifteenth century, and the well-known final -e, never sounded, of modern times, preserved only because it served at last to indicate that the preceding vowel was a long one.

PRONUNCIATION.

For an account of the pronunciation of English in the time of Chaucer, I must refer the reader to the Introduction to my edition of Chaucer's Man of Lawes Tale, &c, in the Clarendon Press Series.

METRICAL ANALYSIS OF THE SQUIRE'S TALE, PART I.

Perhaps the following analysis of the first Part of the Squire's Tale will best show which of the rules are of most frequent use. The order of them follows that in Dr. Morris's Introduction, 3rd ed. pp. xliii-xlvi.

1. Lines of eleven syllables. These abound, owing to the free use of final -e at the end of a line, as above explained; e.g. F 5, 6, 9, 10, 19, 20, &c. But the beginner will most easily recognise such cases as ll. 149, 150, ending with beuene, steuene, and ll. 257, 258 (wonder, thonder). Also with final -ës, 67, 68, 117, 118, 205, 206, 233, 234, 283, 284, 285, 286; and with final -ëd, 181, 182, 201, 202.

2. Lines with only one syllable in the first foot. One only, 346; but cf. 390, 549.
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3. I insert here a note of rimes formed by repeating a syllable; diademë, demë, 43; affeccions, proteccions, 55; dewse, seruyse, 65, 279; sewes, heronsewes, 67; recours, cours, 75; deliciously, sodeynly, 79; style, style (words thus repeated must be used in different senses), 103; constellacion, operacion, 129; see, Canacee, 143; here, adv., here, verb, 145; been, verb, been, sb. pl. 203; comunly, subtilly, 221; fern, sb., fern, adv. 255; parementz, instrument*, 269. And perhaps, 49, 50; 229, 230.

4. Two words run into one. Tharray (the array), 63; the air = thair, 122; the effect = theeffect, 322. Also nas = ne was, 14; nis = ne is, 72, 255; nim = ne in, 35; noot = ne woot or ne wot, 342.

In l. 30 whiche is plural; read it thus—

‘Of whiche th’eldest’ highte—Algarsyf’—

the e in highte being preserved by cæsura.

5. Trisyllabic measures. The most striking instance is in as I can, 4. In other instances the syllable rapidly pronounced or slurred over may be indicated by italics. We find then—an-swerd’ and seyd’, 228 (where there is a cæsura after answerd): after the thriddé cours, 76. And the following cases, where certain final syllables are very lightly pronounced, viz. final -y, e.g. many, 11; any, 134: final -es, e.g. sones (cæsura), 29; foules (cæsura), 53: final -er, e.g. euer, 108; gossomer, 259: final -ie, e.g. Arabie, 110; contrarie, 325: final -en, e.g. won-dreden (cæsura), 307: final -ed, e.g. vanisshed (cæsura), 342: final -e, e.g. vndertake, 36, seme, 102, bere, 124, coude, 128, ydrawe n’yborë, 326; ye gete na more, 343. Also, the following cases occur where the middle e is slurred over, viz. euery part, 40; colorik hotë, 51; someres day, 64; someres tydë, 142; euery place, 119; Iogelours, 219; lewednes, 223; and, in one case, the vowel i is similarly treated, viz. vanishe anon, 328. In illustration of the last-mentioned word, it may be remarked that it is sometimes spelt without the i; e.g. vansbede, Piers Plowman, C. xv. 217.

6. French words accented in a different manner to that now in use. (N.B. the apostrophe in the following words denotes elision;
the printing of a final -e in italics means that it is slurred over, or else suppressed by poetic license). We find corág’, 22, dé-
siroüs, 23, persón’, 25, citée, 46, Idús, 47, paléys, 60, miróur, 82, óbeisânce, 93, messáge, 99, langáge, 100, engýn, 184, natúre, 197, ápparénc’, 218, magýk, 218, vanísshed, 342, &c., &c. For the variableness of accent, cf. sólemnn’, 61, solémpne, 111; miróur, 132, miróur, 175; roíal, 59, roíál, 264; léon, 265, leóun, 491, &c. And for variableness of accent in English words, note conning, 35, hanging, 84, as compared with wrýthing, 127. Some words in -le and -re may have been pronounced much as in modern French; perhaps sillable, 101, table, 179, fable, 180, angle, 263, ordre, 66, may have sounded nearly as sillabl’, tabl’, fabl’, angl’, ordr’. Yet we find eglé, 123, angles, 230; both followed by a caesura.


10. Past participles in -éd. Excused, 7, cleped, 12, 31, armed, 90, braunched, 159, wounded, 160, renewed, 181, yglewed, 182, proportioned, 192, &c. Probably ordeyned, 177, is to be read ordeyn’d; otherwise, the last measure in the verse is to be regarded as trisyllabic.

11. Past tense of weak verbs in -de-te, or -ed. Ex. (a) deyde, 11, hadde (not an auxiliary verb), 29, hadde, 32, cou’d’, 39, shold’, 40, wold’, 64, sholde, 102, wende, 198, seyde, 231, &c.; (b) dwelt’, 10, kept’, 18, 26, highte, 30, 33, moste, 38, wroughte, 128, lyghte, 169, broughte, 210, &c.; (c) werreyed, 10, lakked, 16,
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seemed, 56, demed, 202, rowned, 216. Note also the plurals murmured', 204, wondred', 225, as compared with the full forms maden, 205, sayden, 207, wondreden, 307. We also find such forms as preyed, 311.


13. **Past participles in** -en (**strong verbs**). Geten, 56. The final -n is generally dropped.


15. **Preposition** in -en. Withouten (A.S. wič-útan), 101, 121, 125. The various uses of the final -e follow here, and are numbered separately.

1. **Nouns of A.S. origin and of dissyllabic form.** Wille, 1, from A.S. willa; sted', 115, 193, stede, 124, stede, 170, from A.S. stóda; tale, 6, 102, 168, from A.S. talu; herte, 120, hert', 138, from A.S. hertan; bote, 154, from A.S. bót (gen. and dat. bóte); sonne, 170, from the A.S. sunne, gen. sunnan. All these are in the nominative or accusative case; for other cases, see below. We should probably add some (A.S. sunu) 31; and mete (A.S. mete) 70; both before a cæsura.

2. **Nouns of French origin; (a) substantives, (b) adjectives.** We find (a) centre (Lat. centrum) 22; diademe (Lat. diadema) 43; signe (Lat. signum) 51; seruyse (seruitium) 66, nobleye, 77, obeisance (obedientiam) 93, &c., &c. The final -e is occasionally slurred over, as in diademe, 60, which is fully pronounced in l. 43; place, 186, which is fully pronounced in ll. 119, 162; feste (with cæsura) 61, fully pronounced in l. 113; nature, 197; and it is often elided, as in corag', 22, person', 25, form', 100, vic', 101, &c. The clearest cases of the full sound are given by:—cause, 185, Troye, 210. It is by no means easy to find instances of its suppression; the most likely-looking cases are—nature, 197, beste, 264; but they may merely be instances of the use of trisyllable measures.
We find also (b) noble, 12, 28, riche, 19, 61, benigne, 52, solemne', 61, pryme, 73, commun', 107, lige, 111, solémpne, 111, platt', 162, platte, 164, &c. The most remarkable instances are in l. 111,

'My lige lord, on this solémpne day;'

and (in the definite form) platte, 164. The final e in Jalouse, 286, is merely a mark of the plural number, in writing, and not really pronounced.

With respect to these French words, it is remarkable that Chaucer is very fond of using them at the end of a line, for the sake of the feminine rime; see 9, 10, 19, 43, 51, 52, 61, &c. It may be as well, too, to append the following caution. Tyrwhitt, in his edition of Chaucer, was led to a partially correct estimate of Chaucer's metre by his observation of the final -e in French words, and by noting the frequent use of the same in French poetry; whence he inferred that the final -e may have been pronounced in English words also. Though his result was partly right, it has yet misled many of his readers, because he did, in fact, seize the right idea by the wrong end. The final -e in French words seems to have been of a somewhat weaker and fainter character than in English ones, the fact being that the habit of sounding the inflexional final -e was essentially English, due to the traditions of Anglo-Saxon grammar, and the imported French words (many of which possessed a final -e in their own right) had, at any rate, to conform to the use of the period as a matter of course. It is, accordingly, of no very great consequence to investigate the habits of the French poetry of the period. The Englishmen who adopted French words into their language did at first very nearly what they pleased with them; and, in the conflict between two systems of grammar, the English had at first its own way; yet the continually increasing influx of French did at last begin to tell, and the final result was a confusion in which such inflexions as -ēs and -ē, at first all important, have at last sunk into disuse. We see, for instance, in Chaucer, the use of the French plural (as in instrumentz, F 270) side by side with
the true English plural (as in *lordes*, F 91); and, in the end, the French form prevailed. But it must be carefully remembered—for it is a most essential point—that French alone would never have produced any so great effect. A far more powerful influence was at work at the same time, aiding it most fully and efficiently; and this was the ever-increasing importance of the Northern and North-Midland dialects, which had simplified their grammatical forms long before Chaucer's time, and at last completely set aside the numerous inflexions of the flexible and harmonious Southern-English. Having regard to the mere outward form of English verse, it cannot be denied that Chaucer's sweetness of melody is a thing of the past, and that nothing is now left to us but an approach to the less adorned simplicity of Robert of Brunne. This note must be regarded as a mere rough sketch of a very important subject, which the student may with advantage work out for himself in his own way.

3. *Dative Cases.* The prepositions *for*, *at*, *on* (or *vn-to*), *by*, *in*, *of*,1 *to* (or *vn-to*), most often govern a dative in Anglo-Saxon, and may be considered as always governing a dative in Chaucer. The following are examples; lond', 9, tyme, 13, tonge, 35, grene, 54, tyme, 74, dor', 80, thomb', 83, 148, syd', 84, halle, 86, halle, 92, speche (*caesura*), 94, speche (or spech'), 104, mynde, 109, heste, 114, drought', 118, rote, 153, wound', 165, met', 173, ere, 196, drede, 212, ende, 224. The French words conform to the same usage; e.g. courte, 171. The prep. *ageyn* may govern either dative or accusative, but *tyde* (142) is properly a dative form; so also, then, is *shene*, 53 (A. S. *scénum* from nom. *scéne*). *Style* (106) is probably a dative, governed by *ouer*.

4. *Genitive Cases.* We must not omit to notice the genitive cases, answering to the A. S. genitives -e or -an. Instances are: sonne (A. S. *sunnan*), 53; halle (A. S. *bealle*), 80.

5. *Adjectives; definite form.* The definite form is used when

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1 Of is now regarded as a sign of a possessive or genitive case; but in Old English it invariably governs the dative.
the adjective is preceded by the, this, that, or a possessive pronoun. Examples: the hotë, 51, the yonge, 54, the thridde, 76, the hye, 85, this strange, 89, his olde, 95, the hye, 98, 176, this same, 124, his newe, 149, her moste, 199, his queynte, 239, the loude, 268, the grete, 306. So even with French adjectives; e.g. your excellente, 145. Note also thilke, 162.


7. Adjectives; vocative case. No example; see B 1874.

8. Adjectives; inflexion of case. Some adjectives occur in Chaucer which take final -e even in the nominative. Thus A.S. pic is in the definite form se picca; by confusion, Chaucer uses thikke even when indefinite; see 'a thikkë knarrë,' Prol. 549; in the Sq. Ta. we have: thikk', 159. Note also liche, 62. The word blithe = A.S. blithe; Chaucer has blythe (with cæsura), 338. The notion of expressing a dative case by the inflexional -e extended even to adjectives; e.g. alle, 15.


10. Verbs; gerundial infinitive. To telle, 34, to biholde, 87, to pace, 120, to sore, 123, to were, 147, to winne, 214, to here, 271, to hye, 291, to seyne, 314, to done, 334. It is very significant that there is no case of elision amongst all these examples.

11. Strong verbs; past participles. Holde, 70, spok', 86, com', 96, bore, 178, knowe, 215, yswore, 325, ydrawe, 326, ybore, 326. Only two of these are cases of elision.

12. Weak verbs; past tense. Examples have been already given; see art. 11 above, p. lxix.

14. Verbs: various other inflexions; (a) 1 p. pr. indicative:
deme, 44, trowe, 213, seye, 289, let', 290; (b) pr. pl. indicative,
recche, 71, lere, 104, smyte, 157, mote, 164, 318, iangl', 220,
trete, 220, iangle, 261, deuyse, 261, gete, 343; (c) subj. pl. used
as imper. plural: bidd', 321, trill', 321, trille, 328, ryde (?), 334.
N.B. I believe it will be found that the inflexion of the first
pers. sing. present tense indicative is very weak, and often
dropped or neglected; cf. p. lxv. Also, that the imperative plural
is liable to confusion with the imperative singular; cf. p. liii.

15. Adverbs. Whether the final -e in an adverb represents
(a) an older vowel-ending, or is used (b) merely to form adverbs
from adjectives, or represents (c) the A. S. ending -an, the result
is much the same, viz. that the final -e is especially preserved
in them. Examples: much', 3, yliche, 20, loude, 55, euer-more,
124, bryghte, 170, still', 171, lowe, 216, bothe, 240, sore, 258,
hye, 267, sone, 276, 333, namore, 314, namor', 343. This
rule being so general, we even find the -e wrongly added, by license,
where we should not expect it; e.g. herē (A. S. hér), 145; ther-
forē (A. S. þer and for compounded), 177. There is an example
of a preposition in -e, viz. bitwixe, 333. We may note also ad-
verbs in -ely, where e is a syllable; viz. richely, 90, solemnely,
179, diversely, 202.

The whole matter is much simplified by remembering that
every case of the final -e can be characterised as either (1) essen-
tial, (2) superfluous, or (3) grammatical. To the two first of these
classes the guide is etymology, to the last the guide is a know-
ledge of Anglo-Saxon grammar. For example, the final -e is
essential where it represents an A. S. or Latin termination, as in
stede from A. S. stēda, or diademe from Lat. diadema. It is super-
fluous or licentious, if used in a word like quene, B 3538, from A. S.
cwēn, or in a word like bitwixe, F 333, where the A. S. form is
betwux or betweox; all such cases being rare. It is grammatical,
if due to the usage of A. S. grammar. When grammatical, it must
be either oblique (see classes 3, 4), adjectival (classes 5, 6, 7, 8),
verbal (classes 9-14), or adverbial (class 15).
TEXT OF THIS VOLUME.

The text of the present selection of the Canterbury Tales is founded upon that of the Ellesmere MS. as printed in Mr. Furnivall's Six-text Edition for the Chaucer Society. As the scribe of this MS. almost invariably writes th instead of þ, and y instead of ȝ, I have been able to dispense with the use of those characters without much varying from his practice. The text has been collated throughout with six other MSS., five of which are in the Six-text edition, and the sixth is the Harleian MS. 7334. The Ellesmere MS. (belonging to the Earl of Ellesmere) is denoted in the footnotes by E.; the others are the Hengwrt (belonging to Mr. Wm. W. E. Wynne of Peniarth), the Cambridge (marked Gg. 4. 27 in the Cambridge University Library), the Corpus (in the Library of Corpus Christi College, Oxford), the Petworth (belonging to Lord Leconfield), and the Lansdowne (known as MS. Lansdowne 851, in the British Museum). These are denoted by the abbreviations Hn., Cm., Cp., Pt., and Ln. The Harleian MS. (in the Harleian collection in the British Museum) is denoted by Hl. The text may be best understood by remembering that it invariably follows that of the Ellesmere MS., except where notice is expressly given to the contrary by means of a footnote at the bottom of the page, which explains what other MS. has, in such a case, been preferred. Thus, at p. 1, l. 4, occurs the first variation; where the reading ystert, of E. Hn. (i.e. of the Ellesmere and Hengwrt MSS.) has been rejected in favour of expert, the reading of Cp. Pt. Ln. Hl.; the Cambridge MS. having a lacuna here. Thus the reader can judge for himself in every case whether the alteration made recommends itself to him or not. The numbering of the lines follows that of the Six-text Edition throughout, the Groups being denoted by the letters B, E, and F. Between each section will be found a short statement of whatever part has been omitted; see pp. 6, 7, 28, 58, 101, 127.

Collation of the text with the other MSS. has enabled me also to improve the orthography in some instances; it was found impracticable to give an account of this, and such alterations are, for the most part, slight. The reasons for them are sufficiently
obvious to any one who possesses the Six-text Edition, and will, besides consulting the other MSS., take the further trouble of comparing one part of the Ellesmere MS. with another. Speaking generally, the orthography represents, on the whole, that of the scribe of the Ellesmere MS., whose system was a very good one, and tolerably uniform. It may be observed that y is constantly used to represent the A.S. ֳ‬, or is, in other words, the long vowel corresponding to that represented by ֳ‬. The scribe also affects the use of oo to denote a long o-sound, as in looth, B 91. In a few cases where a final e seems to have been added by accident, it has been suppressed, where there was sufficient authority for doing so. Also, in the following words, though generally written, it has been omitted in order to prevent confusion, viz. in euere, neuere, here, hire, his, which are printed euer, neuer, her, bir, bis. The reason why euere, neuere, are common in MSS. is that they represent the A.S. æfre, æfre, but in Chaucer they are frequently equivalent in time to a mere monosyllable, like our modern e'er, ne'er. Here (A.S. bira, of them) is generally monosyllabic, and the same is true of hire (=A.S. hire, Mod. E. her), though a remarkable exception occurs in the Man of Law's Tale, B 460; see p. 12 of my edition, or Specimens of English, ed. Morris and Skeat, p. 260. It may be added that here and hire are constantly confused in MSS.; I mostly keep the form her for of them, and bir for Mod. E. her. Hise is written in the Ellesmere MS. in the sense of his, before plural nouns; but there seems no reason for supposing this -e to have been sounded by Chaucer, though it appears to have been so in the earlier poem of Havelok. Thise has been retained as the plural of this, for mere distinction; but it is always a monosyllable. In further illustration of the method adopted, I here note every variation from the Ellesmere text in the first stanza of the Monk's Tale, p. 32.

USEFUL BOOKS.

L. 3182. E. Hn. *stoode*; text, *stode*, suggested by observing that the scribes seldom write *oo* except in the singular member.


L. 3188. E. Pt. *of*; text, *by*, as in all the rest. This, being a real variation of text, is duly accounted for in a footnote.

It will thus be seen that the variations of the text from the Ellesmere MS. are but very slight, that they can be justified by collation, and that pains have been taken to make a good useful text, on the principle of disturbing that of the Ellesmere MS. as little as possible. The text of the Man of Law's Tale in the Specimens of English was formed in precisely the same way; and similar remarks apply to my other volume of Chaucer Selections.

The books most useful for explaining Chaucer are much the same as those which help to explain 'Piers the Plowman'; see the list of them given in the preface to Piers the Plowman (Clarendon Press), 3rd ed. p. xlvi. Such as are cited in the Notes are there sufficiently indicated. An excellent article on Chaucer, in Lowell's My Study Windows, a delightful book, should by all means be consulted. The spelling of the words cited in the Glossarial Index has been carefully verified by reference to the usual Dictionaries; for foreign languages, small pocket-dictionaries have been used, that the student may easily, if he pleases, look out such words for himself, which he is strongly recommended to do. The etymologies are merely suggested, in the very briefest manner; in French words, for example, the Latin root is often given without any account of the mode of derivation. The Anglo-Saxon and Icelandic words cited should be looked out, and their various meanings ascertained; and some idea of the grammatical rules of those languages should be attained to. The mere 'cramming up' of such root-words (to be reproduced, as is sometimes done, with some slight change in the
spelling which at once reveals a most discreditable ignorance), is worse than useless. The books actually used were the following. Pocket-dictionaries of German (Flügel's edited by Feiling), of Dutch (the Tauchnitz edition), of Danish (by Ferrall and Repp), of Welsh (by Spurrell), and of Italian and Spanish (both by Meadows); Wedgwood's English Etymology; Bosworth's Anglo-Saxon Dictionary; Skeat's Mæso-Gothic Glossary; Stratmann's Old English Dictionary; Cleasby and Vigfusson's Icelandic Dictionary; Wackernagel's Altdeutsches Handwörterbuch. For French words, Brachet's Etymological French Dictionary (Clarendon Press) is very useful; and the Dictionary by Randle Cotgrave (ed. 1660) is often quoted. The Old French words are taken from Burguy, except when Roquefort is expressly cited. The Low-Latin words are from the Lexicon Manuale ad Scriptores Mediae et Infimae Latinitatis, compiled from Ducange's great work by Maigne d'Arnis, and published at Paris by Migne in 1866; price, 12 francs. Prompt. Parv. is an abbreviation for Promptorium Parvulorum, ed. Way (Camden Society).

With respect to the subject of Chaucer's metre, a brief explanation is necessary. In an essay by myself, printed at pp. 172-196 of vol. i. of the Aldine edition of Chaucer (Bell and Daldy, 1866), the results there given were due to an independent investigation, before I had met with the work by Professor Child. Nearly all of them agree with his, though they were obtained with less care, and are deficient in some of the details. But with respect to many minuter points, I have no doubt I must have since learnt much from him; and it ought never to be forgotten that the only full and almost complete solution of the question as to the right scansion of Chaucer's Canterbury Tales is due to what Mr. Ellis 1 rightly terms 'the wonderful industry, acuteness, and accuracy' of Professor F. J. Child, of Harvard College, Cambridge, Mass. U.S. I wish also to express my obligations to Tyrwhitt's Chaucer, with

1 The account of Chaucer's metre by Mr. Ellis (Early English Pronunciation, pp. 318-342) is much fuller than that in my slight essay, and contains the results of independent work. In the main, the results obtained thus independently agree very well together.
its learned and scholarly notes; to Mr. A. J. Ellis’s great work on Early English Pronunciation; to Mr. Furnivall’s Six-text Edition of the Canterbury Tales, and his numerous useful contributions to our knowledge concerning both the poet and his works; to Mr. H. Bradshaw, Cambridge University Librarian, for much help of various kinds; to Mr. Hales, for a few hints for the second edition; and especially to the Rev. Dr. Morris, who kindly assisted me in revising the proof-sheets of the first edition.

LIST OF CHAUCER’S WORKS.

The following list, in which the Works are arranged (approximately) in chronological order, is mainly taken from Mr. Furnivall’s ‘Trial Fore-words to my Parallel-text edition of Chaucer’s Minor Poems,’ Chaucer Society, 1871. I append some observations upon it.

Chaucer’s A. B. C., or, La Priere de Nostre Dame.
Compleynete to Pite. [The Compleynete of the Dethe of Pite.—Bell, Morris.]

1369. Deth of Blaunche. [The Booke of the Duchesse.]
(Lyf of Sainte Cecile; afterwards inserted in the Canterbury Tales.)

Parlement of Foules. [The Assembly of Foules.]
The Complaint of Mars. [The Complaint of Mars and Venus.] But the Venus is a separate poem; see below.

Anelida and Arcite.

(a) *Translation of Boethius 'De Consolatione Philosophiae.'
(b) *The Former Age; or, Ætas Prima.

Troilus and Criseyde.
INTRODUCTION.

Chaucer's Words to his Scrivener Adam 1.
ab. 1384? The House of Fame.
The Legend of Good Women.
ab. 1386. The Canterbury Tales.
Good Counsel of Chaucer; or, Truth; or, 'Fle from the pres.'  
(c) * Three Roundels (forming one poem).
Two Proverbes. [Eight lines; with 16 spurious and unconnected lines sometimes appended.]

1391 (d) * A Treatise on the Astrelabie.
Complaint of Venus. (See Complaint of Mars, above.)
Lenvoy to Scogan.
Lenvoy to Bukton.
Gentilesse. [A Ballade teaching what is gentilnesse.]
ab. 1397? Lack of Stedfastnesse. [A Balade sent to King Richard.]
Balade de Visage saunz Peinture. [A Ballade of the Village (sic) without Painting.]

1396. Compleint to his Purse. [To his empty Purse.]

All the above poems, except those marked with an asterisk, are to be found in the common editions. Where the title stands somewhat differently in the editions, a note has been made of it. The other four pieces may be thus accounted for. (a) Edited by Dr. Morris for the Early English Text Society. (b) Printed in the Aldine edition, ed. Morris, vol. vi. p. 300. Undoubtedly genuine; and closely connected with the preceding. (c) Printed in the Aldine edition, vi. 304. First printed, from a Pepys MS., by Percy, in his Reliques of Ancient Poetry. (d) Edited by the Rev. W. W. Skeat for the Early English Text Society and the Chaucer Society.

Lost Works. The Book of the Lion; mentioned at the end of the Persones Tale.

1 Genuine: but the third line 'Under thy longe lokkes maist thou hane the skalle' is too long; omit longe, inserted when lokkes had become a monosyllable.
LIST OF CHAUCER'S WORKS.

Origenes upon the Maudeleyne; mentioned in the prologue to the Legend of Good Women.  

A translation of Pope Innocent's treatise de Miseria Conditionis Humanæ; mentioned in the Cambridge MS. of the Legend of Good Women (MS. Gg. 4. 27).

Doubtful Work. A Ballad which Chaucer made against women unconstant. This ballad, of three stanzas, in Stow's edition, 1561, fol. cccxl. may perhaps be Chaucer's.

Spurious Works. The following poems are included in modern editions. Complaint of the Black Knight (or, Complaint of a Loveres Life); now known to be Lydgate's. The Cuckow and the Nightingale; first two lines quoted from the Knightes Tale; of early date, and less unlike Chaucer than many of the rest. The Flower and the Leaf; written by a woman, and clearly belonging to the fifteenth century. Chaucer's Dream; first printed in 1598. The Court of Love; written about 1500, and first printed in 1561. Virelai (no final e).


Of works printed in the editions, the principal one is The Testament of Love, written by one who greatly praises Chaucer, and an obvious imitation of his translation of Boethius.

Lastly, I must mention the translation (well-known by name) of the Romaunt of the Rose, which appears in all the editions, and of which only a fragment has come down to us. It has no claims to be considered as Chaucer's; but, as it is very frequently and commonly attributed to him, I append a discussion of this question below; see p. lxxxiii.

1 Hence we find a poem called The Lamentation of Mary Magdalene assigned to Chaucer in the old editions. But this is a different poem, by an anonymous author.

2 As it consists of only three stanzas, I print it below; see p. lxxxii.

3 The proof that it is not genuine was given by me in The Academy, Aug. 3, 1878.
INTRODUCTION.

The following is the Ballad which I suppose to be Chaucer’s, though not found in modern editions of Chaucer’s works:—

A BALADE WHICH CHAUCER MADE AGAYNST WOMEN UNCONSTAUNT.

[I take this from Chaucer’s Works, ed. 1561, fol. cccxl.; but make a few corrections in the spelling to preserve the metre. The dotted e is to be fully pronounced.]

Madame, for your newefangelnessé,
Many a servaunt haue ye put out of grace
I take my leue of your vnstedfastnessé;
For wel I wot, whyl ye to liue haue spacé,
Ye can not lone ful half yeer in a place;
To newe thingés, your lust is ever kené;
In stede of blew, thus may ye were al grené.

Right as a mirour, that nothing may enpressé,
But, lightly as it comth, so moot it pacé,
So fareth your lone, your werkés bereth witnessé
Ther is no seithé may your herte embracé;
But, as a wedercok, that turneth his face
With euery wind, ye fare, and that is sené;
In stede of blew, thus may ye were al grené.

Ye might be shrined, for your brotelnessé,
Bet than Dalida, Criseide, or Candacé;
For euer in chaunging stant your sikernessé,

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1 The old edition has your grace; omit your.
2 Old ed. cometh; but see Group B, 407, 603 (Man of Lawes Tale).
3 Pronounce far’th, ber’th, turn’th, as usual in Chaucer; see note 2 above.
4 Sene, evident, visible; an adj., not a pp.; see the Glossary. Cf. A.S. gesýne, which also appears as yene in Chaucer, Prol. 592.
5 Fickleness; ‘On brotel ground they bilde, and brotelnesses They finden, when they wenen sikernesse;’ with precisely the same rime; Merch. Tale, 35.
6 Old ed. Better; wrongly.
7 Dalilah; as in B. 3253.
8 Old ed. stondeth; but see the Glossary.
ON THE ROMAUNT OF THE ROSE.  Ixxxiii

That tache\(^1\) may no wight from your herte aracé\(^2\);  
If ye lose oon, ye\(^3\) can wel tweyn purchacé;  
Al light for somer, ye wot wel what I mené,  
In stede of blew thus may ye were al grené.

There is much in favour of the genuineness of this ballad; the  
metre is that of the common ballad-stanza, which is distinguished  
by having only three rime-endings to the three stanzas. We may  
note the peculiar words newefangelnesse, enbrace, sene, brotelnesse,  
Dalida, Criseide, Candace\(^4\); sikernesse, arace, purchace, all of them  
Chaucerian; the occurrence of brotelnesse and sikernesse in two  
consecutive lines of the Marchantes Tale; and see the note to  
F. 644 in the present volume. The allusion to the weathercock  
reminds us of 'chaunging as a vane,' E. 996. Line 20 may be  
compared with F. 389, 390, and B. 93\(^5\).

Note on 'The Romaunt of the Rose.'

We know that Chaucer made a translation of the Romaunt of  
the Rose; but the only translation of that poem now extant is  
not his. This point has been obscured by the fact that all the  
editions contain this anonymous translation, and it has always  
been associated with his name. But the internal evidence  
against this hasty conclusion is overwhelming and irrefragable,  
though the poem will long continue to be considered as genuine  
by readers unacquainted with Chaucer's metre and grammar.  
But as the careful perusal of even so small a portion of Chaucer  
as is contained in the present volume will enable a student to  
exercise his own judgment on this point, a few of the arguments  
are here appended.

It must be observed at the outset that there may have been,  
for all we know, five or six translations of the Romaunt of the

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\(^1\) Fault, bad habit; cf. P. Plowman, B. ix. 146.  
\(^2\) See the Glossary.  
\(^3\) The old ed. omits ye, though required both for sense and metre.  
\(^4\) Candace is mentioned in the Parlement of Foules, l. 288.  
\(^5\) The suggestion that this Ballad is really Chaucer's came to me from  
Mr. Furnivall, who, however, has since changed his opinion.
Rose by different authors. Of other similar works there still exist several translations, and they are almost all anonymous. Thus, of the Troy-book, we not only have a version by Lydgate, and another (unpublished and imperfect) by Barbour, but a third (also unpublished) in the Bodleian Library, and a fourth, in alliterative verse, published by the Early English Text Society. 'These versions are independent translations from Guido de Colonna, belong to the end of the 14th and beginning of the 15th century, and must have been made within a period of fifty years. Probably the earliest was that by Barbour, then the Alliterative, then Lydgate's, and last of all the Bodleian;' Warton, Hist. Eng. Poetry, ed. Hazlitt, ii. 129, footnote. So again, of the Story of Alexander, we have the version in Weber's Metrical Romances, the alliterative Romance printed by Stevenson, the Alexander fragment printed by myself as an appendix to William of Palerne; Alexander and Dindimus (E.E.T.S.), and so on. We find, in fact, that numerous translations, mostly anonymous, were made at the end of the fourteenth century; and it is extremely unlikely that Chaucer's translation of the Romaut should have been the only one. Moreover, Chaucer either intentionally suppressed some of his translations, or took no care to preserve them; so that we have now only his own word for his translations of the Book of the Lion, of Origenes upon the Maudeleyne, and of Pope Innocent's treatise De Miseria. Hence there is actually, at the very outset of the enquiry, a presumption in favour of the fact that the existing translation is anonymous, and not his. Its presence in the editions proves nothing; it was inserted merely on the strength of the title, just as the early editions contain The Lamentation of Mary Magdalene, inserted to supply the place of Chaucer's Maudeleyne. We have to bear in mind (for it is an important point), that we first meet with the Romaunt in the edition of 1532, a collection of Chaucer's (supposed) works made a hundred and thirty years after his death. Most critics calmly ignore this, and speak as if it had been associated with Chaucer from the first. A very little reflection will shew that the external evidence is simply worthless, and we are
driven to examine the poem itself. We then stand on firm ground, and the results are interesting and decisive.

To save trouble, I shall call the anonymous author 'the translator,' and his work 'the translation,' and proceed to give a brief sketch of the nature of the arguments. Want of space prevents my saying much, but I think the tests suggested will suffice to enable any one who really understands philology to work out the whole matter for himself, if he should wish to do so 1.

**Test I. The Riming of -y with -ye.** This is explained in the note to B. 2092, p. 169. Chaucer *never* rimes such a word as *trewely*, ending in -y, with French substantives ending in -ye, such as *folye*, *Jelousyé*. In the translation, examples abound, e.g. *generaly*, *vilanye*, 2179 2; *worthy*, *curtesyé*, 2209; *folye*, *bye*, 2493, 2521; *curtesyé*, *gladly*, 2985; *flateryé*, *utterly*, 3387; *Jelousyé*, I, 3909; *multiplyé*, *bye*, 5600. There are plenty more, which the curious may discover for themselves. The MS. of the translation often has the absurd spellings *bye* for *by*, and the like, to keep up a rime to the eye; but the truth lies the other way, that the final -e was dropped by the translator, just as it always was by Barbour, who rimes *foly* with *wykkytly*, Bruce, i. 221; &c., &c. To meet the argument drawn from this test, the puerile plea has been set up, that Chaucer's practice of riming differed at different periods of his life! This is purely gratuitous, and contrary to all the evidence. See, for example, his Book of the Duchesse.

**Test II. The use of assonant rimes.** In the poem of Havelok the Dane, we find rimes that are *not* true rimes, but mere assonances, such as *yeme*, *quene*, 182; *maked*, *shaped*, 1646; &c., &c. 3 I need hardly say that no such rimes occur in Chaucer 4. But, in

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1 Several of the points mentioned below will be found in my letter to The Academy on this subject, Aug. 10, 1878, p. 143.
2 I give the Chaucerian spelling to shew the impossibility of the rimes being due to Chaucer. The numbers refer to the lines of the poem, as printed in Morris's Aldine edition of Chaucer, vol. vi.
3 A list is given in my preface to Havelok, p. xlv.
4 Mr. Bradshaw kindly points out the riming of *terme*, *yerne*, Book of the Duchess, II. 79, 80. This is a most instructive instance; for *yerne* is a mistake of the scribes for *erne*, the true Chaucerian form, as I shew in the note to Group C, I. 312; see Man of Law's Tale, 2nd ed., p. 142.
the translation, there are numerous examples, which are quite decisive. Some are: kepe, eke, 2126; shape, make, 2260; escape, make, 2753; take, scape, 3165; laste, to barste, 3185. In the last case, we might read to braste. This secures a rime indeed, but it brings us no nearer to Chaucer; he rimes laste (to last) with words such as faste, caste, &c.; whereas 'to burst' is, with him, to breste, riming with lest, it pleased, reste; &c. He has, indeed, brast as a past tense, but that is quite a different matter.

Test III. The riming of here and there. It has been maintained by Dr. Weymouth, in the Transactions of the Philological Society, that Chaucer rimes a certain set of words with the word here, and another set of words with the word there; and no word in one set ever rimes with a word in the other set. Whether this be true or not, it can be maintained and defended, and cannot be easily and formally disproved. But when we turn to the translation, we have a short and simple way of shewing that the translator cared nothing whatever about any such distinction. In l. 663, he rimes there with were (verb); in l. 2977, he rimes were with fere (fear); and in l. 3843, he rimes fere with here. And there is an end of this test.

Test IV. Strange rimes. We find in the translation all sorts of rimes such as Chaucer, judging by the evidence, would never have dreamt of. Examples: joynt, queyn, 2037; aboute, sswote, 1705; desire, nere, 1785; fresh, sarpynish (sarsnet, misprinted sarlynysk), 1188; more, ar, 2215; annoy, away, 2675; ioye, con-voye, 2915; crowne, pergone, 3201; doun, tourne, 5472. In this case, I leave the spelling as in the MS. Plenty more such rimes may be found.

Test V. The grammatical use of final -e. In the translation, we find to tel, a gerund, riming with bifel, 3083; set, pp., riming with the gerund to et (to eat), 2755. I have written the preface to this book in vain if even the beginner cannot see that Chaucer would have written tellé in one place, and eté in the other, and would not have tolerated such rimes as these. See p. lxxii. § 10. I adduce no more such instances, but there are, in the translation, hundreds of them,
ON THE ROMAUNT OF THE ROSE.  lxxxvii

Test VI. The test of dialect. This test alone is decisive, and deserves great attention. Many have noticed that the translation bears obvious marks of a more Northern dialect than that of Chaucer. Mr. Arnold, in a letter to the Academy, July 20, 1878, p. 67, says—"that the language of the only existing MS. of the Romaunt is of a somewhat more Northern cast than that of Chaucer's works generally, is indisputable. It seems to me tinged by the dialect of Norfolk and Lincolnshire. . . Le[and] (leaping) occurs—a distinctly Northern form. But the divergence from the language of London is not greater than can be reasonably set down to the account of an East-Anglian transcriber, as distinguished from the original author. In connection with this point, it may be noted that a memorandum inside the Hunterian volume 1 states that the MS. was given in 1720 by Mr. Sturgeon, surgeon, of Bury St. Edmunds, to one Thomas Martin. 2 My answer is, that this is a misleading statement; it implies that the Northern participles in -and are due to the transcriber. But they are due to the author, and cannot be explained away. As this is an important point, I cite four lines, in full, properly spelt, omitting be in l. 2263.

'Poyntis and slevis wel sitt[and],
Righte and streighte on the hand'; 2263.
'They shal hir tel how they thee fand,
Curteys and wys, and wel doand'; 2707.

Change these into Chaucerian spelling, and we have sittinge rime with hand; and fond (not fand, see fond in Glossary) rime with doing; which is absurd 3. The word fand is just as clear an indication of Northern dialect (to those who can see) as the use of the present participle in -and. I will indicate one more Northern form, too important to be passed over, viz. the use of the Scandinavian preposition til in place of the Southern English

1 The MS. of the translation is in the Hunterian collection at Glasgow.
2 Meaning Thomas Martin of Palgrave.
3 Several years ago, I happened to remark to a friend that the suffix -and is a sure mark of Northern influence. He observed, that he had just found some instances of the use of this suffix in Chaucer. I replied—'then it was in the Romaunt of the Rose.' - Answer—'Yes, it was.'
Introduction.

Til occurs as a rime to evil and fill thrice; see lines 4593, 4854, 5816. Now, although til is found in the MSS. of Chaucer, A. 1478, it is of doubtful authenticity; if correct, it seems to have been used instead of to before a vowel, to avoid the hiatus. But in Northern works it is very common; and the use of it, as in the translation, after its case, is notable.

But the transcript really is often at fault; being more southern in character than the translator's real language. The scribe has set down rimes that are no rimes, but which become so when turned into the Northern dialect. Thus, he rimes thore (there) with more, 1853, Chaucer's form being there; and also more with are, l. 2215, which is no rime at all. Barbour would have written, thar, mar, and ar; which makes the rimes perfect. So also bate (hot) riming with state, 2398, is Northern; Chaucer's form is hit. Cf. also avenaunt or avenand (as in Barbour's Bruce), riming with plesawit or plesand, 4621; paramouris (Bruce), riming with shouris, 4657; ado (for at do=to do, a well-known Northern idiom), riming with go, 5082; certis (a Northern form for Chaucer's certes), riming with is, 5544; sawe (fain, a Northern form), riming with save, a saying, 6477. Chaucer has taughte, taught; but the translator has teched, riming with preched, 6681. The continual dropping of the final -e, so common in the translation, is a well-known mark of Northern idiom; see p. lviii. above. For examples, take flit, it, 5362; gete, set, 4828; lye, erly, 2645; feet, lete, 1981. They may be found in large numbers.

Test VII. The test of vocabulary. This is a test I have never yet seen mentioned, except in the most hap-hazard way; thus Mr. Arnold observes that smale foules occurs in the translation, l. 106, and also in Chaucer's prologue, l. 9. But smale foules is merely Middle-English for 'little birds,' and might have been used by any one. I attach very small importance to this test of

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1 Again, I wote rimes with estate, 5402; read I wat, estat, the Northumbrian forms. To give many such examples is surely needless; and it becomes tedious.

2 And even here we may remark that, if we find smale foules in l. 106, the phrase is smale briddes (not foules) just above, l. 88; cf. l. 101.
vocabulary, as I believe it to be frequently misleading, and it is often misapplied. Its value as a proof is very slight, as compared with the tests furnished by metre and grammar. Still, as it carries weight with some readers, I will not omit to consider it.

Whoever will really read the translation, must be struck with the extraordinary number of unusual words in it, especially of words which never occur in Chaucer. Many of these words have been attributed to Chaucer over and over again, but solely on the strength of the translation, and quite erroneously. By way of illustration, I will mention that Chaucer calls a lark a lark, C. T. 1493; but the translator calls it a laverock, 662.

We may particularly notice three facts.
A. The translator and Chaucer use different forms of the same word.
B. The translator and Chaucer use similar forms in different senses.
C. Words occur in the translation which do not occur in Chaucer.

A. The mod. E. abroad is, in Chaucer, abrood; but in the translation abrede (miswritten abrode), riming with forswere (written forswiered), 2563.

For found, we find find, 2707. Chaucer, fond.
For cowardice, we find cowardyè, C. T. 2732 (Tyrwhitt), riming with vilanyè.
For fain, we find fawe, r. w. sawe, 6477. Ch. has fayn.
For faireness, we find fairebede, 2484. Ch. has fairnesse, E. 334.
So also youtbede, 4934; semlybede, 777.
For fared, i.e. gone, we find fore, r. w. more, 2709. Ch. has fare, E. 896.

I must refer the reader to the Glossaries in Moxon’s reprint of The Poetical Works of Chaucer, 1855; and in Morris’s Aldine edition; also to the glossaries appended to the three volumes of Chaucer Selections in the Clarendon Press Series. Most words can thus be traced. I give the references to the ‘translation,’ as edited by Morris; remarking that in Moxon’s edition the numbering of the lines slightly differs, but never by more than seven lines.

2 I. e. riming with.
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For to go one's way, we find *wente her gate* (common in the North), 3332. Ch. would have said *wente her way*; see to take our way, Prol. 33.

For *obedience*, we find *obeysskyng*, 3380. Ch. says *obeysance*, E. 24.

For *piercing*, we find *persaunt*, 2809; as in the Court of Love, 849. Surely Ch. would have said *percing*.

Chaucer has *enclosed* as the pp.; E. 1783. The form in the translation is very remarkable, viz. *enclos*, a purely French word. The scribe, indeed, is so stupid as to write *enclosid is*, 1652; but, seeing that *enclos* is rimes with *rosis*, the correction is easy.

The carelessss of the translator appears in his using *fier* (fire), to rime with *desire*, 2467; whilst, only four lines below, the form is *fere*, to rime with *nerê* (nigher). Ch. has *fyr* (*y* = long *i*).

For *sojourn*, we find *sojour*, r. w. tour, 4281; but Ch. has *soiourne* or *soiourne*, r. w. tourne, D. 988.

For *I wot*, we find *I wote*, 2402; but, as it rimes to *estate* (read *estat*), it is meant for the Northern *I wat*. Ch. has *I wot* or *I woot* only.

For *hedge*, we find *haie*, 54, 3007. Ch. has *begge* or *hawe*.

For 'masterly workmanship,' we find *maistrise*, r. w. *purprise*, 4171. Ch. has *maistrie*. A very remarkable example occurs in the following. For a *female scold*, we find *chideresse*, 4266; but Chaucer has *chidester* (C. T. 9409, Tyrwhitt)¹. Note also *honden*, hands, 6667.

B. Different senses of one form. *Auaut* means *forward*, 3958; 4793. In Ch., it means *a boast*.

*Baille* means *custody, government*, 4302, 7574. In Ch., it means *a bailiff*.

*Baude* means *joyous*, 5677. In Ch., it means *a bawd*².

*Bourdon* means *a staff*, 3401, 4092. In Ch., it is the *burden of a song*; Prol. 675.

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¹ We may also note different words for the same thing; thus *swire* for neck, 325; Chaucer's word is *hals*.

² Morris gives *only* the sense *joyous*; but this sense will not suit his reference to the Freres Tale, l. 56.
ON THE ROMAUNT OF THE ROSE.

Coine means a quince, 1374. In Ch., it is a coin.

Aleys means lote-trees, 1377. In Ch., it means alleys, i.e. garden-walks.

To congecte means to plan, 6930. In Ch., it means to conjecture or suppose; Troil. iv. 998 (Morris).

To elde is a verb, to make old, 391, 396. But in Ch., it is only a sb., signifying old age.

Quene in Chaucer means a queen; in the translation, it is used in the worst sense, 7034.

Solein means sullen, 3896. In Ch., it is merely sole or single.

C. The translation abounds with remarkable words; the translator was a great master of language, with a vocabulary of his own; but many of his words are to be found in Barbour, Wyclif, the Promptorium Parvulorum, Havelok, and Piers Plowman, rather than in Chaucer 1. I note a few of these.

Accusith, reveals, 1591; acoie, to quiet (as in Will. of Palerne), 3564; agree, adv. in good part, 4349; aguiler, needle-case, 98; alege, alleviate (as in the Prick of Conscience), 6628; aleys (French alise), lote-trees, 1377 2; almandres, almond-trees, 1363; alpes, bulfinches (Prompt. Parv.), 658; among (in the sense now and then, as in Barbour), 3771; anker, anchorite (P. Plowman), 6351; anoie, sb. (Barbour), 4404; aqueintable, 2213; arblasters, crossbow-men (arwblasteris in Barbour), 4196; archangel, not a dead nettle (Prompt. Parv.), but a bird, 915; assise, situation, 1237; attour, head-dress, 3718; auaunt, forward, 3958, 4793; avenant, becoming (Barbour), 1263; aumener, purse, 2087.

Baggingly, squintingly, 292; baillie, custody, 4302, 7574; to her bandon (Bruce), 1163; basting, sewing slightly, 104; batailed, embattled, 4162; baude, joyous, 5677; beau sire, sir, 6056; behove, behoof (Havelok), 1092; benomen, taken away, 1509; bigine,

1 In saying that these words do not occur in Chaucer, I may make a few mistakes. I only say that I have overlooked them. The list must be taken as tentative only, for what it is worth.

2 Dr. Morris gives only the sense of lote-trees, but his reference to March. Tale, 1080, demands the sense of garden-walks.
INTRODUCTION.

beguine, 6863, 7368; bimene, bemoan (Hav.), 2667; bleine, blain (Wyc.), 553; bolas, bullace, 1377; bordellers (bordel in Wyc.), 7036; boserd, buzzard, 4033; bothum, bud, 1721; bourdon, staff (P. Pl.), 3401; burnette, brown cloth, 226.

Caleweis, sweet pears (P. Pl.), 7045; cameline, camlet, 7367; canelle, cinnamon, 1370; chelaundre, goldfinch, 81; cherisaunce, comfort, 3337; chuisaille, chuisaille, necklace, 1082; chideresse, 4266; cierges, wax-tapers (Hav.), 6251; clapers, rabbitburrows, 1405; dipsy, eclipsed, 5352; closer, inclosure, 4069; chcvisaille, 1082; cbideresse, 4266; condise, conduits, 1414; conisaunce, understanding, 5468; constablerie, ward of a castle, 4218; cotidien, daily, 2401; coure, to squat, 465; cowardise, 2490; customer, accustomed, 4939.

Decoped, cut down, 843; distruly, irregularly, 4903; dissoned, dissonant, 4248; distinct, to distinguish, 6202; dole, deal, part; 2364; dole, grief (Wyc.), 2956; dawined, wasted (Wyc.), 360.

Eisel, vinegar (Wyc.), 217; elde, to make old (Wyc.), 391; endoute, to fear, 1664; engrève, to hurt, 3444; entailed, carved, 140, 162; equipolences, equivalents, 7078; erke, weary, 4870; espirituel, spiritual, 650; expleite, to perform, 6177.

Fairbede, beauty, 2484; farse, to paint, 2285; fardel, burden (Wyc.), 5686; felden, fell, 911; fiaunce, trust, 5484; flourette, floweret, 891; fordawined, wasted away, 366; forfare, to fare ill (Barbour), 5391; forsongen, 664; forswandred (P. Pl.), 3336; forswelked, 360; forswered, 235; foxerie, 6797; freshe, to refresh, 1513.

Gadling (Hav., P. Pl.), 938; gate, way, 3332; girdlestede, waist, 826; gisarme, 5981; glombe, to be gloomy, 4356; gonfanon, 1201, 2018; gosstellere 3, evangelist, 6889; grete, to weep (Barbour), 4116; groine, to pout, 7051.

Habite, to dwell, 660; haie, 54; havoir, wealth, 4723; horriblete, 7189; bulstred, hidden, 6149.

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1 Chaucer's word is couche; see Glossary.
2 So in Court of Love, 1098; but Chaucer has del.
3 Chaucer has evangelist, B. 2133.
4 We find groynyn, Knightes Tale, 1602, which Morris explains by 'stabbing.' But it would be better to explain it by 'pouting'; in which cause groine is a Chaucerian word.
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Joyne, to enjoin, 2355.

Kernels, battlements (kyrnail, Barbour), 4195; knoppe, a button (P. Pl.), also a bud, 1080, 1702; knopped, 7260.

Lakke, to blame, 284; laverock, 662; lettred, learned (P. Pl.), 7691.

Maisondesve (P. Pl.), 5622; maistrise, 4172; maltalent, ill will (cf. talent, Barbour), 274, 330; marvis¹, thrush, 619; merke, dark (Barbour), 5342; metely, proportionable (Ormulum), 822; micher, thief, 6543; minoresse, 149; mitche, loaf, 5588; moison, growth, 1677; monest², to admonish, 3579; mordaunt, buckle-tongue, 1094; musard, dreamer, 3256, 4034.

Nokked, notched, 942.

Obeyesing, 3380; onde, malice, 148; orfrays, embroidery, 562, 869.

Paire, to impair (P. Pl.), 6106; papelard, hypocrite, 7283; pofeboly, 415; persaunt, 2809; pesible (Barb.), 7413; portecolise, 4168; posté, power (pousté, Barb.), 6486, 6535; preterit, 5011; primetemps, 4750; pullaille (Barb.), 7045; purrise, 4171.

Quarel, crossbow-bolt, 1823; quene (in bad sense, as in P. Pl.), 7034; querrour, quarry-man, 4149.

Racine, root, 4884; ramage³, wild, 5387; ravisable, 7018; rette, rift, 2661; ribaninges, 1077; rimpled, 4495; rive, 5396; riveling, 7262; roigne, roignous, 553, 988, 6193; roket, 1249, 4757; roking, 1906.

Saile, to assail, 7338; sailours, dancers (cf. saille in P. Pl.), 770; sarsinishe, 1188; savourous, 84; scantilone, a pattern (Prompt. Parv., Cursor Mundi), 7066; seignorie (sensory, Barb.), 3213; semlybede, comeliness, 777, 1130; sere, dry (Prompt. Parv.), 4752; slowe, moth (?), 4754; soigne, care, 3882; solein, sullen (Rom. of Partenay), 3896; sojourn, stay; spannishing, blooming, 3633; springold, 4191; suckiny, loose frock, 1232; sawire, neck, 325.

Tapinage, sculking, 7363; tatarwagges, rags, 7259; timbre,

¹ And in Court of Love, 1388.
² Observe that Chaucer has only the comp. amoneste; the form monest, without initial a. is Northern, and occurs in Barbour.
³ Morris refers us also to Ch. C. T., Group G, 887; the word there is rammish, raw-like; quite a different word, and of E. origin.
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timbre, timbrel-player, 772, 769; tourette, turret, 4164; trasbed, betrayed (betresss, Barb.), 3231; trechour, cheat, 197; trepger, 6282; truandise, truanding, 6666, 6723.

Vngodely, uncivil (ungod,Ormulum), 3741; unhide, 2168; urchon, hedgehog, 3135; vecke, old woman, 4286, 4495; vendable, 5807; verger, garden, 3618, 3831; vermeile, 3645; vo/untee, 5279.

Welmeth, wells up, 1561; ivirry, to worry, 6267; ivodewale, 658; nyndre, 1020.

The above list is certainly a remarkable one; and if any critic should succeed in discovering more than five per cent of the above words in Chaucer, I shall be much surprised.

When regard is had to all the tests above, when we find that, each and all, they establish a difference between the language of the translation and that of Chaucer, it is surely time to consider the question as settled. Henceforward, to attribute the translation to Chaucer may be left to those who have no sense of the force and significance of such arguments as philology readily supplies. I have no doubt whatever that the discovery of still greater discrepancies would reward more careful search.

It remains to state what the translation really is. It scarcely belongs to the fourteenth century, as it contains many words supposed to be of later date; the date of the M.S. is about 1440-50. It consists of two fragments, almost certainly by different authors. The original dialect of fragment A was not Northumbrian, but a Midland dialect exhibiting Northumbrian tendencies; I hesitate to make a more explicit statement. The authors, like so many other authors of the fourteenth century, are anonymous, and we do not know where to find more of their work.

List of Editions of Chaucer’s Works.

The Canterbury Tales were printed by Caxton (1475, 1481), Wynken de Worde (1495, 1498), and Pynson (1493, 1526); but no collection of his Works was made till 1532.

LIST OF EDITIONS OF CHAUCER'S WORKS. xcv

2. Reprinted with additional matter, London, 1542. Folio. (Here the Plowman's Tale first appears.)

3. Reprinted, with the matter re-arranged, London, no date, about 1551. Folio.

4. Reprinted, with large additions by John Stowe. London, 1561. Folio. (Here the Court of Love first appears; Lydgate's Siege of Thebes is also included.)


Later editions only contain the poems. Tyrwhitt's edition of the Canterbury Tales, with notes and a glossary, first appeared in 5 vols., 8vo., in 1775–8. There is a convenient reprint of Chaucer's Poetical Works in a single volume by Moxon, 1843, said to be edited by Tyrwhitt; but the statement only applies to the Canterbury Tales, the notes, and the glossary. The editions by Morris and Bell are well known. Wright's edition of the Canterbury Tales follows the Harleian MS., and is the best authority for the readings of that MS.

Postscript (1888). For later information regarding Chaucer's Works, see my Introduction to Chaucer's Minor Poems.

The first edition of the present work appeared in 1874. I regret to find that Prof. Ten Brink supposes that I took hints from a book of his published in 1870 without acknowledgment, but I never saw his book till 1886, nor read it till 1887. By all means let his be all the credit. His works on Chaucer are of great value, and I am not so presumptuous as to pretend to compete with them.
GROUP B. MAN OF LAW HEAD-LINK.

[Introduction to the Man of Law's Prologue.]

The wordes of the Hoost to the compaignye.

Our hoste sey wel that the bryghte sonne
The ark of his artificial day hath ronne
The fourthe part, and half an houre, and more;
And though he were not depe expert in lore,
He wiste it was the eighte
the day
Of April, that is messager to May;
And sey wel that the shadwe of euery tree
Was as in lengthe the same quantitee
That was the body erect that caused it.
And therfor by the shadwe he took his wit
That Phebus, which that shoon so clere and bryghte,
Degrees was fyue and fourty clombe on hyghte;
And for that day, as in that latitude,
It was ten of the clokke, he gan conclude,
And sodeynly he plyghte his hors aboute.

'Lordinges,' quod he, 'I warne yow, al this route,

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1 Cm. wanting; Cp. Pt. Ln. Hl. expert; E. Hn. ystert.
2 Hn. xvijthe; Cp. xvijje; Cm. Pt. Ln. xvij; E. eighte and twentithe; Hl. threttenthe.
3 Cm. Pt. Hl. of the; E. Hn. at the; Cp. atte; Ln. att.
The fourthe party of this day is goon;
Now, for the loue of god and of seint Iohn,
Leseth no tyme, as ferforth as ye may;
Lordinges, the tyme wasteth nyght and day,
And steleth from vs, what priuely slepinge,
And what thurgh necligence in our wakinge,
As dooth the streem, that turneth neuer agayn,
Descending fro the montaigne in-to playn.
Wel can Senec, and many a philosophre
Biwailen tyme, more than gold in cofre.
"For los of catel may recouered be,
But los of tyme shendeth vs," quod he.

Sir man of lawe,' quod he, 'so haue ye blis,
Tel vs a tale anon, as forward is;
Ye ben submitted thurgh your free assent
To stonde in this cas at my Iugement.
Acquiteth yow, and holdeth your biheste,
Than haue ye doon your deuoir atte lestë.'
'Hoste,' quod he, 'depardieux ich assente,
To breke forward is not myn entente.
Biheste is dette, and I wol holde fayn
Al my biheste; I can no better seyn.
For swich lawe as man yeueth another wyghte,
He sholde him-seluen vsen it by ryghte;
Thus wol our text, but natheles certeyn
I can ryght now no thrifty tale seyn,
But Chaucer, though he can but lewedly
On metres and on ryming craftily,

1 Hl. and holdeth; the rest of (badly).
2 Cm. man; the rest a man.
3 MS. Camb. Dd. 4. 24 has But; the rest That; see note.
Hath seyd hem in swich english as he can
Of olde tyme, as knoweth many a man.
And if he haue not seyd hem, leue brother,
In o boke, he hath seyd hem in another.
For he hath told of loueres vp and doun
Moo than Ovide made of mencioun
In his Epistolis, that ben ful olde.
What sholde I tellen hem, sin they ben tolde?
In youthe he made of Ceys and Alcioun,
And sithen hath he spoke of euerichoon,
Thisé noble wyues and thise loueres eek.
Who so that wol his large volume seek
Cleped the seintes legende of Cupyde,
Ther may he seen the large woundes wyde
Of Lucresse, and of Babiloin Tisbee;
The swerd\(^1\) of Dido for the false Enee;
The tree of Phillis for hir Demophon;
The pleinte of Dianire\(^2\) and Hermion,
Of Adrianie and of Isiphilee;
The bareyne yle stonding in the see;
The drein\(^3\) Leander for his fayre\(^4\) Erro;
The teres of Eleyne, and eek\(^5\) the wo
Of Brixseide, and of\(^6\) thee, Ladomëa;
The cruelte of thee, queen Medëa,
Thy litel children hanging by the hals
For thy Iason, that was of\(^7\) loue so fals!
O Ypermistra, Penelope, Alceste,
Your wyfhood he comendeth with the beste!

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1. Hl. sorwe; *but the rest swerd.*
3. Hl. fayre, *which the rest omit.*
4. E. omits eek, *which is in the rest.*
5. E. omits of, *but it is in the rest.*
6. E. Cm. in; *the rest of.*
But certainly no word ne wryteth he
Of thilke wikke ensample of Canacee;

And therfor he, of ful auysement,
Nolde neuer wryte in none of his sermouns
Of swiche vnkynde abhominaciouns,
Ne I wol noon reherse, if that I may.
But of my tale how shal I doon this day?
Me were looth be lykned douteles
To Muses that men clepen Pierides—
Metamorphoseos wot what I mene—
But natheles, I recche noght a bene
Though I come after him with hawe bake;  
I speke in prose, and lete him rymes make.'
And with that word he, with a sobre chere,
Bigan his tale, as ye shal after here.

The prologe of the mannes tale of lawe.

O hateful harm! condicion of pouerte!
With thurst, with cold, with hunger so confounded!
To asken help thee shameth in thyne herte;
If thou noon aske, with nede artow so wounded,
That verray need vnwrappeth al thy wounde hid!
Maugre thyne heed, thou most for indigence
Or stele, or begge, or borwe thy despence!

Thou blamest Crist, and seyst ful bitterly,
He misdeparteth richesse temporal;

1 Hn. Cp. Pt. Hl. hawe bake; E. hawebake; Cm. aw bake; Ln. halve bake.
2 So Hn.; Cm. Cp. with nede art hon so wounded; Ln. with nede hou art so wounded; Hl. with neede so art thou woundyd; but E. so soore artow ywoundid.
Thy neighboor thou wytest sinfully, And seist thou hast to lite\(^1\), and he hath al. 'Parfay,' seistow, 'somtyme he rekne shal, Whan that his [cors] shal brennen in the glede, For he noght helpeth needfulle in her nede.'

Herkne what is the sentence of the wyse:— ‘Bet is to dyen than haue indigence;' Thy selue neighboor wol thee despyse; If thou be poure, farwel thy reuerence! Yet of the wyse man tak this sentence:— 'Alle the\(^2\) dayes of poure men ben wikke;' Be war therfor, er thou come in\(^3\) that prikke!

If thou be poure, thy brother hateth thee, And alle thy frendes fleen fro thee, alas! O riche marchauntz, ful of wele ben ye, O noble, o prudent folk, as in this cas! Your bagges ben nat filled with \textit{ambes as}, But with \textit{sis cink}, that renneth for your chaunce; At Cristemasse merie may ye dauncel

Ye seken lond and see for your winninges, As wyse folk ye knowen al thestaat Of regnes; ye ben fadres of tydinges And tales, both of pees and of debat. I were ryght now of tales desolat, Nere that a marchaunt, goon is many a yere, Me taughte a tale, which that ye shal here.

\(^1\) E. Hn. lite; \textit{the rest litel.}\quad \(^2\) E. Cm. omit the; \textit{the rest have it.}\quad \(^3\) E. Hn. Il. to; Cm. Cp. Pt. Ln. in.
Here endeth the man of lawe his tale. And next folwith the Shipman his prolog.  

Our hoste vpon his stiropes stood anon,  
And seyde, 'good men, herkeneth euerych on;  
This was a thrifty tale for the nones!  
Sir parish prest,' quod he, 'for goddes bones,  
Tel vs a tale, as was thy forward yore.  
I se wel that ye lerned men in lore  
Can moche good, by godde's dignitee!'  
The persone him answerde, 'benedicite!  
What eyleth the man so sinfully to swere?'  
Our hoste answerde, 'O Iankyn, be ye there?  
I smelle a loller in the wynd,' quod he.  
'Hoo! good men,' quod our hoste, 'herkneth me,  
Abydeth, for goddes digne passioun,  
For we shal han a predicacioun;  
This loller heer wil prechen vs som-what.'  
'Nay, by my fader soule! that shal he nat,'  
Seyde the Shipman, 'heer shal he nat preche,  
He shal no gospel glosen heer ne teche.  
We leue alle in the grete god,' quod he,  
'He wolde sowen som difficultee,

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1 This rubric is from MS. Arch. Seld. B. 14. In some MSS. it is called The prolog of the squyers tale. The text of the prologue itself is founded on the Corpus MS. E. Hn. Cm. omit this Prologue; see note.  
2 MS. Arch. Seld. has Shipman; Cp. Pt. Ln. pe squier.  
3 MS. Arch. Seld. We leuen; Cp. Pt. Ln. He leueb.  
4 MS. Arch. Seld. inserts quod, which Cp. Pt. Ln. omit.
Or springen cokkel in our clene corn,
And therfor, hoste, I warne thee biforn,
My Ioly body shal a tale telle,
And I shal clinken yow so mery a belle,
That I shal waken al this companye;
But it shal not ben of philosophye,
Ne of phisyk, ne termes queinte of lawe;
Ther is but litel latin in my mawe.

Here endeth the Shipman his prolog. And next folwyng he bigynneth his tale, &c.²

[Here follows The Shipman's Tale, ll. 1191–1624. After which—]

Bihoold the murie wordes of the Hoost to the Shipman and to the lady Prioresse³.

'Wel seyd, by corpus dominus,' quod our hoste, 1625
'Now longe mot thou sayle by the coste,
Sir gentil maister, gentil marineer,
God yeue this monk a thousand last quad yeer!
A ha! felawes! beth war of swich a Iape,
The monk putte in the mannes hode an ape, 1630
And in his wyues eek, by seint Austin;
Draweth no monkes more in-to your in.
But now passe ouer, and lat vs seke aboute,
Who shal now telle first of al this route
Another tale?' and with that word he sayde,
As curteisly as it had been a mayde,

¹ Tyrwhitt reads of phiske; the MSS. have the unmeaning word phislyas; Sloane MS. phillyas.
² Rubric from MS. Arch. Seld.
³ From E.; here again made the basis of the text.
‘My lady Prioresse, by your leue,
So that I wiste I shulde you nat greue,
I wolde demen that ye tellen sholde
A tale next, if so were that ye wolde.
Now wol ye vouche sauf, my lady dere?’
‘Gladly,’ quod she, and seyde as ye shal here.

Explicit.
GROUP B. THE PRIORESSES TALE.

The prologue of the Prioresses tale.

Domine, dominus noster.

O lord our lord, thy name how merueillous
Is in this large worlde ysprad—quod she:—
For noght oonly thy laude precious
Parfourned is by men of dignitee,
But by the mouth of children thy bountee
Parfourned is, for on the brest souking
Som tyme shewen they thyn heryng.

Wherfor in laude, as I best can or may,
Of thee, and of the whyte\(^1\) lily flour
Which that thee bar, and is a mayde alway,
To telle a storie I wol doon my labour;
Not that I may encresen hir honour;
For she hir-self is honour, and the rote
Of bountee, next hir sone, and soules bote.—

O mooder mayde! o mayde mooder free!
O bush vnbrent, brenning in Moyses syghte,
That rauysedest doun fro the deitee,
Thurgh thyn humblesse, the goost that in thalyghte, \(^{1660}\)
Of whos vertu, whan he thyn herte lyghte,
Conceyued was the fadres sapience,
Help me to telle it in thy reuerence!

\(^{1}\) E. omits whyte, found in the rest.
Lady! thy bountee, thy magnificence,
Thy vertu, and thy grete humilitee
Ther may no tonge expresse in no science;
For som tyme, lady, er men praye to thee,
Thou goost biforn of thy benignitee,
And getest vs the\(^1\) lyght, thurgh\(^2\) thy preyere,
To gyden vs vn-to thy sone so dere.

My conning is so wayk, o blisful quene,
For to declare thy grete worthynesse,
That I ne may the weighte nat sustene,
But as a child of twelf monthe old, or lesse,
That can vnnethes any word expresse,
Ryght so fare I, and therfor I yow preye,
Gydeth my song that I shal of yow seye.

Explicit.

Heere bigynneth the Prioresses tale.

Ther was in Asie, in a gret citee,
Amonges cristen folk a Iewerye,
Sustened by a lord of that contree
For foule vsure and lucre of vilanye,
Hateful to Crist and to his companye;
And thurgh the strete men myght ryde or wende,
For it was free, and open at eyther ende.

A litel scole of Cristen folk ther stood
Doun at the ferther ende, in which ther were
Children an heep, ycomen of Cristen blood,
That lerned in that scole yeer by yere
Swich maner doctrine as men vsed there,

\(^{1}\) Hn. Cm. Ln. Hl. the; E. thurgh; Cp. Pt. to.

\(^{2}\) E. Hn. of; but the rest thurgh.
This is to seyn, to singen and to rede,
As smale children doon in hir childhede.

Among thise children was a widwes sone,
A litel clergeon, seuen yeer of age,
That day by day to scole was his won,
And eek also, wher as he sey thimage
Of Cristes mooder, hadde he in vsage,
As him was taught, to knele adoun and seye
His *Aue Marie* as he goth by the weye.

Thus hath this widwe hir litel sone ytaught
Our blisful lady, Cristes mooder dere,
To worshipe ay, and he forgat it naught,
For sely child wol alday sone lere;
But ay, when I remembre on this matere,
Seint Nicholas stant euer in my presence,
For he so yong to Crist did reuerence.

This litel child his litel book lerninge,
As he sat in the scole at his prymer,
He *Alma redemptoris* herde singe,
As children lerned hir antiphoner;
And, as he dorste, he drough hym ner and ner,
And herkned ay the wordes and the note,
Til he the firste vers coude al by rote.

Noght wiste he what this latin was to seye,
For he so yong and tendre was of age;
But on a day his felaw gan he preye
Texpounden him this song in his langage,
Or telle him why this song was in vsage;
This preyde he him to construe and declare
Ful ofte tyme vpon his knowes bare.
His felaw, which that elder was than he, Answerde him thus: 'this song, I haue herd seye, Was maked of our blisful lady free, Hir to salue, and eek hir for to preye To been our help and socour whan we deye. I can no more expounde in this matere; I lerne song, I can but smal grammere.'

'And is this song maked in reuerence Of Cristes mooder?' seyde this Innocent; 'Now certes, I wol do my diligence To conne it al, er Cristemasse is went; Though that I for my prymer shal be shent, And shal be beten thryês in an houre, I wol it conne, our lady for¹ to honoure.'

His felaw taughte him homward priuely, Fro day to day, til he coude it by rote, And than he song it wel and boldely Fro word to word, acording with the note; Twyês a day it passed thurgh his throte, To scoleward and homward whan he wente; On Cristes mooder set was his entente.

As I haue seyd, thurgh-out the Iewerye This litel child, as he cam to and fro, Ful merily than² wolde he singe, and crye O Alma redemptoris euer-mo. The swetnes hath³ his herte perced so Of Cristes mooder, that, to hir to preye, He can nat stinte of singing by the weye.

Our firste foo, the serpent Sathanas,
That hath in Iewes herte his waspes nest,
Vp swal, and seide, 'o Hebraik peple, allass!
Is this to yow a thing that is honest,
That swich a boy shal walken as him lest
In your despyt, and singe of swich sentence,
Which is agayn your lawes reuerence?'

Fro thennes forth the Iewes han conspyred
This innocent out of this world to chace;
An homicyde ther-to han they hyred,
That in an aley hadde a priuee place;
And as the child gan forby for to pace,
This cursed Iew him hente and heeld him faste,
And kitte his throte, and in a pit him caste.

This poure widwe awaiteth al that nyght
After hir litel child, but he cam noght;
For which, as sone as it was dayes lyght,
With face pale of drede and bisy thought,
She hath at scole and elles-herel him solght,
Til finally she gan so fer espie
That he last seyn was in the Iewerye.

With moodres pitee in hir brest enclosed,
She gooth, as she were half out of hir mynde,
To euery place wher she hath supposed
By lyklihede hir litel child to fynde;
And ever on Cristes moother meke and kynde
She cryde, and atte laste thus she wroughte,
Among the cursed Iewes she him soughte.

1 Hi. your; Pt. Ln. 3oure; E. Hn. Cm. Cp. oure.
She frayneth and she preyeth pitously
To euery Iew that dwelte in thilke place,
To telle hir, if hir child wente ought forby.
They seyde, ‘nay’; but Iesu, of his grace,
Yaf in hir thought, inwith a litel space
That in that place after hir sone she cryde,
Wher he was casten in a pit bisyde.

O grete god, that parfournest thy laude
By mouth of Innocentz, lo heer thy myght!
This gemme of chastitee, this Emeraude,
And eek of martirdom the Ruby bryght,
Ther he with throte ykoruen lay vpyght,
He ‘Alma redemptoris’ gan to singe
So loude, that al the place gan to ringe.

The Cristen folk, that thurgh the strete wente,
In coomen, for to wondre vp-on this thing,
And hastily they for the Prouost sente;
He cam anon with-outen tarying,
And herieth Crist that is of heuen king,
And eek his mooder, honour of mankynde,
And after that, the Iewes leet he bynde.

This child with pitous lamentacioun
Vp-taken was, singing his song alway;
And with honour of gret processioun
They carien him vn-to the nexte abbay.
His mooder swowning by the bere lay;
Vnnethe myght the peple that was there
This newe Rachel bringe fro his bere.

1 Cp. Pt. wondren on; Ln. wonderne of; E Hn. wondre vpon; Hl. wonder vpon; Cm. wonderyn vp-on. 2 E Hn. his; the rest the; see l. 1817. 3 Cm. Hl. the; the rest his.
With torment and with shamful deth echon
This Prouost dooth the Iewes for to sterue
That of this mordre wiste, and that anon;
He nolde no swich cursednes observerue.
Euel sho that euel wol deserue.
Therfor with wilde hors he dide hem drawe,
And after that he heng hem by the lawe.

Vp-on his bere ay lyth this innocent
Biforn the chief auter, whil masse laste,
And after that, the abbot with his couent
Han sped hem for to burien him ful faste;
And whan they holy water on him caste,
Yet spak this child, whan spreyn was holy water,
And song—"O Alma redemptoris mater!"

This abbot, which that was an holy man
As monkes been, or elles oughten be,
This yonge child to coniure he began,
And seyde, "o dere child, I halse thee,
In vertu of the holy Trinitee,
Tel me what is thy cause for to singe,
Sith that thy throte is cut, to my seminge?"

'My throte is cut vn-to my nekke-boon,'
Seyde this child, 'and, as by wey of kynde,
I sholde haue deyed, ye, long tyme agoon,
But Iesu Crist, as ye in bokes fynde,
Wil that his glorie laste and be in mynde,
And, for the worship of his mooder dere,
Yet may I singe "O Alma" loude and clere.

1 E. Cm. sho he; Pt. he sho; the rest omit he. 2 Hn. Hl. his; the rest this.
3 E. Hn. Cm. Hl. the masse; Cp. Pt. Ln. omit the. 4 Hl. thabbot.
This welle of mercy, Cristes mooder swete,
I louede alwey, as after my conninge;
And whan that I my lyf sholde forlete,
To me she cam, and bad me for to singe
This antem\(^1\) verraily in my deyinge,
As ye han herd, and, whan that I had songe.
Me thoughte she leyde a greyn vp-on my tonge.

Wherfor I singe, and singe I mot certeyn
In honour of that blisful mayden free,
Til fro my tonge of-taken is the greyn;
And afterward thus seyde she to me,
"My litel child, now wol I fecche thee
Whan that the greyn is fro thy tonge ytake;
Be nat agast, I wol thee nat forsake."

This holy monk, this abbot, him mene I,
His tonge out-caughte, and took a-wey the greyn,
And he yaf vp the goost ful softely.
And whan this abbot had this wonder seyn,
His salte teres trikled\(^2\) doun as reyn,
And gruf he fil al plat vp-on the grounde,
And stille he lay as he had ben\(^3\) ybounde.

The couent eek lay on the pauement
Weping, and herien Cristes mooder dere,
And after that they rise, and forth ben\(^4\) went,
And toke awey this martir fro his bere,
And in a tombe\(^5\) of marbul-stones clere

\(^1\) Cm. Cp. Pt. anteme; Ln. antime; Hl. antym; Hn. antheme; E. Anthephen.
\(^2\) E. Hn. Cm. trikled; Cp. Pt. stryked; Ln. strikled; Hl. striken.
\(^3\) Cp. Hl. ben; Pt. Ln. bene; E. Hn. Cm. leyn.
\(^4\) Hl. thay; but the rest been, ben, bene.
\(^5\) E. temple; the rest tombe, toumbe.
Enclosen they his litel body swete;
Ther he is now, god leue us for\(^1\) to mete.

O yonge Hugh of Lincoln, sleyn also
With cursed Iewes, as it is notable,
For it nis\(^2\) but a litel whyle ago;
Prey eek for vs, we sinful folk vnstable,
That of his mercy god so merciable
On vs his grete mercy multiplye,
For reuereunce of his mooder Marye. \textit{Amen}. \(^{1885}\)

\textbf{Heere is ended the Prioresses Tale.}

\textbf{[Prioress End-link.]}

\textbf{Bihoold the murye wordes of the Hoost to Chaucer.}

Whan seyd was al this miracle, euery man
As sobre was, that wonder was to se,
Til that our hoste Iapen\(^3\) tho\(^4\) bigan,
And than at erst he loked vp-on me,
And seyde thus, 'what man artow?' quod he;
'Thou lokest as thou woldest fynde an hare,
For euer vp-on the ground I se thee stare.

Approche neer, and loke vp merily.
Now war yow, sirs, and lat this man haue place;
He in the waast is shape as wel as I;
This were a popet in an arm tenbrace
For any womman, smal and fair of face.
He semeth eluish by his contenaunce,
For vn-to no wyght doth he daliaunce.

\(^1\) E. alle for; \textit{the rest omit} alle. \quad \(^2\) Cp. Pt. Ln. Hl. nys; E. Hn. Cm. is.
\(^3\) Only Hl. \textit{inserts} to \textit{before} Iapen.
\(^4\) Cm. Cp. tho; E. to; Hn. Hl. he; Pt. Ln. \textit{omit}.
Sey now somewhat, sin other folk han sayd; 
Tel vs a tale of mirthe, and that anoon;—
‘Hoste,’ quod I, ‘ne beth nat euel apayd,
For other tale certes can I noon,
But of a ryme I lerned longe agoon.’
‘Ye, that is good,’ quod he; ‘now shul we¹ here
Som deyntee thing, me thinketh by his chere.’

Explicit.

¹ E. ye; all the rest we.
GROUP B. SIR THOPAS.

Heere bigynneth Chaucers tale of Thopas.

Listeth, lorde, in good entent,
And I wol telle verrayment
Of mirthe and of solas;
Al of a knyght was fair and gent
In bataille and in tourneyment,
His name was sir Thopas.

Yborn he was in fer contree,
In Flaundres, al byonde the see,
At Popering, in the place;
His fader was a man ful free,
And lord he was of that contree,
As it was goddes grace.

Sir Thopas wex a doughty swayn,
Whyt was his face as payndemayn,
His lippes rede as rose;
His rode is lyk scarlet in grayn,
And I yow telle in good certayn,
He hadde a semely nose.

His heer, his berd was lyk saffroun,
That to his girdel raughte adoun;
His shoon* of Cordewane.

* E. shoos; Hn. Pt. shoon; the rest schoon, schon, scl. onc.
Of Brugges were his hosen broun,
His robe was of ciclatoun,
That coste many a lane.

He coude hunte at wilde deer,
And ryde an haukyng for riuier,
With grey goshauk on honde;
Ther-to he was a good archeer,
Of wrastling was ther noon his peer,
Ther any ram shal stonde.

And so bifel vp-on a day,
For sothe, as I yow telle may,
Sir Thopas wolde out ryde;
He worth vpon his stede gray,
And in his honde a launcegay,
A long swerd by his syde.

He priketh thurgh a fair forest,
Ther-inne is many a wilde best,
Ye, bothe bukke and hare;
And, as he priketh North and Est,
I telle it yow, him hadde almost
Bitid a sory care.

Ther springen herbes grete and smale,
The lycorys and cetewale,
And many a clowe-gilofre;

1 So E. Hn. Cm. Hl.; Cp. by be; Pt. Ln. for be.
2 So E. Hn. Cm. Hl.; Cp. schulde; Pt. shulde; Ln. scholde.
3 Hn. Hl. it fe; Cm. it fil.
4 Hl. priked; but see l. 1944.
And notemuge to putte in ale,
Whether it be moyste or stale,
Or for to leye in cofre.

The briddes singe, it is no nay,
The sparhauk and the papeiay,
That ioye it was to here;
The thrustelcok made eek his\(^1\) lay,
The wodedowue vpon the\(^2\) spray
She sang ful loude and clere.

Sir Thopas fil in loue-longinge
Al whan he herde the thrustel singe,
And priked as he were wood:
His faire steede in his prikinge
So swatte that men myghte him wringe,
His sydes were al blood.

Sir Thopas eek so wery was
For prikinge on the softe gras,
So fiers was his corage,
That doun he leyde him in that plas
To make his steede som solas,
And yaf him good forage.

'\(\text{O seinte Marie,}\) benedicite!'
What eyleth this loue at me
To bynde me so sore?
Me dreamed al this nyght, pardee,
An elf-queen shal my [lady be,
And loue me euermore.]

\(^1\) E. hir; the rest his.  \(^2\) E. a; the rest the.
An Elf queen wol I loue, ywis, For in this world no womman is
Worthy to be my make
In toune;
Alle othere wommen I forsake,
And to an Elf-queen I me take
By dale and eek by doune!

In-to his sadel he clamb anoon,
And priketh ouer style and stoon
An Elf-queen for tespye,
Til he so longe had ridden and goon
That he found, in a pruine woon,
The contree of Fairye
So wilde;
For in that contree was ther noon
That to him dorste ryde or goon,
Neither wyf ne childe.

Til that ther cam a greet geaunt,
His name was sir Olifaunt,
A perilous man of dede;
He seyde, 'child, by Termagaunt,
But-if thou prike out of myn haunt,
Anon I sle thy stede
With mace.
Heer is the queen of Fairye,
With harpe and pype and symphonye
Dwelling in this place.'

1 Hn. Cm. Hl. haue; the rest loue.
2 So E. Hn. Cm.; Cp. Pr. Ln. to aspie; Hl. to spye.
3 This line in Hl. only.
4 Hl. swar; the rest seyde.
5 Hl. lute; the rest pype or pipe.
The child seyde, 'al so mote I thee,
Tomorwe wol I meete\(^1\) thee
   Whan I haue myn armoure;
And yet I hope, \textit{par ma fay},
That thou shalt with this launcegay
   Abyen it ful soure\(^2\);
   Thy mawe
Shal I percen, if I may\(^3\),
Er it be fully pryme of day,
   For heer thou shalt be slawe.'

Sir Thopas drow abak ful faste;
This geaunt at him stones caste
   Out of a fel staf-slinge;
But faire escapeth child\(^4\) Thopas,
And al it was thurgh goddes gras,
   And thurgh his fair beringe.

Yet listeth, lordes, to my tale
Merier than the nyghtingale,
   For now\(^5\) I wol yow roune
How sir Thopas with sydes smale,
Priking ouer hil and dale,
   Is come agayn to toune.

His merie men comanded he
To make him bothe game and glee,
   For nedes moste he syghte

\(^{1}\) E. Hl. meete with; \textit{the rest omit} with.
\(^{2}\) E. Hn. sowre; Cm. soure; \textit{the rest sore}.
\(^{3}\) E. Cm. Thyn hauberk shal I percen, if I may; \textit{but the rest omit} Thyn hauberk, \textit{which is not wanted at all}.
\(^{4}\) E. Cm. sire; \textit{but the rest} child.
\(^{5}\) Cp. Pt. Ln. \textit{insert} For now, \textit{which the rest omit}. 
GROUP B. SIR THOPAS.

With a geaunt with heuedes 1 three,
For paramour and Iolitee
    Of oon that shoon ful bryghte.

‘Do come,’ he seyde, ‘my minstrales,
And gestours for to tellen tales
    Anon in myn arminge;
Of romances that been roiales,
Of popes and of cardinales,
    And eek of loue-lykinge.’

They fette 2 him first the 3 sweete wyn,
And mede eek in a maselyn,
    And roial spicerye;
Of 4 gingebreed that was ful fyn,
And lycorys, and eek comyn,
    With sugre that is so 5 trye.

He dide next his whyte lere
Of cloth of lake fyn and clere
    A breech and eek a sherte;
And next his sherte an aketoun,
And ouer that an habergeoun
    For percinge of his herte;

And ouer that a syn hauberk,
Was al ywroght of Iewes werk,
    Ful strong it was of plate;

1 E. Hn. heuedes; Ht. heedes; Cm. hedis; Cp. Pt. Ln. hedes.
2 E. sette; the rest fette or fet.
3 E. Hn. Cm. omit the; it occurs in the rest.
5 E. alone retains so; the rest omit it.
And over that his cote-armour
As whyt as is a lily flour,
    In which he wol\(^1\) debate.

His sheeld was al of gold so reed,
And ther-in was a bores heed,
    A charbocle bisyde\(^2\);
And there he swoor, on ale and breed,
How that 'the geaunt shal\(^3\) be deed,
    Bityde what bityde I'

His Iambeux were of quyrboilly,
His swerdes shethe of yuory,
    His helm of laton bryght;
His sadel was of rewel\(^4\) boon,
His brydel as the sonne. shoon,
    Or as the mone lyght.

His spere was\(^5\) of fyn ciprees,
That bodeth werre, and no thing pees,
    The heed ful sharpe ygrounde;
His steede was al dappel-gray,
It gooth an ambel in the way
    Ful softely and rounde
        In londe.
Loo, lordes myne, heer is a fit!
If ye wol any more of it,
    To telle it wol I fonde.

\(^1\) Cm. wolde; Hl. wold; the rest wol, wole, wil.
\(^2\) Hn. Cm. Pt. by his syde; Cp. him besyde.
\(^3\) Cm. Cp. Ln. schulde.
\(^4\) Pt. Hl. rowel; Cp. Ln. ruel.
\(^5\) E. it was; the rest omit it.
[The Second Fil.]

Now hold your mouth, par charile,
Bothe knyght and lady free,
   And herkneth to my spelle;
Of bataille and of chiualry;
   And of ladyes loue-drury
Anon I wol yow telle.

Men speke of romances of prys,
Of Horn child and of Ypotys,
   Of Bevys and sir Gy,
Of sir Lybeux and Pleyn-damour;
But sir Thopas, he bereth the flour
   Of roial chiualry.

His goode stede al he bistrood,
And forth vpon his wey he glood
   As sparcle out of the bronde;
Vp-on his crest he bar a tour,
   And ther-in stiked a lily flour,
   God shilde his cors fro shonde!

And for he was a knyght auntrous,
He nolde slepen in noon hous,
   But liggen in his hoode;
His bryghte helm was his wonger,
   And by him baiteth his dextrer
   Of herbes fyne and goode.

1 E. batailles; Hn. bataille; the rest bataile, batal, batell.
2 Hn. Of ladyes loue and drewery.  3 E. I't. and of; the rest omit of.
4 E. rood; but the rest glood, glod, glode.
Him-self drank water of the wel, 2105
As did the knyght sir Percyuel,
So worthy¹ vnder wede,
Til on a day——

Heere the Hoost stynteth Chaucer of his tale of Thopas.

'No more of this, for goddes dignitee,' 2110
Quod our hoste, 'for thou makest me
So wery of thy verray lewednesse
That, also wisly god my soule blesse,
Myn eres aken of thy drasty speche;

This may wel be rym dogerel,' quod he. 2115
'Why so?' quod I, 'why wiltow lette me
More of my tale than another man,
Sin that it is the beste rym² I can?'

'Thou dost nought elles but despendest tyme, 2121
Sir, at o word, thou shalt no lenger ryme.
Lat se wher thou canst tellen ought in geste,
Or telle in prose somwhat at the leste
In which ther be som mirthe or som doctrine.' 2125
'Gladly,' quod I, '[for Cristes] swete pyne,
I wol yow telle a litel thing in prose,
That oughte lyken yow, as I suppose,
Or elles, certes ye ben to daungerous.
It is a moral tale vertuous, 2130
Al be it told³ som tyme in sondry wyse
Of sondry folk, as I shal yow deuyse.

¹ Hl. worthy; E. Hn. worly; Pt. worthely; Cm. Cp. Ln. omit ll. 2105–8.
² E. tale; the rest rym, ryme.
³ E. take; the rest told, tolde, toold.
As thus; ye wot that every Evangelist,
That telleth vs the peyne of Iesu Crist.
Ne saith nat al thing as his felaw dooth,
But natheles, her sentence is al sooth,
And alle accorden as in her sentence,
Al be ther in her telling difference.
For somme of hem seyn more, and somme\(^1\) lesse,
Whan they his pitous passioun expresse;
I mene of Mark and\(^2\) Mathew, Luk and Iohn;
But douteles hir sentence is al oon.
Therfor, lordinges alle, I yow biseche,
If that ye\(^3\) thinke I varie as in my speche,
As thus, though that I telle som-what more
Of proverbes, than ye han herd biffer,
Comprehended in this litel tretis heer,
To enforce with the theeffect of my mateer,
And though I nat the same wordes seye
As ye han herd, yet to yow alle I preye,
Blameth me nat; for, as in my sentence,
Ye shul not fynden moche\(^4\) difference
Fro the sentence of this tretis lyte
After the which this mery tale I wryte.
And therfor herkneth what that I shal seye,
And lat me tellen al my tale, I preye.'

Explicit.

[Here folowes, in prose, the long and dull Tale of Melibeus; numbered ll. 2157-3078 in the Six-Text edition. After which comes The Monk's Prologue.]

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1 E. Hn. Cm. Ln. somme seyn; \textit{but} Cp. Pt. III. \textit{omit} seyn.
2 III. \textit{and}; \textit{which the rest omit}.
3 E. III. yow; \textit{the rest ye}.
GROUP B. THE MONK'S PROLOGUE.

The murye wordes of the Hoost to the Monk.

Whan ended was my tale of Melibee, 
And of Prudence and hir benignitee, 
Our hoste seyde, ‘as I am faithful man, 
And by the precious corpus Madrian, 
I hadde leuer than a barel ale 
That goode lief my wyf hadde herd this tale! 
For¹ she nis no-thing of swich pacience 
As was this Melibeus wyf Prudence. 
[So mot I thryue!] when I bete my knaues, 
She bringth me forth the grete clobbed staues, 
And cryeth, ‘ slee the dogges euericchoon, 
And brek hem, bothe bak and euery boon.’ 
And if that any neighebor of myne 
Wol nat in chirche to my wyf enclyne, 
Or be so hardy to hir to trespace, 
Whan she comth hoom², she rampeth in my face, 
And cryeth, ‘false coward, wreek thy wyf, 
[So mot I thryuen!] I wol haue thy knyf, 
And thou shalt haue my distaf and go spinne!’ 
Fro day to nyght ryght thus she wol biginne;— 
‘Allas!’ she seith, ‘that euer I was shape 
To wedde a milksop or a coward ape,

¹ E. Hn. omit For; the rest have it.
² Pt. hoom; Hl. hom; Cp. Ln. home; E. Hn. omit.
That wol be ouerlad with every wyght!
Thou darst nat stonden by thy wyues ryght!
This is my lyf, but if that I wol fyghte;
And out at dore anon I mot me dyghte,
Or elles I am but lost, but-if that I
Be lyk a wilde leoun fool-hardy.
I wot wel she wol do me slee som day
Som neighebor, and thanne go my wey.
For I am perilous with knyf in honde,
Al be it that I dar nat hir¹ withstonde,
For she is big in armes, by my feith,
That shal he fynde, that hir misdooth or seith.
But let vs passe awey fro this matere.
My lord the monk,' quod he, 'be mery of chere;
For ye shal telle a tale trewely.
Lo! Rou[e]cheste stant heer faste by!
Ryd forth, myn owen lord, brek nat our game,
But, by my trewthe, I knowe nat your name,
Wher I shal calle yow my lord dan Iohn,
Or dan Thomas, or elles dan Albon?
Of what hous be ye, by your fader kin?
I vow [in feith], thou hast a ful fair skin,
It is a gentil pasture ther thou goost;
Thou art nat lyk a penaunt or a goost.
Vpon my feith, thou art som officer,
Som worthy sexteyn, or som celerer,
For by my fader soule, as to my doom,
Thou art a maister whan thou art at hoom;
No poure cloisterer, ne no nouys,
But a gouernour, wyly and wys.
And therwithal of brawnes and of bonces
A wel-faring persone for the nones.'

This worthy monk took al in pacience,
And seyde, "I wol doon al my diligence,
As fer as souneth in-to honestee,
To telle yow a tale, or two, or three.
And if yow list to herkne hiderward,
I wol yow¹ seyn the lyf of seint Edward;
Or elles first Tragedies wol I telle
Of whiche I haue an hundred in my celle.
Tragedie is for² to seyn a certeyn storie,
As olde bokes maken vs memorie,
Of him that stood in greet prosperitee
And is y-fallen out of heigh degree
Into miserie, and endeth wrecchedly.
And they ben versifyed comounly
Of six feet, which men clepe exametron.
In prose eek ben endyted many oon,
And eek in metre, in many a sondry wyse.
Lo! this declaring oughte ynough suffice.
Now herkneth, if yow lyketh for to here;
But first I yow biseke in this matere,
Though I by ordre telle nat thise thinges,
Be it of popes, emperours, or kinges,
After hir ages, as men writen fynde,
But telle hem som bfore and som bihynde,
As it now comth vn-to my remembraunce;
Haue me excused of myn ignoraunce.

Explicit.

¹ E. omits yow; the rest have it.
² Cp. Ft. Lm. for; the rest omit it.
GROUP B. THE MONKES TALE.

Heere bigynneth the Monkes Tale, de casibus virorum Illustrium.

I wol biwayle in maner of Tragedie
The harm of hem that stode in heigh degree
And fillen so that ther nas no remedie
To bringe hem out of her aduersitee;
For certein, whan that fortune list to flee,
Ther may no man the cours of hir withholde;
Lat no man truste on blynd prosperitee;
Be war by¹ thise ensamples trewe and olde.

Lucifer.

At Lucifer, though he an angel were,
And nat a man, at him I wol biginne;
For, though fortune may non angel dere,
From heigh degree yet fel he for his sinne
Doun in-to helle, wher he yet is inne.
O Lucifer! bryghest of angels alle,
Now artow Sathanas, that maist nat twinne
Out of miserie, in which that thou art falle.

Adam.

Lo Adam, in the felde of Damascene,
With goddes owen finger wrought was he,
[And nat a sone of sinful man unclene],
And welte al Paradys, sauing o tree.
Had neuer worldly man so heigh degree
As Adam, til he for misgouernaunce
Was driue out of his heigh prosperitee
To labour, and to helle, and to meschaunce.

¹ E. Pt. of; the rest by.
Lo Sampson, which that was announciat
By thangel, longe er his natuuitee,
And was to god almyghty consecrat,
And stood in noblesse, whyl he myghte see.
Was neuer swich another as was he,
To speke of strengthe, and therwith hardinesse;
But to his wyues tolde he his secree,
Through which he slow hym-self, for wrecchednesse.

Sampson, this noble myghty champioun,
Withouten wepen saue his hondes tweye,
He slow and al to-rente the leoun,
Toward his wedding walking by the weye.
His false wyf coude him so plese and preye
Til she his conseil knew, and she vntrewe
Vn-to his foos his conseil gan biwreye,
And him forsook, and took another newe.

Three hundred foxes took Sampson for Ire,
And alle her tayles he togider bond,
And sette the foxes tayles alle on fire,
For he on euery tayl had knit a brond;
And they brende alle the cornes in that lond,
And alle her oliueres and vynes eek.
A thousand men he slow eek with his hond,
And had no wepen but an asses cheek.

Whan they were slayn, so thursted him that he
Was wel ny lorn, for which he gan to preye
That god wolde on his peyne han som pitee,
And sende him drinke, or elles moste he deye;

1 Hl. Cp. thangel; Hn. Pt. Ln. the aungel; E. Cm. angel.
And of this asses cheke, that was dreye,
Out of a wang-tooth sprang anon a welle,
Of which he drank ynow, shortly to seye,
Thus halp him god, as Indicum can telle.

By verray force, at Gazan, on a nyght,
Maugre Philistiens of that citee,
The gates of the toun he hath vp-plyght,
And on his bak ycaried hem hath he
Hye on an hille, that men myghte hem see.
O noble almyghty Sampson, leue and dere,
Had thou nat told to wommen thy secree,
In al this worlde ne hadde been thy pere!

This Sampson neuer sicer drank ne wyn,
Ne on his heed cam rasour noon ne shere,
By precept of the messager diuyn,
For alle his strengthes in his heres were;
And fully twenty winter, yeer by yere,
He hadde of Israel the gouernaunce.
But sone shal he wepen many a tere,
For wommen shal him bringen to meschaunce.

Vn-to his lemmman Dalida he tolde
That in his heres al his strengthe lay,
And falsly to his foomen she him solde.
And sleping in hir barme vp-on a day
She made to clippe or shere his heer awey,
And made his foomen al his craft espyen;
And whan that they him fonde in this array,
They bounde him faste, and putten out his yen.

1 E. anon; the rest ynogh, ynough, ynouhe, &c.
2 Hn. ciser (for sicer); Hl. siser; Cm. Pt. Ln. sythir; Cp. cyder.
3 E. Hl. heres; the rest heer, here.
4 E. Hn. this; the rest his.
But er his heer were\(^1\) clipped or yshaue,
Ther was no bond with which men myght him bynde;
But now is he in prisoun in a caue,
Wher as they made him at the querne grynde.
O noble Sampson, strongest of mankynde,
O whylom Iuge in glorie and in richesse,
Now maystow wepen with thyn y\(\text{e}\)n blynde,
Sith thou fro wele art falle in wrecchednesse.

Thende of this caytif was as I shal seye;
His foomen made a feste vpon a day,
And made him as her\(^2\) fool bifo\(\text{r}\) hem pleye,
And this was in a temple of greet array.
But atte laste he made a foul affray;
For he two\(^3\) pilers shook, and made hem falle,
And doun fil temple and al, and ther it lay,
And slow him-self, and eek his foomen alle.

This is to seyn, the princes-\(\text{e}\)uerichoon,
And eek three thousand bodies were ther slayn
With falling of the grete temple of stoon.
Of Sampson now wol I no more seyn.
Beth war by this ensample old and playn
That no men telle her conseil to her wyues
Of swich thig as they wolde han secre\(\text{e}\) fayn,
If that it touche her limmes or her lyues.

**Hercules.**

Of Hercules the souereyn conquerour
Singen his workes laude and hy renoun;

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\(^1\) E. were; the rest was; see l. 3328.  
\(^2\) E. Cm. a; the rest hire, here.  
\(^3\) E. the; the rest two.
For in his tyme of strengthe he was the flour.
He slow, and rafte the skin of the leoun;
He of Centauros leyde the boost adoun;
He Arpies slow, the cruel briddes felle;
He golden apples rafte of the dragoun;
He drow out Cerberus, the hound of helle:

He slow the cruel tyrant Busirus,
And made his hors to frete him, flesch and boon;
He slow the fiery serpent venemous;
Of Achelois two hornes, he brak oon;
And he slow Cacus in a caue of stoon;
He slow the geaunt Antheus the stronge;
He slow the grisly boor, and that anoon,
And bar the heuen on his nekke longe.

Was neuer wyght, sith that the world bigan,
That slow so many monstres as dide he.
Thurgh-out this wyde world his name ran,
What for his strengthe, and for his hy bountee,
And euery reaume wenite he for to see.
He was so strong that no man myghte him lette;
At bothe the worldes endes, seith Trophee,
In stede of boundes, he a pilere sette.

A lemman hadde this noble champioun,
That highte Dianira, fresch as May;
And, as thise clerkes maken mentioun,
She hath him sent a sherte fresch and gay.
Allas! this sherte, allas and weylaway!
Envenimed was so subtily with-alle,
That, er that he had wered it half a day,
It made his flesch al from his bones falle.

1 E. m. hornes two; the rest two hornes.
But natheles somme clerckes hir excusen
By oon that highte Nessus, that it maked;
Be as be may, I wol hir noght accusen;
But on his bak this sherte he wered al naked,
Til that his flesch was for the venim blaked.
And whan he sey noon other remedye,
In hote coles he hath him-seluen raked,
For with no venim deyned him to dye.

Thus starf this worthy myghty Hercules;
Lo, who may truste on fortune any throwe?
For him that folweth al this world of prees,
Er he be war, is ofte yleyd ful lowe.
Ful wys is he that can him-seluen knowe.
Beth war, for whan that fortune list to glose,
Than wayteth she hir man to ouerthrowe
By swich a wey as he wolde leest suppose.

NABUGODONOSOR (NEBUCHADNEZZAR).
The myghty trone, the precious tresor,
The glorious ceptre and roial magestee
That hadde the king Nabugodonosor,
With tonge vnnethes may discryued be.
He twyes wan Ierusalem the citee;
The vessel of the temple he with him ladde.
At Babiloyne was his souereyn see,
In which his glorie and his deylt he hadde.

The fairest children of the blood roial
Of Israel he [with him ladde] anoon,
And maked ech of hem to been his thral.
Amonges othere Daniel was oon,
That was the wysest child of euerychoon;
For he the dremes of the king expowned
Wher as in Chaldey clerk ne was ther noon
That wiste to what syn his dremes sowned.

This proude king leet make a statute of golde,
Sixty cubytes long, and seuen in brede,
To\(^1\) which image bothe\(^2\) yonge and olde
Comaundd he\(^3\) to loute, and haue in drede;
Or in a fourneys ful of flambes rede
He shal be brent, that wolde noght obeye.
But neuer wolde assente to that dede
Daniel, ne his yonge felawes tweye.

This king of kinges proude was and elaat,
He wende that god, that sit in magestee,
Ne myghte him nat bireue of his estaat:
But sodeynly he loste his dignitee,
And lyk a beste him semed for to be,
And eet hay as an ox, and lay ther-oute;
In reyn with wilde bestes walked he,
Til certein tyme was yecome aboute.

And lyk an egles fetheres wexe\(^4\) his heres,
His nayles lyk a briddes clawes were;
Til god relessed him a certein yeres,
And yaf him wit; and than with many a tere
He thanked god, and euer his lyf in fere
Was he to doon amis, or more trespace,
And, til that tyme he leyd was on his bere,
He knew that god was ful of myghte and grace.

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1. The; *the rest To.*
2. E. Hn. Cm. he bothe; *the rest omit he.*
3. E. Hn. Cm. omit he; *the rest have it.*
4. Such is the right reading, whence Cm. wexsyn, and Hl. Cp. were (for wexe); E. Hn. wax; Pt. Ln. was (for wax).
Balthasar (Belshazzar).

His sone, which that hyghte Balthasar,
That heeld the regne after his fader day;
He by his fader coude nought be war,
For proud he was of herte and of array;
And eek an ydolastre was he\(^1\) ay.
His hy estaat assured him in pryde.
But fortune caste him doun, and ther he lay,
And sodeynly his regne gan diuyde.

A feste he made vn-to his lordes alle
Vp-on a tyme, and bad hem blythe be,
And than his officeres gan he calle—
‘Gooth, bringeth forth the vessels,’ [tho] quod he,
‘Which that my fader, in his prosperitee,
Out of the temple of Ierusalem birafte,
And to our hye goddes thanke we
Of honour, that our eldres with vs lafte.’

His wyf, his lordes, and his concubynes
Ay dronken, whyl her appetytes laste,
Out of thise noble vessels sundry wynes;
And on a wal this king his yën caste,
And sey an hond armlees, that wroot ful faste,
For fere of which he quook and syked sore.
This hond, that Balthasar so sore agaste,
Wroot Mane, techel, phares, and no more.

In al that iond magicien was noon
That coude expoune what this lettre mente;
But Daniel expouned it anoon,
And seyde, ‘king, god to thy fader sente
Glorie and honour, regne, tresour, rente:

\(^1\) E. he was; the rest was he.
And he was proud, and no-thing god ne dradde,
And therfor god greet wreche vp-on him sente,
And him biraft the regne that he hadde.

He was out cast of mannes companye,
With asses was his habitacioun,
And eet hey as a beste in weet and drye,
Til that he knew, by grace and by resoun,
That god of heuen hath dominacioun
Ouer euery regne and euery creature;
And thanne had god of him compassioun,
And him restored his regne and his figure.

Eek thou, that art his sone, art proud also,
And knowest alle thise thinges verraily,
And art rebel to god, and art his foo.
Thou drank eek of his vessels boldely;
Thy wyf eek and thy wenches sinfully
Dronke of the same vessels sondry wynes,
And heriest false goddes cursedly;
Therfor to thee yshapen ful gret pyne is.

This hand was sent from god, that on the walle
Wroot mane, techel, phares, trust to me;
Thy regne is doon, thou weyst nought at alle;
Diuyded is thy regne, and it shal be
To Medes and to Perses yiu'en,' quod he.
And thilke same nyght this king was slawe,
And Darius occupyeth his degree,
Thogh he therto had neither ryght ne lawe.

Lordinges, ensample heer-by may ye take
How that in lordshipe is no sikernesse;

1 E. Hn. Cp. Hl. truste; Pt. trest; Ln. trust; Cm. trust to. See note.
For whan fortune wol a man forsake,
She bereth awey his regne and his richesse,
And eek his frendes, bothe more and lesse;
For what man that hath frendes thurgh fortune,
Mishap wol make hem enemys, I gesse:
This prouerbe is ful sooth and ful commune.

Cenobia (Zenobia).

Cenobia, of Palymerie quene,
As writen Persiens of hir noblesse,
So worthy was in armes and so kene,
That no wyght passede hir in hardinesse,
Ne in lynage, ne in other gentillesse.
Of kinges blode of Perse is she descended;
I seye nat that she hadde most fairnesse,
But of hir shape she myghte nat ben amended.

From hir childhede I fynde that she fledde
Office of wommen, and to wode she wente;
And many a wilde hertes blood she shedde
With arwes brode that she to hem sente.
She was so swift that she anon hem hente,
And whan that she was elder, she wolde kille
Leouns, lepardes, and beres al to-rente,
And in hir armes welde hem at hir wille.

Hir riche array ne myghte nat be told
As wel in vessel as in hir clothing;

1 E. as I; the rest omit as.
2 So E, Hn. Cm.; and Cp. has—De Cenobia Palymerie regina.
3 Cp. Pt. Ln. Hl. ne in; E. nor in; Hn. ne; Cm. nor.
She was al clad in perree and in gold, 3495
And eek she lasste noght, for noon hunting,
To haue of sondry tonges ful knowing,
When that she leyser hadde, and for to entende
To lernen bokes was al hir lyking,
How she in vertu myghte hir lyf dispende. 3500

And, shortly of this storie¹ for to trete,
So doughty was hir housbonde and eek she,
That they conquered many regnes grete
In the orient, with many a fair citee,
Apertenaunt vn-to the magestee 3505
Of Rome, and with strong hond helde hem ful faste;
Ne neuer myghte her foo-men doon hem flee,
Ay whyl that Odenakes² dayes laste.

Hir batailes, who so list hem for to rede,
Agayn Sapor the king and othere mo, 3510
And how that³ al this proces fil in dede,
Why she conquered and what title had⁴ therto,
And after of hir meschief and hir wo,
How that she was biseged and ytake,
Let him vn-to my maister Petrark go,
That writ ynoough of this, I vndertake. 3515

When Odenake⁵ was deed, she myghtily
The regnes heeld, and with hir propre honde
Agayn hir foos she fought so cruelly,
That ther nas king ne prince in al that londe 3520

¹ E. proces; the rest storie.
² HI. Odenakes; the rest Onedakes, Odenake.
³ E. omit that; the rest have it.
⁴ Cp. Pt. Ln. HIl. had; which E. Hu. Cm. omit.
That he nas glad, if that he grace fonde,  
That she ne wolde vp-on his lond werreye;  
With hir they maden 1 alliaunce by bonde  
To ben in pees, and lete hir ryde and pleye.

The emperour of Rome, Claudius,  
Ne him bifoire, the Romayn Galien,  
Ne dorste neuer been so corageous,  
Ne noon Ermyn, ne noon Egipcië,  
Ne Surrien, ne noon Arabien,  
Within the felde 2 that dorste with hir fyghte  
Lest that she wolde hem with hir hondes slen,  
Or with hir meyne putten hem to flyghte.

In kinges habit wente hir sones two,  
As heires of hir fadres regnes alle,  
And Hermanno, and Thymalaë  
Her nàmes were, as Persiens hem calle.  
But ay fortune hath in hir hony galle;  
This myghty quene may no whyl endure.  
Fortune out of hir regne made hir falle  
To wrecchednesse and to misauenture.  

Aurelian, whan that the gouernaunce  
Of Rome cam in-to his hondes tweye,  
He shoop vp-on this queen to do vengeaunce,  
And with his legiouns he took his weye  
Toward Cenobie, and, shortly for to seye,  
He made hir flee, and atte laste hir hente,  
And fettred hir, and eek hir children tweye,  
And wan the lond, and hoom to Rome he wente.

1 The MSS. have made.  
2 Ln. felde; Pt. feelde; Cp. feeld; Hl. feld; E. Hn. Cm. feeldes.
Amonges othere thinges that he wan,
Hir char, that was with gold wrought and perree, This grete Romayn, this Aurelian,
Hath with him lad, for that men sholde it see. Biforen¹ his triumphe walketh she
With gilte cheynes on hir nekke hanging;
Corouned was she, as² after hir degree,
And ful of perree charged hir clothing.

Allas, fortune! she that whylom was
Dredful to kinges and to emperoures,
Now gaureth al the peple on hir, allas! And she that helmed was in starke stoures,
And wan by force tounes stronge and toures,
Shal on hir heed now were a vitreemyte;
And she that bar the ceptre ful of floures
Shal bere a distaf, hir cost³ for to quyte.

**De Petro Rege Ispannie.**

O noble, o worthy Petro, glorie of Spayne,
Whom fortune heeld so hy in magestee,
Wel oughten men thy pitous deeth complayne!
Out of thy lond thy brother made thee flee;
And after, at a sege, by subtiltee,
Thou were bitrayed, and lad vn-to his tente,
Wher as he with his owen hond slow thee,
Succeeding in thy regne and in thy rente.

The feeld of snow, with thegle of blak ther-inne,
Caught with the lymrod, coloured as the glede,
He brew this cursednes and al this sinne.
The wikked nest was werker of this nede;

¹ MSS. Biforn, Bifore.
² E. omits as; the rest have it.
³ Hn. Cm. Ln. cost; Pt. coste; E. Cp. costes; Hl. self.
Nought Charles Olyuer, that ay took hede
Of trewthe and honour, but of Armorike
Genylon Olyuer, corrupt for mede,
Broughte this worthy king in swich a brike. 3580

De Petro Rege de Cipro.
O worthy Petro king of Cypre also,
That Alisaundre wan by hy maistrye,
Ful many a heten wroughtestow ful wo,
Of which thyn owene liges hadde envye,
And, for no thing but for thy chiualrye,
They in thy bedde han sleyn thee by the morwe.
Thus can fortune hir wheel gouerne and gye,
And out of Ioye bringe men to sorwe.

De Barnabo de Lombardia.
Of Melan grete Barnabo Viscounte,
God of delty, and scourge of Lombardye,
Why sholde I nat thy infortune acounte,
Sith in estaat thou clombe were so hye?
Thy brother sone, that was thy double allye,
For he thy nevew was, and sone in lawe,
With-inne his prisoun made thee to dye;
But why, ne how, noot I that thou were slawe.

De Hugelino, Comite de Pize.
Of the erl Hugelyn of Pyse the langour
Ther may no tonge telle for pitee;
But litel out of Pyse stant a tour,
In whiche tour in prisoun put was he,
And with him been his litel children thre.
The eldeste scarsly fyf yeer was of age.

1 E. Hn. Cm. took ay; the rest ay took.
Allas, fortune! it was greet crueltee
Swiche briddes for to putte in swiche a cage!

Dampned was he to deye in that prisoun,
For Roger, which that bisshop was of Pyse,
Hadde on him maad a fals suggestioun,
Thurgh which the peple gan vpon him ryse,
And putten him to prisoun in swich wyse
As ye han herd, and mete and drink he hadde
So smal, that wel vnneneth it may suffye,
And therwith-al it was ful poure and badde.

And on a day bifil that in that hour
Whan that his mete wont was to be brought,
The gayler shette the dores of the tour.
He herde it wel, but he ne spak right nought,
And in his herte anon ther fil a thought,
That they for hunger wolde doon him dyen.
'Allas!' quod he, 'allas that I was wrought!'
Therwith the teres fillen from his yën.

His yonge sone, that thre yeer was of age,
Vn-to him seyde, 'fader, why do ye wepe?
Whan wol the gayler bringen our potage,
Is ther no morsel breed that ye do kepe?
I am so hungry that I may nat slepe.
Now wolde god that I myghte slepen euer!
Than sholde nat hunger in my wombe crepe;
Ther is no thing, sawe breed, that me were leuer.'

Thus day by day this child bigan to crye,
Til in his fadres barme adoun it lay,
And seyde, 'far wel, fader, I moot dye,'  
And kiste his fader, and deyde the same day.  
And whan the woful fader deed it sey,  
For wo his armes two he gan to byte,  
And seyde, 'allas, fortune! and weylaway!'  
Thy false wheel my wo al may I wyte!'  
His children wende that it for hunger was  
That he his armes gnow, and nat for wo,  
And seyde, 'fader, do nat so, allas!'  
But rather eet the flessh vpon vs two;  
Our flessh thou yaf vs, tak our flessh vs fro,  
And eet ynough,' right thus they to him seyde,  
And after that, with-in a day or two,  
They leyde hem in his lappe adoun, and deyde.  

Him-self, despeired, eek for hunger starf;  
Thus ended is this myghty Erl of Pyse;  
From hy estaat fortune awey him carf.  
Of this Tragedie it oughte ynough suffyse.  
Who-so wol here it in a lenger wyse,  
Redeth the grete poete of Itaille,  
That highte Dante, for he can al deuyse  
Fro point to point, nat o word wol he faille.  

**NERO.**  
Al-though that Nero were as vicious  
As any feend that lyth in helle adoun,  
Yet he, as telleth vs Swetonius,  
This wyde world hadde in subieccioun,  
Both Est and West, South and Septemtrioun;  
Of rubies, saphires, and of perles whyte  

---

1 E. Hn. *omit vs.*  
2 E. Hn. Cm. *omit as.*  
3 The MSS. have North.
Were alle his clothes brouded vp and doun;
For he in gemmes gretly gan delyte.

More delicat, more pompous of array,
More proud was neuer emperour than he;
That ilke cloth, that he had wered o day,
After that tyme he nolde it neuer see.
Nettes of gold-thred hadde he gret plentee
To fisshe in Tybre, whan him liste pleye.
His lustes were al lawe in his decree,
For fortune as his frend him wolde obeye.

In youthe a maister hadde this emperour,
To teche him letterure and curteisye,
For of moralitee he was the flour,
As in his tyme, but if bokes lye;
And whyl this maister hadde of him maistrye,
He maked him so conning and so souple
That longe tyme it was er tirannye
Or any vyce dorste on him vnouple.

This Seneca, of which that I deuyse,
By-cause that¹ Nero hadde of him swich drede,
For he fro vyces wolde him ay² chastysye
Discretly as by worde and nat by dede;—
‘Sir,’ wolde he seyn, ‘an emperour moot nede
Be vertuous, and hate tirannye’—
For which he in a bath made him to blede
On bothe his armes, til he moste dye.

This Nero hadde eek of acustumaunce
In youthe ageyn his maister for to ryse,

¹ Cm. that; which the rest omit.
² Hn. Cm. ay; which the rest omit.
Which afterward him thoughte a\(^1\) greet greuaunce;  
Therfor he made him deyen in this wyse.  
But natheles this Seneca the wyse  
Chees in a bath to deye in this manere  
Rather than han another tormentyse;  
And thus hath Nero slayn his maister dere.

Now fil it so that fortune list no lenger  
The hye pryde of Nero to cheryce;  
For though that he were\(^2\) strong, yet was she strenger;  
She thoughte thus, ' [in feith] I am to nyce  
To sette a man that is fulfild of vyce  
In hy degree, and emperour him calle.  
[Ful sone] out of his sete I wol him tryce;  
When he leest weneth, sonest shal he falle.'  

The peple roos vp-on him on a nyght  
For his defaute, and whan he it espyed,  
Out of his dores anon he hath him dyght  
Alone, and, ther he wende han ben allyed,  
He knokked faste, and ay, the more he cryed,  
The faster shette they the dores alle;  
Tho wiste he wel he hadde him-self misgyed\(^3\),  
And wente his wey, no lenger dorste he calle.

The peple cryed and rombled vp and doun,  
That with his eres herde he how they seyde  
' Wher is this false tyraunt, this Neroun?'  
For fere almost out of his wit he breyde,  
And to his goddes pitously he preyde  
For socour, but it myghte nat bityde.  
For drede of this, him thoughte that he deyde,  
And ran in-to a gardin, him to hyde.

\(^1\) E. (only) omits a.  
\(^2\) E. Hn. was; the rest were.  
\(^3\) E. Hn. wrongly repeat l. 3731 here.
And in this gardin foond he cherles tweye
That seten by a fyr ful\(^1\) greet and reed,
And to thise cherles two he gan to preye
To sleen him, and to girden of his heed,
That to his body, whan that he were deed,
Were no despyt ydoon, for his desame.
Him-self he slow, he coude no better reed,
Of which fortune lough, and hadde a game. 3735

\textbf{De Oloferno (Holofernes).}

Was neuer capitayn vnder a king
That regnes mo putte in subieccioun,
Ne strenger was in felde of alle thing,
As in his tyme, ne gretter of renoun,
Ne more pompous in hy presumpcioun
Than Olofern, which that\(^2\) fortune ay kiste
So [tendirly], and ladde him vp and doun
Til that his heed was of, er that he wiste.

Nat only that this world hadde him in awe
For lesinge of richesse or libertee,
But he\(^3\) made euery man reneye his lawe.
\textquoteleft Nabugodonosor was god,\textquoteleft seyde he,
\textquoteleft Noon other god sholde honoured\(^4\) be.\textquoteleft
Ageyns his heste no wyght dorste trespace
Saue in Bethulia, a strong citee,
Wher Eliachim a prest was of that place.

But tak kepe of the dethe of Olofern;
Amidde his host he dronke lay a nyghte,
With-inne his tente, large as is a bern,
And yit, for al his pompe and al his myghte, 3760

\(^{1}\) E. Hn. Cm. omit ful; the rest have it.  \(^{2}\) Hl. Pt. that; which the rest omit.
\(^{3}\) E. Hn. Cm. omit he; the rest have it.
\(^{4}\) E. Hn. Cm. adoured; Cp. Pt. Lm. Hl. honoured.
Iudith, a womman, as he lay vpryghte,
Sleping, his heed of smoot and from his tente
Ful priuely she stal from euery wyghte,
And with his heed vnto hir toun she wente. 3764

De Alexandro.
The storie of Alisaundre is so comune, 3821
That euery wyght that hath discrecioun
Hath herd somewhat or al of his fortune.
This wyde world, as in conclusioun,
He wan by strengthe, or for his hy renoun 3825
They weren glad for pees vn-to him sende.
The pryde of man and beste he leyde adoun,
Wher-so he cam, vn-to the worldes ende.

Comparisoun myght neuer yit be maked
Bitwixe him and another conquerour; 3830
For al this world for drede of him hath quaked,
He was1 of knyghthode and of fredom flour;
Fortune him maad the heir of hir honour;
Saue wyn and wommen, no thing2 myghte aswage
His hy entente in armes and labour; 3835
So was he ful of leonyn corage.

What preys3 were it to him, though I yow tolde
Of Darius, and an hundred thousand mo,
Of kinges, princes, erles, dukes bolde,
Whiche he conquered, and broughte hem in-to wo? 3840
I seye, as fer as man may ryde or go,
The world was his, what sholde I more deuyse?

1 E. Hn. Cm. omit was.  2 E. man; the rest thing.
3 Cm. preys; E. Hn. pris; Cp. Pt. Ln. Hl. pite.

E 2
For though I writ or tolde you euermo
Of his knyghthode, it myghte nat suffyse.

Twelf yeer he regned, as seith Machabee; Philippes sone of Macedoyne he was,
That first was king in Grece the contree.
O worthy gentil Alisaundre, alas!
That euer sholde fallen swich a cas!
Empoisoned of thyn owen folk thou were;
Thy yrs fortune hath turned into as,
And yit\(^1\) for thee ne weep she neuer a tere!

Who shal me yuuen teres to compleyne
The deeth of gentillesse and of fraunchyse,
That al the world welded in his demeyne,
And yit him thoughte it myghte nat suffyse?
So ful was his corage of hye empryse,
Alas! who shal me helpe to endyte
False fortune, and poison to despyse,
The whiche two of al this wo I wyte?\(^2\)

De Iulio Cesare.

By wisdom, manhode, and by greet\(^2\) labour
Fro humble bed\(^3\) to roial magestee,
Vp roos he, Iulius the conquerour,
That wan al thoccident by londe and see,
By strengthe of hond, or elles by tretee,
And vn-to Rome made hem tributarie;
And sith of Rome the emperour was he,
Til that fortune wex his aduersarie.

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1 E. Hn. Cm. *omit* yit.
3 E. Hn. Cm. humble bed; Pt. Cp. Ln. III. humblehede.
O myghty Cesar, that in Thessalye
Ageyn Pompeius, fader thyn in lawe,
That of thorient hadde al the chiualrye
As fer as that the day biginneth dawe,
Thou thurgh thy knyghthode hast hem take and slawe,
Saue fewe folk that with Pompeius fledde,
Thurgh which thou puttest al thorient in awe.
Thanke fortune, that so wel thee spedde!

But now a litel whyl I wol biwaille
This Pompeius, this noble gouernour
Of Rome, which that fley at this bataille;
I seye, oon of his men, a fals traitour,
His heed of smoot, to winnen him fauour
Of Iulius, and him the heed he broughte.
Allas, Pompey, of thorient conquerour,
That fortune vnto swich a fyn thee broughte!

To Rome ageyn repaireth Iulius
With his triumpe, laureat ful hye,
But on a tyme Brutus Cassius¹,
That euer hadde of his hye estaat envye,
Ful priuely hath maad conspiracye
Ageins this Iulius, in subtil wyse,
And cast the place, in whiche he sholde dye
With boydekins, as I shal yow deuyse.

This Iulius to the Capitolie wente
Vpon a day, as he was wont to goon,
And in the Capitolie anon him hente
This false Brutus, and his othero soon,

¹ So in the MSS.; observe hath in I. 3889.
And stikede him with boydekins anoon
With many a wounde, and thus they let him lye;
But neuer gronte he at no strook but oon,
Or elles at two, but if his storie lye.

Lucan, to thee this storie I recomende,
And to Sweton, and to Valerie also,
That of this storie wryten ord and ende,
How that to thise grete conqueroures two
Fortune was first frend, and sithen foo.
No man ne truste vp-on hir fauour longe,
But haue hir in awayt for euer-moo.
Witnesse on alle thise conqueroures stronge.

This riche Cresus, whylom king of Lyde,
Of whiche Cresus Cyrus sore him dradde,
Yit was he caught amiddles al his pryde,
And to be brent men to the fyr him ladde.
But swich a reyn doun fro the welkne shadde
That slow the fyr, and made him to escape;
But to be war no grace yet he hadde,
Til fortune on the galwes made him gape.

Whan he escaped was, he can nat stente
For to biginne a newe werre ageyn.
He wende wel, for that fortune him sente
Swich hap, that he escaped thurgh the reyn,
That of his foos he myghte nat be sleyn;
And eek a sweuen vp-on a nyghte he mette,
Of which he was so proud and eek so fayn,
That in vengeaunce he al his herte sette.

\[2 \text{ The MSS. have word; see the note.}\]
Vp-on a tree he was, as that him thoughte,  
Ther Iuppiter him wesh, bothe bak and syde,  
And Phebus eek a fair towaille him broughte  
To drye him with, and ther-for wex his pryde;  
And to his daughter, that stood him bisyde,  
Which that he knew in hy science habounde,  
He bad hir telle him what it signifyde,  
And she his dreem bigan ryght thus expounde.  

'The tree,' quod she, 'the galwes is to mene,  
And Iuppiter bitokneth snow and reyn,  
And Phebus, with his towaille so clene,  
Tho ben the sonne stremes\(^1\) for to seyn;  
Thou shalt anhanged be, fader, certeyn;  
Reyn shal thee wasshe, and sonne shal thee drye;\(^2\)  
Thus warned she\(^3\) him ful plat and ful pleyn,  
His daughter, which that called was Phanye.

Anhanged was Cresus, the proude king,  
His roial trone myghte him nat auaille,  
Tragedie is\(^4\) noon other maner thing,  
Ne can in singing crye ne biwaille,  
But for\(^5\) that fortune alwey wol assaille  
With vnwar strook the regnes that ben proude;  
For when men trusteth hir, than wol she faille,  
And couere hir bryghte face as with a cloude.  

*Explicit Tragedia.*

**Heere stynteth the Knyght the Monk of his tale.**

\(^1\) E. bemes; *the rest stremes.*  
\(^2\) Pt. Ln. Hl. she; *which the rest omit.*  
\(^3\) Cm. Tragedy is; so Cp. Pt.; Ln. Tregedrye in; E. Hn. Tragecies; Hl. Tregedis.  
\(^4\) Cm. for; *which the rest omit.*
GROUP B. PROLOGUE OF THE NONNE PRESTES TALE.

The prologue of the Nonne preestes tale.

'Ho!' quod the knyght, 'good sir, no more of this,
That ye han seyd is right ynow, ywis,
And mochel more; for litel heuinesse
Is ryght ynow to mochel folk, I gesse.
I seye for me, it is a greet disese
Wher as men han ben in greet welthe and ese,
To heren of her sod yn fal, alas!
And the contrarie is Ioie and greet solas,
As when a man hath ben in pourre estaat,
And clymbeth vp, and wexeth fortunat,
And ther abydeth in prosperitee,
Swich thing is gladsom, as it thinketh me,
And of swich thing were goodly for to telle.'

'Ye,' quod our hoste, 'by seint Poules belle,
Ye seye ryght sooth; this monk, he clappeth loude,
He spak how "fortune couered with a cloude"
I noot neuer what, and als of a "Tragedie"
Ryght now ye herde, and parde! no remedie
It is for to biwaille, ne compleyne
That that is doon, and als it is a peyne,
As ye han seyd, to here of heuynesse.
Sir monk, no more of this, so god yow blesse!
Your tale anoyeth al this companye;
Swich talking is nat worth a botersflye;
For ther-in is ther no disport ne game.
Wherfor, sir Monk, or dan Piers by your name,
I preye yow hertely, telle vs somwhat elles,
For sikerly, nere clinking of your belles,
That on your brydel hange on every syde,
By heuen king, that for vs alle dyde,
I sholde er this han fallen doun for slepe
Although the slough had neuer ben so depe;
Than had your tale al be told in vayn.
For certeinly, as that thise clerkes seyn,
Wher as a man may haue noon audience,
Nought helpeth it to tellen his sentence.
And wel I woot the substance is in me,
If any thingshal wel reported be.
Sir, sey somwhat of hunting, I yow preye.'
'Nay,' quod this monk, 'I haue no lust to pleye;
Now let another telle, as I haue told.'
Than spak our host, with rude speche and bold,
And seyde vn-to the nonnes preste anon,
'Com neer, thou prest, com hider, thou sir Iohn,
Tel vs swich thing as may our hertes glade,
Be blythe, though thou ryde vp-on a Iade.
What though thyng hors be bothe foule and lene,
If he wol serue thee, rek nat a bene;
Look that thyng hertbe merie euermo.'
'Yis, sir,' quod he, 'yis, host, so mote I go,
But I be merie, ywis I wol be blamed:'
And ryght anon his tale he hath attamed,
And thus he seyde vn-to vs euerichon,
This swete prest, this goodly man sir Iohn.

Explicit.


Group C begins with The Doctor's Tale, ll. 1-286; after which come The Wordes of the Hoost to the Phisicien and the Pardoner, ll. 287-328, and then The Pardoner's Preamble and Tale, ll. 329-968. See Man of Law's Tale, &c.; pp. 38-60.

Group D contains The Wife of Bath's Tale, the Friar's Tale, and the Summoner's Tale.]
GROUP E. THE CLERK'S PROLOGUE AND TALE.

Heere folweth the Prologe of the clerkes tale of Oxenford.

'Sir clerk of Oxenford,' our hoste sayde,
'Ye ryde as coy and stille as dooth a mayde,
Were newe spoused, sitting at the bord;
This day ne herde I of your tonge a word.
I trowe ye studie aboute som sophyme,
But Salomon seith, "euery thyng hath tyme."

For goddes sake, as beth of bettre chere,
It is no tyme for to studien here.
Telle vs som merie tale, by your fey;
For what man that is entred in a pley,
He nedes moot vnto the pley assente.
But precheth nat, as freres doon in lente,
To make vs for our olde synnes wepe,
Ne that thy tale make vs nat to slepe.

Telle vs som merie thing of auentures;—
Your termes, your colours, and your figures,
Keepe hem in stoor til so be ye endyte
Hy style, as whan that men to kinges wryte.
Speketh so pleyn at this tyme, I yow preye,
That we may understonde what ye seye.'

1 E. Hl. that ye; the rest omit that.  
2 E. Hn. we; the rest I.
This worthy clerk benignely answerde,
'Hoste,' quod he, 'I am vnder your yerde;
Ye han of vs as now the gouernaunce,
And therfor wol I do yow obeisaunce,
As fer as reson axeth, hardly.
I wol yow telle a tale which that I
Lerned at Padowe of a worthy clerk,
As preued by his wordes and his werk.
He is now deed and nailed in his cheste,
I prey to god so yie his soule reste!
Fraunceys Petrark, the laurate poete,
Highte this clerk, whos rethoryke sweete
Enlumined al Itaille of poetrye,
As Linian dide of philosophye
Or lawe, or other art particuluer;
But deeth, that wol nat suffre vs\(^1\) dwellen heer
But as it were a twinkling of an yé,
Hem bothe hath slayn, and alle shul we dyé.
But forth to tellen of this worthy man,
That taughte me this tale, as I bigan,
I seye that first with hy style he endyteth,
Er he the body of his tale wryteth,
A proheme, in the which discryueth he
Pemond, and of Saluces the contree,
And speketh of Apennyn, the hilles hye,
That been the boundes of West Lumbardye,
And of Mount Vesulus in special,
Where as the Poo out of a welle smal,
Taketh his firste springing and his sours,
That Estward ay encresseth in his cours
To Emelward, to Ferrare, and Venyse;
The which a long thing were to deuyse.

\(^1\) E. *omits* suffre vs.
And trewely, as to my Iugement,
Me thinketh it a thing impertinent,
Saue that he wol conueyen his mater,
But this his tale [is], which that ye may here.

Heere bigynneth the tale of the Clerk of Oxenford.

Ther is, at the West syde of Itaille,
Doun at the roote of Vesulus the colde,
A lusty playne, habundant of vitaille,
Wher many a tour and toun thou mayst biholde,
That founded were in tyme of fadres olde,
And many another delitable syghte,
And Saluces this noble contree hyghte.

A markis whylom lord was of that londe,
As were his worthy eldres him before;
And obeisant and redy to his honde
Were alle his liges, bothe lasse and more.
Thus in delyt he liueth, and hath doon yore,
Biloued and drad thurgh fauour of fortune
Bothe of his lordes and of his commune.

Therwith he was, to speke as of linage,
The gentilleste yborn of Lumbardye,
A fair persone, and strong, and yong of age,
And ful of honour and of curteisye;
Discreet ynough his contree for to gye,
Saue in somme thinges that he was to blame,
And Walter was this yonge lorde name.

1 E. Hn. this his tale, omitting is; Hl. Pt. this is the tale; Ln. this is tale.
2 E. Saue that; the rest omit that.
I blame him thus, that he considereth nought
In tyme coming what myghte him\(^1\) bityde,
But on his lust present was al his thought,
As for to hauke and hunte on euery syde;
Wel ny alle othere cures leet he slyde,
And eek he nolde, and that was worst of alle,
Wedde no wyf, for ought\(^2\) that may bifalle.

Only that point his peple bar so sore,
That flokmele on a day they to him wente,
And oon of hem, that wysest was of lore,
Or elles that the lord best wolde assente
That he sholde telle him what his peple mente,
Or elles coude he shewe wel swich matere,
He to the markis seyde as ye shul here.

'O noble markis, your humanitee
Assureth vs and yiueth\(^3\) vs hardinesse,
As ofte as tyme is of necessitee
That we to yow mowe telle our heuinesse;
Accepteth, lord, now for your gentillesse,
That we with pitous herte vn-to yow pleyne,
And lete your eres nat my voys disdeyne.

Al haue I nought to doone in this matere
More than another man hath in this place,
Yet for as muche as ye, my lord so dere,
Han alwey shewed me fauour and grace,
I dar the better aske of yow a space
Of audience to shewen our requeste,
And ye, my lord, to doon ryght as yow lest.
For certes, lord, so wel vs lyketh yow
And al your werk and euer han doon, that we
Ne coude nat vs\(^1\) self deuysen how
We myghte liuen in more felicitee,
Saue o thing, lord, if it\(^2\) your wille be,
That for to been a wedded man yow leste,
Than were your peple in souereyn hertes reste.

Boweth your nekke vnder that blissful yok
Of soueraynetee, nought of seruyse,
Which that men clepeth spousail or wedlok;
And thenketh, lord, among your thoughtes wyse,
How that our dayes passe in sondry wyse;
For though we slepe or wake, or rome, or ryde,
Ay fleeth the tyme, it nil no man abyde.

And though your grene youthe floure as yit,
In crepeth age alwey, as stille as soon,
And deeth manaceth euery age, and smit
In ech estaat, for ther escapeth noon:
And al so certein as we knowe echoon
That we shul deye, as vncerteyn we alle
Been of that day when deeth shal on vs falle.

Accepteth than of vs the trewe entente,
That neuer yet refuseden your\(^3\) heste,
And we wol, lord, if that ye wol assente,
Chese yow a wyf in short tyme atte leste,
Born of the gentilleste and of the meste
Of al this lond, so that it oughte seme
Honour to god and yow, as we can deme.

\(^1\) C. Pt. Ln. Hl. oure; E. Hn. Cp. vs. 
\(^2\) E. Ln. omit it.
Deliever vs out of al this bisy drede,
And tak a wyf, for hye goddes sake;
For if it so bifelle, as god forbede,
That thurgh your deeth your linage\(^1\) sholde slake,
And that a straunge successour sholde take
Your heritage, o! wo were vs alyue!
Wherfor we pray you hastily to wyue.'

Her meke preyere and her pitous chere
Made the markis herte han pitee.
'Ye wol,' quod he, 'myn owen peple dere,
To that I neuer erst thoughte streyne me.
I me reioysed of my libertee,
That selde tyme is founde in mariage;
Ther I was free, I moot been in seruage.

But nathelees I se your trewe entente,
And truste vpon your wit and haue doon ay;
Wherfor of my free wille I wol assente
To wedde me, as soone as euer I may.
But ther as ye han profred me this day
To chese me a wyf, I yow relese
That chois, and prey yow\(^2\) of that profre cesse.

For god it woot, that children ofte been
Vnlyk her worthy eldres hem bfore;
Bountee comth al of god, nat of the strene
Of which they been engendred and ybore;
I truste in goddes bountee, and therfore
My mariage and myn estaat and reste
I him bitake; he may doon as him lest.

\(^1\) Cp. Pt. lynage; Ln. Hl. ligne; E. lyne; Hn. ligne; Cm. lyf.
\(^2\) E. (only) omits yow.
Lat me alone in chesing of my wyf,
That charge vp-on my bak I wol endure;
But I yow preye, and charge vp-on your lyf,
That what wyf that I take, ye me assure
To worshippe hir, whyl that hir lyf may dure,
In word and werk, bothe here and euerywhere,
As she an emperoures daughter were.

And furthermore, this shal ye swere, that ye
Agayn my choys shul neither grucche ne stryue;
For sith I shal forgoon my libertee
At your requeste, as euer moot I thryue,
Ther as myn herte is set, ther wol I wyue,
And but ye wole assente in swich manere,
I prey yow, speketh namore of this mater.

With hertly wil they sworn, and assenten
To al this thing, ther seyde no wyght nay;
Bisekinge him of grace, er that they wenten,
That he wolde graunten hem a certein day
Of his spousaille, as sone as euer he may;
For yet alwey the peple som-what dredde
Lest that this markis no wyf wolde wedde.

He graunted hem a day, swich as him leste,
On which he wolde be wedded sikerly,
And seyde he dide al this at her requeste;
And they with humble entente buxomly
Knelinge vp-on her knees ful reuerently
Him thanken alle, and thus they han an ende
Of her entente, and hoom agayn they wende.

1 So Hn. Cp. Ln. Hl. · E. Cm. Pt. omit That.
2 E. this; the rest swich, such.
And heer-vp-on he to his officeres
Comaundeth for the feste to purveye,
And to his priuue knyghtes and squieres
Swich charge yaf, as him liste on hem leye;
And they to his comandement obeye,
And ech of hem doth al his diligence
To doon vn-to the feste reuerence.

Explicit prima pars. Incipit secunda pars.

Noght fer fro thilke paleys honorable
Ther as this markis shoop his mariaghe,
Ther stood a thorp, of site delytable,
In which that poure folk of that village
Hadden her bestes and her herbergage,
And of her labour tooke her sustenance
After that the erthe yaf hem habundance.

Amonges this poure folk ther dwelte a man
Which that was holden pourest of hem alle;
But hye god som tyme senden can
His grace in-to a litel oxes stalle:
Ianicula men of that thrope him calle.
A doughter hadde he fair ynough to syghte,
And Grisildis this yonge mayden hyghte.

But for to speke of vertuous beautee 1,
Than was she oon the faireste vnder sonne;
For poureliche yfostred vp was she,
No [sinful] lust was thrugh hir herte yronne;
Wel ofter of the welle than of the tonne
She drank, and for she wolde vertu plese,
She knew wel labour, but noon ydel ese.

1 E. bountee; the rest beautee, beute.
But though this mayde tendre were of age,
Yet in the brest of hir virginitee
Ther was enclosed rype and sad corage;
And in greet reuerence and charitee
Hir olde poure fader fostred she;
A fewe sheep spinning on feeld she kepte,
She wolde nought been ydel til she slepte.

And whan she homward cam, she wolde bringe
Wortes or othere herbes tymes ofte,
The whiche she shredde and seeth for hir liuinge,
And made hir bed ful harde and no thing softe;
And ay she kepte hir fadres lyf on-lofte
With euerich obeisaunce and diligence
That child may doon to fadres reuerence.

Vp-on Grisild this poure creature
Ful ofte sythe this markis sette\(^1\) his yë
As he on hunting rood parauenture;
And whan it\(^2\) fil that he myghte hir espye,
He nought with wantoun loking of folye
His yën caste on hir, but in sad wyse
Vp-on hir chere he wolde\(^3\) him ofte auyse,

Commending in his herte hir wommanhede,
And eek hir vertu, passing any wyght
Of so yong age, as wel in chere as dede.
For though the peple haue\(^4\) no greet insyght
In vertu, he considered ful ryght
Hir bountee, and disposed that he wolde
Wedde hir oonly, if euer he wedde sholde.

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1. E. caste; the rest sette.
2. E. that it; the rest omit that.
3. E. gan; the rest wolde.
The day of wedding cam, but no wyght can telle what womman that it sholde be; For which merueille wondred many a man, And seyden, whan they¹ were in priuety, 'Wol nat our lord yet leue his vanitee? Wol he nat wedde? allas, allas the whyle! Why wol he thus him-self and vs bigyle?'

But natheles this markis hath doon make Of gemmes, set in gold and in asure, Broches and ringes, for Grisildis sake, And of hir clothing took he the mesure By a mayde, lyk to hir stature, And eek of othere ornamentes alle That vn-to swich a wedding sholde falle.

The tyme of vndern of the same day Approcheth, that this wedding sholde be; And al the paleys put was in array, Bothe halle and chambres, ech in his degree; Houses of office stuffed with plentee Ther maystow seen of deynteous vitaille, That may be founde, as fer as last Itaille.

This roial markis richely arrayed, Lordes and ladiyes in his companye, The whiche vn-to² the feste were yprayed, And of his retenue the bachelrye, With many a soun of sondry melodye, Vn-to the village, of the which I tolde, In this array the ryghte wey han holde.

¹ E. Cm. that they; the rest omit that.
² Cp. Ln. Hl. vn-to; Cm. Pt. to; E. Hn. that to.
Grisilde of this, god wot, ful innocent,
That for hir shapen was al this array,
To fecchen water at a welle is went,
And cometh hoom as soone as euer she may.
For wel she had herd seyd, that thilke day
The markis sholde wedde, and, if she myghte,
She wolde fayn han seyn som of that syghte.

She thoughte, 'I wol with othere maydens stonde,
That been my felawes, in our dore, and se
The markisesse, and therfor wol I fonde
To doon at hoom, as soone as it may be,
The labour which that longeth vn-to me;
And than I may at leyser hir biholde,
If she this wey vn-to the castel holde.'

And as she wolde ouer hir threshfold goon,
The markis cam and gan hir for to calle;
And she sette doun hir water-pot anoon
Bisyde the threshfold, in an oxes stalle,
And doun vp-on hir knees she gan to falle,
And with sad contenance kneleth stille
Til she had herd what was the lordes wille.

This thoughtful markis spak vn-to this mayde
Ful sobrely, and seyde in this manere,
'Wher is your fader', Grisildis? he sayde,
And she with reuerence, in humble chere,
Answerde, 'lord, he is al redy here.'
And in she gooth with-outen lenger lette,
And to the markis she hir fader fette.
He by the hond than took this olde man,  
And seyde thus, whan he him hadde asyde,  
‘Ianicula, I neither may ne can  
Lenger the plesance of myn herte hyde.  
If that thou vouche sauf, what so bityde,  
Thy doughter wol I take er that I wende  
As for my wyf, vn-to hir lyues ende.  

Thou louest me, I wot it wel certeyn,  
And art my feithful lige man ybore;  
And al that lyketh me, I dar wel seyn,  
It lyketh thee, and specially therfore  
Tel me that poynt that I haue seyd bifoire,  
If that thou wolt vn-to that purpos drawe,  
To take me as for thy sone in lawe?’  

This sodeyn cas this man astonied so,  
That reed he wex, abayst, and al quaking  
He stood; vnnethes seyde he wordes mo,  
But only thus: ‘lord,’ quod he, ‘my willing  
Is as ye wole, ne ayeins youre lyking  
I wol no-thing; ye be my lord so dere;  
Ryght as yow lust gouerneth this matere.’  

‘Yet wol I,’ quod this markis softely,  
‘That in thy chambre I and thou and she  
Haue a collacion, and wostow why?  
For I wol axe if it hir wille be  
To be my wyf, and reule hir after me;  
And al thisshal be doon in thy presence,  
I wol nought speke out of thyn audience.’  

And in the chambre whyl they were aboute  
Her tretys, which as yeshal after here,  
The peple cam vn-to the hous with-oute,
And wondred hem in how honest manere
And tentifly she kepeth ir fader dere.
But outerly Grisildis wondre myghte,
For neuer erst ne sey she swich a syghte.

No wonder is though that she were astoned
To seen so greet a gest come in that place;
She neuer was to swiche gestes woned,
For which she loked with ful pale face.
But shortly forth this tale for to chace,
Thise arn the wordes that the markis sayde
To this benigne verray faithful mayde.

'Grisilde,' he seyde, 'ye shul wel vnderstonde
It lyketh to your fader and to me
That I yow wedde, and eek it may so stonde,
As I suppose, ye wol that it so be.
But thise demandes axe I first,' quod he,
'That, sith it shal be doon in hastif wyse,
Wol ye assente or elles yow auyse?' 345

I seye this, be ye redy with good herte
To al my lust, and that I frely may,
As me best thinketh, do yow laughe or smerte,
And neuer ye to grucche it, nyght ne day?
And eek whan I sey 'ye,' ne sey nat 'nay,'
Neither by word ne frowning contenance;
Swer this, and here I swere our alliance.' 355

Wondring vp-on this word, quaking for drede,
She seyde, 'lord, vndigne and vnworthy
Am I to thilke honour that ye me bede;' 360

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1 E. Pt. omit that.  
2 E. yow; the rest oure.
But as ye wol your-self, ryght so wol I.
And heer I swere that neuer willingly
In werk ne thought I nil yow disobeye,
For to be deed, though me were loth to deye.'

'This is ynough, Grisilde myn!' quod he.
And forth he goth with a ful sobre chere
Out at the dore, and after that cam she,
And to the peple he seyde in this manere,
'This is my wyf,' quod he, 'that standeth here.
Honoureth hir, and loueth hir, I preye,
Who so me loueth; ther is namore to seye.'

And for that no-thing of hir olde gere
She sholde bringe in-to his hous, he bad
That wommen sholde dispoilen hir ryght there;
Of which thise ladyes were nat ryght glad
To handle hir clothes wher-in she was clad.
But natheles this mayde bryght of hewe
Fro foot to heed they clothed han al newe.

Hir heres han they kembd, that lay vntressed
Ful rudely, and with her fingres smale
A corone on hir heed they han ydressed,
And sette hir ful of nowches grete and smale;
Of hir array what sholde I make a tale?
Vnnethe the peple hir knew for hir fairnesse,
Whan she translated was in swich richesse.

This markis hath hir spoused with a ring
Brought for the same cause, and than hir sette
Vp-on an hors, snow-whyt and wel ambling,
And to his paleys, er he lenger lette,
With joyful peple that hir ladde and mette,
Conueyed hir, and thus the day they spende
In reuel til the sonne gan descende.

And shortly forth this tale for to chace,
I seye that to this newe markisesse
God hath swich fauour sent hir of his grace,
That it ne semed nat by lyklinesse
That she was born and fed in rudenesse,
As in a cote or in an oxe-stalle,
But norished in an emperoures halle.

To euer wyght she woxen is so dere
And worshipful, that folk ther she was bore
And from hir birthe knewe hir yeer by yere,
Vnnethe trowed they, but dorste han swore
That to Ianicle, of which I spak bifoire,
She daughter nas, for, as by coniecture,
Hem thoughte she was another creature.

For though that euer vertuous was she,
She was encressed in swich excellence
Of thewes goode, yset in heigh bountee,
And so discreet and fair of eloquence,
So benigne and so digne of reuerence,
And coude so the peples herte embrace,
That ech hir louede that loked on hir face.

Nought only of Saluces in the toun
Publisshed was the bountee of hir name,
But eek bisyde in many a regioun,
If oon seyde wel, another seyde the same;
So spradde of hir heigh bountee the fame,

1 E. That she; the rest omit she.
2 Cp. Ln. nas; E. Hn. Cm. Hl. were; Pt. ne were.
3 E. beautee; the rest bountee.
4 E. name; the rest fame.
That men and wommen, as wel yonge as olde,
Gon to Saluce, vpon hir to biholde.

Thus Walter lowly, nay but roially,
Wedded with fortunat honestee,
In goddes pees lyueth ful esily
At hoom, and outward grace ynough had he;
And for he sey that vnder low\(^1\) degree
Was ofte\(^2\) vertu hid, the peple him helde
A prudent man, and that is seyn ful selde.

Nat only this Grisildis thurgh hir wit
Coude al the feet of wysly homlinesse\(^3\),
But eek, whan that the cas requyred it,
The commune profit coude she redresse.
Ther nas discord, rancour, ne heuinesse
In al that lond, that she ne coude apese,
And wysly bringe hem alle in reste and ese.

Though that hir housbonde absent were anoon,
If gentil men, or othere of hir contree
Were wrothe, she wolde bringen hem atoon;
So wyse and rype wordes hadde she,
And Iugementz of so greet equitee,
That she from heuen sent was, as men wende,
Pele to saue and euery wrong tamende.

Nat longe tyme after that this Grisild
Was wedded, she a doughter hath ybore,
Al had hir leuer haue born a knau\(^4\) child.
Glad was this markis and the folk therfore;
For though a mayde child come al biforn,

\(^1\) E. heigh; the rest lowe, low.  \(^2\) E. omits ofte.
\(^3\) So Cp. Ln.; the rest humblenesse; see note.
\(^4\) E. man; the rest knaue.
She may vnto a knaue\textsuperscript{1} child atteyne
By lyklihed, sin she nis nat bareyne.

Explicit secunda pars. Incipit tertia pars.

Ther fil, as it bifalleth tymes mo,
When that this child had souked but a throwe,
This markis in his herte longeth so
To tempte his wyf, hir sadnesse for to knowe,
That he ne myghte out of his herte throwe
This merueillous desyr, his wyf tassaye,
Needles, god wot, he thoughte hir for taffraye.

He hadde assayed hir ynough bifice before
And fond hir euer good; what neded it
Hir for to tempte and alwey more and more?
Though som men preise it for a subtil wit,
But as for me, I seye that yuel it sit
Tassaye a wyf whan that it is no nede,
And putten her in anguish and in drede.

For which this markis wroghte in this manere;
He cam alone a-nyghte, ther as she lay,
With sterne face and with ful trouble chere,
And seyde thus, ‘Grisild,’ quod he, ‘that day
That I yow took out of your poure array,
And putte yow in estaat of heigh noblesse,
Ye haue nat that forgotten, as I gesse.

I seye, Grisild, this present dignitee,
In which that I haue put yow, as I trowe,

\textsuperscript{1} E. man; the rest knaue.
Maketh yow nat foryetful for to be
That I yow took in poure estaat ful lowe
For any wele ye moot your-seluen knowe.
Tak hede of euery word that I yow seye,
Ther is no wyght that hereth it but we twye.
Ye woot your-self wel, how that ye came here
In-to this hous, it is nat longe ago,
And though to me that ye be lief and dere,
Vn-to my gentils ye be no-thing so;
They seyn, to hem it is greet shame and wo
For to be subgetz and\(^1\) been in seruage
To thee, that born art of a smal village.

And namely, sith thy dochter was ybore,
Thise wordes han they spoken douteeles;
But I desyre, as I haue doon bfore,
To liue my lyf with hem, in reste and pees;
I may nat in this caas be reccheelees.
I mot don with thy dochter for the beste,
Nat as I wolde, but as my peple leste.

And yet, god wot, this is ful looth to me;
But natheles with-outè your witing
I wol nat don, but this wol I,' quod he,
‘That ye to me assente as in this thing.
Shewe now your pacience in your werking
That ye me hygte and swore in your village
That day that maked was our mariage.’

Whan she had herd al this, she nought ameued
Neither in word, or chere, or countenance;
For, as it semed, she was nat agreed:

\(^1\) E. and to; the rest omit to.
She seyde, ‘lord, al lyth in your plesance,
My child and I with herty obeisance
Ben youre al, and ye mowe saue or¹ spille
Your owen thing; werketh after your wille.

Ther may no-thing, god so my soule saue,
Lyken to yow that may displese me;
Ne I ne² desyre no-thing for to haue,
Ne drede for to lese, saue only ye³;
This wil is in myn herte and ay shal be.
No lengthe of tyme or deeth may this deface,
Ne chaunge my corage to another place.’

Glad was this markis of hir answering,
But yet he fyned as he were nat so;
Al drery was his chere and his loking
Whan that he sholde out of the chambre go.
Sone after this, a furlong wey or two,
He priuely hath told al his entente
Vn-to a man, and to his wyf him sente.

A maner sergeant was this priuee man,
The which that feithful ofte he founden hadde
In thinges grete, and eek swich folk wel can
Doon execucion on thinges badde.
The lord knew wel that he him louede and dradde.
And whan this sergeant wiste his⁴ lordes wille,
In-to the chambre he stalked him ful stille.

‘Madame,’ he seyde, ‘ye mote foryiue it me,
Though I do thing to which I am constreyned;
Ye ben so wys that ful wel knowe ye

¹ E. Cp. Pt. Ln. and; the rest or.   ² E. Hn. Ne I ne; the rest omit ne.
³ E. Hn. thee vel yee; Pt. Hl. 3e; Cm. Cp. Ln. thee.
⁴ E. the; Cm. this; the rest his.
That lordes hestes mowe nat ben yseyned;
They mowe wel ben biwailld or\(^1\) compleyned,
But men mot nede vn-to her lust obeye,
And so wol I; ther is namore to seye.

This child I am comanded for to take'—
And spak namore, but out the child he hente
Despitously, and gan a chere make
As though he wolde han slayn it er he wente.
Grisildis mot al suffren and conseunte;
And as a lamb she sitteth meke and stille,
And leet this cruel sergeant doon his wille.

Suspecious was the diffame of this man,
Suspect his face, suspect his word also;
Suspect the tyme in which he this bigan.
Allas! hir doughter that she louede so
She wende he wolde han slawen it ryght tho.
But natheles she neither weep ne syked,
Consenting hir to that the markis lyked.

But atte laste spoken\(^2\) she bigan,
And mekely she to the sergeant preyde,
So as he was a worthy gentil man,
That she moste kisse hir child er that it deyde;  
And in her barm this litel child she leyde
With ful sad face, and gan the child to kisse
And lulled it, and after gan it blisse.

And thus she seyde in hir benigne voys,
'Far wel, my child; I shal thee neuer see;
But, sith I thee haue marked with the croys,
Of thilke fader blessed mote thou be,
That for vs deyde vp-on a croys of tree.
Thy soule, litel child, I him bitake,
For this nyght shaltow deyen for my sake.'

I trowe that to a norice in this cas
It had ben hard this rewthe for to se;
Wel myghte a moder than han cryed 'allas!'
But natheles so sad stedfast was she,
That she endured all aduersitee,
And to the sergeant mekely she sayde,
'Haue heer agayn your litel yonge mayde.

Goth now,' quod she, 'and doth my lorde heste,
But o thing wol I preye yow of your grace,
That, but my lorde forbad yow, atte lestee.
Burieth this litel body in som place
That bestes ne no briddes it to-race.'
But he no word wol to that purpos seye,
But took the child and wente vpon his weye.

This sergeant cam vn-to his lord ageyn,
And of Grisildis wordes and hir chere
He tolde him point for point, in short and playn,
And him presenteth with his doughter dere.
Somwhat this lord hath rewthe in his manere;
But natheles his purpos heeld he stille,
As lordes doon whan they wol han hir wille;

And bad his sergeant that he priuely
Sholde this child ful softe wynde and wrappe

1 E. Hn. Cm. he; the rest thou.  2 E. Cm. Pt. sad and; the rest omit and.
3 E. Pt. And; the rest But.  4 Cp. Pt. Ln. ful; the rest omit it.
With alle circumstancis tendrely,  
And carie it in a cofre or in a lappe;  
But, vp-on peyne his heed of for to swappe,  
That no man sholde knowe of his entente,  
Ne whenne he cam¹, ne whider that he wente;

But at Boloigne to his suster deere,  
That thilke tyme of Panik² was countesse,  
He sholde it take and shewe hir this matere,  
Bisekinge hir to don hir bisinesse  
This child to fostre in alle gentilesse;  
And whos child that it was he bad hir³ hyde  
From euery wyght, for ought that may bityde.

The sergeant goth, and hath fulfild this thing;  
But to this markis now retourne we;  
For now goth he ful faste yimagining  
If by his wyues chere he myghte se,  
Or by hir word aperceyue that she  
Were chaunged; but he neuer hir coude fynde  
But euer in oon ylyke sad and kynde.

As glad, as humble, as bisy in seruyse,  
And eek in loue as she was wont to be,  
Was she to him in euery maner wyse;  
Ne of hir doughter nought a word spak she.  
Noon accident for noon aduersitee  
Was seyn in hir, ne neuer hir doughter name  
Ne nempned she, in ernest nor in game.

Explicit tercia pars. Sequitur pars quarta.

² Cp. Hl. Panyke; the rest Pavik, Pauyk, Pavie.  
³ E. him; the rest hire, hir.
In this estaat ther passed ben four yeer
Er she with childe was; but, as god wolde,
A knaue\(^1\) child she bar by this Walter,
Ful gracious and fair for to biholde.
And whan that folk it to his fader tolde,
Nat only he, but al his contree, merie
Was for this child, and god they thanke and herie.

When it was two yeer old, and fro the brest
Departed of his norice, on a day
This markis caughte yet another lest
To tempte his wyf yet ofter, if he may.
O needles was she tempted in assay!
But wedded men ne knowe no mesure,
Whan that they fynde a pacient creature.

‘Wyf,’ quod this markis, ‘ye han herd er this,
My peple sikly berth our mariaghe,
And namely sith my sone yboren is,
Now is it worse than euer in al our age.
The murmure sleeth myn herte and my corage;
For to myne eres comth the voys so smerte,
That it wel ny destroyed hath myn herte.

Now sey they thus, ‘whan Walter is agoon,
Than shal the blood of Ianicle succede
And been our lord, for other haue we noon;’
Swiche wordes seith my peple, out of drede.
Wel oughte I of swich murmure taken hede;
For certeinly I drede swich sentence,
Though they nat pleyn speke in myn audience.

I wolde liue in pees, if that I myghte;
Wherfor I am disposed outerly,

\(^1\) E. man; the rest knaue.
As I his suster seruede by nyghte, 640
Ryght so thenke I to serue him pryuely;
This warne I yow, that ye nat sodeynly
Out of your-self for no wo sholde outraye;
Beth pacient, and ther-of I yow preye.'

'I haue,' quod she, 'seyd thus, and euer shal,
I wol no thing, ne nil no thing certayn
But as yow list; nought greueth me at al,
Though that my daughter and my sone be slayn,
At your comandement, this is to sayn,
I haue nought had no part of children tweyne
But first siknesse, and after wo and peyne.

Ye ben our lord, doth with your owen thing
Ryght as yow list; axeth no reed at me.
For, as I lefte at hoom al my clothing,
When I first cam to yow, ryght so,' quod she,

'Lefte I my wil and al my libertee,
And took your clothing; wherfor I yow preye,
Doth your plesance, I wol your lust obeye.
And certes, if I hadde prescience
Your wil to knowe er ye your lust me tolde,
I wolde it doon with-outen necligence;
But now I wot your lust and what ye wolde,
Al your plesance ferme and stable I holde;
For wiste I that my deeth wolde do yow ese,
Ryght gladly wolde I deyen, yow to plese.

Deth may nought make no comparisoun
Vn-to your loue:' and, when this markis sey
The constance of his wyf, he caste adoun
His yen two, and wondreth that she may
In pacience suffre al this array.
And forth he goth with dryry contenance,  
But to his herte it was ful greet plesance.

This vgly sergeant in the same wyse  
That he hir daughter caughte, ryght so he,  
Or worse, if men worse can deuyse,  
Hath hent hir sone, that ful was of beautee.  
And euer in oon so pacient was she,  
That she no chere made of heuinesse,  
But kiste bir sone, and after gan it blesse;

Saue this; she preyede him that, if he myghte,  
Hir litel sone he wolde in erthe graue,  
His tendre lymes, delicat to syghte,  
Fro foules and fro bestes for to saue.  
But she non answer of him myghte haue.  
He wente his wey, as him no thing ne roughte;  
But to Boloigne he tendrely it broughte.

This markis wondreth\(^1\) euer lenger the more  
Vp-on hir pacience, and if that he  
Ne hadde soothly knownen ther-bifore,  
That parfitly hir children louede she,  
He wolde haue wend that of som subtiltee,  
And of malice or for cruel corage,  
That she had suffred this with sad visage.  
But wel he knew that next him-self certayn  
She louede hir children best in euery wyse.  
But now of wommen wolde I axen fayn,  
If thise assayes myghte nat suffyse?  
What coude a sturdy housbond more deuyse  
To preue hir wyfhod and\(^2\) hir stedfastnesse,  
And he continuing euer in sturdinesse?

\(^1\) E. wondred; the rest wondreth.\(^1\)  
\(^2\) E. or; the rest and.
But ther ben folk of swich condicion,
That, whan they haue a certein purpos take,
They can nat stinte of hir entencion,
But, ryght as they were bounden to a stake,
They wol nat of that firste purpos slake.
Ryght so this markis fulliche hath purposed
To tempte his wyf, as he was first disposed.

He waiteth, if by word or contenance
That she to him was changed of corage;
But neuer coude he fynde variance;
She was ay oon in herte and in visage;
And ay the ferther that she was in age,
The more trewe, if that it were possible,
She was to him in loue, and more penible.

For which it semed thus, that of hem two
Ther nas but o wil; for, as Walter leste,
The same lust was hir plesance also,
And, god be thanked, al fil for the beste.
She shewed wel, for no worldly vnreste
A wyf as of hir-self no thing ne sholde
Wille in effect, but as hir housbond wolde.

The sclaundre of Walter ofte and wyde spradde,
That of a cruel herte he wikkedly,
For he a poure womman wedded hadde,
Hath mordred bothe his children priuely.
Swich murmur was among hem comunly.
No wonder is, for to the peples ere
Ther cam no word but that they mordred were.

For which, wher as his peple ther-bifore
Had loued him wel, the sclaundre of his diffame

1 E. Hn. Cm. that; the rest a.
Made hem that they him hatede therefor,
To ben a mordrer is an hateful name.
But natheles, for ernest ne for game
He of his cruel purpos nolde stente;
To temp te his wyf was set al his entente.

Whan that his daughter twelf yeer was of age,
He to the court of Rome, in subtil wyse
Enformed of his wil, sente his message,
Comaunding hem swiche bulles to deuyse
As to his cruel purpos may suffyse,
How that the pope, as for his peples reste,
Bad him to wedde another, if him lest.

I seye, he bad they sholde countrefete
The popes bulles, making mention
That he hath leue his firste wyf to lete,
As by the popes dispensacion,
To stinte rancour and dissencion
Bitwixe his peple and him; thus seyde the bulle,
The which they han publisshed atte fulle.

The rude peple, as it no wonder is,
Wenden ful wel that it had ben ryght so;
But whan thise tydinges cam to Grisildis,
I deme that hir herte was ful wo.
But she, ylyke sad for euermo,
Disposed was, this humble creature,
Thaduersitee of fortune al tendure.

Abyding euer his lust and his plesance,
To whom that she was yeuen, herte and al,
As to hir verray worldly suffisance;
But shortly if this storie I tellen shal,
This markis writen hath in special
A lettre in which he sheweth his entente,
And secretly he to Boloigne it sente.

To the erl of Panik, which that hadde tho
Wedded his suster, prayde he specially
To bringen hoom agayn his children two
In honurable estaat al openly.
But o thing he him prayede outerly,
That he to no wyght, though men wolde enquire,
Sholde nat telle, whos children they were,

But seye, the mayden sholde ywedded be
Vn-to the markis of Saluce anon.
And as this erl was preyed, so dide he;
For at day set he on his wey is goon
Toward Saluce, and lordes many oon,
In riche array, this mayden for to gyde;
Hir yonge brother ryding hir bisyde.

Arrayed was toward his mariaghe
This fresshe mayde, ful of gemmes clere;
Hir brother, which that seuen yeer was of age,
Arrayed eek ful fresh in his manere.
And thus in greet noblesse and with glad chere,
Toward Saluces shaping her journey,
Fro day to day they ryden in her wey.

*Explicit quarta pars. Sequitur pars quinta.*

Among al this, after his wikke vsage,
This markis, yet his wyf to tempte more
To the vttereste preue of hir corage,

1 E. Hn. Cp. Ln. that they; *the rest omit* that.
Fully to han experience and lore
If that she were as stedsfast as bfore,
He on a day in open audience
Ful boistously hath seyd hir this sentence:
‘Certes, Grisild, I hadde ynough plesance
To han yow to my wyf for your goodnesse,
As for your trewthe and for your obeisance,
Nought for your linage ne for your richesse;
But now knowe I in verray soothfastnesse
That in greet lordshipe, if I wel auyse,
Ther is greet seruitute in sondry wyse.
I may nat don as every plowman may;
My peple me constreyneth for to take
Another wyf, and cryen day by day;
And eek the pope, rancour for to slake,
Consenteth it, that dar I vndertake;
And treweliche thus muche I wol yow seye,
My newe wyf is coming by the weye.

Be strong of herte, and voyde anon hir place,
And thilke dower that ye broughten me
Tak it agayn, I graunte it of my grace;
Retourneth to your fadres hous,’ quod he;
‘No man may alwey han prosperitee;
With euene alwey I rede yow tendure
The strook of fortune or of aventure.’

And she answerde agayn in pacience,
‘My lord,’ quod she, ‘I wot, and wiste alway
How that bitwixen your magnificence
And my pouerte no wyght can ne may
Maken comparison; it is no nay.

1 E. This; the rest The.
I ne heeld me neuer digne in no manere
To be your wyf, no, ne your chamberere.

And in this hous, ther ye me lady made—
The heighe god take I for my witnesse,
And also wisly he my soule glade—
I neuer heeld me lady ne maistresse,
But humble servaunt to your worthinesse,
And euer shal, whyl that my lyf may dure,
Abouen every worldly creature.

That ye so longe of your benignitee
Han holden me in honour and nobleye,
Wher as I was nought worthy for to¹ be,
That thonke I god and yow, to whom I preye
Foryelde it yow; there is namore to seye.
Vn-to my fader gladly wol I wende,
And with him dwelle vn-to my myues ende.

And of your newe wyf, god of his grace
So graunte yow wele and prosperitee:
For I wol gladly yelden hir my place,
In which that I was blisful wont to be.
For sith it lyketh yow, my lord,' quod she,
'That whylom weren al myn hertes reste,
That I shal goon, I wol goon whan yow lest.

But ther as ye me profre..swich dowaire
As I first broughte, it is wel in my mynde
It were my wrecched clothes, no-thing faire,
The which to me were hard now for to fynde.
O goode god! how gentil and how kynde

¹ E. omits for to.
Ye semed by your speche and your visage The day that maked was our mariage!

But sooth is seyd, algate I fynde it trewe— For in effect it preued is on me—
Loue is noght old as whan that it is newe. But certes, lord, for noon aduersitee,
To deyen in the cas, it shal nat be That euer in word or werk I shal repente That I yow yaf myn herte in hool entente.

The remenant of your Jewels redy be In-with youre chambre, dar I saufly sayn; Naked out of my fadres hous,’ quod she, ‘I cam, and naked mot I turne agayn.
Al your plesance wol I folwen fayn;
But yet I hope it be nat your entente That I smokies out of your paleys wente.’

‘The smok,’ quod he, ‘that thou hast on thy bak, Lat it be stille, and ber it forth with thee.’ But wel vnnethes thilke word he spak, But wente his wey for rewthe and for pitee.
Biforn the folk hir-seluen strepeth she, And in hir smok, with heed and foot al bare, Toward hir fader hous forth is she fare.

The folk hir folwe wepinge in hir weye, And fortune ay they cursen as they goon; But she fro weping kepte hir yen dreye, Ne in this tyme word ne spak she noon. Hir fader, that this tyding herde anoon, Curseth the day and tyme that nature Shoop him to ben a lyues creature.
For out of doute this olde pouré man
Was euer in suspect of hir mariage;
For euer he demed, sith that it bigan,
That whan the lord fulfild had his corage,
Him wolde thinke it were a disparage
To his estaat so lowe for talyghte,
And voyden hir as sone as euer he myghte.

Agayns his daughter hastilich goth he,
For he by noyse of folk knew hir cominge,
And with hir olde cote, as it myghte be,
He couered hir, ful sorwefully wepinge;
But on hir body myghte he it nat bringe.
For rude was the cloth, and¹ more of age
By dayes fele than at hir mariage.

Thus with hir fader for a certeyn space
Dwelleth this flour of wyfly pacience,
That neither by hir wordes ne hir face
Biforn the folk, ne eek in her absence,
Ne shewed she that hir was doon offence;
Ne of hir heigh estaat no remembrance
Ne hadde she, as by hir contenance.

No wonder is, for in hir grete estaat
Hir goost was euer in pleyn humylitee;
No tendre mouth, non herte delicat,
No pompe, no semblant of roialtee,
But ful of pacient benignitee,
Discreet and prydeles, ay honurable,
And to hir housbonde euer meke and stable.

¹ E. Hn. Cm. and she; the rest omit she.
Men speke of Iob and most for his humblesse,  
As clerkes, whan hem list, can wel endyte,  
Namely of men, but as in soothfastnesse,  
Though clerkes preise wommen but a lyte,  
Ther can no man in humblesse him acquyte  
As womman can, ne can\(^1\) ben half so trewe  
As wommen ben, but it be falle of-newe.

\[Pars Sexta.\]

Fro Boloigne is this erl of Panik come,  
Of which the fame vp sprang to more and lesse,  
And in the peples eres alle and some  
Was couth eek, that a newe markisesse  
He with him broughte, in swich pompe and richesse,  
That neuer was ther seyn with mannes ye  
So noble array in al West Lumbardye.

The markis, which that shoop and knew al this,  
Er that this erl was come, sente his message  
For thilke sely poure Grisildis;  
And she with humble herte and glad visage,  
Nat with no swollen thought in hir corage,  
Cam at his heste, and on hir knees hir sette,  
And reuerently and wysly she him grette.

'Grisild,' quod he, 'my wille is outerly,  
This mayden, that shal wedded ben to me,  
Receiued be to-morwe as roially  
As it possible is in myn hous to be.  
And eek that every wyght in his degree  
Haue his estaat in sitting and seruyse  
And heigh plesance, as I can best deuyse.

\(^1\) Hn. kan; Cp. Ln. Hl. can; \textit{which the rest omit.}
I haue no wommen suffisant certayn
The chambres for tarraye in ordinance
After my lust, and therfor wolde I sayn
That thyn were al swich maner gouernance;
Thou knowest eek of old al my plesance;
Though thyn array be, badde and yuel biseye,
Do thou thy deuoir at the leste weye.'

'Nat only, lord, that I am glad,' quod she,
'To doon your lust, but I desyre also
Yow for to serue and plese in my degree
With-outen Feynting, and shal euermo.
Ne neuer, for no wele ne no wo,
Ne shal the gost with-in myn herte stente
To loue yow best with al my trewe entente.'

And with that word she gan the hous to dyghte,
And tables for to sette and beddes make;
And peyned hir to don al that she myghte,
Preying the chambereres, for goddes sake,
To hasten hem and faste swepe and shake;
And she, the moste seruisable of alle,
Hath euery chambre arrayed and his halle.

Abouten vndern gan this erl alvyghte,
That with him broughte these noble children tweye,
For which the peple ran to seen the syghte
Of hir array, so richely biseye;
And than at erst amonges hem they seye,
That Walter was no fool, though that him leste
To chaunge his wyf, for it was for the beste.

For she is fairer, as they demen alle,
Than is Grisild, and more tendre of age,
And fairer fruyt bitwene hem sholde falle,
And more plesant, for hir heigh lynage;
Hir brother eek so fair was of visage,
That hem to seen the peple hath caught plesance,
Commending now the markis gouvance.—

Auctor. 'O stormy peple! vnsad and euer vntrewe! 995
Ay vndiscreet and chaunging as a vane,
Delyting euer in rombel that is newe,
For lyk the mone ay wexe ye and wane;
Ay ful of clapping, dere ynough a Iane;
Your doom is fals, your constance yuel preueth,
A ful greet fool is he that on yow leueth!

Thus seyden sadde folk in that citee,
Whan that the peple gazed vp and doun,
For they were glad, ryght for the noueltee,
To han a newe lady of her toun.
Namore of this make I now mencioun;
But to Grisild agayn wol I me dresse,
And telle hir constance and hir bisinesse.—

Ful bisy was Grisild in euery thing
That to the feste was apertinent;
Ryght nought was she abayst of hir clothing,
Though it were rude and somdel eek to-rent.
But with glad chere to the yate is\(^1\) went
With other folk to grete the markisesse,
And after that doth forth hir bisinesse. 1015

With so glad chere his gestes she receyueth,
And\(^2\) conningly, euerich in his degree,

\(^1\) E. Hn. Hl. is she; the rest omit she.
\(^2\) E. Hn. Cm. Hi. And so; Cp. Pt. Ln. omit so.
That no defaute no man aperceyueth;
But ay they wondren what she myghte be
That in so poure array was for to see,
And coude swich honour and reuerence;
And worthily they preisen hir prudence.

In al this mene whyle she ne stente
This mayde and eek hir brother to commende
With al hir herte, in ful benigne entente,
So wel that no man coude hir prys amende.
But atte laste, whan that thise lordes wende
To sitten doun to mete, he gan to calle
Grisild, as she was bisy in his halle.

'Grisild,' quod he, as it were in his pley,
'How lyketh thee my wyf and hir beautee?'
'Ryght wel,' quod she, 'my lord; for, in good fey,
A fairer sey I neuer non than she.
I prey to god yiuue hir prosperitee;
And so hope I that he wol to yow sende
Plesance ynough vn-to your lyues ende.

O thing biseke I yow and warne also,
That ye ne prikke with no tormentinge
This tendre mayden, as ye han doon mo;
For she is fostred in hir norishinge
More tendrely, and, to my supposinge,
She coude nat aduersitee endure,
As coude a poure fostred creature.'

And whan this Walter sey hir pacience,
Hir glade chere and no malice at al,
And he so ofte had doon to hir offence,
And she ay sad and constant as a wal,
Continuing euer hir Innocence oueral,
This sturdy markis gan his herte dresse
To rewen vp-on hir wyfly stedfastnesse.

'This is ynough, Grisilde myn,' quod he,
'Be now namore agast ne yuel apayed;
I haue thy feith and thy benigneetee,
As wel as euer womman was, assayed,
In greet estaat and poureliche arrayed.
Now knowe I, dere wyf, thy stedfastnesse,—
And hir in armes took and gan hir kesse.

And she for wonder took of it no kepe;
She herde nat what thing he to hir seyde;
She ferde as she had stert out of a slepe,
Til she out of hir masednesse abreyde.
'Grisild,' quod he, 'by god that for vs deyde,
Thou art my wyf, ne non other I haue,
Ne neuer hadde, as god my soule saue!

This is thy daughter which thou hast supposed
To be my wyf; that other feithfully
Shal be myn heir, as I haue ay purposed;
Thou bare him in thy body trewely.
At Boloigne haue I kept hem priuely,
Tak hem agayn, for now maystow nat seye
That thou hast lorn non of thy children tweye.

And folk that otherwyes han seyd of me,
I warne hem wel that I haue doon this dede
For no malice ne for no crueltee,
But for tassaye in thee thy wommanhede,
And nat to sleen my children, god forbede!

1 E. goode: rest dere.  2 Cm. Cp. Ln. Hl. ne; Pt. and; E. Hn. omit ne.
3 Cp. Ln. Hl. purposed; E. Hn. Cp. supposed (wrongly); Pt. disposed.
But for to kepe hem priuely and stille,
Til I thy purpos knew and al thy wille.'

Whan she this herde, aswowne doun she falleth
For pitous Ioye, and after hir swowning
She bothe hir yonge children vn-to hir calleth,
And in hir armes, pitously weping,
Embraceth hem, and tendrely kissing
Ful lyk a moooder, with hir salte teres
She batheth bothe hir visage and hir heres.

O, which a pitous thing it was to se
Hir swowning, and hir humble voys to here!
'Graunt mercy, lord, that thanke I yow,' quod she,
'That ye han saued me my children dere!
Now rekke I neuer to ben deed ryght here;
Sith I stonde in your loue and in your grace,
No fors of deeth, ne whan my spirit pace!

O tendre, o dere, o yonge children myne,
Your woful moooder wende stedfastly
That cruel houndes or som foul vermyne
Hadde eten yow; but god, of his mercy,
And your benigne fader tendrely
Hath doon yow kept;' and in that same stounde
Al sodeynly she swapte adoun to grounde.

And in hir swought so sadly holdeth she
Hir children two, whan she gan hem tembrace,
That with greet sleighte and greet difficultee
The children from hir arm they gonne arace.
O many a teer on many a pitous face
Doun ran of hem that stoden hir bisyde;
Vnnethe abouten hir myghte they abyde.
Walter hir gladeth and hir sorwe slaketh;  
She ryseth vp abaysed from hir trance,  
And euery wyght hir ioye and feste maketh,  
Til she hath caught agayn hir contenance.  
Walter hir dooth so feithfully plesance,  
That it was deyntee for to seen the chere  
Bitwixe hem two, now they ben met yfere.

Thise ladyes whan that they her tyme sey,  
Han taken hir, and in-to chambre gon,  
And strepen hir out of hir rude array,  
And in a cloth of gold that bryghte shoon,  
With a coroune of many a riche stoon  
Vp-on hir heed, they in-to halle hir broughte,  
And ther she was honoured as hir oughte.  

Thus hath this pitous day a blisful ende,  
For euery man and womman doth his myght  
This day in murthe and reuel to dispende  
Til on the welkne shoon the sterres lyght.  
For more solempne in euery mannes syght  
This feste was, and gretter of costage,  
Than was the reuel of hir mariage.

Ful many a yeer in heigh prosperitce  
Liuen thise two in concord and in reste,  
And richely his daughter maried he  
Vn-to a lord, oon of the worthieste  
Of al Itaille; and than in pees and reste  
His wyues fader in his court he kepeth,  
Til that the soule out of his body crepeth.

His sone succedeth in his heritage  
In reste and pees, after his fader day;
And fortunat was eek in mariage,  
Al putte he nat his wyf in greet assay.  
This world is nat so strong, it is no nay,  
As it hath ben of olde tymes yore,  
And herkneth what this auctour seith therfore.

This storie is seyd nat for that wyues sholde  
Folwen Grisild as in humilitee,  
For it were importable, though they wolde;  
But for that euery wyght in his degree  
Sholde be constant in aduersitee  
As was Grisild, therfor this Petrark wryteth  
This storie, which with hy style he endyteth.

For, sith a womman was so pacient  
Vn-to a mortal man, wel more vs oughte  
Receyuen al in gree that god vs sent;  
For greet skile is, he preue that he wroughte.  
But he ne tempteth no man that he boughte,  
As seith seint Iame, if ye his pistil rede;  
He preueth folk al day, it is no drede,  
And suffreth vs, as for our excercyse,  
With sharpe scourges of aduersitee  
Ful ofte to be bete in sondry wyse;  
Nat for to knowe our wil, for certes he,  
Er we were born, knew al our freletee;  
And for our beste is al his gouernance;  
Lat vs than lune in vertuous suffrance.

But o word, lordinges, herkneth er I go:—  
It were ful hard to fynde now a dayes

1 Cm this; *which the rest omit.*  
2 E. *omits al; the rest have it.*
In al a toun Grisildes thre or two;
For, if that they were put to swiche assayes,
The gold of hem hath now so badde alayes
With bras, that though the coyne be fair at yë,
It wolde rather breste atwo than plye.

For which heer, for the wyues loue of Bathe,
Whos lyf and al hir secte god mayntene
In heigh maistrie, and elles were it scathe,
I wol with lusty herte fresshe and grene
Seyn yow a song to glade yow, I wene,
And lat vs stinte of ernestful matere:—
Herkneth my song that seith in this manere.

Lenuoy de Chaucer.

Grisild is deed, and eek hir pacience,
And bothe atones buried in Itaille;
For which I crye in open audience,
No wedded man so hardy be tassaille
His wyues pacience, in hope to fynde
Grisildes, for in certein he shal faille!

O noble wyues, ful of heigh prudence,
Lat non humiliée your tongue naille,
Ne lat no clerk haue cause or diligence
To wryte of yow a storie of swich mervaille
As of Grisildis pacient and kynde;
Lest Chichcuache yow swelwe in hir entraille!

Folweth Ekko, that holdeth no silence,
But euere answereth at the countretaille;
Beth nat bidaffed for your innocence,
But sharply tak on yow the gouernaille.
Emprinteth wel this lesson in your mynde
For commune profit, sith it may auaille.

Ye archewyues, stondeth at defence,
Sin ye be stronge as is a greet camaille;
Ne suffreth nat that men yow don offence.
And sklendre wyues, fieble as in bataille,
Beth egre as is a tygre yond in Ynde;
Ay clappeth as a mille, I yow consaille.

Ne dreed hem nat, do hem no reuerence;
For though thy housbonde armed be in maille,
The arwes of thy crabbed eloquence
Shal perce his brest, and eek his auentaille;
In Ialousye I rede eek thou him bynde,
And thou shalt make him couche as doth a quaille.

If thou be fair, ther folk ben in presence
Shew thou thy visage and thyn apparaillé;
If thou be foul, be fre of thy dispence,
To gete thee frendes ay do thy travaille;
Be ay of chere as lyght as leef on lynde,
And lat him care, and wepe, and wringe, and waille!

The prologue of the Marchantes tale.

'Weping and wayling, care and other sorwe
I knowe ynow, on euen and on morwe,'
Quod the Marchant, 'and so doon othere mo'
That wedded ben, I trowe that it be so.
For wel I wot it fareth so with me.
I haue a wyf, the worste that may be;
For though the feend to hir ycoupled were,
She wolde him ouermacche, I dar wel swere.
What sholde I yow reherece in special
Hir hy malice? she is a shrewe at al.
Ther is a long and large difference
Bitwix Grisildes grete pacience
And of my wyf the passing crueltie.
Were I vnbounden, al so mote I thee!
I wolde neuer eft comen in the snare.
We wedded men liuen in sorwe and care;
Assaye it who so wol, and he shal fynde,
I seye sooth, by seint Thomas of Ynde,
As for the more part, I seye nat alle.
God shilde that it sholde so bifalle!
A! good sir hoste! I haue ywedded be
Thise monthes two, and more nat, pardee;
And yit I trowe that he, that al his lyue
Wyflees hath ben, though that men wolde him ryue
Vn-to the herte, ne coude in no manere
Tellen so moche sorwe, as I now here
Coude tellen of my wyues cursednesse!

'Now,' quod our host, 'marchaunt, so god yow blesse,
Sin ye so moche knowen of that art,
Ful hertely I preye yow telle vs part.'
'Gladly,' quod he, 'but of myn owen sore,
For sory herte, I telle may no more.'

[Here follows The Merchant's Tale, numbered ll. 1245-2418 in the Six-Text edition; after which comes The Merchant's End-link, called The Squire's Prologue in the Ellesmere MS., as follows.]

The Prologe of the Squieres Tale.

'Ey! goddes mercy!' seyde our hoste tho,
'Now swich a wyf I preye god kepe me fro!'
Lo whiche sleightes and subtilitees
In wommen ben! for ay as bisy as bees
Ben they, vs sely men for to deceyue,
And from a sothe euer wol they weyue;
By this marchauntes tale it preueth weel.
But douteles, as trewe as any steel
I haue a wyf, though that she poure be;
But of hir tonge a labbing shreve is she,
And yet she hath an heep of vices mo;
Ther-of no fors, lat alle swiche thinges go.
But, wite ye what? in conseil be it seyd,
Me reweth sore I am vn-to hir teyd.
For, and I sholde rekenen euery vice
Which that she hath, ywis I were to nice,
And cause why; it sholde reported be
And told to hir of somme of this meyne,
Of whom, it nedeth nat for to declare,
Sin wommen connen outen swich chaffare,
And eek my wit suffiseth nat ther-to
To tellen al; wherfor my tale is do.'

[Here ends Group E, or the fifth fragment, which is followed in the Ellesmere MS. (without any break) by Group F.]
GROUP F. THE SQUIERES TALE.

[The Squire's Head-Link.]

'Squyer, com neer, if it your wille be,
And sey somewhat of loue; for certes ye
Konnen ther-on as muche as any man.'

'Nay, sir,' quod he, 'but I wol seye as I can
With hERTL WILLE; for I wol nat rebelle
Agayn your lust; a tale wol I telle.
Haue me excused if I speke amis,
My wille is good; and lo, my tale is this.

Heere bigynneth the Squieres Tale.

At Sarray, in the londe of Tartarye,
Ther dwelte a king, that werreyed Russye,
Thurgh which ther deyde many a doughty man.
This noble king was cleped Cambynskan,
Which in his tyme was of so greet renoun
That ther nas no-wher in no regioun
So excellent a lord in alle thing;
Him lakked nought that longeth to a king.
As of the secte of which that he was born
He kepte his lay, to which that he was sworn;
And ther-to he was hardy, wys, and riche,
And pitous [eek] and Iust, alwey yliche;
Sooth of his word, benigne and honurable,
Of his corage as any centre stable;
Yong, fresh, strong, and in armes desirous
As any bacheler of al his hous.
A fair persone he was and fortunat,
And kepte alwey so wel roial estat,
That ther was nowher swich another man.
This noble king, this Tartre Cambynskan
Hadde two sones on Elpheta his wyf,
Of whiche the eldeste higte Algarsyf,
That other sone was cleped Cambalo.
A daughter hadde this worthy king also,
That yongest was, and highte Canacee.
But for to telle yow al hir beautee
It lyth nat in my tonge, nin my conning;
I dar nat vndertake so hy a thing.
Myn english eek is insufficient;
It¹ moste ben a rethor excellent,
That coude his colours longing for that art,
If he sholde hir discryuen euery part.
I am non swich, I mot speke as I can.
And so bifel that, whan this Cambynskan
Hath twenty winter born his diademe,
As he was wont fro yeer to yeer, I deme,
He leet the feste of his natiuitee
Don cryen thurghout² Sarray his citee,
The last Idus of March, after the yeer.
Phebus the sonne ful ioly was and cleer;
For he was neigh his exaltacion
In Martes face, and in his mansion
In Aries, the colerik hote signe.

¹ E. I moste, perhaps miswritten; the rest It moste.
² Hn. Hl. thurghout; the rest thurgh.
Ful lusty was the weder and benigne,
For which the foules, agayn the sonne shene,
What for the seson and the yonge grene,
Ful loude songen hir afeccions;
Him semed han geten hem proteccions
Agayn the swerd of winter kene and cold.
This Cambynskan, of which I haue yow told,
In roial vestiment sit on his deys,
With diademe, ful hy in his paleys,
And halt his feste, so solempne and so riche
That in this world ne¹ was ther noon it liche.
Of which if I shal tellen al tharray,
Than wolde it occupye a someres day;
And eek it nedeth nat for to deuyse
At euery cours the ordre of her seruyse.
I wol nat tellen of her strange sewes,
Ne of her swannes, ne² of her heronsewes.
Eek in that lond, as tellen knyghtes olde,
Ther is som mete that is ful deyntee holde,
That in this lond men recche of it but smal;
Ther nis no man that may reporten al.
I wol nat tarien yow, for it is pryme,
And for it is no fruyt but los of tyme;
Vn-to my firste I wol haue my recours.
And so bifel that, after the thridde cours,
Whyl that this king sit thus in his nobleye,
Herkning his minstralles her thinges pleye
Biforn him at the bord deliciously,
In at the halle dore al sodeynly
Ther cam a knyght vp-on a stede of bras,
And in his hond a brood mirour of glas.
Vpon his thombe he hadde of gold a ring,

¹ E. Hl. omit ne; the rest have it. ² E. nor; the rest ne.
And by his syde a naked swerd hanging;  
And vp he rydeth to the hye bord.  
In al the halle ne was ther spoke a word  
For merueille of this knyght; him to biholde  
Ful bisily ther wayten yonge and olde.  
This strange knyght, that cam thus sodeynly,  
Al armed saue his heed ful richely,  
Salueth king and queen, and lordes alle,  
By ordre as they seten in the halle,  
With so hy reuerence and obeisance  
As wel in speche as in contenance,  
That Gawayn with his olde curteisye,  
Though he were come ageyn out of Fairye,  
Ne coude him nat amende with a word.  
And after this, biforn the hye bord,  
He with a manly voys seith his message,  
After the forme vsed in his langage,  
With-outen vice of sillable or of lettre.  
And, for his tale sholde seme the bettre,  
Accordant to his wordes was his chere,  
As techeth art of speche hem that it lere;  
Al be it that I can nat soune his style,  
Ne can nat clymben ouer so hy a style,  
Yet seye I this, as to commune entente,  
Thus much amounteth al that euer he mente,  
If it so be that I haue it in mynde.  
He seyde, 'the king of Arabie and of Ynde,  
My lige lord, on this solempe day  
Salueth yow as he best can and may,  
And sendeth yow, in honour of your feste,  
By me, that am al redy at your heste,  
This stede of bras, that esily and wel  

1 Cp. Pt. Ln. Ill. it; E. Hn. Cm. omit it.
Can, in the space of o day naturel, This is to seyn, in foure and twenty houres, Wher so yow list, in droughte or elles shoures, Beren your body in-to euery place To which your herte wilneth for to pace With-outen wem of yow, thurgh soul or fair; Or, if yow list to flee as hy in the air As doth an egle, whan¹ him list to sore, This same stede shall bere yow euer-more With-outen harm, til ye be ther yow leste, Though that ye slepen on his bak or reste; And turne ayeyn, with wrything of a pin. He that it wroughte coude ful many a gin; He wayted many a constellacion Er he had don this operacion; And knew ful many a seel and many a bond. This mirour eek, that I haue in myn hond, Hath swich a myght, that men may in it see Whan ther shall fallen any aduersitee Vn-to your regne or to your-self also; And openly who is your frend or foo. And ouer al this, if any lady bryght Hath set hir herte on² any maner wyght, If he be fals, she shall his treson see, His newe loue and al his subtiltee So openly, that ther shall no thing hyde. Wherfor, ageyn this lusty someres tyde, This mirour and this ring, that ye may see, He hath sent to³ my lady Canacee, Your excellente doughter that is here. The vertu of the ring, if ye wol here,

¹ E. whan [at]; the rest omit [at]. ² E. Pt. in; the rest om. ³ E. vn-to; Cm. on-to; the rest to.
Is this; that, if hir lust it for to were
Vp-on hir thrombe, or in hir purs it bere,
Ther is no soul that fleeth vnder the heuene
That she ne shal wel vnderstonde his steuene,  
And knowe his mening openly and pleyn,
And answer him in his langage ageyn.
And euery gras that groweth vp-on rote
She shal eek knowe, and whom it wol do bote,
Al be his woundes neuer so depe and wyde.
This naked swerd, that hangeth by my syde,
Swich vertu hath, that what man so ye smyte,
Thurgh-out his armure it wol kerue and byte,
Were it as thikke as is a branched ook;
And what man that is wounded with the strook
Shal neuer be hool til that yow list, of grace,
To stroke him with the platte in thilke place
Ther he is hurt: this is as muche to seyn,
Ye mote with the platte swerd ageyn
Stroken him in the wounde, and it wol close;
This is a verray sooth, with-outen glose,
It failleth nat whyl it is in your hold,'
And whan this knyght had thus his tale told,
He rydeth out of halle, and doun he lyghte.
His stede, which that shoon as sonne bryghte,
Stant in the courte, stille as any stoon.
This knyght is to his chambre lad anon,
And is vnarmed and to mete yset.
The presentes ben ful roially yfet,
This is to seyn, the swerd and the mirour,
And born anon in-to the hye tour

1 E. wol hym; the rest omit hym.  2 E. a; Cm. that; the rest the.
3 E. Cm. that; the rest thilke.  4 E. Cm. Strike; the rest Stroke.
5 E. vn-to; the rest to.
With certeine officers ordeyned therfore;  
And vn-to Canacee this ring was bore  
Solempnely, ther she sit at the table.  
But sikerly, with-outen any fable,  
The hors of bras, that may nat be renewed,  
It stant as it were to the ground yglewed.  
Ther may no man out of the place it dryue  
For noon engyn of wyndas or\textsuperscript{1} polyue;  
And cause why, for they can nat the craft.  
And therefor in the place they han it laft  
Til that the knyght hath taught hem the manere  
To voyden him, as ye shal after here.  
Greet was the pres, that swarmeth to and fro,  
To gauren on this hors that standeth so;  
For it so hy was, and so brood and long,  
So wel proporcioned for to ben strong,  
Ryght as it were a stede of Lumbardy;  
Ther-with so horsly, and so quik of ye  
As it a gentil Poileys courser were.  
For certes, fro his tayl vn-to his ere;  
Nature ne art ne coude him nat amende  
In no degree, as al the peple wende.  
But euermore her moste wonder was,  
How that it coude gon, and was of bras;  
It was of\textsuperscript{2} Fairye, as the\textsuperscript{3} peple semed.  
Diverse folk diversely they demed;  
As many heedes, as many wittes ther been.  
They murmurede as doth a swarm of been,  
And maden skiles after her fantasyes,  
Rehersinge of thise olde poetryes,  
And sayden, it\textsuperscript{4} was lyk the Pegasee,

\textsuperscript{1} E. ne; the rest or. \textsuperscript{2} E. Hn. a; Cm. as; the rest of.  
\textsuperscript{3} E. Cm. al the; the rest omit al. \textsuperscript{4} E. that it; the rest omit that.
The hors that hadde winges for to flee;  
Or elles it was the Grekes hors Synon,  
That broughte Troye to destruccion,  
As men may¹ in thise olde gestes rede.  
'Myn herte,' quod oon, 'is euermore in drede;  
I trowe som men of armes ben ther-inne,  
That shapen hem this citee for to winne.  
It were ryght good that al swich thing were knowe.'  
Another rowned to his felawe lowe,  
And seyde, 'he lyeth, it is rather lyk  
An apparence ymaad by som magyk,  
As Iogelours pleyen at thise festes grete.'  
Of sondry doutes thus they Iangle and trete,  
As lewed peple demeth comunly  
Of thinges that ben maad more subtilly  
Than they can in her lewednes comprehende;  
They demen gladly to the badder ende.  
And somme of hem wondrede on the mirour,  
That born was vp in-to the maister² tour,  
How men myghte in it swiche thinges se.  
Another answerde and seyde it myghte wel be  
Naturelly, by composicions  
Of angles and of slye reflextions,  
And seyde that in Rome was swich oon.  
They speken of Alocen and Vitulon,  
And Aristotle, that writen in her lyues  
Of queynte mirours and of prospectyues,  
As knowen they that han her bokes herd.  
And othere folk han wondred on the swerd  
That wolde percen thurgh-out euery-thing;  
And fille in speche of Thelophus the king,  

¹ Ill may, which the rest omit.  
² E. hye; Cm. hyghe; the rest maister.
And of Achilles with his queynte spere,
For he coude with it bothe hele and dere,
Ryght in swich wyse as men may with the swerd
Of which ryght now ye han your-seluen herd.
They speke of sondry harding of metal,
And speke of medicynes ther-with-al,
And how, and whan, it sholde yharded be;
Which is vnknowe algates vnto me.
Tho speke they of Canaceës ring,
And seyden alle, that swich a wonder thing
Of craft of ringes herde they neuer non,
Saue that he, Moyses, and king Salomon
Hadden\(^1\) a name of konning in swich art.
Thus seyn the peple, and drawen hem apart.
But natheles somme seyden that it was
Wonder to maken of fern-asshen glas,
And yet nis glas nat lyk asshen of fern;
But for they han yknown\(^2\) it so fern,
Therfor cesseth her Iangling and her wonder.
As sore wondren somme on cause of thonder,
On ebbe, on flood, on gossomer, and on mist,
And on al thing, til that the cause is wist.
Thus Iangle they and demen and deuyse,
Til that the king gan fro the bord aryse.
Phebus hath laft the angle meridional,
And yet ascending was the beste roial,
The gentil leon, with his Aldiran\(^3\),
Whan that this Tartre king, this\(^4\) Cambynskan,
Ros fro his bord, ther that he sat ful hye.
Toforn him goth the loude minstralcye,

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\(^1\) Hl. Hadden; the rest Hadde.
\(^2\) Hl. i-knownen; the rest known.
\(^3\) Hn. Aldiran; the rest Aldrian; see note.
\(^4\) Ill this; which the rest omit.
Til he cam to his chambre of parementz,
Ther as they sownen diuere instrumentz,
That it is lyk an heuen for to here.
Now dauncen lusty Venus children dere,
For in the fish her lady sat ful hye,
And loketh on hem with a frendly ye.
This noble king is set vp in his trone.
This strange knyght is fet to him ful sone,
And on the daunce he goth with Canacee.
Heer is the reuel and the Iolitee
That is nat able a dul man to deuyse.
He moste han knownen loue and his seruyse,
And ben a festlich man as fresh as May,
That sholde yow deuysen swich array.
Who coude telle yow the forme of daunces,
So vncothe and so fresshe contenaunces,
Swich subtil loking and dissimulinges
For drede of Ialouse mennes aperceyuinges?
No man but Launcelot, and he is deed.
Therefor I passe of al this lustiheed;
I seye namore, but in this Iolynesse
I lete hem, til men to the soper dresse.
The styward bit the spiesces for to hye,
And eek the wyn, in al this melodye.
The vsshers and the squyers ben ygôn;
The spiesces and the wyn is come anon.
They ete and drinke; and whan this hadde an ende,
Vn-to the temple, as reson was, they wende.
The seruice don, they soupen al by day.
What nedeth yow rehercen her array?
Ech man wot wel—that a kinges feste

1 Hl. the; which the rest omit.
2 E. me; the rest yow.
3 Hn. Cp. Pt. Ln. that at, in defiance of grammar; read how that.
Hath plente, to the moste and to the lest, 300
And deyntees mo than ben in my knowing.
At-after soper goth this noble king
To sen this hors of bras, with al the route
Of lordes and of ladyes him aboute.
Swich wondring was ther on this hors of bras 305
That, sin the grete sege of Troye was,
Ther as men wondreden on an hors also,
Ne was ther swich a wondring as was tho.
But fynally the king axeth this knyght
The vertu of this courser and the myght, 310
And preyede him to telle his gouernaunce.
This hors anon began to trippe and daunce,
Whan that this knyght leyde hond vp-on his reyne,
And seyde, 'sir, ther is namore to seyne,
But, whan yow list to ryden any-where, 315
Ye moten trille a pin, stant in his ere,
Which I shall telle yow\(^1\) bitwix vs two.
Ye mote nempne him to what place also
Or to what contree that yow list to ryde.
And whan ye come ther as yow list abyde, 320
Bidde him descende, and trille another pin,
For ther-in\(^2\) lyth the effect of al the gin,
And he wol doun descende and don your wille;
And in that place he wol abyde\(^3\) stille,
Though al the world the contrarie hadde yswore; 325
He shal nat thennes ben ydrawe ne\(^4\) ybore.
Or, if yow liste\(^5\) bidde him thennes gon,

\(^1\) E. Hn. Cm. yow telle; the rest telle yow.
\(^2\) E. ther; Cm. theere; the rest ther-inne, ther-in.
\(^3\) Cp. Hl. abyde; Hn. abiden; Pt. Ln. abide; E. Cm. stonde; see l. 320.
\(^4\) E. Hn. nor; the rest ne.
\(^5\) Cp. liste; Ln. luste; Hl. lust to; Cm. wit; E. Hn. Pt. list.
Trille this pin, and he wol vanishe anon
Out of the syghte of every maner wyght,
And come agayn, be it by\(^1\) day or nyght,
When that yow list to clepen him ageyn
In swich a gyse as I shal to yow seyn
Bitwixe yow and me, and that ful sone.
Ryde whan yow list, ther is namore to done.'
Enfcrmed whan the king was of that knyght,
And hath conceyued in his wit aryght
The maner and the forme of al this thing,
Thus\(^2\) glad and blythe this noble doughty\(^3\) king
Repeireth to his reuel as biforn.
The brydel is vn-to the tour yborn,
And kept among his Jewels leue and dere.
The hors vanisshed, I noot in what manere,
Out of her syghte; ye gete namore of me.
But thus I lete in lust and Iolitee
This Cambynskan his lordes festeyinge,
Til wel ny the day bigan to springe.

*Explicit prima pars. Sequitur pars secunda.*

The norice of digestioun, the slepe,
Gan on hem winke, and bad hem taken kepe,
That muchel drink and labour wolde han reste;
And with a galping mouth hem alle he keste,
And seyde, 'it was tyme to lyc adoun,
For blood was in his dominacioun;
Cherissheht blood, natures frend,' quod he.
They thanken him galpinge, by two, by thre,
And euery wyght gan drawe him to his reste,

\(^1\) Ili. by; which the rest omit.
\(^2\) So E. Cm.; the rest Ful.
\(^3\) E. Cm. omit doughty.
As slepe hem bad; they toke it for the beste.
Her dremes shul nat ben ytold for me;
Ful were her heedes of fumositée,
That causeth dreem, of which ther nis no charge.
They slepen til that it was pryme large,
The moste part, but it were Canacee;
She was ful mesurable, as wommen be.
For of hir fader hadde she take leue
To gon to reste, sone after it was eue;
Hir liste nat appalled for to be,
Nor¹ on the morwe vnfestlich for to se;
And slepte hir firste slepe, and thanne awook.
For swich a ioye she in hir herte took
Bothe of hir queynte ring and hir mirour,
That twenty tyme she changed hir colour;
And in hir slepe, ryght for impression
Of hir mirour, she hadde a vision².
Wherfor, er that the sonne gan vp glyde,
She cleped on hir maistresse hir bisyde,
And seyde, that hir liste for to ryse.
This olde wommen that been gladly wyse,
As is³ hir maistresse, answerde hir anon,
And seyde, ‘madame, whider wole ye gon
Thus erly? for the folk ben alle on reste.’
‘I wol,’ quod she, ‘aryse, for me lest
No lenger for to slepe, and walke aboute.’
Hir maistresse clepeth wommen a gret route,
And vp they rysen, wel a ten or twelue;
Vp ryseth fresshe Canacee hir-selue,
As rody and bryght as doth the yonge sonne,
That in the Ram is four degrees vp-ronne;

¹ Hn. Cm. Nor; E. Hl. Ne; Cp. Pt. Ln. For [for Nor].
² E. Avision; the rest a vision.
³ E. omits is; the rest have it.
Noon hyer was he, whan she redy was;
And forth she walketh esily a pas,
Arrayed after the lusty seson sote
Lyghtly, for to pleye and walke on fote;
Nat but with fyue or six of hir meyne;
And in a trench, forth in the park, goth she.
The vapour, which that fro the erthe glood,
Made the sonne to seme rody and brood;
But natheles, it was so fair a syghte
That it made alle her hertes for to lyghte,
What for the seson and the morweninge,
And for the foules that she herde singe;
For ryght anon she wiste what they mente
Ryght by her song, and knew al her entente.
The knotte why that euery tale is told,
If it be taried til that lust be cold
Of hem that han it after herkned yore,
The sauour passeth euer lenger the more,
For fulsomnesse of his prolixitee.
And by the same reson thinketh me,
I sholde to the knotte condescende,
And maken of hir walking sone an ende.
Amidde a tree fordrye¹, as whyt as chalk,
As Canacee was pleying in hir walk,
Ther sat a faucon ouer hir heed ful hye,
That with a pitous voys so gan to crye
That all the wode resouned of hir cry.
Ybeten hath she hir-self so pitously
With bothe hir winges til the rede blood
Ran endelong the tree ther as² she stood.

¹ E. fordreyd; Cm. fordreyed; but Hn. Cp. Pt. Ln. for-drye; Ill. fordruye.
² E. Cm. omit as.
And euer in oon she cryde alwey and shryghte,  
And with hir beek hir-seluen so she pryghte,  
That ther nis tygre, ne non so cruel beste,  
That dwelleth either in wode or in foreste
That nolde han wept, if that he wepe coude,  
For sorwe of hir, she shryghte alwey so loude.  
For ther nas neuer yet no man on lyue—  
If that I coude a faucon wel discryue—  
That herde of swich another of fairnesse,  
As wel of plumage as of gentillesse  
Of shap, and al that myghte yrckened be.  
A faucon peregryn than semed she  
Of fremde londe; and euermore, as she stood,  
She swowneth now and now for lakke of blood,
Til wel ny is she fallen fro the tree.  
This faire kinges daughter, Canacee,  
That on hir finger bar the queynte ring,  
Thurgh which she understood wel euery thing  
That any foul may in his ledene seyn,  
And coude answere him in his ledene ageyn,  
Hath vnderstonde what this faucon seyde,  
And wel ny for the rewthe almost she deyde.  
And to the tree she goth ful hastily,  
And on this faucon loketh pitously,  
And held hir lappe abrood, for wel she wiste  
The faucon moste fallen fro the twiste,  
When that it swowned next, for lakke of blood.
A longe while to wayten hir she stood,  
Til atte laste she spak in this manere
Vn-to the hauk, as ye shul after here.

What is the cause, if it be for to telle,

1 E. Hn. outher; the rest ey:her.  
2 E. Pt. she; the rest he.  
3 So Cp. Hl.; E. Hn. Cm. neuere man yet; Pt. Ln. neuere yit man.
That ye be in this furial pyne of helle?
Quod Canacee vn-to this¹ hauk aboue.
'Is this for sorwe of deth or los of loye?
For, as I trowe, thise ben causes two
That causen² most a gentil herte wo;
Of other harm it nedeth nat to speke.
For ye your-self vpon your-self yow wreke,
Which proucth wel that either³ loue or drede
Mot ben encheson of your cruel dede,
Sin that I see non other wyght yow chace.
For loue of god, as doth your-seluen grace
Or what may ben your help; for West nor Est
Ne sey I neuer er now no brid ne best.
That ferde with him-self so pitously.
Ye sle me with your sorwe, verraily;
I haue of yow so gret compassioun⁴.
For goddes loue, com fro the tree adoun;
And, as I am a kinges doughter trewe,
If that I verraily the cause knewe
Of your disese, if it lay in my myght,
I wolde amende it, er that it were nyght,
As wisly helpe me gret⁵ god of kynde!
And herbes shal I ryght ynowe ysynde
'To hele with your hurtes hastily.'
Tho shryghte this faucon yet more⁶ pitously
Than euer she dide, and fil to grounde anon,
And lyth aswowne, deed, and lyk a stoon,
'Til Canacee hath in hir lappe hir take
Vn-to the tymne she gan of swough awake.

¹ E. the; the rest this.
² E. causeth; the rest causen.
³ E. Hn. outhcr; the rest either.
⁴ E. passioun; the rest compassioun
⁵ E. the grete; the rest omit the.
⁶ Hn. Cp. Pt. yet moore; E. Cm. moore yet; Hl. Ln. more.
And, after that she of hir swough gan breyde,  
Ryght in hir haukes ledene thus she seyde:—  
'That pitee renneth sone in gentil herte,  
Feling his similitude in peynes smerte,  
Is preued al-day, as men may it see,  
As wel by werk as by auctoritee;  
For gentil herte kytheth gentillesse.  
I se wel, that ye han of my distresse  
Compassion, my faire Canacee,  
Of verray wommanly benigne  
That nature in your principles hath set.  
But for non hope for to fare the bet,  
But for to obeye vn-to your herte free,  
And for to maken other be war by me,  
As by the whelp chasted is the leoun,  
Ryght for that cause and that conclusioun,  
Whyl that I haue a leyser and a space,  
Myn harm I wol confessen, er I pace.'  
And euer, whyl that oon hir sorwe tolde,  
That other weep, as she to water wolde,  
Til that the faucon bad hir to be stille;  
And, with a syk, ryght thus she seyde hir wille.  
'Ther I was bred, allas! that harde day,  
And fostred in a roche of marbul gray  
So tendrely, that nothing eyled me,  
I niste nat what was aduersitee,  
Til I coude flee ful hye vnder the sky.  
Tho dwelte a tercelet me faste by,  
That semed welle of alle gentillesse;  

1 E. Hl. omit it.  
2 E. Cm. omit that.  
3 E. yset; Cm. I-set; the rest set, sette.  
4 E. omits to.  
5 I should propose to read is chasted; but authority is lacking.  
6 So Hl.; the rest for that.  
7 E. Cm. That; the rest Ther.
Al were he ful of treson and falsnesse,
It was so wrapped vnder humble chere,
And vnder hewe of trewthe in swich manere,
Vnder plesance, and vnder bisy peyne,
That I ne coude han wend he coude fayne,
So depe in greyn he dyed his coloures.
Ryght as a serpent hit him vnder floures
Til he may sen his tyme for to byte,
Ryght so this god of loue, this ypocryte,
Doth so his cerimonies and obeisances,
And kepeth\(^1\) in semblant alle his observances
That sowneth in-to gentillesse of loue.
As in a toumbe is al the faire aboue,
And vnder is the corps, swich as ye wot,
Swich was this\(^2\) ypocrite, bothe cold and hot,
And in this wyse he serued his entente,
That (saue the feend) non wiste what he mente.
Til he so longe had wopen and compleyned,
And many a yeer his servise to me feyned,
Til that myn herte, to pitous and to nyce,
Al innocent of his crowned malice,
For-fered of his deth, as thoughte me,
Vpon his othes and his seuretee,
Graunted him loue, on\(^3\) this condicioun,
That euermore myn honour and renoun
Were saued, bothe priuue and apert;
This is to seyn, that, after his desert,
I yaf him al myn herte and al\(^4\) my thought—
God wot and he, that otherwyse nought—
And took his herte in chaunge for myn for ay.

\(^1\) Pronounced kep’th. \(^2\) E. the; the rest this. \(^3\) Hl. on; the rest vp-on.
\(^4\) Cm. Ln. Ill. al: which the rest omit.
But sooth is seyd, gon sithen many a day,
"A trew wyght and a theef thenken nat oon."
And, whan he sey the thing so fer ygon,
That I had graunted him fully my loue,
In swich a gyse as I haue seyd aboue,
And yiu en him my trewe herte, as fre
As he swoor that he yaf his herte to me;
Anon this tygre, ful of doublenesse,
Fil on his knees with so deuout humblesse,
With so hey reuuerence as by his chere,
So lyk a gentil louere of manere,
So rauisshed, as it semed, for the Ioye,
That neuer Iason, ne Paris of Troye,
Iason? certes, ne non other man,
Sin Lameth was, that alderfirst bigan
To louen two, as wryten folk biforn,
Ne neuer, sin the firste man was born,
Ne coude man, by twenty thousand part,
Countrefete the sophimes of his art;
Ne were worthy vnbokele his galoche,
Ther doublenesse or feyning sholde approche,
Ne so coude thanke a wyght as he did me!
His maner was an heuen for to see
Til any womman, were she neuer so wys;
So peyntede he and kembde at point-deuys
As wel his wordes as his contenance.
And I so louede him for his obeisance,
And for the trewthe I demede in his herte,
That, if so were that any thing him smerte,
Al were it neuer so lyte, and I it wiste,
Me thoughte I felt myne mynde twiste.
And shortly, so ferforth this thing is went,
That my will was his willis instrument;
This is to seyn, my will obeyede his will.
In alle thing, as fer as reson fil,
Keping the boundes of my worship euer.
Ne neuer hadde I thing so leef, ne leuer,
As him, god wot! ne neuer shal namo.
This lasteth lenger than a yeer or two,
That I supposed of him nought but good.
But finall, thus atte laste it stood,
That fortune wolde that he moste twinne
Out of that place which that I was inne.
Wher me was wo, that is no questioun
I can nat make of it discricioun;
For o thing dar I tellen boldely,
I knowe what is the peyne of deth ther-by;
Swich harm I felte for he ne myghte bileue.
So on a day of me he took his leue,
So sorwefully eek, that I wende verraily
That he had felt as muche harm as I,
Whan that I herde him speke, and sey his hewe.
But natheles, I thoughte he was so trewe,
And eek that he repaire sholde ageyn
With-inne a litel whyle, soth to seyn;
And reson wolde eek that he moste go
For his honour, as ofte it happeth so,
That I made vertu of necessitee,
And took it wel, sin that it moste be.
As I best myghte, I hidde fro him my sorwe,
And took him by the hond, seint Iohn to borwe,

1 E. has I; the rest he.
And seyde him thus: "lo, I am youre al; 
Beth swich as I to yow haue ben, and shal."

What he answerde it nedeth nat reheere,
Who can seyn bet than he, who can do werse? 600

When he hath al wel\(^1\) seyd, thanne hath he doon.
"Therfor bihoueth him\(^2\) a ful long spoon
That shal ete with a feend," thus herde I seye.
So atte laste he moste forth his wye,
And forth he fleeth, til he cam ther him leste. 605

When it cam him to purpos for to reste,
I trowe he hadde thilke text in mynde,
That "alle thing, repeiring to his kynde,
Gladeth him-self"; thus seyn men, as I gesse;
Men louen of propre kynde newfangnelnesse, 610
As briddles doon that men in cages fede.
For though thou nyght and day take of hem hede,
And strawe hir cage faire and softe as silk,
And yiue hem sugre, hony, breed and milk,
Yet ryght anon, as that his dore is vppe, 615
He with his feet wol spurne adoun his cuppe,
And to the wode he wol and wormes ete;
So newefangel ben they of hir mete,
And louen nouelries\(^3\) of propre kynde;
No gentillesse of blood ne\(^4\) may hem bynde. 620

So ferde this tercelet, allas the day!
Though he were gentil born, and\(^5\) fresh and gay,
And goodly for to seen, and\(^6\) humble and free,
He sey vp-on a tyme a kyte flee,

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\(^1\) Hn. Cp. Pt. Ln. Hl. wel seyd ; Cm. I-seyd ; E. seyd.
\(^2\) E. Hn. Cm. hire ; the rest him.
\(^3\) E. noulrie ; the rest have the plural, except Ln. none leueres ; Hl. non leueres, both corruptions of noulries.
\(^4\) Hl. ne ; which the rest omit.
\(^5\) Hn. Hl. and ; which the rest omit.
\(^6\) E. Pt. omit and.
And sodeynly he loued this kyte so,  
That al his loue is clene fro me ago,  
And hath his trewthe falsed in this wyse;  
Thus hath the kyte my loue in hir seruyse,  
And I am lorn with-outen remedye!'  
And with that word this faucon gan to crye,  
And swowned eft in Canacee's barme.  
Greet was the sorwe, for the haukes harme,  
That Canacee and alle hir wommen made;  
They nisten how they myghte the faucon glade.  
But Canacee hom bereth hir in hir lappe,  
And softely in plastres gan hir wrappe,  
Ther as she with hir beek had hurt hir-selue.  
Now can nat Canacee but herbes delue  
Out of the grounde, and make salues\(^1\) newe  
Of herbes precious, and fyne of hewe,  
To helen \(^2\) with this hauk; fro day to nyght  
She doth hir bisynesse and al hir\(^2\) myght.  
And by hir beddes heed she made a mewe,  
And couered it with velouettes blewe,  
In signe of trewthe that is in wommen sene.  
And al with-oute, the mewe is peynted grene,  
In which were peynted\(^3\) alle thise false foules,  
As beth thise tidifs, tercelets, and oules;  
And pyes, on hem for to crye and chyde,  
Ryght for despyt were peynted hem bisyde\(^4\).  
Thus lete I Canacee hir hauk keping;  
I wol namore as now speke of hir ring,  
Til it come eft to purpos for to seyn  
How that this faucon gat hir loue ageyn

\(^1\) E. Hn. saues; the rest salues.  
\(^2\) E. hire fulle; the rest al hir.  
\(^3\) E. ther were ypeynted; the rest were peynted.  
\(^4\) The MSS, transpose ll. 649, 650; the correction was made by Tyrwhitt.
Repentant, as the storie telleth vs,
By mediacion of Cambalus,
The kinges sone, of which that\(^1\) I yow tolde.
But hennes forth I wol my proces holde
To speke of auentures and of batailles,
That neuer yet was herd so grete meruailles.
First wol I telle yow of Cambynskan,
That in his tyme many a citee wan;
And after wol I speke of Algarsyf,
How that he wan Theodora to his wyf,
For whom ful ofte in greet peril he was,
Ne hadde he ben holpen by the stede of bras;
And after wol I speke of Cambalo,
That faught in listes with the bretheren two,
For Canacee, er that he myghte hir winne.
And ther I lefte I wol ageyn biginne.

Explicit secunda pars. Incipit pars tertia.

Appollo whirleth vp his char so hye,
Til that the god Mercurius hous the slye\(^2\)—

... ... ... ...

[Squire-Franklin Link.]

Heere folwen the wordes of the Frankelyn to the Squier, and the wordes of the hoost to the Frankelyn.

' In feith, Squyer, thou hast thee wel yquit,
And gentilly I preise wel thy wit,'

\(^1\) Hi. that, which the rest omit; Hn. of which I to yow tolde.
\(^2\) Here the MSS. fail. Hi. omits ll. 671, 672, and Ln. has eight spurious lines in their place.
Quod the Frankeleyn, "considering thy youthe,"
So feelingly thou spekest, sir, I allow the!
As to my doom, ther is noon that is here
Of eloquence that shal be thy pere.
If that thou liue, god yiue thee good chaunce,
And in vertu sende thee continuauance!
For of thy speche I haue greet deyntee.
I haue a sone, and, by the Trinitee,
I hadde leuer than twenty pound worth lond,
Though it ryght now were fallen in myn hond,
He were a man of swich discrecioun
As that ye ben! fy on possessioun
But-if a man be vertuous with-al.
I haue my sone snibbed, and yet shal,
For he to vertu listeth nat entend;
But for to playe at dees, and to dispende,
And lese al that he hath, is his vsage.
And he hath leuer talken with a page
Than to comune with any gentil wyght
Ther he myghte lerne gentillesse aryght.'
'Straw for your gentillesse,' quod our host;
'What, frankeleyn? parde, sir, wel thou wost
That eche of yow mot tellen atte leste
A tale or two, or breken his biheste.'
'That knowe I wel, sir,' quod the frankeleyn;
'I preye yow, haueth me nat in disdeyn
Though to this man I speke a word or two.'
'Tel on thy tale with-outen wordes mo.'
'Gladly, sir host,' quod he, 'I wol obeye.
Vn-to your wil; now herkneth what I seye.

1 E. listneth; the rest listeth, lusteth.
GROUP F. SQUIRE END-LINK.

I wol yow nat contrarien in no wyse
As fer as that my wittes wol suffyse;
I preye to god that it may plesen yow,
Than wot I wel that it is good ynow.'

Explicit.

NOTES.

[I am indebted to Dr. Morris for numerous hints, and, in particular, for the notes marked ' M. ']

INTRODUCTION TO THE MAN OF LAWES TALE
(GROUP 1).

1. If, as Mr. Furnivall supposes, the time of the telling of the Canterbury tales be supposed to be longer than one day, we may suppose the Man of Lawes Tale to begin the stories told on the second morning of the journey, April 18. Otherwise, we must suppose all the stories in Group A to precede it, which is not impossible, if we suppose the pilgrims to have started early in the morning.

Hoste. This is one of the words which are sometimes dissyllabic, and sometimes monosyllabic; see the Preface. It is here a dissyllable, as in l. 39. See note to line 1883 below.

Sey, i.e. saw. The forms of 'saw' vary in the MSS. In this line we find saugh, sauh, segh, sauhe, sawh, none of which are Chaucer's own, but due to the scribes. The true form is determined by the rime, as in the Clerkes Tale, E. 667, where most of the MSS. have say. A still better spelling is sey, which may be found in the Aldine edition of Troilus and Cresseide, vol. iv. p. 204, l. 1265, where it rimes with day and array. The A. S. form is seôh.

2. The ark, &c. In Chaucer's Treatise on the Astrolabe, pt. ii. ch. 7 (ed. Skeat), is the proposition headed—'To knowe the arch of the day, that some folk kallen the day artificial, from the sonne arisyng til hit go to rest.' Thus, while the 'day natural' is twenty-four hours, the 'day artificial' is the time during which the sun is above the horizon. The 'arc' of this day merely means the extent or duration of it, as reckoned along the circular rim of an astrolabe; or, when measured along the horizon (as here), it means the arc extending from the point of sunrise to that of sunset.

Ronne, run, performed, completed.

3. The fourthe part. The true explanation of this passage, which Tyrwhitt failed to discover, is due to Mr. A. E. Brae, who first published it in May, 1851, and reprinted it at p. 68 of his edition of Chaucer's Treatise on the Astrolabe. His conclusions were based upon actual
calculation, and will be mentioned in due order. In re-editing the 'Astrolabe,' I took the opportunity of roughly checking his calculations by other methods, and am satisfied that he is quite correct, and that the day meant is not the 28th of April, as in the Ellesmere MS., nor the 13th of April, as in the Harleian MS., but the 18th, as in the Hengwrt MS. and most others. It is easily seen that \textit{xviii} may be corrupted into \textit{xxvii} by prefixing \textit{x}, or into \textit{xiii} by the omission of \textit{v}; this may account for the variations.

The key to the whole matter is given by a passage in Chaucer's 'Astrolabe,' pt. ii. ch. 29, where it is clear that Chaucer (who, however, merely translates from Messahala) actually confuses the hour-angle with the azimuthal arc; that is, he considered it correct to find the hour of the day by noting the point of the horizon over which the sun appears to stand, and supposing this point to advance, with a uniform, not a variable, motion. The host's method of proceeding was this. Wanting to know the hour, he observed how far the sun had moved southward along the horizon since it rose, and saw that it had gone more than half-way from the point of sunrise to the exact southern point. Now the 18th of April in Chaucer's time answers to the 26th of April at present. On April 26th, 1874, the sun rose at 4h. 43m., and set at 7h. 12m., giving a day of about 14h. 3cm., the fourth part of which is at 8h. 20m., or, with sufficient exactness, at half-past eight. This would leave a whole hour and a half to signify Chaucer's 'half an hour and more,' shewing that further explanation is still necessary. The fact is, however, that the host reckoned, as has been said, in another way, viz. by observing the sun's position \textit{with reference to the horizon}. On April 18 the sun was in the 6th degree of Taurus at that date, as we again learn from Chaucer's treatise. Set this 6th degree of Taurus on the East horizon on a globe, and it is found to be 22 degrees to the North of the East point, or 112 degrees from the South. The half of this is at 56 degrees from the South; and the sun would seem to stand above this 56th degree, as may be seen even upon a globe, at about a quarter past nine; but Mr. Brae has made the calculation, and shews that it was at \textit{twenty minutes past nine}. This makes Chaucer's 'half an hour and more' to stand for \textit{half an hour and ten minutes}; an extremely neat result. But this we can check again by help of the host's other observation. He also took note, that the lengths of a shadow and its object were equal, whence the sun's altitude must have been 45 degrees. Even a globe will shew that the sun's altitude, when in the 6th degree of Taurus, and at 10 o'clock in the morning, is somewhere about 45 or 46 degrees. But Mr. Brae has calculated it exactly, and his result is, that the sun attained its altitude of 45 degrees at \textit{two minutes to ten} exactly. This is even a closer approximation than we might expect,
and leaves no doubt about the right date being the eighteenth of April. For fuller particulars, see Chaucer on the Astrolabe, ed. Brae, p. 69; and ed. Skeat, p. 1. (preface).

5. Eightetethe, eighteenth. Mr. Wright prints eightetene, with the remark that 'this is the reading in which the MSS. seem mostly to agree.' This is right in substance, but not quite exact. None of the copies have eightetene at full length; most of the MSS. denote the number by an abbreviation, as stated in the foot-note. The Hengwrt MS. has xvijthe, and the Middle English for eighteenth must have been eightetethes, the ordinal, not the cardinal number. Though I can give no instance of this very word, its form is easily inferred from the numerous examples in which -teenth is represented by -eth; see feowertethe, fiftethe, &c. in Stratmann’s Old English Dictionary. Eighte is of two syllables, from A.S. eĩhta, cognate with Lat. octo. Eightetethe has four syllables; just as eightetene is of four syllables in C.T. 3223, where Tyrwhitt wrongly inserts I gesse.

8. As in lengthe, with respect to its length.

13. The astrolabe which Chaucer gave to his little son Lewis was adapted for the latitude of Oxford. If, as is likely, the poet-astronomer checked his statements in this passage by a reference to it, he would neglect the difference in latitude between Oxford and the Canterbury road. In fact, it is less than a quarter of a degree, and not worth considering in the present case.

14. Gan conclude, did conclude, concluded. Gan is often used thus as an auxiliary verb.

15. Plyghte, plucked; cf. shryghte, shrieked. In Kn. Ta. 1959.—M.

16. Lordinges, sirs. This form of address is exceedingly common in Early English poetry. Cf. the first line in the Tale of Sir Thopas.

18. Seint John. See the Squire’s Tale, l. 596.

19. Leseth, lose ye; note the form of the imperative plural in -eth; cf. l. 37. As ferforth as ye may, as far as lies in your power.

20. Wasteth, consumeth; ch. wastour, a wasteful person, in P. Plowm. B. vi. 154.—M. Hl. has passeth, i.e. passes away; several MSS. insert it before wasteth, but it is not required by the metre, since the e in time in fully sounded; cf. A.S. tima. Compare—

‘The time that passeth night and day,
And rest[e]lesse travayleth ay,
And stealeth from us so privly,

As water that down runneth ay,
But never drop returne may,' &c.

Romaunt of the Rose, l. 369.

See also Clerkes Tale, l. 118.
21. What. We now say—what with. It means, 'partly owing to.'
22. Wakinge; strictly, it means watching; but here, in our wakinge= whilst we are awake.
    'Ludite; cant anni more fluentis aquae.
    Nec quae praeteriit, cursu reuocabitur unda;
    Nec, quae praeteriit, hora redire potest.
    Utendum est aetate; cito pede labitur aetas.'
25. Seneca wrote a treatise De Breuitate Temporis, but this does not contain any passage very much resembling the text. I have no doubt that Chaucer was thinking of a passage which may easily have caught his eye, as being very near the beginning of the first of Seneca’s epistles.
    'Quaedam temporal eripiantur nobis, quaedam subducuntur, quaedam effluent. Turpissima tamen est iactura, quae per negligentiam fit. Quem mihi dabis, qui aliquod pretium temporis ponat? qui diem aestimet? ...
    In huius rei unius fugacis ac lubricae possessionem natura nos misit, ex qua expellit quicumque nult; et tanta stultitia mortalium est, ut, quae minima et uillissima sint, certe reparabilia, imputari sibi, quum impetrauere, patiantur; nemo se iudicet quidquam debere, qui tempus acceptit, quum interim hoc unum est, quod ne gratus quidem potest reddere;' Epist. I.; Seneca Lucilio suo.
33. Man of Lawe. This is the 'sergeant of the lawe' described in the Prologue, ii. 309-330. So have ye blis, so may you obtain bliss; as you hope to reach heaven.
34. As forward is, as is the agreement. See Prologue, l. 829.
35. Ben submitted, have agreed. This illustrates the common usage of expressing a perfect by the verb to be and the past part. of an intransitive verb. Cf. is went, in l. 1730.—M.
36. At my Ingement, at my decree; ready to do as I bid you. See Prologue, ll. 818 and 833.
37. Acquiteth you, acquit yourselves, viz. by redeeming your promise. Holdeth your biheste, keep your promise. Acquit means to absolve or free oneself from a debt, obligation, charge, &c.; or to free oneself from the claims of duty, by fulfilling it.
38. Deuoir, duty; see Knightes Tale, l. 1740.
    Atte lest(e), at the least. Atte or atten is common in old English for at the or at then; the latter is a later form of A.S. æt hæm, where then (=hæm) is the dative case of the article. But for the explanation of peculiar forms and words, the Glossarial Index should be consulted.
39. For ich, Tyrwhitt reads jeo=je, though found in none of our seven MSS. This makes the whole phrase French—de par dieux jeo assente. Mr. Jephson suggests that this is a clever hit of Chaucer’s, because
he makes the Man of Lawe talk in French, with which, as a lawyer, he was very familiar. However, we find elsewhere—

‘Quod Troilus, “depardieux ich assente”’;—

and again—

“Depardieux,” quod she, “God leve all be wele”;

Troilus and Cres. ii. 1058 and 1212;

and in the Freres Tale, Group D, l. 1395—

“Depardieux,” quod the yeman, “dere brother.”

It is much more to the point to observe that the Man of Lawe talks about law in l. 43. Cotgrave, in his French Dictionary, under par, gives—De par Dieu soit, a [i.e. in] God’s name be it. De par moy, by my means. De par le roy, by the king’s appointment. De par is a corruption of O. Fr. de pari, on the part or side of; so that de par le roy means literally, ‘as for the king,’ i.e. ‘in the king’s name.’ Similarly, de par Dieu is, ‘in God’s name.’ See Burguy, Grammaire de la Langue D’oil, ii. 359. The form dieux is a nominative, from the Latin deus; thus exhibiting an exception to the almost universal law in French, that the substantives are formed from the accusative cases of Latin substantives, as fleur from florem, &c. Other exceptions may be found in some proper names, as Charles, Jacques, from Carolus, Jacobus, and in fils, from filius.

41. In the Morality entitled Everyman, in Hazlitt’s Old Eng. Plays, i. 137, is the Proverb—‘Yet promise is debt.’ Mr. Hazlitt wrongly considers that as the earliest instance of the phrase.—M.

Holde sayn, &c.; gladly perform all my promise.

43. Man...another = one...another. The Cambridge MS. is right.

—M. ‘For whatever law a man imposes on others, he should in justice consider as binding on himself.’ This is obviously a quotation, as appears from l. 45. The expression referred to was probably proverbial. An English proverb says—‘They that make the laws must not break them;’ a Spanish one—‘El que ley establece, guardarla debe,’ he who makes a law ought to keep it; and a Latin one—‘Pater legem quam ipse tulisti,’ abide by the law which you made yourself. The idea is expanded in the following passage from Claudian’s Panegyric on the 4th consulship of Honorius, carm. viii., l. 295—

‘In commune iubes si quid censesue tenendum,
Primus iussa subi, tunc observantior aequi
Fit populus, nec ferre negat cum uiderit ipsum
Autorem parere sibi.’

45. Text, quotation from an author, precept, saying. Thus wol our tex, i.e. such is what the expression implies.

47. But. This reading is given by Tyrwhitt, from MS. Dd. 4. 24 in the Cambridge University Library and two other MSS. All our seven MSS. read That; but this would require the word Nath (hath not)
instead of Hath, in l. 49. Chaucer talks about his writings in a similar strain at a still earlier period, in his House of Fame, ii. 112, where Jupiter's eagle says to him:

'And natheles hast set thy wit,
Although [that] in thy heed ful lyt is,
To make booke, songes, and dities
In ryme, or elles in cadence,
As thou best canst, in reverence
Of Love, and of his servaunts eke;' &c.

Cf. Prol. l. 746; Kn. Tale, l. 602.

Can but lewdly on metres, is but slightly skilled in metre. Can = knows here; in the line above it is the ordinary auxiliary verb.

54. Ovid is mentioned for two reasons, because he has so many love-stories, and because Chaucer himself borrowed several of his own from Ovid.

Made of mentionn; we should now say—made mention of.

55. Epistolis, Epistles. Here the Latin ablative is used after in, but it is more usual in old English to quote Latin titles in the genitive case; see note to l. 93. The book referred to is Ovid's Heroides, which contains twenty-one love-letters. See note to l. 61.


57. The story of Ceyx and Alcyone is related in the introduction to the poem which was for some time called “The Dreme of Chaucer,” but which, in the MSS. Fairfax 16 and Bodl. 638, is more properly entitled, “The Boke of the Duchesse.”—Tyrwhitt. Chaucer took it from Ovid's Metamorphoses, bk. xi.

59. Thise is a monosyllable; the final e is only added for distinction.

61. The seintes legende of Cupyde; better known now as The Legend of Good Women. Tyrwhitt says—'According to Lydgate (Prologue to Boccace), the number [of good women] was to have been nineteen; and perhaps the Legend itself affords some ground for this notion; see l. 283, and Court of Love, l. 108. But this number was never completed, and the last story, of Hypermnestra, is seemingly unfinished. . .

In this passage the Man of Lawe omits two ladies, viz. Cleopatra and Philomela, whose histories are in the Legend; and he enumerates eight others, of whom there are no histories in the Legend as we have it at present. Are we to suppose, that they have been lost?' The Legend contains the nine stories following; 1. Cleopatra; 2. Thisbe; 3. Dido; 4. Hypsipyle and Medea; 5. Lucretia; 6. Ariadne; 7. Philomela; 8. Phyllis; 9. Hypermnestra. Of these, Chaucer here mentions, as Tyrwhitt points out, all but two, Cleopatra and Philomela. Before discussing the matter further, let me note that in medieval times, proper names took strange shapes, and the reader must not suppose that the
writing of Adriane for Ariadne, for example, is peculiar to Chaucer. The meaning of the other names is as follows:—Lucrese, Lucretia; Babiloin Tisbee, Thisbe of Babylon; Enee, Æneas; Dianire, Deianira; Hermione, Hermione; Adriane, Ariadne; Isiphilee, Hypsipyle; Leander, Error, Leander and Hero; Eleyne, Helena; Brixxeteide, Briseis (acc. Briseida); Ladomea, Laodamia; Ypermistra, Hypermnestra; Alceste, Alcestis.

Returning to the question of Chaucer’s plan for his Legend of Good Women, we may easily conclude what his intention was, though it was never carried out. He intended to write stories concerning nineteen women who were celebrated for being martyrs of love, and to conclude the series by an additional story concerning queen Alcestis, whom he regarded as the best of all the good women. Now, though he does not expressly say who these women were, he has left us two lists, both incomplete, in which he mentions some of them; and by combining these, and taking into consideration the stories which he actually wrote, we can make out the whole intended series very nearly. One of the lists is the one given here; the other is in a Ballad which is introduced into the Prologue to the Legend. The key to the incompleteness of the present list, probably the later written of the two, is that the poet chiefly mentions here such names as are also to be found in Ovid’s Heroides; cf. l. 55. Putting all the information together, it is sufficiently clear that Chaucer’s intended scheme must have been very nearly as follows, the number of women (if we include Alcestis) being twenty.

(1) Cleopatra; (2) Thisbe; (3) Dido; (4) and (5) Hypsipyle and Medea; (6) Lucretia; (7) Ariadne; (8) Philomela; (9) Phyllis; (10) Hypermnestra (unfinished); after which (11) Penelope; (12) Briseis; (13) Hermione; (14) Deianira; (15) Laodamia; (16) Helen; (17) Hero; (18) Polyxena (see the Ballad); (19) either Lavinia (see the Ballad), or Oenone (mentioned in Ovid, and in the House of Fame); and (20) Alcestis.

Since the list of stories in Ovid’s Heroides is the best guide to the whole passage, it is here subjoined.

In this list, the numbers refer to the letters as numbered in Ovid; the italics shew the stories which Chaucer actually wrote; the asterisk points out such of the stories as he happens to mention in the present enumeration; and the dagger points out the ladies mentioned in his Prologue to the Legend of Good Women.

1. Penelope Ulixi,* †
2. Phyllis Demophoonti, * †
3. Briseis Achilli.*
4. Phaedra Hippolyto.
5. Oenone Paridi.
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7. *Dido Aeneae,*†
8. *Hermione Orestae.*
10. *Ariadne Theseo,*†
11. *Canace Macarco,*† (*expressly rejected*),
12. *Laodamia Protesilaos,*†
13. *Hypermnestra Lynceo,*†

Chaucer’s method, I fear, was to plan more than he cared to finish. He did so with his Canterbury Tales, and again with his Treatise on the Astrolabe; and he left the Squire’s Tale half-told. According to his own account (Prologue to Legend of Good Women, l. 481) he never intended to write his Legend *all at once*, but only ‘yer by yere.’ Such proposals are dangerous, and commonly end in incompleteness. To Tyrwhitt’s question—‘are we to suppose that they have been lost?’ the most likely answer is, *that they were never written.*

Chaucer alludes to Ovid’s Epistles again in his House of Fame, bk. i., where he mentions the stories of Phyllis, Briseis, *Oenone* (not mentioned here), Hypsipyle, Medea, Deianira, Ariadne, and Dido; the last being told at some length. Again, in the Book of the Duchesse, he alludes to Medea, Phyllis, and Didò (ll. 726-734); to Penelope and Lucretia (l. 1081); and to Helen (l. 331). As for the stories in the Legend which are not in Ovid’s *Heroides*, we find that of Thise in Ovid’s Metamorphoses, bk. iv; that of Philomela in the same, bk. vi; whilst those of Cleopatra and Lucretia are in Boccaccio’s book De Claris Mulieribus, from which he imitated the title ‘Legend of Good Women,’ and derived also the story of Zenobia, as told in the Monkes Tale.

With regard to the title ‘seintes legend of Cupyde,’ which in modern English would be ‘Cupid’s Saints’ Legend,’ or ‘the Legend of Cupid’s Saints,’ Mr. Jephson remarks—‘This name is one example of the way in which Chaucer entered into the spirit of the heathen pantheism, as a real form of religion. He considers these persons, who suffered for love, to have been saints and martyrs for Cupid, just as Peter and Paul and Cyprian were martyrs for Christ.’

63. Gower also tells the story of Tarquin and Lucrece, which he took, says Professor Morley (English Writers, ii. 131), from the Gesta Romanorum, which again had it from Augustine’s De Civitate Dei.

*Babiloine,* here Babylonian; elsewhere Chaucer has *Babiloine = Babylon*, riming with *Macedoine*; Book of the Duchesse, l. 1061.
64. Sword, sword; put here for death by the sword. See Virgil's Aeneid, iv. 646; and Chaucer's Legend of Good Women.

65. Tree, put here, most likely, for death by hanging; cf. last line. In Chaucer's Legend we find—

'She was her own death with a corde.'

The word may also be taken literally, since Phyllis was metamorphosed after her death into a tree; Gower says she became a nut-tree, and (wrongly) derives filbert from Phyllis; Conf. Amant. bk. iv. Lidgate writes filbert instead of Phyllis; Complaint of Black Knight, l. 68.

66. The pleinte of Dianire, the complaint of Deianira, referring to Ovid's letter 'Deianira Herculii'; so also that of Hermione refers to the letter entitled 'Hermione Orestae'; that of Adriane, to the 'Ariadne Theseo'; and that of Isiphilee, to the 'Hypsipyle Iasoni.'

68. Bareyne yle, barren island; of which I can find no correct explanation by a previous editor. It refers to Ariadne, mentioned in the previous line. The expression is taken from Ariadne's letter to Theseus, in Ovid's Heroides, Ep. x. 59, where we find 'uacat insula cultu'; and, just below,—

'Omne latus terrae cingit mare; nauita musquam,
Nulla per ambiguas puppis itura uias.'

Or, without referring to Ovid at all, the allusion might easily have been explained by observing Chaucer's Legend of Ariadne, where the island is described as solitary and desolate. It is said to have been the isle of Naxos.

75. Alcestis. The story of Alcestis—'that turned was into a dayesie'—is sketched by Chaucer in his Prologue to the Legend, l. 511, etc. No doubt he intended to include her amongst the Good Women, as the very queen of them all.

78. Canacee; not the Canace of the Squieres Tale, whom Chaucer describes as so kind and good as well as beautiful, but Ovid's Canace. The story is told by Gower, Confess. Amantis, book iii. But it is quite a mistake to suppose that Chaucer intended to attach any blame to Gower in this passage; indeed, the Man of Lawes Tale was certainly written before Gower's version of the same story, not after it, as Tyrwhitt supposed. The blame is directed against Ovid, whom, as I have shewn, he had in his mind throughout this passage.

89. If that I may, as far as lies in my power (to do as I please); a common expletive phrase, of no great force.

90. Of, as to, with regard to. Doon, accomplish it.

92. Pierides; Tyrwhitt rightly says—'He rather means, I think, the daughters of Pierus, that contended with the Muses, and were changed intopies; Ovid, Metam bk. v.' Yet the expression is not wrong; it signifies—'I do not wish to be likened to those would-be Muses, the
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Pierides'; in other words, I do not set myself up as worthy to be considered a poet.

93. Metamorphoseos. It was common to cite books thus by a title in the genitive case, since the word Liber was understood. There is, however, a slight error in the substitution of the singular for the plural; the true title being P. Ovidii Nasonis Metamorphoseon Libri Quindecim. See the use of Eneydos in the Nonne Prestes Tale, l. 538; and of Judicium in Monk. Ta. 3236.

94. 'But, nevertheless, I care not a bean.' Cf. l. 4004 below.

95. With hawe bake, with plain fare, as Dr. Morris explains it; it obviously means something of a humble character, unsuited for a refined taste. This was left unexplained by Tyrwhitt, but we may fairly translate it literally by 'with a baked haw,' i.e. something that could just be eaten by a very hungry person. The expression I sette nat an have (= I care not a haw) occurs in the Wyf of Bathes Prologue, l. 6241. Haws are mentioned as given to feed hogs in the Vision of Piers Plowman, B. x. 10; but in The Romance of William of Palerne, l. 1811, a lady actually tells her lover that they can live in the woods on haws, hips, acorns, and hazel-nuts. There is a somewhat similar passage in the Legend of Good Women, Prol. ll. 73-77. I see no difficulty in this explanation. That proposed by Mr. Jephson—'hark back'—is out of the question; we cannot rime bak with makē, nor does it make sense.

96. I speke in prose, I generally have to speak in prose in the law courts; so that if my tale is prosy as compared with Chaucer's, it is only what you would expect.

98. After, afterwards, immediately hereafter. Cf. other for otherwise in Old English.—M.

PROLOGUE TO THE MAN OF LAWES TALE.

99. Pouerte = povērtē, with the accent on the second syllable, as it rimes with herte; in the Wyf of Bathes Tale, it rimes with sherte. Poverty is here personified, and addressed by the Man of Lawe. The whole passage is illustrated by a similar long passage near the end of the Wyf of Bathes Tale, in which the opposite side of the question is considered, and the poet shews what can be said in Poverty's praise.

101. Thee is a dative, like me in l. 91.—M. See Gen. ii. 25 (A.S. version), where him pes ne seenode = they were not ashamed of it; lit. it shamed them not of it.

102. Artow, art thou; the words being run together; so also seistow = sayest thou, in l. 110.
PROLOGUE TO THE MAN OF LAWES TALE.

104. Maungre thynd heed, in spite of all you can do; lit. despite thy head; see Knyghtes Tale, ll. 311, 1760.

105. Or...or= either...or; an early example of this construction.
—M.

108. Neighebor is a trisyllable, as in l. 115; observe that e in the middle of a word is frequently sounded. Wytest, blamest.

110. 'By my faith, sayest thou, he will have to account for it hereafter, when his body shall burn in the fire (lit. glowing coal), because he helps not the needy in their necessity.'

114. 'It is better (for thee) to die than be in need.' Tyrwhitt says—'This saying of Solomon is quoted in the Romaunt of the Rose, l. 8573—Mieux vault mourir que pauvres estre.' But the quotation is not from Solomon, but from Jesus, son of Sirach; see Ecclus. xl. 28.

115. Thy selue neighebor, thy very neighbour, even thy next neighbour. See note to l. 108.

116. Poure is written for poure, O. F. poure, Mod. F. pauvre. Gower Conf. Amantis, ed. Pauli, ii. 393, rimes pouer with recover, i.e. recover.

118. In Prov. xv. 15, the Vulgate version has—'Omnes dies pauperis, mali;' where the A. V. has 'the afflicted.'

119. The reading to makes the line harsh, as the final e in come requires elision. In that frikke, into that point, into that condition.

120. Cf. Prov. xiv. 20—'the poor is hated even of his neighbour'; and Prov. xix. 7—'all the brethren of the poor do hate him; how much more do his friends go far from him!' So too Ovid, Trist. i. 9. 5—

'Donec eris felix, multitos numerabis amicos,
Tempora si fuerint nubila, solus eris.'

Chaucer has the same thought again in his Tale of Melibens (Six-text, Group B. 2749)—'and if thy fortune change, that thou weeke poure, farewell frendship and felaweship!' See also note to l. 3436.

123. As in this cas, as relates to this condition or lot in life. In Chaucer, cas often means chance, hap.

124. Ambes as, double aces, two aces, in throwing dice. Ambes is Old French for both, from Lat. ambo. The line in the Monkes Tale—'Thy sye fortune hath turned into as' (B. 3851)—helps us out here in some measure, as it proves that a six was reckoned as a good throw, but an ace as a bad one. So in Shakespeare, Mids. Nt. Dream, v. i. 314, we find less than an ace explained as equivalent to nothing. In the next line, sis cink means a six and a five, which was often a winning throw. The allusion is probably, however, not to the mere attempt as to which of two players could throw the highest, but to the particular game called hazard, in which the word chance (here used) has a special sense.

There is a good description of it in the Supplemental volume to the English Cyclopaedia, div. Arts and Sciences. The whole description
has to be read, but it may suffice to say here that, when the caster is going to throw, he calls a main, or names one of the numbers five, six, seven, eight, or nine; most often, he calls seven. If he then throws either seven or eleven (Chaucer’s sis cink), he wins; if he throws aces (Chaucer’s ambes as) or deuce-ace (two and one), or double sixes, he loses. If he throws some other number, that number is called the caster’s chance, and he goes on playing till either the main or the chance turns up. In the first case he loses, in the second, he wins. If he calls some other number, the winning and losing throws are somewhat varied; but in all cases, the double ace is a losing throw.

Similarly, in The Pardonerers Tale, where hazard is mentioned by name (Group C. l. 591), we have—‘Seuen is my chaunce, and thyn is cinq and treye’; l. 653.

In Lydgate’s Order of Fools, printed in Queen Elizabeth’s Academy, ed. Furnivall, p. 81, one fool is described—

‘Whos chaunce goethe nether yn synke or syse;
With ambes ase encres-sithe hys dispence.’

And in a ballad printed in Chaucer’s Works, ed. 1561, fol. 340, back, we have—

‘So wel fortuned is their chaunce
The dice to turne[n] vppe-so-doune,
With sise and sinke they can auaunce.’

Dr. Morris notes that the phrase ‘auns ace’ occurs in Hazlitt’s O. E. Plays, ii. 35, with the editorial remark—‘not mentioned elsewhere’ (!)

126. At cristena:se, even at Christmas, when the severest weather comes. In olden times, severe cold must have tried the poor even more than it does now.

‘Muche myrthe is in may·amonge wilde bestes,
And so forth whil somer lastep·heore solace durep;
And muche mythe amonge riche men is·jat han mcoble [property]
ynow and heele [health].

Ac beggers aboute myd-somere · bredlees · nei soupe,
And jut is wynter for hem wors · for wet-shood · nei gangen,
A-first and a-fyngred [A thirst and ahungered] · and foule rebuked
Of ·ese worlde-riche men · jat reuthe hit is to huyre [hear of it].’

Piers Plowman, C. xvii. 10; B. xiv. 158.

127. Seken, search through; much like the word compass in the phrase ‘ye compass sea and land’ in Matth. xxiii. 15.

128. Thestaat for the estaat, i.e. the estate. This coalescence of the article and substantive is common in Chaucer, when the substantive begins with a vowel; cf. theoccident, l. 3864; thorient, l. 3871.

129. Fadres, fathers, originators; by bringing tidings from afar.

130. Debat, strife. Merchants, being great travellers, were expected to pick up good stories.
131. Desolat, destitute. The E. E. word is westi; 'westi of alle gode þeawes,' destitute of all good virtues; O. Eng. Homilies (ed. Morris), i. p. 285.—M.

132. Nere, for ne were, i.e. were it not. Goon is many a yere, many a year ago, long since.

MAN-OF-LAW END-LINK; OR SHIPMAN'S PROLOGUE.

1165. The host refers to the Man of Lawes Tale, which had just been told, and uses the expression 'thrifty tale' with reference to the same expression above, l. 46. Most MSS. separate this end-link widely from the Tale, but MS. Hl. and MS. Arch. Seld. B. 14 have it in the right place. For the nones, for the nonce, for the occasion; see Dr. Morris's note to Chaucer's Prologue, l. 379. It may be added that the A.S. ðines (= once) is an adverb with a genitive case-ending; and, being an adverb, becomes indeclinable, and can accordingly be used as a dative case after the preposition for, which properly governs the dative.

1166. The Host here turns to the Parson (see Prol. l. 477), and adjures him to tell a tale, according to the agreement.

1167. Yore, formerly, already. The phrase of yore is later.

1169. Can moche good, know (or are acquainted with) much good; i.e. with many good things. Cf. l. 47.

1170. Benedicite, bless ye; i.e. bless ye the Lord; the first word of the Song of the Three Children, and a more suitable exclamation than most of those in common use at the time. In the Knightes Tale, l. 927, where Theseus is pondering over the strange event he had just witnessed, the word is pronounced in full, as five syllables. But in l. 1257 it is pronounced, as here, as a mere trisyllable. So also in Cant. Tales, ed. Tyrwhitt, ll. 5823, 5862. The syllables to be dropped are the second and third, so that we must say ben'cite. This is made tolerably certain by a passage in the Townley Mysteries, p. 85, where it is actually spelt benste, and reduced to two syllables only. Cf. note to l. 1974.

1171. Man; dat. case after eyleth. Swearing is alluded to as a prevalent vice amongst Englishmen in Robert of Brunne, in the Persones Tale of Chaucer, and elsewhere.—M.

1172. O Iankyn, &c.; 'O Johnny, you are there, are you?' That is, 'so it is you whom I hear, is it, Mr. Johnny?' A derisive interruption. It was common to call a priest, Sir John, by way of mild derision; see Monkes Prol. (B. 3119), and Nonne Prestes Prol. (B 4000). The Host carries the derision a little further by using the diminutive form. See note to l. 4000.

1173. A loller, a term of reproach, equivalent to a canting fellow. Tyrwhitt aptly cites a passage from a treatise of the period, referring to the Harleian Catalogue, no. 1666:—'Now in Engelond it is a comun
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Protection against persecution, if a man is customizable to swear nedeles and fals and unavised, by the bones, nailes, and sides, and other members of Christ. And to absteyne fro othes nedeles and uneful, and repreve sinne by way of charite, is mater and cause now, why Prelates and sum Lordes sclaudren men, and clepen hem Lollardes, Eretikes,' &c.

The reader will not clearly understand this word till he distinguishes between the Latin lollardus and the English toller, two words of different origin which were purposely confounded in the time of Wyclif. The Latin Lollardus had been in use before Wyclif. Ducange quotes from Johannes Hocsemiuni, who says, under the date 1309—'Eodem anno quidam hypocritae gyrovagi, qui Lollardi, sive Deum laudantes, vocabantur, per Hannoniam et Brabantiam quasdam mulieres nobiles deceperunt.' He adds that Trithemius says in his Chronicle, under the year 1315—'ita appellantos a Gualtero Lolhard, Germano quodam.' Kilian, in his Dictionary of Old Dutch, says—'Lolhard, mussitator, mussitabundus'; i.e. a mumber of prayers. This apparently gives two etymologies for Lollardus; but they are really only one, the use of the word as a surname being due to its previous use as a nickname. Being thus already in use as a term of reproach, it was applied to the followers of Wyclif, as we learn from Thomas Walsingham, who says, under the year 1377—'Hi vocabantur a ulgo Lollardi, incendentes nudis pedibus'; and again—'Lollardi sequaces Ioannis Wyclif.' But the Old English toller (from the verb to loli) meant simply a loungers, an idle vagabond, as is abundantly clear from a notable passage in Piers the Plowman, C-text (ed. Skeat), x. 188–218; where William tells us plainly—

'Now kyndeliche, by crist he spake callyd tolleres,  
As by englishe of oure elderes of olde menne techyne.

He that toller is lame ojer his leg out of ioynte,' &c.

Here were already two words confused, but this was not all. By a bad pun, the Latin lolium, tares, was connected with Lollard, so that we find in Political Poems, i. 232, the following—

'Lollardi sunt zizania,  
Spinac, upres, ac lollia,  
Quae varant hortum uineae.'

This obviously led to allusions to the Parable of the Tares, and fully accounts for the punning allusion to cockle, i.e. tares, in l. 1183. Mr. Jephson observes that lolium is used in the Vulgate Version, Matt. xiii. 25; but this is a mistake, as the word there used is zizania. Gower, Prol. to Conf. Amant. (ed. Pauli, i. 15), speaks of—

'This newe secte of lollardie,  
And also many an heresie.'

Also in book v. (ed. Pauli, ii. 187)—

'Be war that thou be nought oppressed  
With anticristes lollardie,' &c.
THE PRIORESS'S PROLOGUE.


1180. 'He shall not give us any commentary on a gospel.' To glose is to comment upon, with occasional free introduction of irrelevant matter; the gospel is the text, or portion of the Gospel commented upon.

1181. 'We all agree in the one great fundamental article of faith;' by which he insinuates—'and let that suffice; we want no theological subtleties discussed here.'

1183. Springen, scatter, sprinkle. The pt. t. is spreynde or spreynye; the pp. spreyned occurs at p. 15, l. 1830.—M. Gower, Conf. Amant. bk. v. (ed. Pauli, ii. 190), speaks of lollardie

'Which now is come for to dwelle,
To sowe cockel with the corne.'

1185. Body, i.e. self. Cf. by = a person, in P. Pl. B. iii. 292.—M.

1186. See l. 3984 below, which suggests that there is a play upon words here. The Shipman is going to make the bells upon his horse ring loud enough to wake them all; or otherwise, he is going to ring so merry a peal, that he will rouse them as a church-bell rouses a sleeper. The reader can interpret it as he pleases. Cf. note to B. 3984.

1189. I do not know that Tyrwhitt had any authority for reading of phisike here; but it recommends itself to one's common sense at once, as nothing can be made of the readings in the MSS.

NOTES TO THE PRIORESS'S PROLOGUE.

1625. Corpus dominus; of course for corpus domini, the Lord's body. But it is unnecessary to correct the Host's Latin.

1626. 'Now long mayest thou sail along the coast!'

1627. Marineer, Fr. marinier; we now use the ending -er; but modern words of French origin shew their lateness by the accent on the last syllable, as engineer.—M. The Fr. picquier is pionier in Shakespeare, but is now pioneer.

1628. 'God give this monk a thousand cart-loads of bad years!' He alludes to a deceitful monk described in the Shipman's Tale. A last is a very heavy load. In a statute of 31 Edw. I, a weight is declared to be 14 stone; 2 weights of wool are to make a sack; and 12 sacks a last. This makes a last of wool to be 336 stone, or 42 cwt. But the dictionaries shew that the weight was very variable, according to the substance weighed. The word means simply a heavy burden, from A.S. hlæst, a burden, connected with hladan, to load; so that last and lading are related words. Laste, in the sense of heavy weight,
occurs in Richard the Redeles, ed. Skeat, iv. 74. Quad is the Old English equivalent of the Dutch kwaad, bad, a word in very common use; cf. Cant. Tales, l. 4355. In M. E., pe qued means the evil one, the devil; P. Pl. B. xiv. 189. The omission of the word of before quad may be illustrated by the expression 'four score years,' i.e. of years.

1630. 'The monk put an ape in the man's hood, and in his wife's too.' We should now say, he made him look like an ape. The contents of the hood would be, properly, the man's head and face; but neighbours seemed to see peeping from it an ape rather than a man. It is a way of saying that he made a dupe of him. In the Milleres Tale (l. 3389, ed. Tyrwhitt), a girl is said to have made her lover an ape, i.e. a dupe; an expression which recurs in the Chanones Yemannes Tale, l. 16781. Spenser probably borrowed the expression from this very passage; it occurs in his Faerie Queene, iii. 9. 31:

'Thus was the ape
By their faire handling put into Malbeccoes cape,'

1632. 'Never entertain monks any more.'

1637. See the description of the Prioress in the Prologue.

NOTES TO THE PRIORESS'S TALE.

1643. Cf. Ps. viii. 1-2. The Vulgate version has—'Domine Dominus noster, quam admirabile est nomen tuum in uniuersa terra! Quoniam eleuata est magnificentia tua super caelos! Ex ore infantium et lactentium perfecisti laudem,' &c. .

1650. Can or may, know how to, or have ability to do.

1651. The 'white lily' was the token of Mary's perpetual virginity. See this explained at length in Rock, Church of our Fathers, iii. 245.

1655. 'For she herself is honour, and, next after her Son, the root of bounty, and the help (or profit) of souls.'

1658. Cf. Chaucer's A. B. C., or Hymn to the Virgin, where we find under the heading M—

'Moyses, that saw the bosh of flambis rede
Brenning, of which than never a sticke brende[e],
Was sign of thine unwemmed maidenhede;
Thou art the bosh, on which there can descend[e]
The Holyghost, which that Moyses weend[e]
Had been on fire.'

So also in st. 2 of an Alliterative Hymn in Warton, Hist. Eng. Poetry, ed. Hazlitt, ii. 284.
1659. 'That, through thy humility, didst draw down from the Deity the Spirit that alighted in thee.'

1660. Thalyghte = thee alyghte, the two words being run into one. Such agglutination is more common when the def. art. occurs, or with the word to; cf. Texpounden in l. 1716.

1661. Lyghte may mean either (1) cheered, lightened; or (2) illuminated. Tyrwhitt and Richardson both take the latter view; but the following passage, in which hertes occurs, makes the former the more probable:

'But natheles, it was so fair a syghte
That it made alle her hertes for to lyghte.'

Sq. Ta.; F. 395.

1664. Partly imitated from Dante, Paradiso, xxxiii. 16—

'La tua benignità non pur soccorre
A chi dimanda, ma molte fiate
Liberamente al dimandar precorre.
In te misericordia, in te pietate,
In te magnificenza, in te s'aduna
Quantunque in creatura è di bontate.'


1677. Gydeth, guide ye. The plural number is used, as a token of respect, in addressing superiors. By a careful analysis of the words thou and ye in the Romance of William of Palerne, I deduced the following results, which are generally true in Old English. 'Thou' is the language of a lord to a servant, of an equal to an equal, and expresses also companionship, love, permission, defiance, scorn, threatening: whilst ye is the language of a servant to a lord, and of a compliment, and further expresses honour, submission, or entreaty. Thou is used with singular verbs, and the possessive pronoun thine; but ye requires plural verbs, and the possessive your.'—Pref. to Will. of Palerne, ed. Skeat, p. xlii. Cf. Abbott's Shakespearian Grammar, sect. 231.

For a general account of this Tale, see the Preface.

1678. Asie, Asia; probably used, as Tyrwhitt suggests, in the sense of Asia Minor, as in the Acts of the Apostles.

1679. A Jewere, a Jewry, i.e. a Jews' quarter. In many towns there was formerly a Jews' quarter, distinguished by a special name. There is still an Old Jewry in London. In John vii. 1 the word is used as equivalent to Judea, as also in other passages in the Bible and in Shakesp. Rich. II, ii. 1. 55. Chaucer (House of Fame, iii. 338) says of Josephus—

'And he bar on his shoulderes bye
The fame up of the Jewere.'
NOTES TO GROUP B.

Thackeray used the word with an odd effect in his Ballad of ‘The White Squall.’ See also note to l. 1749.

1681. *Vilanye.* So the six MSS.; Hil. has *felonye,* wrongly. In the margin of the Ellesmere MS. is written ‘**turpe lucrum,**’ i.e. vile gain, which is evidently the sense intended by *lucre of vilanye,* here put for *villanous lucre* or *filthy lucre,* by poetical freedom of diction. See Chaucer’s use of *vilanye* in the Prologue, l. 70 and l. 726.

1684. *Free,* unobstructed. People could ride and walk through, there being no barriers against horses, and no termination in a cul de sac.

1687. *Children an heep,* a heap or great number of children. *Of* is omitted before *children* as it is before *quad yer* in l. 1628. For *heep,* see Prologue, l. 575.

1689. *Maner* doctrine, kind of learning, i.e. reading and singing, as explained below. Here again *of* is omitted, as is usual in M.E. after the word *maner;* as—‘In another *maner* name,’ Rob. of Glouc. vol. i. p. 147; ‘with somme *manere* craffe,’ P. Plowm. B. v. 25; ‘no maner wight,’ Ch. ProL 71; &c. See Mätzner, *Englische Grammatik,* ii. 2.

1693. *Clergeon,* not ‘a young clerk’ merely, as Tyrwhitt says, but a happily chosen word implying that he was a chorister as well. Ducange gives—‘*Clergonus,* junior clericus, vel puer choralis; jeune clerc, petit clerc ou enfant de chœur;’ see Migne’s edition. And Cotgrave has—

‘*Clergeon,* a singing man, or Quirester in a Queer [choir].’ It means therefore ‘a chorister-boy.’

1694. *That,* as for whom. A London street-boy would say—*which* he was used to go to school. *That . . . his = whose.*

1695. *Wher as,* where that, where. So in Shakespeare, 2 Hen. VI, i. 2. 58; Spenser, F. Q. i. 4. 38. See Abbott’s Shakesp. Grammar, sect. 135. *Thinaige,* the image; alluding to an image of the Virgin placed by the wayside, as is so commonly seen on the continent.

1698. *Aue Marie;* so in Spenser, F. Q. i. 35. The words were—

‘Aue Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui. Amen.’ See the English version in Specimens of Early English, ed. Morris and Skeat, p. 106. It was made up from Luke i. 28 and i. 42. Sometimes the word *Jesus* was added after *tui,* and, at a later period, an additional clause—‘Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.’ See Rock, *Church of our Fathers,* iii. 315; and iii. pt. 2, 134.

1702. ‘For a good child will always learn quickly.’ This was a
proverbial expression, and may be found in the Proverbs of Hendyng, st. 9—

`Me may lere a sely fode [one may teach a good child]
That is euer toward gode
With a lutel lore;
Yef me nul [if one will not] him forther teche,
Thenne is [his] herte wol areche
Forte lerne more.
Sely chyld is sone ylered;
Quoth Hendyng.'

1704. Stant, stands, is. Tyrwhitt says—'we have an account of the very early piety of this Saint in his lesson; Breviarium Romanum, vi. Decemb.—Cuius uiri sanctitas quanta futura esset, iam ab incunabulis apparuit. Nam infans, cum reliquas dies lac nutricis frequens sugeret, quarta et sexta feria (i.e. on Wednesdays and Friday:) semel duntaxat, idque uesperi, sugebat.' Besides, St. Nicholas was the patron of schoolboys, and the festival of the 'boy-bishop' was often held on his day (Dec. 6); Rock, Church of our Fathers, iii. 2. 215.

1708. *Alma redemptoris mater.* There is more than one hymn with this beginning. I may first mention one of five stanzas printed in *Hymni Latini Medii Ævi*, ed. F. J. Mone, vol. ii. p. 200, from a St. Gallen MS. no. 452, p. 141, of the thirteenth century. The first and last stanzas were sung in the Marian Antiphon, from the Saturday evening before the 1st Sunday in Advent to Candlemas day. These two stanzas are as follows—

`Alma redemptoris mater,
quam de caelis misit pater .
propter salutem gentium;
tibi dicunt omnes "ave!"
quia mundum soluens a uae
mutasti uocem flentium. . . .
Audi, mater pietatis,
nos gemente a peccatis
et a malis nos tuere;
ne damnemur cum impiis,
in aeternis suppliciis,
peccatorum miserere.'

Another anthem is expressly alluded to in a version of the Prioress's Tale, as printed in *Originals and Analogues*, pt. iii. p. 282, published by the Chaucer Society. It occurs in the Roman Breviary, cd. 1583, p. 112, and was said at compline from Advent eve to Candlemas day, like the other; cf. l. 1730. The words are—

`Alma redemptoris mater, quae peruia caeli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: Tu quae genuisti.
Natura mirante, tuum sanctum Genitorem,
Urgo prius ac posterius, Gabrieliis ab ore
Sumens illud "Aue!" peccatorum miserere."

In the Myrour of Our Lady, ed. Blunt, p. 174, an English translation of the latter anthem is given, with the heading 'Alma redemptoris mater.' And this anthem seems intended; compare the expression 'socour whan we deye' with the Lat. *succurre cadenti*.

1709. Antiphoner, anthem-book. 'The Antiphoner, or Lyggar, was always a large codex, having in it not merely the words, but the music and the tones, for all the invitatories, the hymns, responses, versicles, collects, and little chapters, besides whatever else belonged to the solemn chanting of masses and lauds, as well as the smaller canonical hours'; Rock, Church of our Fathers, v. 3, pt. 2, p. 212.

1710. Ner and ner, nearer and nearer. The phrase *come neor and neor* (=come nearer and nearer) occurs in King Alisaunder, in Weber's Metrical Romances, 1709.

1713. *Was to seye*, was to mean, meant. *To seye* is the gerundial or dative infinitive; see Morris, Hist. Outlines of English Accidence, sect. 290.

1716. Texpounden, to expound. So also *tallege* =to allege, Kn. Ta. 21:42; *tathenes* =to Athens, id. l. 165; *tespuye* =to esp'y, Nonne Pr. Ta. l. 467. See note to l. 1733.

1726. *Can but smal*, know but little. Cf. 'the compiler is *smal* learned'; Old Plays, ed. Hazlitt, i. 10.—M. Cf. *coude* =knew, in l. 1735.

1733. *To honoure*; this must be read *tonoure*, like *texpounden* in l. 1716.

1739. *To scoleward*; cf. From Bordeaux *ward* in the Prologue, l. 397.—M.

1749. The feeling against Jews seems to have been very bitter, and there are numerous illustrations of this. In Gower's Conf. Amant. bk. vii (ed. Pauli, iii. 194), a Jew is represented as saying—

'I am a Jewe, and by my lawe
I shal to no man be felawe
To kepe him trouth in word ne dede.'

In Piers the Plowman, B. xviii. 104, Faith reproves the Jews, and says to them—

'3e cherles, and sowre children · chieue [thrive] shal 3e neure,
Ne haue lordship in lond · ne no londe tylye [till]
But al bareyne be · & vsurye vsen,
Which is lyf ·at owre loide · in alle lawes acurseth.'

See also P. Pl., C. v. 194. Usury was forbidden by the canon law, and those who practised it, chiefly Jews and Lombards, were held to be

1751. Honest, honourable; as in the Bible, Rom. xii. 17, &c.

1752. Swich, such. The sense here bears out the formation of the word from so-like.—M.

1753. Your, of you. Shakespeare has 'in your despite,' Cymb. i. 6. 135; 'in thy despite,' 1 Hen. VI, iv. 7. 22. Despite is used, like the Early and Middle English maugre, with a genitive; as maugre pin, in spite of thee, in Havelok, ll. 1128, 1789—M.

1754. 'Which is against the respect due to your law.' Cf. 'spretaeque iniuria formae'; Aeneid, i. 27.

1761. I give an omitted stanza here, from Wordsworth's modernised version:

'I say that him into a pit they threw,
A loathsome pit, whence noisome scents exhale;
O cursed folk! away, ye Herods new!
What may your ill intentions you avail?
Murder will out; certès, it will not fail;
Know, that the honour of high God may spread,
The blood cries out on your accursed deed.'

1793. Iesu. This word is written 'Ihu' in E. Hn. Cm.; and 'ihc' in Cp. Pt. Ln.; in both cases there is a stroke through the h. This is frequently printed Ihesu, but the retention of h is unnecessary. It is not really an h at all, but the Greek Η, meaning long e (ē). So, also, in 'ihc,' the c is not the Latin c, but the Greek θ, meaning Σ or s; and ihc are the first three letters of the word ΙΗΚΟΤC = ιησους = iesus. Iesu, as well as Iesus, was used as a nominative, though really the genitive or vocative case. At a later period, ihs (still with a stroke through the h) was written for ihc as a contraction of iesus. By an odd error, a new meaning was invented for these letters, and common belief treated them as the initials of three Latin words, viz. Jesus Hominum Salvator. But as the stroke through the h or mark of contraction still remained unaccounted for, it was turned into a cross! Hence the common symbol I.H.S. with the small cross in the upper part of the middle letter. The wrong interpretation is still the favourite one, all errors being long-lived. Another common contraction is Xpc, where all the letters are Greek. The α is ch (χ), the p is r (p) and e is s, so that Xpc = chrs, the contraction for christus or Christ. This is less common in decoration, and no false interpretation has been found for it.

1794. Inwith, within. This form occurs in E. Hn. Pt. Ln.; the rest have within. Again, in the Merchant's Tale (E. 1944), MSS. E. Hn. Cm. Hl. have the form inwith. It occurs in the legend of St. Katharine, ed. Morton, l. 172; in Sir Perceval' (Thornton Romances), l. 611; in
Alliterative Poems, ed. Morris, A. 970; and in Palladius on Husbandry, ed. Lodge, iii. 404. Dr. Morris says it was (like utwith = without) originally peculiar to the Northern dialect.

1805. Coomen: so in E. Hn.; comen in Pt. Cp. But it is the past tense = came. The spelling comen for the past tense plural is very common in Early English, and we even find com in the singular. Thus, in l. 1807, the Petworth MS. has 'He come.' But herieth in l. 1808 is a present tense.

1814. Nexte, highest. as in Kn. Ta. 555. So also hex = highest. as in the Old Eng. proverb — 'When bale is hext, then bote is next,' i.e. 'when woe is highest, help is highest.'

1817. Newe Rachel, second Rachel, as we should now say; referring to Matt. ii. 18.

1819. Dooth for to sterue, causes to die. So also in l. 1823, dide hem drawe = caused them to be drawn. And cf. leet bynde in l. 1810.

1822. Evidently a proverb; perhaps from the French honi soit qui mal y pense. In Old French we commonly find the spelling honni, from the verb honnier, to contemn, put to shame.

1826. The body occupied the place of honour. 'The bier, if the deceased had been a clerk, went into the chancel; if a layman, and not of high degree, the bearers set it down in the nave, hard by the church door;' Rock, Ch. of our Fathers, ii. 472. He cites the Sarum Manual, fol. c.

1827. The abbot; pronounced thabbott. Covent. convent; here used for the monks who composed the body over which the abbot presided. So in Shakespeare, Hen. VIII, iv. 2. 18 — 'where the reverend abbot, With all his convent, honourably received him.' The form convent is Old French, still preserved in Covent Garden.

1835. Halse; two MSS. consulted by Tyrwhitt read conjure, a mere gloss, caught from the line above. Other examples of halse in the sense of conjure occur. 'Ich halsi þe o godes nome' = I conjure thee in God's name; St. Marherete, ed. Cockayne, p. 17. Again, in Joseph of Arimatheie, ed. Skeat, l. 400—

'Vipon þe heise trinite · I halse þe to telle' — which closely resembles the present passage.

1838. To my seminge, i.e. as it appears to me.

1840. 'And, in the ordinary course of nature.'

1843. Wil, wills, desires. So in Matt. ix. 13, I will have mercy = I require mercy; Gk. ἔχειν θέλω; Vulgate, misericordiam uolo. Cf. l. 45.

1848. In the Ellesmere MS. (which has the metrical pauses marked) the pause in this line is marked after lyf. The word sheldte is dissyllabic here, having more than the usual emphasis; it has the sense of was about to. Cf. E. 1146.
1857. Now is used in the sense of take notice that, without any reference to time. There is no necessity to alter the reading to than, as proposed by Tyrwhitt. See Mätzner, Engl. Gram. ii. 2, 346, who refers to Luke ii. 41, John. i. 44, and quotes an apt passage from Maundeville's Travels, p. 63—'Now aftre that men han visited the holy places, thanne will they turnen toward Jerusalem.' In A.S. the word used in similar cases is sóplice = soothly, verily.

1873. Ther, where. Leue, grant. No two words have been more confused by editors than lene and leue. Though sometimes written much alike in MSS., they are easily distinguished by a little care. The A.S. lyfan or lifan, spelt lefe in the Ormulum (vol. i. p. 308), answers to the Germ. erlauben, and means grant or permit, but it can only be used in certain cases. The verb leue, A.S. lævan, now spelt lend, often means to give or grant in Early English, but again only in certain cases. I quote from my article on these words in Notes and Queries, 4 Ser. ii. 127—'It really makes all the difference whether we are speaking of to grant a thing to a person, or to grant that a thing may happen. "God leue thee grace," means "God grant thee grace," where to grant is to impart; but "God leue we may do right" means "God grant we may do right," where to grant is to permit. . . . Briefly, leue requires an accusative case after it, leue is followed by a dependent clause.' Leue occurs in Chaucer, Proli. 611, Middles Tale, 589, and elsewhere. Examples of leue in Chaucer are (1) in the present passage, misprinted leue by Tyrwhitt, Morris, Wright, and Bell, though five of our MSS. have leue; (2) in the Freres Tale, 346, printed leue by Tyrwhitt (l. 7226), leene by Morris, leewe by Wright and Bell; (3) (4) (5) in three passages in Troilus and Creseide (ii. 1212, iii. 7, v. 1749), where Tyrwhitt prints leue, but unluckily recants his opinion in his Glossary, whilst Morris prints leene. For other examples see Stratmann, s.v. læven and leuen.

It may be remarked that leue in Old English has several other senses; such as (1) to believe; (2) to live; (3) to leave; (4) to remain; (5) leave, sb.; (6) dear, adj. I give an example in which the first, sixth, and third of these senses occur in one and the same line—

'What! leuestow, leue leemman, that i the [thee] leue wold?'

Will. of Palæne, 2358.

1874. Hugh of Lincoln. The story of Hugh of Lincoln, a boy supposed to have been murdered at Lincoln by the Jews, is placed by Matthew Paris under the year 1255. Thyune, in his Animadversions upon Speght's editions of Chaucer (p. 45 of the reprint of the E. E. T. S.), addresses Speght as follows—'You saye, that in the 29 Henry iii. eightene Jewes were broughte from Lincolne, and hangd for crucifyinge a childe of eight yeres olde. Whiche facte was in the 39
NOTES TO GROUP B.

Hen. iii., so that you mighte verye well haue sayed, that the same childe of eighte yeres olde was the same hughe of Lincolne; of whiche name there were twoe, viz. thys younger Seinte Hughe, and Seinte Hughe bishoppe of Lincolne, which dyed in the yere 1200, long before this little seinte hughe. And to prove that this childe of eighte yeres olde and that yonge hughe of Lincolne were but one; I will sett downe two auctorties out of Mathewe Paris and Walsingham, whereof the fyrste wryteth, that in the yere of Christe 1255, being the 39 of Henry the 3, a childe called Hughe was sleyne by the Jewes at Lyncolne, whose lamentable historye he delyvereth at large; and further, in the yere 1256, being 40 Hen. 3, he sayeth, Dimissi sunt quieti 24 Judei a Turri London., qui ibidem infames tenebantur compediti pro crucifixione sancti Hugonis Lincolniae: All which Thomas Walsingham, in Hypodigma Neustriae, confirmeth; sayinge, Ao. 1255. Puer quidam Christianus, nomine Hugo, à Judeis captus, in opprobriu Christiani nominis crudeliter est crucifixus.' There are several ballads in French and English, on the subject of Hugh of Lincoln, which were collected by M. F. Michel, and published at Paris in 1834, with the title—'Hugues de Lincoln, Recueil de Ballades Anglo-Normandes et Ecossoises relatives au Meurtre de cet Enfant.' The day of St. Hugh, bishop of Lincoln, is Aug. 27; that of St. Hugh, boy and martyr, is June 29. See also Brand's Pop. Antiq. ed. Ellis, i. 431.

1875. With, by. See numerous examples in Mätzner, Engl. Gram. ii. 1. 419, amongst which we may especially notice—'Stolne is he with Iues'; Towneley Mysteries, p. 290.

NOTES TO THE PRIORESS END LINK.

1881. Miracle, pronounced miracl'. Tyrwhitt omits al, and turns the word into miradle, unnecessarily.

1883. Hoste is so often an evident dissyllable (see l. 1897), that there is no need to insert to after it, as in Tyrwhitt.

1885. What man artow, what sort of a man art thou?

1886. Woldest fynde, wouldst like to find. We learn from this passage, says Tyrwhitt, that Chaucer 'was used to look much upon the ground; that he was of a corpulent habit; and reserved in his behaviour.' Cf. Lenvoy to Scogar, st. 5.

1889. War you, mind yourselves, i.e. make way.

1890. As wel as I; said ironically. Chaucer is as corpulent as the host himself. See note to l. 1886 above.
'1891. _Were, _would be. _Tenbrace. _to embrace. In the Romaunt of the Rose, true lovers are said to be always lean; but deceivers are often fat enough—

"For men that shape hem other way
Falsely hir ladies to betray,
It is no wonder though they be fatte"; 1. 2690.

1893. _Eluish, _elf-like, akin to the fairies; alluding to his absent looks and reserved manner. See _Eluish _in the Glossary, and cf. 'this _eluish nyce lore'; _Can. Yeom. Tale Group G, 1. 842. _Palsgrave has—

'I waxe _eluysshe, _nat easye to be dealt with, _le deuientes mal traietable.'

1900. _Ye, _yca. The difference in Old English between _ye and _yis (yes) is commonly well marked. _Ye _is the weaker form, and merely assents to what the last speaker says; but _yis is an affirmative of great force, often followed by an oath, or else it answers a question containing a _negative _particle, as in the House of Fame, ii. 356. _Cf. _l. 4006 below.

NOTES TO THE RIME OF SIR THOPAS.

_Rime._ This word is now almost universally misspelt _rhyme, _owing to confusion with the Greek _rhythm; _but this misspelling is _never _found in old MSS. or in early printed books, nor has any example yet been found earlier than the reign of Elizabeth. The old spelling _rime _is confirmed by the A. S. _rim, _Icel. _rím, _Dan. _rim, _Swed. _rim, _Germ. _reim, _Dutch _rijm, _Old Fr. _rime, &c. Confusion with _rime, _hoarfrost, is impossible, as the context always decides which is meant; but it is worth notice that it is the latter word which has the better title to an _h, as the A. S. word for hoarfrost is _hrim. _Tyrwhitt, in his edition of Chaucer, attempted two reforms in spelling, viz. _rime _for _rhyme, _and _could _for _could. _Both _are most rational, but probably unattainable.

_Thopas._ In the Supplement to Ducange we find—' _Thopasius, _pro Topazius. _Acta S. Wencsl. _tom. 7. _Sept. p. 806, _col. 1.' _The Lat. _topazius _is our _topaz. _The whole poem is a burlesque (see the Preface), and _Sir Topaz _is an excellent title for such a gem of a knight. _The name _Topyas _occurs in Richard Coer de Lion, ed. _Weber, _ii. 11, as that of a sister of King Richard I; _but _no _such _name _is _known to _history.

The metre is that commonly used before and in Chaucer's time by long-winded ballad-makers. Examples of it occur in the Romances of Sir Perceval, Sir Isambras, Sir Eglamour, and Sir Degrevant (in the Thornton Romances, ed. Halliwell), and in several romances in the Percy Folio MS. (ed. Hales and Furnivall), such as Libius Disconius, Sir Triamour, Sir Eglamour, Guy and Colbrande, The Grene Knight,
\&c.; see also Amis and Amiloun, and Sir Amadas in Weber's Metrical Romances; and Lybeaus Disconus, The King of Tars, Le Bone Florence, Emare, The Erle of Tolous, and Horn Childe in Ritson's collection. To point out Chaucer's sly imitations of phrases, &c., would be a long task; the reader would gain the best idea of his manner by reading any one of these old ballads. To give a few illustrations is all that can be attempted here. It is remarkable that we find in Weber a ballad called 'The Hunting of the Hare,' which is a pure burlesque, like Chaucer's, but a little broader in tone and more obviously comic.

1902. Listeth, lorde\textsubscript{s}, hearken, sirs. This is the usual style of beginning. For example. Sir Bavis begins—

'Lordynges, lystenyth, grete and smale';

and Sir Degaré begins—

'Lystenyth, lordynges, gente and fre,
Y wylle yow telle of syr Degaré.'

Warton well remarks—'This address to the lordings, requesting their silence and attention, is a manifest indication that these ancient pieces were originally sung to the harp, or recited before grand assemblies, upon solemn occasions'; Obs. on F. Queene. p. 248.

1904. Solas, mirth. See Prol. l. 798. 'This word is often used in describing the festivities of elder days. "She and her ladyes called for their minstrells, and solaced themselves with the disports of daunceing"; Leland, Collectanea, v. 352. So in the Romance of Ywaine and Gawin—

"Full grete and gay was the assemble
Of lordes and ladys of that cuntre,
And als of knyghtes war and wyse,
And damisels of mykel pryse;
Ilkane with other made grete gamen
And grete solace, &c."' (l. 19, ed. Ritson.)

Todd's Illust. of Chaucer, p. 378.

1905. Gent, gentle, gallant. Often applied to ladies, in the sense of pretty. The first stanzas in Sir Isumbras and Sir Eglamour are much in the same strain as this stanza.

1910. Popering. 'Popering, or Poppeling, was the name of a parish in the Marches of Calais. Our famous antiquary Leland was once rector of it. See Tanner, Bib. Brit. in v. Leland.'—Tyrwhitt. Here Calais means the district, not the town. Poperinge has a population of about 10,500, and is situate about 26 miles S. by W. from Ostend, in the province of Belgium called West Flanders, very near the French 'marches,' or border. Place, the mansion or chief house in the town. Dr. Pegge, in his Kentish Glossary (Eng. Dial. Soc.), has—'Place, that
is, the manor-house. Hearne, in his pref. to Antiq. of Glastonbury, p. xv, speaks of a manour-place.' He refers also to Strype's Annals, cap. xv.

1915. Payndemayn. 'The very finest and whitest [kind of bread] that was known, was simnel-bread, which . . . was as commonly known under the name of pain-demayn (afterwards corrupted into payman); a word which has given considerable trouble to Tyrwhitt and other commentators on Chaucer, but which means no more than "bread of our Lord," from the figure of our Saviour, or the Virgin Mary, impressed upon each round flat loaf, as is still the usage in Belgium with respect to certain rich cakes much admired there;' Chambers, Book of Days, i. 119. The Liber Albus (ed. Riley, p. 305) speaks of 'demesne bread, known as demeine,' which Mr. Riley annotates by—'Panis Dominicus. Simnels made of the very finest flour were thus called, from an impression upon them of the effigy of our Saviour.' Tyrwhitt refers to the poem of the Freiris of Berwick, in the Maitland MS., in which occur the expressions breid of mane and mane breid. It occurs also in Sir Degrevant (Thornton Romances, p. 235)—

'Paynemayn prevayly
Sche brouȝth fram the pantry,' &c.

It is mentioned as a delicacy by Gower, Conf. Amantis, bk. vi (iii. 22).

1917. Rode, complexion. Scarlet in grayn, i.e. scarlet dyed in grain, or of a fast colour. Properly, to dye in grain meant to dye with grain, i.e. with cochineal. In fact, Chaucer uses the phrase 'with grayn' in the epilogue to the Nonne Prestes Tale. See the long note in Marsh's Lectures on the English Language, ed. Smith, pp. 54-62, and the additional note on p. 64.

1920. Saffron; i.e. of a yellow colour. Cf Bottom's description of beards—'I will discharge it in either your straw-colour beard, your orange-tawney beard, your purple-in-grain beard, or your French crown-colour beard, your perfect yellow'; Mds. Nt. Dr. i. 2. In Lybeaus Disconus (ed. Ritson, Mct. Rom. ii. 6) a dwarf's beard is described as 'yellow as ony wax.'

1924. Ciclatoun, a costly material. From the O. Fr. ciclant, the name of a costly cloth, called in Latin cyclas, which Ducange explains by 'vestis species, et panni genus.' The word cyclas occurs in Juvenal (Sat. vi. 258), and is explained to mean a robe worn most often by women, and adorned with a border of gold or purple. The Greek form κυκλᾶς is in Propertius, 4. 7, 36. The etymology is given from the Greek κύκλας, a circle, and the robe is said to have been circular; but it appears to me that the robe is more likely to have been named from the material. Possibly the word is of Eastern origin, as suggested in the following note by Col. Yule in his edition of Marco Polo i. 249—
'The term sukliot is applied in the Punjab trade-returns to broad-cloth. Does not this point to the real nature of the siclatoun of the Middle Ages? It is, indeed, often spoken of as used for banners, which implies that it was not a heavy woollen. But it was also a material for ladies' robes, for quilts, leggings, housings, pavilions. Michel does not decide what it was, only that it was generally red and wrought with gold. Dozy renders it "silk stuff brocaded with gold," but this seems conjectural. Dr. Rock says it was a thin glossy silken stuff, often with a woof of gold thread, and seems to derive it from the Arabic sakl, "polishing" (a sword), which is improbable. Perhaps the name is connected with Sikiliyat, Sicily.' Compare the following examples, shewing its use for tents, banners, &c.

'Off silk, cendale, and siclatoun
Was the empeours pavylnn';

'Kyng Richard took the pavylouns
Off sendels and off siclatouns';


'There was mony gonfanoun
Of gold, sendel, and siclatoun';

Kyng Alisaunter (Weber, i. 85).

In England, the cyclas was the transitional stage of garment between the surcoat of the thirteenth century, and the jupon of the fourteenth.

'The cyclas opened up the sides instead of the front, and it had this curious peculiarity, that the front skirt was cut much shorter than the hind skirt; behind, it reached to the knees, but in front, not very much below the hips'; Cutts, Scenes and Characters of the Middle Ages, p. 342. It dates about 1325-1335.

The matter has been much confused by a mistaken notion of Spenser's. Not observing that Sir Thopas is here described in his robes of peace, not in those of war (as in a later stanza), he followed Speght's reading, viz. chekelatoun, and imagined it was the same as 'that kind of gilded leather with which they [the Irish] use to embroder their Irish jackes'; View of the State of Ireland, in Globe edition, p. 639, col. 2. And this notion he carried out still more boldly in the lines—

'But in a jacket, quilled richly rare
Upon chekelatoun, he was straungely dight'; F. Q. vi. 7. 43.

1925. Jane, a small coin. The word is known to be a corruption of Genoa, which is spelt Jeane in Hall's Chronicles, fol. xxiv. So too we find Januweys and Janways for Genoese. See Bardsley's English Surnames, s. v. Janeway. Stow, in his Survey of London, ed. 1699, p. 97, says that some foreigners lived in Minchin Lane, who had come from Genoa, and were commonly called galley-men, who landed wines, &c. from the galleys at a place called 'galley-key' in Thames Street. 'They had a
certaine coyne of silver amongst themselves, which were half-pence of Genoa, and were called galley half-pence. These half-pence were forbidden in the 13th year of Henry IV, and again by parliament in the 3rd of Henry V, by the name of half-pence of Genoa . . . . Notwithstanding, in my youth, I have seen them passe currant,' &c. Chaucer uses the word again in the Clerkes Tale, and Spenser adopted it from Chaucer; F. Q. iii. 7. 58. Mr. Wright observes that the siclaton was a rich cloth or silk brought from the East, and is therefore appropriately mentioned as bought with Genoese coin.'

1927. For riuer, towards the river. This appears to be the best reading, and we must take for in close connection with ride; perhaps it is a mere imitation of the French en riviere. It alludes to the common practice of seeking the river-side, because the best sport, in hawking, was with herons and waterfowl. Tyrwhitt quotes from Froissart, v. i. c. 140—'Le Comte de Flandres estoit tousjours en riviere—un jour advint qu'il alla voller en la riviere—et getta son fauconnier un faucon apres le heron.' And again, in c. 210, he says that Edward III 'alloit, chacun jour, ou en chace on en riviere,' &c. So we read of Sir Eglamour—

'Sir Eglamore tooke the way to the riuer full right'; Percy Folio MS. ii. 347.

Of Ipomylon's education we learn that his tutor taught him to sing, to read, to serve in hall, to carve the meat, and

'Bothe of howndis and haukis game
Aftir he taught hym, all and same,
In se, in feld, and eke in ryuere,
In wodde to chase the wild dere,
And in the feld to ryde a stede,
That all men had joy of his dede.'


See also the Squire of Low Degree, in Ritson, vol. iii. p. 177.

1931. Ram, the usual prize at a wrestling match. Cf. Gk. τραγῳδία.

Stonde, i.e. be placed in the sight of the competitors; be seen. Cf. Prol. l. 548. and the Tale of Gamelyn. Tyrwhitt says—'Matthew Paris mentions a wrestling-match at Westminster, A.D. 1222, in which a ram was the prize, p. 265.' Cf. also—

'At wrestling, and at ston-castynge
He wan the prys without lesynge,' &c.;

1938. Compare—'So hyt be-felle upon a day'; Erle of Tolous, Ritson's Met. Rom. iii. 134. Of course it is a common phrase in these romances.
1941. *Worth*, lit. became; *worth upon*—became upon, got upon. It is a common phrase; compare—

'Ipomydon sterte vp that tyde;
Anon he *worthyd upon* his stede';


1942. *Launcegaye*, a sort of lance. Gower has the word, Conf. Amant. bk. viii (iii. 369). Cowel says its use was prohibited by the statute of 7 Rich. II, cap. 13. Camden mentions it in his Remains, p. 209. Tyrwhitt quotes, from Rot. Parl. 29 Hen. VI, n. 8, the following—'And the said Evan then and there with a *launcegaye* smote the said William Tresham through the body a foote and more, wherof he died.' Sir Walter Raleigh (quoted by Richardson) says—'These carried a kind of *lance de gay*, sharp at both ends, which they held in the midst of the staff.' But this is certainly a corrupt form. It is no doubt a corruption of *lancezagay*, from the Spanish *azagaya*, a word of Moorish origin. Cotgrave gives—'Zagaye, a fashion of slender, long, and long-headed pike, used by the Moorish horsemen.' It seems originally to have been rather a short weapon, a kind of half-pike or dart. The Spanish word is well discussed in Dozy, Glossaire des mots Espagnols et Portugais dérivés de l'Arabe, 2nd ed. p. 225. The Spanish *azagaya* is for *az-zagaya*, where *az* is for the definite article *al*, and *zagaya* is a Berber or Algerian word, not given in the Arabic dictionaries. It is found in Old Spanish of the fourteenth century. Dozy quotes from a writer who explains it as a Moorish half-pike, and also gives the following passage from Laugier de Tassy, Hist. du royaume d'Alger, p. 58—'Leurs armes sont l'azagaye, qui est une espèce de *lance courte*, qu'ils portent toujours à la main.' I suppose that the Caffire word *assagai*, in the sense of javelin, was simply borrowed from the Portuguese *azagaia*.

1949. *A sory care*, a grievous misfortune. Chaucer does not say what this was, but a passage in Amis and Amiloun (ed. Weber, ii. 410) makes it probable that Sir Thopas nearly killed his horse, which would have been grievous indeed; see l. 1965 below. The passage I allude to is as follows—

'So long he priked, withouten abod,
The stede that he on rode,
In a fer cuntray,
Was ouercomen and fel doun ded;
Tho couthe he no better red [counsel];
His song was "waileway!"

Readers of Scott will remember Fitz-James's lament over his 'gallant grey.'

1950. This can hardly be otherwise than a burlesque upon the Squire of Low Degree (ed. Ritson, iii. 146), where a long list of *trees* is followed
up, as here, by a list of singing-birds. Compare also the Romaunt of the Rose, l. 1367—

'There was eke wexing many a spice,
As clowe-gilofre and licorice,
Gingere, and grein de Paris,
Canell, and setewale of pris,' &c.

Line 21 of the Milleres Tale runs similarly—

'Of licoris or any setewale.'

Maundeville speaks of the clowe-gilofre and notemuge in his 26th chapter; see Specimens of E. Eng. ed. Morris and Skeat, p. 171. Cetewale is generally explained as the herb valerian, but is rather to be taken as meaning zedoary; see the Glossary. Clowe-gilofre, a clover; notemuge, a nutmeg. 'Spiced ale' is amongst the presents sent by Absolon to Alisoun in the Millers Tale.

1955. Leye in cofre, to lay in a box.

'She herd the foules grete and smale,
The swete note of the nightingale,
Ful mirily sing on tre.'

See also Romaunt of the Rose, ll. 613–728. But Chaucer's burlesque is far surpassed by a curious passage in the singular poem of The Land of Cockaygne (MS. Hail. 913), ll. 71–100—

'In þe praer [meadow] is a tre
Swij[e] likful for to se.
þe rote is gingeuir and galingale,
þe siouns þe al sez[wale];
Trïe maces þe þe flure;
þe rind, canel of swet odur;
þe frute, gïlofre of gode smakke, &c.
þer þe briddes mani and fale,
Frïstïl, þruisse, and niȝtingale,
Chalandre and wod[e]wale,
And òþer briddes wijout tale [number]
Pat stïnteb neuer by har miȝt
Miri to sing[e] dai and miȝt,' &c.

1964. As he were wood, as if he were mad, 'like mad.' So in Amis and Amiloun (ed. Weber), ii. 419—

'He priked his stede night and day
As a gentil knight, stout and gay.'

Cf. note to l. 1949.

1974. Seinte, being in the vocative case, is probably a disyllable here —'O seintè Mârie, ben'cite.' Cf. note to l. 1170 above.

1977. Me dreqed, I dreamt. Both dremen (to dream) and meten
(also to dream) are sometimes used with an objective case or reflexively in Middle English. In the Nonne Prestes Tale we have _me mette_ (l. 74) and _this man mette_ (l. 182).

1978. An elf-queen. Mr. Price says—‘There can be little doubt that at one period the popular creed made the same distinctions between the Queen of Faerie and the Elf-Queen that were observed in Grecian mythology between their undoubted parallels, Artemis and Persephone.’ Chaucer makes Proserpine the ‘queen of faerie’ in his Merchants Tale; but at the beginning of the Wyf of Bathes Tale, he describes the elf-queen as the queen of the fairies, and makes elf and fairy synonymous. Perhaps this elf-queen in Sir Thopas (called the queen of fairy in l. 2004) may have given Spenser the hint for his Faerie Queene. But the subject is a vast one. See Price’s Preface, in Warton’s Hist. Eng. Poetry, ed. Hazlitt, pp. 30–36; Halliwell’s Illustrations of Fairy Mythology; Keightley’s Fairy Mythology; Warton’s Observations on the Faerie Queene, sect. ii; Sir W. Scott’s ballad of Thomas the Rhymer, &c.

1983. In toune, in the town, in the district. But it must not be supposed that much _sense_ is intended by this inserted line. It is a mere tag, in imitation of some of the romances. Either Chaucer has neglected to conform to the new kind of stanza which he now introduces (which is most likely), or else three lines have been lost before this one. The next three stanzas are uniform, viz. of _ten_ lines each, of which only the seventh is very short. For good examples of these short lines, see Sir Gawayne and the Greene Knyst, ed. Morris.

1993. So wilde. Instead of this short line, Tyrwhitt has—

‘Wherin he soughte North and South,

And oft he spied with his mouth

In many a forest wilde.’

But none of our seven MSS. agree with this version. The notion of _spying_ with one’s _mouth_ seems a little too far-fetched.

1995. This line is in the Harl. MS. only, but something is so obviously required here, that we must insert it to make some sense. Even then it seems an anti-climax to say that ‘neither wise nor child durst oppose him.’ We may, however, bear in mind that the meeting of a knight-errant with one of these often preceded some great adventure. ‘And in the midst of an highway he [Sir Lancelot] met a damsels riding on a white palfrey, and there either saluted other. Fair damsels, said Sir Lancelot, know ye in this country any adventures? Sir knight, said that damsels, here are adventures near hand, and thou durst prove them’; Sir T. Malory, Morte Arthur, bk. vi. cap. vii. The result was that Lancelot fought with Sir Turquine, and defeated him. Soon after, he was ‘required of a damsels to heal her brother’; and again, ‘at the request of a lady’ he recovered a falcon; an adventure which ended in a fight, as usual.
1998. Olifaunt, i. e. Elephant; a proper name, as Tyrwhitt observes, for a giant. Maundeville has the form olyfauntes for elephants. By some confusion the Meso-Goth. ulbandus and A. S. olfend are made to signify a camel. Spenser has put Chaucer's Olifaunt into his Faerie Queene, bk. iii. c. 7. st. 48, and makes him the brother of the giantess Argante, and son of Typhoeus and Earth. The following description of a giant is from Libius Disconius (Percy Folio MS. vol. ii. p. 465)—

'I he beareth haires on his brow
Like the bristles of a sow,
His head is great and stout;
Eche arme is the lenght of an ell,
His fists beene great and fell,
Dints for to driue about.'

Sir Libius says—

'If God will me grace send,
Or this day come to an end
I hope him for to spill,' &c.

Another giant, 20 feet long, and 2 ells broad, with two boar's tusks, and also with brows like bristles of a swine, appears in Octavian Imperator, ed. Weber, iii. 196. See also the alliterative Morte Arthure, ed. Brock, p. 33.

2000. Child; see note to 1. 2020. Termagaunt; one of the idols whom the Saracens (in the mediaeval romances) are supposed to worship. See The King of Tars, ed. Ritson (Met. Rom.), ii. 174–182, where the Sultan's gods are said to be Jovin, Jovin (both forms of Jupiter), Astrot (Astarte), Mahoun (Mahomet), Appolin (Apollo), Plotoun (Pluto), and Termagaunt. Lybeaus Disconius (Ritson, Met. Rom. ii. 55) fought with a giant 'that levede yn Termagaunt.' The Old French form is Tervagunt, Ital. Tervagante or Trivigante, as in Ariosto. Wheeler, in his Noted Names of Fiction, gives the following account—'Ugo Foscolo says: "Trivigante, whom the predecessors of Ariosto always couple with Apollino, is really Diana Trivia, the sister of the classical Apollo." . . . According to Panizzi, Trivagante or Tervagante is the Moon, or Diana, or Hecate, wandering under three names. Termagant was an imaginary being, supposed by the crusaders, who confounded Mahometans with pagans, to be a Mahometan deity. This imaginary personage was introduced into early English plays and moralities, and was represented as of a most violent character, so that a ranting actor might always appear to advantage in it. See Hamlet, iii. 2. 15.' Fairfax, in his translation of Tasso (c. i. st. 84) speaks of Termagant and Mahound, but Tasso mentions 'Macometto' only. See also Spenser, F. Q. vi. 7. 47. Hence comes our termagant in the sense

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of a noisy boisterous woman. Shakespeare has—’that hot termagant Scot’; 1 Hen. IV, v. 2. 114.

2002. Sle, will slay. In Anglo-Saxon, there being no distinct future tense. it is expressed by the present. Cf. go for will go in ‘we also go with thee’; John xxii. 3.

2005. Symphonie, the name of a kind of tabor; see Glossary.

2007. Al so mote I thee, so may I thrive; or, as I hope to thrive; a common expression. Cf. ‘So mote y thee’; Sir Eglamour, ed. Halliwell, l. 430; Ocelve, De Regimine Principum, st. 620. Chaucer also uses ‘so the ik,’ i.e. so thrive I, in the Reves Prologue and elsewhere.

2012. Abyen it ful soure, very bitterly shalt thou pay for it. There is a confusion between A.S. sûr, sour, and A.S. sûr, sore, in this and similar phrases; both were used once, but now we should use sorely, not sourly. In Layamon, l. 8158, we find ‘jou salt it sore abugge,’ thou shalt sorely pay for it; on the other hand, we find in P. Plowm. B. 2. 140—

‘It shall bisitte ȝowre soules · ful soure atte laste.’

So also in the C-text, though the A-text has sore. Note that in another passage, P. Plowm. B. xviii. 401, the phrase is—’Thou shalt aby e it bitte.’ For abyen, see the Glossary.

2015. Fully pryme. See note to Nonne Prestes Tale, l. 35. Prime commonly means the period from 6 to 9 a.m. Full prime refers to the end of that period, or 9 a.m.; and even prime alone may be used with the same explicit meaning, as in the Nonne Pres. Ta. l. 376.

2019. Staff-slinge. Tyrwhitt observes that Lydgate describes David as armed only ‘with a steffe-slynge, voyde of plate and mayle.’ It certainly means a kind of sling in which additional power was gained by fastening the lithe part of it on to the end of a stiff stick. Staff-slyngeres are mentioned in the romance of Richard Coer de Lyon, l. 4454, in Weber’s Metrical Romances, ii. 177. In Col. Yule’s edition of Marco Polo, ii. 122, is a detailed description of the artillery engines of the middle ages. They can all be reduced to two classes; those which, like the trebuchet and mangonel, are enlarged staff-slings, and those which, like the arblast and springold, are great cross-bows. Conversely, we might describe a staff-sling as a hand-trebuchet.

2020. Child Thopas. Child is an appellation given to both knights and squires, in the early romances, at an age when they had long passed the period which we now call childhood. A good example is to be found in the Erle of Tolous, ed. Ritson, iii. 123—

‘He was a feyre chylde, and a bolde,
Twenty wyntur he was oolde,
In londe was none so free.’
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Compare Romance of 'Horn Childe and Maiden Rimmild,' pr. in Ritson, iii. 282; the ballad of Childe Waters, &c. Byron, in his preface to Childe Harold, says—'It is almost superfluous to mention that the appellation "Childe," as "Childe Waters," "Childe Childers," &c., is used as more consonant with the old structure of versification which I have adopted.' He adopts, however, the late and artificial metre of Spenser.

2023. A palpable imitation. The first three lines of Sir Bavis of Hampton (MS. Camb. Univ. Lib. Ff. ii. 38, leaf 94, back) are—

'Lordynges, lystenyth, grete and smale,
Meryar then the nyghtyngale
I wylle yow synge.'

In a long passage in Todd's Illustrations to Chaucer, pp. 284-292, it is contended that mery signifies sweet, pleasant, agreeable, without relation to mirth. Chaucer describes the Frere as wanton and mery. Prol. 208; he speaks of the mery day, Kn. Ta. 641; a mery city, N. P. Ta. 251; of Arcite being told by Mercury to be mery, i. e. of good cheer, Kn. Ta. 528; in the Manciple's Tale, the crow sings merrily, and makes a sweet noise; Chanticleer's voice was merrier than the mery organ. N. P. T. 31; the 'erbe yve' is said to be mery, i. e. pleasant, agreeable, id. 146; the Pardoner (Prol. 714) sings merrily and loud. We must remember, however, that the Host, being 'a mery man,' began to speak of 'myrche'; Prol. 757, 759. A very early example of the use of the word occurs in the song attributed to Canute—'Merie sungen the Muneches binnen Ely,' &c. See the phrase 'mery men' in l. 2029.

2028. The phrase to come to toune seems to mean no more than simply to return. Cf. Specimens of E. Eng. ed. Morris and Skeat, p. 48—

'Leten ys come wiþ loue to toune'—

which merely means that spring, with its thoughts of love, has returned. See the note on that line.

2033. For paramour, for love; but the par, or else the for, is redundant. Iolite, amusement; used ironically in the Kn. Ta. 949. Sir Thopas is going to fight the giant for the love and amusement of one who shone full bright; i. e. a fair lady, of course. But Sir Thopas, in dropping this mysterious hint to his merry men, refrains from saying much about it, as he had not yet seen the Fairy Queen, and had only the giant's word for her place of abode. The use of the past tense shone is artful; it implies that he wished them to think that he had seen his lady-love; or else that her beauty was to be taken for granted. Observe, too, that it is Sir Thopas, not Chaucer, who assigns to the giant his three heads.

2035. Do come, cause to come; go and call hither. Cf. House of Fame, bk. iii—

M 2
Of alle manner of minstrales,  
And jestours, that tellen tales  
Both of weeping and of game.'

Tyrwhitt's note on gestours is— 'The proper business of a gestour was to recite tales, or gestes; which was only one of the branches of the Minstrel's profession. Minstrels and gestours are mentioned together in the following lines from William of Nassyngton's Translation of a religious treatise by John of Waldby; MS. Reg. 17 C. viii. p. 2—

I warne you furst at the beginninge,  
That I will make no vain carpinge  
Of dedes of armys ne of amours,  
As dus mynstrells and jestours,  
That makys carpinge in many a place  
Of Octoviane and Isembrase,  
And of many other jestes,  
And namely, whan they come to festes;  
Ne of the life of Bevys of Hampton,  
That was a knight of gret renoun,  
Ne of Sir Gye of Warwyke,  
All if it might sum men lyke, &c.

I cite these lins to shew the species of tales related by the ancient Gestours. and how much they differed from what we now call jests.'

The Gesta were stories, as in the famous collection called the Gesta Romanorum. See also Piers the Plowman (Clar. Press Series), note to l. 34 of the Prologue.

2038. Roiales, royal; some MSS. spell the word reales, but the meaning is the same. In the romance of Ywain and Gawain (Ritson, i. 130) a maiden is described as reading 'a real romance.' Tyrwhitt thinks that the term originated with an Italian collection of romances relating to Charlemagne, which began with the words—'Qui se comenza la hystoria el Real di Franzia,' &c.; edit. Mutinae, 1491, folio. It was reprinted in 1537, with a title beginning—'I reali di Franzia,' &c. He refers to Quadrio, t. vi. p. 530. The word roial (in some MSS. real) occurs again in l. 2043.

2047. Dide, did on, put on. The arming of Lybeaus Disconus is thus described in Ritson's Met. Rom. ii. 10—

'They caste on hym a scherte of selk,  
A gypell as whyte as melk,  
In that semely sale;  
And syght [for sith] an hawberk bryght,  
That rychely was adyght  
Wyth mayles thykke and smale.'

And Florentyn, with hys ax so broun,
All thorg he smoot
Arm and mayle, and akketoun,
Thorghout hyt bot [bit ’];
Octouian, ed. Weber, iii. 205.

‘For plate, ne for acketton,
For hauberk, ne for campeson’;
Richard Coer de Lion, ed. Weber, ii. 18.

The Glossary to the Percy Folio MS., ed. Hales and Furnivall, has—
‘Acton, a wadded or quilted tunic worn under the hauberk.—Planche, i. 108.’ Thynne, in his Animadversions (Early Eng. Text Soc.), p. 24, says—‘Haketon is a slevelesse jackett of plate for the warre, couered withe anye other stuffe; at this day also called a jackett of plate.’

2051. Habergeoun, coat of mail. See Prol. 76, and the note.

2052. For fercinge, as a protection against the piercing. So in P. Plowm. B. 6, 62, Piers puts on his cuffs, ‘for colde of his nailles,’ i.e. as a protection against the cold. So too in the Rom. of the Rose, l. 4229.

2053. The hauberk is here put on as an upper coat of mail, of finer workmanship and doubtless more flexible.

‘The hauberk was al reed of rust,
His platys thykke and swythe just’;

‘He was armed wonder weel,
And al with plates off good steel,
And ther aboven, an hawberk’;
Richard Coer de Lion, ed. Weber, ii. 222.

2054. Jewes werk, Jew’s work. Tyrwhitt imagined that Jew here means a magician, but there is not the least foundation for the idea. Mr. Jephson is equally at fault in connecting Jew with jewel, since the latter word is etymologically connected with joy. The phrase still remains unexplained. I suspect it means no more than wrought with rich or expensive work, such as Jews could best find the money for or undertake to supply. It is notorious that they were the chief capitalists, and they must often have had to find money for paying armourers.


2056. The cote-armour was not for defence, but a mere surcoat on which the knight’s armorial bearings were usually depicted, in order to identify him in the combat or ‘debate.’ Hence the modern coat-of-arms.
2059. Reed, red. In the Romances, gold is always called red, and silver white. Hence it was not unusual to liken gold to blood, and this explains why Shakespeare speaks of armour being gilt with blood (King John ii, 1. 316), and makes Lady Macbeth talk of gilding the groom's faces with blood (Macbeth ii. 2. 56). See also Coriol. v. 1. 63, 64; and the expression 'blood betokneth gold'; Cant. Tales, 1. 6163.

2061. A carbuncle (Fr. escarboele) was a common [armorial] bearing. See Guillim's Heraldry, p. 109.'—Tyrwhitt.

2062. Sir Thomas is made to swear by ale and bread, in ridiculous imitation of the vows made by the swan, the heron, the pheasant, or the peacock, on solemn occasions.

2065. Iambeux, legging, perhaps boots. Spenser borrows the word, but spells it giambeux, F. Q. ii. 6. 29.

Quyrboilly, i.e. cuir bouilli, leather soaked in hot water to soften it that it might take any required shape, after which it was dried and became exceedingly stiff and hard. In Matthew Paris (anno 1243) it is said of the Tartars—'De coris bulitis sibi arma lenia quidem, sed tamen impenetrabilia captarunt.' In Marco Polo, ed. Yule, ii. 49, it is said of the men of Carajan. that they wear armour of boiled leather (French text, armes cuiracés de cuir bouilli). Froissart (v. iv. cap. 19) says the Saracens covered their targes with 'cuir bouilli de Cappadoce, ou nul fer ne peut prendre n'attacher, si le cuir n'est trop échauffé.' When Bruce reviewed his troops on the morning of the battle of Bannockburn, he wore, according to Barbour, 'ane hat of quyrbolle' on his 'basonet,' and 'ane hye croune' above that. Some remarks on cuir bouilli will be found in Cutts, Scenes and Characters of the Middle Ages, p. 344.

2068. Rewel boon; Rewel has never been quite explained, and, in the first edition of the present work, I expressed a belief that it is, in some one of its meanings, the French rouelle, Lat. rotella. Du Cange gives—'Rotella, (1) parva rota; (2) species elypei.' Roquesfort gives—'Rouelle, roelle, rouelle: Fortune, roue de fortune. Sous Philippe-Auguste on nommoit ainsi une arme blanche fort large; depuis on lui a donnée la forme d'un poignard ou d'une dague; partie arrondie d'une lance.' Also—'Roelle, sorte de bonclier.' Cotgrave has—'Rowelle, a little flat ringe, a wheele of plate or iron in horse's bits; also, a round plate of armour for defence of the arme hole when the arme is lifted up: and generally, any small hoope, circle, ring, or round thing, thats moveable in the place which it holds.' In modern English, the rouel of a spur is well understood; in the sense of a part of a bit, it occurs in Spenser, F. Q. i 7. 37. In the Alliterative Morte Arthure, ed. Brock, i. 3262, rouelle means the rim of Fortune's wheel. In the Turnament of Tottenham, as printed in Percy's reliques, we read that Tyb had 'a garland on her head ful of rounde bonys,' where another copy has (says Halliwell, s. v. ruel)
the reading—'fulle of ruelle bones.' These ruelle-bones were probably merely round pieces of bone, pierced with a hole, and strung on a string. Halliwell adds—'In the romaunce of Rembrun, p. 458, the coping of a wall is mentioned as made 'of fin ruval, that schon swithe brighte.' And in MS. Camb. Univ. Lib. Ff. v. 48, fol. 119, is the passage—

'Hir sadille was of renylle bone,
Semely was pat sight to se,
Stifly sette with precious stone,
Compaste about with crapote [toad-stone].'

It may, accordingly, be the case that the solution of the phrase is, after all, very simple, and that rewel boon is no mysterious substance, but simply bone that has been rounded and made smooth. Perhaps, too, it was used only for a part of the saddle, possibly for the front part or peak.

But I have lately come across another solution of the difficulty, entirely different in character, yet worth some consideration. It may be that rewel stands for the old Norman-French roal, which is supposed to mean rock-crystal. Quite near the 'beginning of the Vie de Seint Auban, ed. Atkinson, we have—

'mes ne ert d'or adubbee, ne d'autre metal,
de peres preciuses, de ivoire ne roal;'
i.e. but it was not adorned with gold nor other metal, nor with precious stones, nor ivory, nor rock-crystal. Du Cange gives a Low Lat. form rohanum, and an O. Fr. rochal, but Prof. Atkinson tells us that the MS. quoted has rohallum and rohal. The passage occurs in the Laws of Normandy about wreckage, and should run—'dux sibi retinet ... ebur, rohallum, lapides pretiosas;' or, in the French version, 'l'ivoire, et le rohal et les pierres precieuses.' In this case ruwel-boon might mean ivory decorated with rock-crystal.

2071. Ciprees, cypress-wood. In the Assembly of Foules, l. 179, we have—

'The sailing firre, the cipres death to plaine'—
i.e. the cypress suitable for lamenting a death. Virgil calls the cypress 'atra,' Æn. iii. 64, and 'feralis,' vi. 216; and as it is so frequently a symbol of mourning, it may be said to bode war.

2078. In SirDougrevant (ed. Halliwell, p. 191) we have just this expression—

'Here endyth the first fit.
Howe say ye? will ye any more of hit?'

2085. Loue-drury, courtship. All the six MSS. have this reading. The Harl. MS. has 'Of ladys loue and druerie,' which Tyrwhitt adopts.

2088. The romance or lay of Horn appears in two forms in English.
In King Horn, ed. Lumby, Early Eng. Text Soc. 1866, printed also in Mätzner's Altenglische Sprachproben, i. 207, the form of the poem is in short rimed couplets. But Chaucer no doubt refers to the other form with the title *Horn Childe* and Maiden Rimmild, *in the same metre as Sir Thopas*, printed in Ritson's Metrical Romances, iii. 282. The Norman-French text was printed by F. Michel for the Bannatyne Club, with the English versions, in a volume entitled—*Horn et Riemenhild*; Recueil de ce qui reste des poèmes relatifs à leurs aventures, &c. Paris, 1845. See Mr. Lumby's preface and the remarks in Mätzner.

It is not quite clear why Chaucer should mention the romance of Sir Ypotis here, as it has little in common with the rest. There are four MS. copies of it in the British Museum, and three at Oxford. 'It professes to be a tale of holy writ, and the work of St. John the Evangelist. The scene is Rome. A child, named Ypotis, appears before the Emperor Adrian, saying that he is come to teach men God's law; whereupon the Emperor proceeds to interrogate him as to what is God's law, and then of many other matters, not in any captious spirit, but with the utmost reverence and faith. . . . There is a little tract in prose on the same legend from the press of Wynkyn de Worde;' J. W. Hales, in Hazlitt's edition of Warton's Hist. of Eng. Poetry, ii. 183.

The romance of Sir Bevis of Hampton (i.e. Southampton) has been printed from the Auchinleck MS. for the Maitland Club in 1838, 4to. Another copy is in MS. Ff. 2. 38, in the Cambridge University Library. There is an allusion in it to the *Romans*, meaning the French original. It appears in prose also, in various forms. See Warton's Hist. of Eng. Poetry, ed. Hazlitt, ii. 142, where there is also an account of Sir Guy, in several forms; but a still fuller account of Sir Guy is given in the Percy Folio MS., ed. Hales and Furnivall, ii. 509. This Folio MS. itself contains three poems on the latter subject, viz. Guy and Amarant, Guy and Colbrande, and Guy and Phillis.

By Lybeux is meant Lybeaus Discoenus, printed by Ritson in his Metrical Romances, vol. ii, from the Cotton MS. Caligula A. 2. A later copy, with the title *Libius Discoenius*, is in the Percy Folio MS. ii. 404, where a good account of the romance may be found. The French original was discovered in 1855, in a MS. belonging to the Duc d'Aumale. Its title is *Li Biaus Desconneus*, which signifies The Fair Unknown.

*Pleyndamour* evidently means *plein d'amour*, full of love, and we may suspect that the original romance was in French; but there is now no trace of any romance of that name. Spenser probably borrowed hence his *Sir Blundamour*, F. Q. iv. 1. 32.

2094. *Glood*, glided. So in all the MS. except E., which has the
poor reading *rood*, rode. For the expression in l. 2095, compare the following:

‘But whenne he was horsede on a stede,
The sprange als any sparke one [*read of*] glede’;

‘Lybeaus was redy boun,
And lepte out of the arsoun [*saddle-bow*]
As sperk thogh out of glede’;
Lybeaus Disconus, in Ritson, ii. 27.

‘Then sir Lybius with fierce hart,
Out of his saddle swaythe he start
As sparcle doth out of fyer’;
Percy Folio MS, ii. 440.

2092. After examining carefully the rimes in Chaucer’s Canterbury Tales, Mr. Bradshaw finds that this is the *sole* instance in which a word which ought etymologically to end in -*ye* is rimed with a word ending in *y* without a following final e. A reason for the exception is easily found; for Chaucer has here adopted the swing of the ballad metre, and hence ventures to deprive *chiualrye* of its final *e*, and to call it *chiavely* so that it may rime with *Gy*, after the manner of the ballad-writers. So again *chiualrye*, *drurye* become *chiavely, drury*; ll. 2084, 2085.

2106. The first few lines of the romance of Sir Perceval of Galles (ed. Halliwell, p. 1) will at once explain Chaucer’s allusion. It begins—

‘Lef, lythes to me
Two wordes or thre
Of one that was faire and fre
And felle in his fighte;
His right name was *Percyvelle*,
He was fostered in the felle,
He dranke water of the welle,
And jitt was he wyghte!’

Both Sir Thopas and Sir Perceval were water-drinkers, but it did not impair their vigour.

In the same romance, p. 84, we find—

‘Of mete ne drynke he ne roghte,
So fulle he was of care!
Tille the nynte daye byfelle
That he come to a welle,
Ther he was wonte for to duelle
And drynk take him thare.’

These quotations set aside Mr. Jephson’s interpretation, and solve
Tyrwhitt's difficulty. Tyrwhitt says that 'The Romance of Perceval le Galois, or de Galis, was composed in octosyllable French verse by Chrestien de Troyes, one of the oldest and best French romancers, before the year 1191; Fauchet, I. ii. c. x. It consisted of above 60,000 verses (Bibl. des Rom. t. ii. p. 250) so that it would be some trouble to find the fact which is, probably, here alluded to. The romance, under the same title, in French prose, printed at Paris, 1539, fol., can only be an abridgement, I suppose, of the original poem.'

2107. Worthy vnder wede, well-looking in his armour. The phrase is very common. Tyrwhitt says it occurs repeatedly in the romance of Emare, and refers to folios 70, 71 b, 73 a, and 74 b of the MS.; but the reader may now find the romance in print; see Ritson's Metrical Romances, ii. pp. 214, 229, 235, 245. The phrase is used of ladies also, and must then mean of handsome appearance when well-dressed. See Amis and Amiloun, ed. Weber, ii. pp. 370, 375.

2108. The story is here broken off by the host's interruption. MSS. Pt. and Hl. omit this line, and MSS. Cp. and Ln. omit ll. 2105-7 as well.

NOTES TO SIR THOPAS END-LINK.

2111. Of, by. Lewednesse, ignorance; here, foolish talk.
2112. Also, &c.; as verily as (I hope) God will render my soul happy. See Kn. Ta. ll. 1005, 1376.
2113. Drafy, filthy. Tyrwhitt and Bell print drafty, explained by full of draff or refuse. But there is no such word; the adjective (were there one) would take the form draffy. See the Glossary.
2123. In geste, in the form of a story such as are in the Gesta Romanorum. The Host means a tale in prose; there is no contradiction, if lines 2124 and 2125 be kept together. 'Tell us,' he says, 'a tale like those in the Gesta, or at least something in prose that is either pleasant or profitable.'
2131. 'Although it is sometimes told in different ways by different people.'
2137. 'And all agree in their general meaning.' Sentence, sense; see ll. 2142, 2151.
2148. Read it—Tenforce with, &c., 'to enforce the moral of my story with.'
3156. Al, the whole of; do not interrupt me again.
NOTES TO THE MONK'S PROLOGUE.

3079. The tale of Melibee is about a certain Melibeus and his wife Prudence, who had a daughter called Sophie. One day, while Melibeus is absent, four of his enemies break into his house, beat his wife, and wound his daughter. On returning, he takes counsel as to what must be done. He is for planning a method of revenge, but his wife advises him to forgive the injuries, and in the end her counsels prevail.

3082. Corpus Madrian, body of Madrian: which has been interpreted in two ways. Urry guessed it to refer to St. Materne, bishop of Treves, variously commemorated on the 14th, 19th, or 25th of September, the days of his translations being July 18 and October 23. Mr. Steevens suggested, in a note printed in Tyrwhitt's Glossary, that the 'precious body' was that of St. Mathurin, priest and confessor, commemorated on Nov. 1 or Nov. 9. The latter is more likely, since in his story in the Golden Legende, edit. 1527, leaf 151 back, the expressions 'the precious body' and 'the holy body' occur, and the story explains that his body would not stay in the earth till it was carried back to France, where he had given directions that it should be buried.

3083. 'Rather than have a barrel of ale, would I that my dear good wife had heard this story.' Cf. note to l. 3624.

Lief is not a proper name. as has been suggested, I believe, by some one ignorant of early English idiom. Cf. 'Dear my lord,' Jul. Caesar, ii. i. 255; and other instances in Abbott's Shakesp. Grammar, sect. 13.

3101. 'Who is willing (or who suffers himself) to be overborne by everybody.'

3108. Neighbör, three syllables, as in l. 3091; thanñe, two syllables.

3112. Observe the curious use of seith for misseith.

3114. Monk. See him described in the Prologue, l. 165.

3116. Rouechester. The MSS. have Rouchester, but the line then halts. Tyrwhitt changed stant into stondeth, but all our seven MSS. have stant. The name of the town was certainly Rouecestre, in four syllables. The spelling Hrofeceastre occurs in the A.S Chronicle, anno 1114, and this changes to Rouceastre, anno 1130; later, Rouceastre, Old Eng. Miscellany, ed. Morris, p. 145. Note too that the Latin name was Rovecestria, Rhofa, or Rosfa. The presence of the u (=v) points clearly to an omission of the e; for otherwise the scribes should have written Rochester simply. Otherwise, we must put Lo into a foot by itself, and scan the line thus—Ló/Rouchés/ter stánt/heer físt/e by.

According to the arrangement of the tales in Tyrwhitt's edition, the pilgrims reach Rochester after coming to Sittingborne (mentioned in
the Wife of Bath’s Prologue), though the latter is some eleven miles nearer Canterbury. The present arrangement of the Groups remedies this. See note to B 1165.

3117. Ryd forth, ride forward, draw near us.

3119. Wher, whether. Dan, for Dominus, a title of respect commonly used in addressing monks. But Chaucer even uses it of Arcite, in the Knightes Tale.

3120. The monk’s name was Piers. See l. 3082, and the note.

3124. Cf. ‘He was not pale as a for-pyned goost’; Prol. 205.

3127. As to my doom, in my judgment.

3130. Scan the line—Bút/a gÔu/ernoir/wyly/and wÝs/. The Petworth MS. inserts ‘bop’ before ‘wyly’; but this requires the very unlikely accentuation ‘govêrmour’ and an emphasis on a. The line would scan better if we might insert art, or lyk, after But, but there is no authority for this.

3132. Read—A wêl-faring persônë, after which comes the pause, as marked in E. and Hn.

3157. Souneth into, tends to, is consistent with; see Prol. 307, and Sq. Ta 517. The following extracts from Palsgrave’s French Dictionary are to the point. ‘I sownde, I app’tayne or belong, Je tens. Thys thyng sowndeth to a good purpose, Ceste chose tent a bonne fin.’ Also, ‘I sownde, as a tale or a report sowndeth to ones honesty or dyshonesty, Je redonde. I promise you that this matter sowndeth moche to your dishonoure, Je vous promets que ceste matyere redonde fort a vostre deshonneur.’

3162. Seint Edward. There are two of the name, viz. Edward, king and martyr, commemorated on March 16, 18, or 19, and the second King Edward, best known as Edward the Confessor, commemorated on Jan. 5. In Piers the Plowman, B. xv. 217, we have—

‘Edmonde and Edwarde eyther were kynges,
And seyntes ysette tyll charite hem folwed.’

But Edward the Confessor is certainly meant; and there is a remarkable story about him that he was ‘warned of hys death certain dayes before hee dyed, by a ring that was brought to him by certain pilgrims coming from Hierusalem, which ring hee hadde secretely given to a poore man that askyd hys charitie in the name of God and sainte Johan the Evangelist.’ See Mr. Wright’s description of Ludlow Church, where are some remains of a stained glass window representing this story, in the eastern wall of the chapel of St. John. See also Chambers, Book of Days, i. 53, 54, where we read—‘The sculptures upon the frieze of the present shrine [in Westminster Abbey] represent fourteen scenes in the life of Edward the Confessor. . . . He was canonized by Pope Alexander about a century after his death. . . . He was esteemed the patron-saint
of England until superseded in the thirteenth century by St. George. These fourteen scenes are fully described in Brayley’s Hist. of Westminster Abbey, in an account which is chiefly taken from a Life of St. Edward written by Ailred of Rievaulx in 1163. Three ‘Lives of Edward the Confessor’ were edited, for the Master of the Rolls, by Mr. Luard in 1858. See Morley’s Eng. Writers, i. 434.

3162. Celle, cell. The monks call it his cell because he was ‘the keper’ of it; Prol. 172.

3163. Tragédie; the final ie would be slurred over before is, so that for is required for the metre; the phrase for to seyn is sufficiently common. The definition of ‘tragedy’ here given is repeated from Chaucer’s own translation of Boethius, which contains the remark—‘Glose. Tragedie is to seyne, a dite [ditty] of a prosperite for a tyme, pat endip in wretchednesse’; ed. Morris, p. 35. This remark is Chaucer’s own, as the word Glose marks his addition to, or gloss upon, his original. His remark refers to a passage in Boethius immediately preceding, viz. ‘Quid tragoediarum clamor aliud deflet, nisi indiscreto ictu fortunam felicia regna uertentem ’? De Consolatione Philosophiae, lib. ii. prosa 2. See also the last stanza of ‘Cresus’ in the Monkes Tale.

3169. Exametron, hexameter. Chaucer is speaking of Latin, not of English verse; and refers to the common Latin hexameter used in heroic verse; he would especially be thinking of the Thebaid of Statius, the Metamorphoseon Liber of Ovid, the Aeneid of Virgil, and Lucan’s Pharsalia. This we could easily have guessed, but Chaucer has himself told us what was in his thoughts. For at the conclusion of his Troilus and Creeseide, which he calls a tragedie, he says—

‘And kisse the steps whereas thou seest pace
Of Vergil, Ovid, Homer, Lucan, and Stace.’

Lucan is expressly cited in l. 3909.

3170. In prose. For example, Boccaccio’s De Casibus Virorum and De Claris Mulieribus contain ‘tragedies’ in Latin prose. Cf. ll. 3655, 3910.

3171. In metre. For example, the tragedies of Seneca are in various metres, chiefly iambic. See also note to l. 3285.

3177. After his ages. according to their periods; in chronological order. The probable allusion is to Boccaccio’s De Casibus Virorum, which begins with Adam and Nimrod, and keeps tolerably to the right order. For further remarks on this, see the Preface.
NOTES TO THE MONKES TALE.

3181. Fragédie: accented on the second syllable, and riming with remédie; cf. l. 3163. Very near the end of Troilus and Creseide, we find Chaucer riming it with comédie. That poem he also calls a tragedie—

'Go, lytel book, go, my lytel tragédie,' &c.

3183. Fullen, fell. Nas no, for ne was no, a double negative. Cf. Ch. tr. of Boethius—'and eke of present tyme now is ful of ensaumples how jat kynges ben chaunged in-to wrechednesse out of hir welefulnesse'; ed. Morris, p. 75.

3186. The Harl. MS. has—'Ther may no man the cors of hir whiel holde,' which Mr. Wright prefers. But the reading of the Six-text is well enough here; for in the preceding line Chaucer is speaking of Fortune under the image of a person fleeing away, to which he adds, that no one can stay her course. Fortune is also sometimes represented as stationary, and holding an ever-turning wheel, as in the Book of the Duchesse, 643; but that is another picture.

3188. Be war by, take warning from.

* LUCIFER.

3189. Lucifer, a Latin name signifying light-bringer, and properly applied to the morning-star. In Isaiah xiv. 12 the Vulgate has—'Quomodo cecidisti de caelo, Lucifer, qui mane oriebaris? corruisti in terram, qui uulncrabas gentes?' &c. St. Jerome, Tertullian, St. Gregory, and other fathers, supposed this passage to apply to the fall of Satan. It became a favourite topic for writers both in prose and verse, and the allusions to it are innumerable. See note to Piers the Plowman, i. 105 (Clar. Press Series). Gower begins his eighth book of the Confessio Amantis with the examples of Lucifer and Adam.

3192. Sinne, the sin of pride, as in all the accounts; probably from 1 Tim. iii. 6. Thus Gower, Conf. Amant, lib. i. (vol. i. p. 153)—

For Lucifer, with hem that felle,
Bar pride with hym into helle.
Ther was pride of to grete cost,
Whan he for pride hath heuen lost.'

3195. Artow, art thou. Sathana, Satan. The Hebrew sátán means simply an adversary, as in 1 Sam. xxix. 4; 2 Sam. xix. 22; &c. A remarkable application of it to the evil spirit is in Luke x. 18. Milton also identifies Lucifer with Satan; Par. Lost, vii. 131; x. 425; but they are sometimes distinguished, and made the names of two
different spirits. A remarkable example of this occurs in Piers the Plowman, B. xviii. 270–283.

3196. The Ellesmere MS, has a mark for a metrical pause after misère, pronounced misérie.

ADAM.

3197. Boccaccio’s De Casibus Virorum Illustrium begins with a chapter ‘De Adam et Eua.’ It contains the passage—‘Et ex agro, qui postea Damascenus, . . . ductus in Paradisum deliciarum.’ Lydgate, in his Fall of Princes (fol. a 5) has—

‘Of slyme of the erthe, in damasene the feelde
God made them above eche creature.’

The notion of the creation of Adam in a field whereupon afterwards stood Damascus, occurs in Peter Comestor’s Historia Scholastica, where we find (ed. 1526, fol. vii)—‘Quasi quereret aliquid, Remansit homo in loco vbi factus est, in agro seilicet damasceno? Non, Vbi ergo translatus est? In paradisum.’ See also Maundeville’s Travels, cap. xv; Genesis and Exodus, ed. Morris, l. 207; and note in Mätzner’s Alten­gische Sprachproben, ii. 185.

3200. So Boccaccio—‘O caeca rerum cupiditas! Hii, quibus rerum omnium, dante Deo, erat imperium,’ &c. Cf. Gen. i. 29; ii. 16.

SAMPSON.

3205. The story of Sampson is also in Boccaccio, lib. i. c. 17 (not 19, as Tyrwhitt says). But Chaucer seems mostly to have followed the account in Judges xiii–xvi. The word annunceat, referring to the announcement of Samson’s birth by the angel (Judges xiii. 3) may have been suggested by Boccaccio, whose account begins—‘Praenunciante per angelum Deo, ex Manue Israelitae quodam et pulcherrima eius vxore Sanso progenitus est.’ Thangel in l. 3206=the angel.

3207. Consecrat, consecrated. A good example of the use of the ending -at; cf. situate for situated.—M. Shakespeare has consecrate; Com. of Err. ii. 2. 134.

3208. Whyl he myghte see, as long as he preserved his eyesight.

3210. To speke of strength, with regard to strength; to speke of is a kind of preposition.—M. Cf. Milton’s Samson Agonistes, 126–150.

3211. Wynes. Samson told the secret of his riddle to his wife, Judges xiv. 17; and of his strength to Delilah, id. xvi. 17.

3215. Al to-rente, completely rent in twain. The prefix to- has two powers in Old English. Sometimes it is the preposition to in composition, as towards, or M. E. toflight (G. zuflucht), a refuge. But more commonly it is a prefix signifying in twain, spelt zer- in German, and dis- in Meso-Gothic and Latin. Thus to-rente = rent in twain; to-burst = burst
in twain, &c. The intensive adverb *al*, utterly, was used not merely (as is commonly supposed) before verbs beginning with *to-*, but in other cases also. Thus, in William of Palerne, l. 872, we find—'He was *al a-wondred*,’ where *al* precedes the intensive prefix *a*- = A. S. *of-. Again, in the same poem, l. 661, we have—‘*al bi-woped* for we,’ where *al* now precedes the prefix *bi-*. In Barbour’s Bruce, ed. Skeat, x. 596, is the expression—

‘For, hapnyt ony to slyde or fall,
He suld be soyne *to-fruschit al*.’

Where *al to-fruschit* means utterly broken in pieces. Perhaps the clearest example of the complete separability of *al* from *to* is seen in l. 3884 of William of Palerne:—

‘*Al to-tare* his atir: hat he *to-tere misyt*’;

i.e. he entirely tore apart his attire, as much of it as he could tear apart.

But at a later period of English, when the prefix *to-* was less understood, a new and mistaken notion arose of regarding *al to* as a separable prefix, with the sense of *all to pieces*. I have observed no instance of this use earlier than the reign of Henry VIII. Thus Surrey, Sonnet 9, has ‘*al-to shaken*’ for shaken to pieces. Latimer has—‘they love and *al-to* love (i.e. entirely love) him’; Serm. p. 289. For other examples, see *Al-to* in the Bible Word-book; and my notes in Notes and Queries, 3 Ser. xii, 464, 535.

3220. Samson’s wife was given to a friend; Judges xiv. 20. She was afterwards burnt by her own people; Judges xv. 6.

3224. *On every tail*; one brand being fastened to the tails of two foxes; Judg. xv. 4.

3225. *Cornes*. The Vulgate has *segetes* and *frugus*; also *vineas* for *vynes*, and *oliveta* for *cliueres*. The plural form *cornes* is not uncommon in Early English. Cf. ‘Quen thair *corns* war in don,’ i.e. when their harvests were gathered in; Spec. of Eng., pt. ii. ed. Morris and Skeat, p. 70, l. 39. And again, ‘alle men-sleeris and brenneris of houses and cornes [*misprinted corves*] ben cursed opynly in parische chirches’; Wyclif’s Works, ed. Arnold, iii. 329.

3234. *Wang-toth*, molar tooth. This expression is taken from the Vulgate, which has—‘Aperuit itaque Dominus *molarem dentem* in maxilla asini’; where the A. V. has only—‘an hollow place that was in the jaw’; Judg. xv. 19.

3236. *Judicum*, i.e. Liber Judicium. the Book of Judges. Cf. note to l. 93 above.


3244. *Ne hadde been*, there would not have been. Since *hadde* is here the subjunctive mood, it is dissyllabic. Read—*worldé n’hadde*. 
3245. *Sicer*, from the Lat. *sicera*, Greek *oινεφα*, strong drink, is the word which we now spell *cider*; see Wyclif’s Works, ed. Arnold, i. 363, note. It is used here because found in the Vulgate version of Judges xiii. 7; ‘caue ne unum bibas, nec *siceraum*.’ I slightly amend the spelling of the MSS., which have *ciser, siser, sythir, cyder.* Wyclif has *sithir, cyther, sidir, sythir.*

3249. *Twenty winter*, twenty years; Judg. xvi. 31. The English used to reckon formerly by *winters* instead of *years*; as may be seen in a great many passages in the A.S. Chronicle.

3253. *Dalila*. The Vulgate has *Dalila*; but Chaucer (or his scribes) naturally adopted a form which seemed to have a nearer resemblance to an accusative case, such being, at that time, the usual practice; cf. *Briseide* (from *Briseida*), and *Annelida*. Lydgate also uses the form *Dalida*.

3259. *In this array*, in this (defenceless) condition.

3264. *Querne*, hand-mill. The Vulgate has—‘et clausum in carcere molere fecerunt’; Judg. xvi. 21. But Boccaccio says—‘ad *molas maenarias* coegere.’ The word occurs in the House of Fame, iii. 708; and in Wyclif’s Bible, Exod. xi. 5; Mat. xxiv. 41. In the Ayenbite of Inwy, ed. Morris, p. 181, the story of Samson is alluded to, and it is said of him that he ‘uil [fell] into þe handen of his yvo [foes], jet him ddden grinde *ate querne* sammolliche,’ i.e. who made him grind at the mill shamefully (in a shameful manner). Lydgate copies the passage rather closely, in his Fall of Princes, fol. e 7:—

‘And of despite, after as I fynde,
At their *querenes* made hym for to grinde.’

3269. *Thende*, the end. *Caytif* means (1) a captive, (2) a wretch. It is therefore used here very justly.

3274. *Two pilers*, better than the reading *the pilers* of MS. E.; because *two* are expressly mentioned; Judg. xvi. 29.

3282. So Boccaccio—‘Sic aduersa credulitas, sic amantis piietas, sic mulieris egit inclyta fides. Vt quem non poterant homines, non uincola, non ferrum uincere, a mulieribus latrunculis uinceretur.’ Lydgate has the expressions—

‘Beware by Sampson your counseyll well to kepe,
Though [misprinted That] Dalida compleyne, crye, and wepe’;
and again:—

‘Suffre no nightworm within your counseyll crepe,’
Though Dalida compleyne, crye, and wepe.’

**HERCULES.**

3285. There is little about Hercules in Boccaccio; but Chaucer’s favourite author, Ovid, has his story in the Metamorphoses, book ix,
and Heroïdes, epist. 9. Tyrwhitt, however, has shewn that Chaucer more immediately copies a passage in Boethius, de Cons. Phil. lib. iv, met. 7, which is as follows:

'Herculem duri celebrant labores;
Ille Centauros donuit superbos;
Abstulit saevo spolium leoni;
Fixit et certis uolucres sagittis;
Poma cernenti rapuit draconi,
Aureo laeuam grauior metallo;
Cerberum traxit triplici catena.
Victor immitem posuisse fertur
Pabulum saeuis dominum quadrigis.
Hydra combusto perit ueneno;
Fronte turpatus Achelous amnis
Ora demersit pudibunda ripis.
Strauit Antaeum Libycis arenis,
Cacus Euandri satiauit iras,
Quosque pressurus foret altus orbis
Setiger spumis humeros notauit.
Ultimus caelum labor irreflexo
Sustulit collo, pretiumque rursus
Ultimi caelum meruit laboris.'

But it is still more interesting to see Chaucer’s own version of this passage, which is as follows (ed. Morris, p. 147):

'Hercules is celebrable for his harde travaile; he dawntede he proude Centauris, half hors, half man; and he rafte he despoyleynge fro he cruel lyoun; hat is to seyn, he slou he lyoun and rafe hym hys skyn. He smot he birds hat hyzten arpijs in he palude of lyrne wiç cereteye arwes. He ranychede applis fro he wakyng dragoun / hys hand was he more heuy for he goldene metal. He droz Cerberus he hound of helle by his treble cheyne; he, ouer-comer, as it is seid, haç put an vnameke lorde fodre to his cruel hors; pis is to sein, hat hercules slou diomedes and made hjs hors to etyn hym. And he, hercules, slou Idra he serpent & brende he venym; and achelaus he flode, desoulede in his forhede, dreinte his shamefast visage in his strondes; pis is to seyn, hat achelaus coupe transfigure hymself into dyuerse lykennesse, & as he fauzt wiç ercules, at he laste he turnde hym in-to a bole [bull]; and hercules brak of oon of hys horses, & achelaus for shame hidde hym in hys ryuer. And he, hercules, caste adoun Antheus he geaunt in he strondes of libye; & kacus apaisede he wraphes of cuander; pis is to sein, hat hercules slou he monstre kacus & apaisede wiç hat deep he wraphe of cuander. And he bristlede boor markede wiç scomes [seums, foam] he sholdres of hercules, he whiche sholdres he heye cercle of heuene sholde prestes [was to rest
upon]. And he laste of his labours was, that he susteneed he heene upon his nekke unbowed; and he deserued eftsones he heene to ben he pris of his laste trauyle.

And in his House of Fame, book iii, he mentions—

‘Alexander, and Hercules,
That with a sherte his lyf did lese.’

3288. Hercules’ first labour was the slaying of the Nemean lion, whose skin he often afterwards wore.

3289. Centauros; this is the very form used by Boethius, else we might have expected Centaurus or Centaures. After the destruction of the Erymanthian boar, Hercules slew Pholus the centaur; and (by accident) Chiron.

3290. Arpies, harpies. The sixth labour was the destruction of the Stymphalian birds, who ate human flesh.

3291. The eleventh labour was the fetching of the golden apples, guarded by the dragon Ladon, from the garden of the Hesperides.

3292. The twelfth labour was the bringing of Cerberus from the lower world.

3293. Busiris. Here Chaucer has confused two stories. One is, that Busiris, a king of Egypt, used to sacrifice all foreigners who came to Egypt, till the arrival of Hercules, who slew him. The other is ‘the eighth labour,’ when Hercules killed Diomedes, a king in Thrace, who fed his mares with human flesh, till Hercules slew him and gave his body to be eaten by the mares, as Chaucer himself says in his translation. The confusion was easy, because the story of Busiris is mentioned elsewhere by Boethius, bk. ii. pr. 6, in a passage which Chaucer thus translates (ed. Morris, p. 53):—I have herd told of busirides that was wont to slen hys gestes [guests] that herburghden [lodged] in hys hous; and he was slayn hym-self of ercules that was hys gest.’ Lydgate tells the story of Busiris correctly.

3295. Serpent, i.e. the Lernean hydra, whom Chaucer, in the passage from Boethius, calls ‘Idra the serpent.’

3296. Achelois, seems to be used here as a genitive form from a nominative Achelo; in his translation of Boethius we find Achelous. The spelling of names by old authors is often vague and uncertain. The line means—he broke one of the two horns of Achelous. The river-god Achelous, in his fight with Hercules, took the form of a bull, whereupon the hero broke off one of his horns.

3297. The adventures with Cacus and Antæus are well known.

3299. The fourth labour was the destruction of the Erymanthian boar.

3300. Longe, for a long time; in the margin of MS. Camb. Univ. Lib. Dd. 4. 24, is written the gloss diu.
3307. The allusion is to the 'pillars' of Hercules. The expression 'both ends of the world' refers to the extreme points of the continents of Europe and Africa, world standing here for continent. The story is that Hercules erected two pillars, Calpe and Ablya, on the two sides of the Straits of Gibraltar. The words 'seith Trophee' seem to refer to an author named Trophaeus. In Lydgate's prologue to his Fall of Princes, st. 44, he says of Chaucer that—

'In youth he made a translacion
Of a boke whiche called is Trophe,
In Lumbarde tongue, as men may rede and se;
And in our vulgar, long er that he deyde,
Gave it the name of Troylus and Creseyde.'

This seems to say that Trophe was the name of a book in Italian, whence Chaucer drew his story of Troilus. But the notion must be due to some mistake, since that work was taken from the 'Filostrato' of Boccaccio. The only trace of the name of Trophaeus as an author is in a marginal note—possibly Chaucer's own—which appears in both the Ellesmere and Hengwrt MSS., viz. 'Ille vates Chaldeorum Tropchus.'

3311. Thise clerkes, meaning probably Ovid and Boccaccio. See Ovid's Heroides, epist. ix, entitled Deianira Herculi, and Metamorph. lib. ix; Boccaccio, De Casibus Virorum Illustrium, lib. i. cap. xviii., and De Mulieribus Claris, cap. xxii. See also the Trachiniae of Sophocles.

3315. Wered. worn; so in l. 3320 we find wered for the form of the past tense. Instances of verbs with weak preterites in Chaucer, but strong ones in modern English, are rare indeed; but there are several instances of the contrary, e.g. w.p, slep, wesh, wex, now wept, slept, washed, waxed. Wore is due to analogy with bore; cf. could for could.

3317. Both Ovid and Boccaccio represent Deianira as ignorant of the fatal effects which the shirt would produce. See Ovid, Metam. ix. 133. Had Chaucer written later, he might have included Gower among the clerks, as the latter gives the story of Hercules and Deianira in his Conf. Amantis, lib. ii., following Ovid. Thus he says—

'With wepend eye and woful herte
She tok out thilke vnhappie sherte,
As she that wende wel to do.'

3326. For long upbraidings of Fortune, see The Boke of the Duchesse, 617; Rom. Rose, 5407; Boethius, ed. Morris, p. 35.

NABUGODONOSOR.

3335. Nabugodonoscr; generally spelt Nabuchodonosor in copies of the Vulgate, of which the other spelling is a mere variation. Gower has the same spelling as Chaucer, and relates the story near the end of
book i. of the Conf. Amantis. Both no doubt took it directly from Daniel i-iv.

3338. The vessel is here an imitation of the French idiom; F. vaiselle means the plate, as Mr. Jephson well observes. Cf. l. 3494.

3349. In the word statue the second syllable is rapidly slurred over, like that in glorie in l. 3340. See the same effect in the Kn. Tale, ll. 117, 1097.

BALTHASAR.

3373. Balthasar; so spelt by Boccaccio, who relates the story very briefly, De Cas. Virorum Illust., lib. ii. cap. 19. So also, by Peter Comestor, in his Historia Scholastica; and by Gower, Conf. Amant., lib. v. The Vulgate generally has Baltassar; Daniel, cap. v.

3379. And ther he lay: cf. l. 3275 above.

3384. The word tho is supplied for the metre. The scribes have considered vessels (sic) as a trisyllable; but see ll. 3391, 3416, 3418.

3388. Of, for. Cf. the old phrase ‘thank God of all,’ i.e. for all; occurring in Chancer’s ‘Fle fro the pres,’ l. 19.—M.

3422. Trust to. This reading, from the Cambridge MS., is perhaps the best; cf. ‘trust nat to hem,’ B. 2374. Tyrwhitt has trusteth in the plural, but thou is used throughout. The singular imperative would be trust rather than trustē. Elsewhere Chaucer also has ‘on whom we truste,’ Prol. 501; ‘truste on fortune,’ B. 3326; cf. ‘syker on to trosten,’ P. Pl. Crede, l. 350.

3427. Darius, so accented. Degree, rank, position.

3436. Proverbe. The allusion is, in the first place, to Boethius. de Cons. Phil., bk. iii. pr. 5—‘Sed quem felicitas amieum fecit, infortunium faciet inimicum’; which Chaucer translates—‘Certys swiche folk as welful fortune makep frendes, contrarious fortune makep hem enmyse’; pp. 76, 77 (ed. Morris). Cf. Prov. xix. 4—‘Wealth maketh many friends; but the poor is separated from his neighbour,’ &c. So also—‘If thou be brought low, he [i.e. thy friend] will be against thee, and will hide himself from thy face’; Ecclus. vi. 12. In Hazlitt’s Collection of English Proverbs, p. 235, we find—

‘In time of prosperity, friends will be plenty;
In time of adversity, not one among twenty.’

See also note to l. 120 above, p. 139; and, not to multiply instances, note st. 19 of Goldsmith’s Hermit:—

‘And what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth or fame,
And leaves the wretch to weep?’
ZENOBIA.

3437. Cenobia. The story of Zenobia is told by Trebellius Pollio, who flourished under Constantine, in cap. xxix. of his work entitled Tri-ginta Tyranni; but Chaucer no doubt followed later accounts, one of which was clearly that given by Boccaccio in his De Mulieribus Claris, cap. xcviii. Boccaccio relates her story again in his De Casibus Virorum, lib. viii. c. 6; in an edition of which, printed in 1544, I find references to the biography of Aurelian by Flavius Vopiscus, to the history of Orosius, lib. vii. cap. 23, and to Baptista Fulgosius, lib. iv. cap. 3. Palmyra is described by Pliny, Nat. Hist. lib. v. cap. 25. Zenobia’s ambition tempted her to endeavour to make herself a Queen of the East, instead of remaining merely Queen of Palmyra; but she was defeated by the Roman emperor Aurelian, a.d. 273, and carried to Rome, where she graced his triumph, a.d. 274. She survived this disgrace for some years.

Palmyrie. Such is the spelling in the best MSS.; but MS. III. reads—‘of Palmire the queene.’ It is remarkable that MS. Trin. Coll. Cam. R. 3. 19 has the reading—‘Cenobia, of Belmary quene,’ which suggests that Belmarie, in the Prol. l. 57, is merely another form of Palmyra; but see Barbour’s Bruce, xx. 393. It occupied the site of the ancient Tadmor, or ‘city of palmtrees,’ in an oasis of the Great Syrian desert. It has been in ruins since about a.d. 1400.

3441. In the second ne in, the e is slurred over; cf. nin, Sq. Tale 35.

3442. Perse. This seems to be Chaucer’s mistake. Boccaccio says expressly that she was of the race of the Ptolemies of Egypt; but further on he remarks—‘Sic cum Persis et Armenis principibus, vt illos urbani-tate et facetia superaret.’ This may account for the confusion.

3446. Boccaccio says (de Mul. Clar.)—‘Dicunt autem hanc a pueritia sua spretis omnino muliebribus officiis, cum iam corpusculum eduxisset in robur, sylus & nemora incoluisse plurimum, & accinctam pharetra, ceruis caprisque cursu atque sagittis fuisse infestam. Inde cum in acriores deunisset uires, ursus amplecti ausam, pardos, leonesque insequi, obuios expectare, capere & occidere, ac in praedam trahere.’ This accounts for the word office, and may shew how closely Chaucer has followed his original.

3497. She was acquainted with Egyptian literature, and studied Greek under the philosopher Longinus, author of a celebrated treatise on ‘The Sublime.’

3502. Housbonde. Her husband was Odenathus, or Odenatus, the ruler of Palmyra, upon whom the emperor Gallienus had bestowed the title of Augustus. He was murdered by some of his relations, and some have insinuated that Zenobia consented to the crime. She
succeeded him, and assumed the imperial diadem, A.D. 266. Most scribes spell the name Onedake, by metathesis for Odenake (Odenate), like the spelling Adriane for Ariadne.

3507. Doon hem flee, cause them (her and her husband) to flee.

3510. Sapor I reigned over Persia A.D. 240–273. He defeated the emperor Valerian, whom he kept in captivity for the rest of his life. After conquering Syria and taking Cæsarea, he was defeated by Odenatus and Zenobia, who founded a new empire at Palmyra.

3511. Proces, succession of events. Fil, fell, befell.

3512. Title, pronounced nearly as title in French, the e being elided before had.

3515. Petrark. Tyrwhitt suggests that perhaps Boccaccio’s book had fallen into Chaucer’s hands under the name of Petrarch. We may, however, suppose that Chaucer had read the account in a borrowed book, and did not quite remember whether Petrarch or Boccaccio was the author. Instances of similar mistakes are common enough in Early English. Modern readers are apt to forget that, in the olden times, much information had to be carried in the memory, and there was seldom much facility for verification or for a second perusal of a story.

3519. Cruelly. The Harl. MS. has the poor reading trewely, misspelled for crewely.

3525. Claudius II, emperor of Rome, A.D. 268–270. He succeeded Gallienus, as Chaucer says, and was succeeded by Aurelian.

3535. Boccaccio calls them Heremianus and Timolaus.

3550. Char, chariot. Boccaccio describes this ‘currum. quem sibi ex auro gemmisque praeciosissimum Zenobia fabricari fecerat.’

3556. Charged, heavily laden. She was so laden with chains of massive gold, and covered with pearls and gems, that she could scarcely support the weight; so says Boccaccio.

3562. Vitremyte. I have no doubt this reading (as in Tyrwhitt) is correct. All the six MSS. in the Six-text agree in it. The old printed editions have autremite, a mere corruption; and the Harl. MS. has wyntermyte, which I take to be an attempt to make sense of a part of the word, just as we have turned écrevisse into cray-fish. What the word means, is another question; it is perhaps the greatest ‘crux’ in Chaucer. As the word occurs nowhere else, the solution I offer is a mere guess. I suppose it to be a coined word, formed on the Latin vitream mitram, expressing, literally, a glass head-dress, in complete contrast to a strong helmet. My reasons for supposing this are as follows.

(1) With regard to mitra. In Low-Latin, its commonest meaning is a woman’s head-dress. But it was especially and widely used as a term of mockery, both in Latin, Italian, Spanish, and French. The mitra was the cap which criminals were made to wear as a sign of
degradation; see Carpenter's Supp. to Ducange, s. v. Mitra; Vocabulario degli Accad. della Crusca, s. v. Mitra; and any large Spanish Dict. s. v. Mitra. Even Cotgrave has—'Mitré, mitred; hooded with a miter, wearing a miter; set on a pillory or scaffold, with a miter of paper on his head.' The chief difficulty in this derivation is the loss of the r.

(2) With regard to vitream. This may refer to a proverb, probably rather English than foreign, to which I have never yet seen a reference. But its existence is clear. To give a man 'a glazen hood' meant, in Old English, to mock, delude, cajole. It appears in Piers the Plowman, B. xx. 171, where a story is told of a man who, fearing to die, consulted the physicians and gave them large sums of money, for which they gave him in return 'a glasen houve,' i.e. a hood of glass, a thing that was no defence at all. So also 'And madest me an houe of glas'; Poems of Walter Mapes, ed. Wright, p. 337. 1. 6. Still clearer is the allusion to the same proverb in Chaucer himself, in a passage never yet explained, in Troil. and Cres. v. 469, where Fortune is said to have an intention of deluding Troilus; or, as the poet says,

‘Fortune his bowe intended bet to glase,'
i.e. literally, Fortune intended to glaze his hood still better for him, i.e. to make a still greater fool of him. In the Aldine edition, bowe is printed houen in this passage, but bowe occurs elsewhere; Tyrwhitt has houe, a common variation of bowe. If this note is unsatisfactory, I may yet claim to have explained it at least one long-standing difficulty; viz. this line in Troilus. Tyrwhitt long ago explained that, in Chaucer, the phrases to set a man's hood, and to set a man's cap, have a like meaning, viz. to delude him. Chaucer uses verre for glass in another passage of a similar character, viz. in Troil. and Cres. ii. 867, where we read—

‘And forthy, who that hath an hede of verre
Fro cast of stones ware him in the werre.'

3564. A distaf. This is from Boccaccio's other account, in the De Casibus Virorum. 'Hace nuper imperatoribus admiranda, nunc uenit miseranda plebeis. Hace nunc galeata concoionari militibus assuetu, nunc uelata cogituir muliercularum audire fabellas. Hace nuper Orienti praesidens sceptras gestabat, nunc Romae subiaccens, colum, sicut ceterae, baiulat.' Zenobia survived her disgrace for some years, living at Rome as a private person on a small estate which was granted to her, and which, says Trebellius Pollio, 'hodie Zenobia dicitur.'

PETER, KING OF SPAIN.

3565. See the Preface for the order in which the parts of the Monk's Tale are arranged. I follow here the arrangement in the Harleian MS. Peter, king of Castile, born in 1334, is generally known as Pedro the
Cruel. He reigned over Castile and Leon from 1350 to 1362, and his conduct was marked by numerous acts of unprincipled atrocity. After a destructive civil war, he fell into the hands of his brother, Don Enrique (Henry). A personal struggle took place between the brothers, in the course of which Enrique stabbed Pedro to the heart: March 23, 1369. See the ballad by Sir Walter Scott, entitled the Death of Don Pedro, in Lockhart's Spanish Ballads, commencing—

'Henry and Don Pedro clasping

Hold in straining arms each other;

Tugging hard and closely grasping,

Brother proves his strength with brother.'

It is remarkable that Pedro was very popular with his own party, despite his crimes, and Chaucer takes his part because our Black Prince fought on the side of Pedro against Enrique at the battle of Najera, April 3, 1367; and because John of Gaunt married Constance, daughter of Pedro, about Michaelmas, 1371.

3573. See the description of Du Gueschlin's arms as given below. The 'field' was argent, and the black eagle appears as if caught by a rod covered with birdlime, because the bend dexter across the shield seems to restrain him from flying away. The first three lines of the stanza refer to Bertrand Du Gueschlin, who 'brew,' i.e. contrived Pedro's murder, viz. by luring him to Enrique's tent. But the last three lines refer to another knight who, according to Chaucer, took a still more active part in the matter, being a worker in it. This second person was a certain Sir Oliver Mauny, whose name Chaucer conceals under the synonym of wicked nest, standing for O. Fr. mau ni, where mau is O. Fr. for mal, bad or wicked, and ni is O. Fr. for nid, Lat. nidus, a nest. Observe too, that Chaucer uses the word need, not deed. There may be an excellent reason for this; for, in the course of the struggle between the brothers, Enrique was at first thrown, when (says Lockhart) one of Henry's followers, seizing Don Pedro by the leg, turned him over, and his master, thus at length gaining the upper hand, instantly stabbed the king to the heart. Froissart calls this man the Vicomte de Roquebetyn, and others the Bastard of Anisse.' I have no doubt that Chaucer means to tell us that the helper in Enrique's need was no other than Mauny. He goes on to say that this Mauny was not like Charles the Great's Oliver, an honourable peer, but an Oliver of Armorica, a man like Charles's Ganelon, the well-known traitor, of whom Chaucer elsewhere says (Book of the Duchess, l. 1121)—

'Or the false Geniloun,

He that purchased the trayson

Of Rouland and of Olivere.'

This passage has long been a puzzle, but was first cleared up by an
excellent letter by Mr. Furnivall in Notes and Queries, which I here subjoin; I may give myself the credit, however, of identifying 'wicked nest' with O. Fr. mau ni.

'The first two lines [of the stanza] describe the arms of Bertrand du Guesclin, which were, a black double-headed eagle displayed on a silver shield, with a red band across the whole, from left to right [in heraldic language a bend dexter, gules]—"the lymrod coloured as the glede" or live coal—as may be seen in Anselme's Histoire Généalogique de France, and a MS. Généalogies de France in the British Museum. Next, if we turn to Mr. D. F. Jamison's excellent Life and Times of Bertrand du Guesclin, we not only find on its cover Bertrand's arms as above described, but also at vol. ii. p. 92-4, an account of the plot and murder to which Chaucer alludes, and an identification of his traitorous or "Genylon" Oliver, with Sir Oliver de Mauny of Brittany (or Armorica), Bertrand's cousin [or, according to Froissart, cap. 245, his nephew].

'After the battle of Monteil, on March 14, 1369, Pedro was besieged in the castle of Monteil near the borders of La Mancha, by his brother Enrique, who was helped by Du Guesclin and many French knights. Finding escape impossible, Pedro sent Men Rodriguez secretly to Du Guesclin with an offer of many towns and 200,000 gold doubloons if he would desert Enrique and reinstate Pedro. Du Guesclin refused the offer, and "the next day related to his friends and kinsmen in the camp, and especially to his cousin, Sir Oliver de Mauny, what had taken place." He asked them if he should tell Enrique; they all said yes: so he told the king. Thereupon Enrique promised Bertrand the same reward that Pedro had offered him, but asked him also to assure Men Rodriguez of Pedro's safety if he would come to his (Du Guesclin's) lodge. Relying on Bertrand's assurance, Pedro came to him on March 23; Enrique entered the lodge directly afterwards, and after a struggle, stabbed Pedro, and seized his kingdom.

'We see then that Chaucer was justified in asserting that Du Guescin and Sir Oliver Mauny "braw this cursednesse"; and his assertion has some historical importance; for as his patron and friend, John of Gaunt, married one of Pedro's daughters [named Constance] as his second wife [Michaelmas, 1371], Chaucer almost certainly had the account of Pedro's death from his daughter, or one of her attendants, and is thus a witness for the truth of the narrative of the Spanish chronicler Ayala, given above, against the French writers, Froissart, Cuvelier, &c., who make the Bégue de Villaines the man who inveigled Pedro. This connection of Chaucer with John of Gaunt and his second wife must excuse the poet in our eyes for calling so bad a king as Pedro the Cruel "worthy" and "the glorie of Spayne, whom Fortune heeld so heigh in magesie."
'In the Corpus MS. these knights are called in a side-note Berthenu Claykyu (which was one of the many curious ways in which Du Guesclin’s name was spelt) and Olyuer Mawny; in MS. Harl. 1758, they are called Barthilmewe Claykeyne and Olyuer Mawyn; and in MS. Lansdowne 851 they are called Betelmewe Claykyn and Oliuer Mawnye. Mauny or Mauny was a well-known Armorican or Breton family. Chaucer’s epithet of “Genylon” for Oliver de Mauny is specially happy, because Genelon was the Breton knight who betrayed to their death the great Roland and the flower of Charlemagne’s knights to the Moors at Roncevaux. Charles’s or Charlemagne’s great paladin, Oliver, is too well known to need more than a bare mention.’—F. J. Furnivall, in Notes and Queries, 4th Series, viii. 449.

PETER, KING OF CYPRUS.

3581. In a note to Chaucer’s Prologue, l. 51, Tyrwhitt says—
‘Alexandria in Egypt was won, and immediately afterwards abandoned, in 1365, by Pierre de Lusignan, king of Cyprus. The same Prince, soon after his accession to the throne in 1352, had taken Satalie, the antient Attalia; and in another expedition about 1367 he made himself master of the town of Layas in Armenia. Compare ii Mémoire sur les Ouvrages de Guillaume de Machaut, Acad, des Ins. tom. xx. pp. 426, 432, 439; and Mémoire sur la Vie de Philippe de Maiziéres, tom. xvii. p. 493.’ He was assassinated in 1369.

BARNABO OF LOMBARDY.

3589. ‘Bernabo Visconti, duke of Milan, was deposed by his nephew and thrown into prison, where he died in 1385.’—Tyrwhitt. This date of 1385 is that of the latest circumstance incidentally referred to in the Canterbury Tales.

UGOLINO OF PISA.

3597. ‘Chaucer himself has referred us to Dante for the original of this tragedy: see Inferno, canto xxxiii.’—Tyrwhitt. An account of Count Ugolino is given in a note to Cary’s Dante, from Villani, lib. vii. capp. 120-127. This account is different from Dante’s, and represents him as very treacherous. He made himself master of Pisa in July 1288, but in the following March was seized by the Pisans, who threw him, with his two sons, and two of his grandsons, into a prison, where they perished of hunger in a few days. Chaucer says three sons, the eldest being five years of age. Dante says four sons.

3606. Roger; i. e. the Archbishop Ruggieri degli Ubaldini, who was Ugolino’s enemy.

3616. I have ventured to insert ne to improve the scansion of the line. Besides, it is usual to insert it in such a case, and perhaps the scribes
NOTES TO GROUP B.

simply omitted it by accident. The Harl. MS. has—'He herd it wel, but he saugh it nought'; where Mr. Jephson inserts ne before saugh without any comment.

'The hour drew near
When they were wont to bring us food; the mind
Of each misgave him through his dream, and I
Heard, at its outlet underneath, lock'd up
The horrible tower: whence, uttering not a word,
I look'd upon the visage of my sons.
I wept not: so all stone I felt within,
They wept: and one, my little Anselm, cried,
"Thou lookest so! Father, what ails thee?" &c.

Cary's Dante.

3621. Dante does not mention the ages; but he says that the son named Gaddo died on the fourth day, and the other three on the fifth and sixth days. Observe that Chaucer's tender lines, ll. 3623-8, are his own.

3624. Morsel breed, morsel of bread; cf. barel ale for barrel of ale, l. 3083.—M.

3636. 'I may lay the blame of all my woe upon thy false wheel.' Cf. l. 3866.

3640. Two; there were now but two survivors, the youngest, according to Chaucer, being dead.

'They, who thought
I did it through desire of feeding, rose
O' the sudden, and cried, "Father, we should grieve
Far less, if thou wouldst eat of us: thou gavest
These weeds of miserable flesh we wear,
And do thou strip them off from us again."'

Cary's Dante.

3651. Dante; i.e. Dante Alighieri, the great poet of Italy, born in 1265, died Sept. 14, 1321. Chaucer mentions him again in his House of Fame, book i, as the author of the Inferno, in the Prologue to the Legend of Good Women, l. 361, and in the Wyf of Bathes Tale.

NERO.

3655. Suetonius; this refers to the Lives of the Twelve Caesars by Suetonius; but it would be a mistake to suppose that Chaucer has followed his account very closely. Our poet seems to have had a habit of mentioning authorities whom he did not immediately follow, by which he seems to have meant no more than that they were good authorities upon the subject. Here, for instance, he merely means that we can find in Suetonius a good account of Nero, which will give us all minor
details. But in reality he draws the story more immediately from other sources, especially from Boccaccio, De Casibus Virorum, lib. vii. cap. 4, from the Roman de la Rose, and from Boethius, de Cons. Philos. lib. ii. met. 6, and lib. iii. met. 4. The English Romann of the Rose does not contain the passage about Nero, but it is interesting to refer to Chaucer's translation of Boethius. Vincent of Beauvais has an account of Nero, in his Speculum Historiale, lib. ix. caps. 1–7, in which he chiefly follows Suetonius. See also Orosius, lib. vii. 7; and Eutropius, lib. vii.

3657. South: the MSS. have North, but it is fair to make the correction, as Chaucer certainly knew the sense of Septemtrionum, and the expression is merely borrowed from the Roman de la Rose, l. 6501, where we read,

‘Ce desloyal, que je te dy,
Et d’Orient et de Midy,
D’Occident, de Septentrion,
Tint il la jurisdicicion.’

And, in his Boethius, after saying that Nero ruled from East to West, he adds—‘And eke his Nero gouernede by Cepstre alle pe peoples Jat ben vndir pe colde sterres Jat hyzten pe seuene triones; his is to seyn, he gouernede alle pe poeplees Jat ben vndir pe parties of pe norjhe. And eke Nero gouerned alle pe poeplees Jat pe violent wynde Nothus scorchip, and bakipe breynnyge sandes by his drie hete; Jat is to seyn, alle pe poeplees in pe soupe;’ ed. Morris, p. 55.

3665. This is from Suetonius, who says—‘Piscatus est rete aurato, purpura coccoque funibus nexis’; cap. xxx. So also Orosius, vii. 7; Eutropius, vii. 9.

3685. A maister; i.e. Seneca, mentioned below by name. In the year 65, Nero, wishing to be rid of his old master, sent him an order to destroy himself. Seneca opened a vein, but the blood would not flow freely; whereupon, to expedite its flow, he entered into a warm bath, and thence was taken into a vapour stove, where he was suffocated. ‘Nero constrineide his familiar & his maistre seneca to chesen on what deep he wolde deien’; Chaucer's transl. of Boethius, lib. iii. pr. 5. ed. Morris, p. 76.

3692. ‘It was long before tyranny or any other vice durst attack him’; literally, ‘durst let dogs loose against him.’ To uncouple is to release dogs from the leash that fastened them together; see P. Pl. B. pr. 206. Compare—

‘At the uncoupling of his houndis.’

Book of the Duchesse, l. 377.

‘The laund on which they fought, th’ appointed place
In which th' uncoupled hounds began the chace.’

Dryden; Palamon and Arcite, bk. ii. l. 845.
3720. 'Where he expected to find some who would aid him.' Suetonius says—'ipse cum paucus hospitia singulorum adiit. Verum clausis omnium foribus, respondente nullo, in cubiculum redit,' &c.; cap. xlvii. He afterwards escaped to the villa of his freedman Phaon, four miles from Rome, where he at length gave himself a mortal wound in the extremity of his despair.

3736. Girden of, to strike off; cf. 'gurdeh of gyles hed,' P. Pl. B. ii. 201. A gird is also a sharp striking taunt or quip.—M.

HOLOFERNES.

3746. Olofern. The story of Holofernes is to be found in the apocryphal book of Judith.

3750. For lesinge, for fear of losing, lest men should lose.

3752. 'He had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only,' &c.; Judith iii. 8.

3756. Eliachim. Tyrwhitt remarks that the name of the high priest was Joachim; Judith iv. 6. But this is merely the form of the name in our English version. The Vulgate version has the equivalent form Eliachim; cf. 2 Chron. xxxvi. 4.

3761. Vfryghte, i.e. on his back, with his face upwards. See Knightes Tale, l. 1150.

ALEXANDER.

3821. There is a whole cycle of Alexander romances, in Latin, French, and English, so that his story is common enough. He was, indeed, one of the "nine worthies"; see Love's La. Lost, v. 1. 130; 2. 565. There is a good life of him by Plutarch, but in Chaucer's time the principal authority for an account of him was Quintus Curtius. In Boccaccio's De Casibus Virorum there is only a casual mention of Alexander, in the story of Darius, lib. iv. cap. 9. See Warton's Hist. of English Poetry.

3826. 'They were glad to send to him (to sue) for peace.'

3843 Writ, should write, pt. subj.; hence the change of vowel from indic. wroot.—M.

3845. 'So Alexander reigned twelve years, and then died'; 1 Mac. i. 7. Machabee, i.e. the first book of the Maccabees, in the Apocrypha.

3851. 'Fortune hath turned thy six (the highest and most fortunate throw at dice) into an ace (the lowest).' Cf. note to l. 124, p. 139.

3860. 'Which two (fortune and poison) I accuse of all this woe.'

JULIUS CAESAR.

3862. For humble bed Tyrwhitt, Wright, and Bell print humblehede, as in some MSS. But this word is an objectionable hybrid compound, and I think it remains to be shewn that the word belongs to our language.
In the Knightes Tale, Chaucer has *humblesse*, and in the Persones Tale, *humilitie*. Until some authority for *humblehede* can be adduced, I am content with the reading of the three best MSS.

3863. *Julius*. For this story Chaucer refers us below to Lucan, Suetonins, and Valerius; see note to l. 3909. There is also an interesting life of him by Plutarch. Boccaccio mentions him but incidentally.

3866. *Triviairie;* observe the rime with *aduersarie*. *Fortune* in l. 3868 is a trisyllable; so also in l. 3876.

3870. ‘Against Pompey, thy father-in-law.’ Caesar gave Pompey his daughter Julia in marriage.

3875. *Puttest;* to be read as *putt*st; and *thórient* as in l. 3883.

3878. *Pompeius*. Boccaccio gives his life at length, as an example of misfortune; De Casibus Virorum, lib. vi. cap. 9. He was killed Sept. 29, B.C. 48.

3881. *Him*, for himself; but in the next line it means ‘to him.’—M.


3887. Chaucer is not alone in making Brutus and Cassius into one person; see note to l. 3892.

3891. *Cast*, contrived. appointed.

3892. *Boydekins*, lit. bodkins, but with the signification of daggers. It is meant to translate the Lat. *pugio*, a poniard. In Barbour’s Bruce, i. 545, Caesar is said to have been slain with a weapon which in one edition is called *punsoun*. in another a *botkin*, and in the Edinburgh MS. a *pusoune*, perhaps an error for *punsoune*, since Halliwell’s Dictionary gives the form *punchion*. Hamlet uses *bodkin* for a dagger; Act iii. Sc. i. l. 76. In the margin of Stowe’s Chronicle, ed. 1614, it is said that Caesar was slain with *bodkins*; Nares’ Glossary. Nares also quotes—‘The chief woorker of this murder was Brutus Cassius, with 26c of the senate, all having *bodkins* in their sleeves’; Serp. of division, prefixed to Gorboduc, 1590.

3909. *Recomende*, commit. He means that he commits the full telling of the story to Lucan, &c. In other words, he refers the reader to those authors.

Lucan (born a.d. 39, died a.d. 65) was the author of the Pharsalia, an incomplete poem in ten books, narrating the struggle between Pompey and Caesar. There is an English translation of it by Rowe.

Suetonius Tranquillus (born about a.d. 70) wrote several works, the principal of which is The Lives of the Twelve Caesars.

Valerius. There were two authors of this name, (1) Valerius Flaccus, author of a poem on the Argonautic expedition, and (2) Valerius Maximus, author of De Factis Dictisque Memorabilibus Libri ix. Mr. Jephson says that Valerius Flaccus is meant here, I know not why. Surely
the reference is to Valerius Maximus, who has at least a passing reference to Caesar; lib. vii. cap. 6.

3911. **Ord and ende**, beginning and end Tyrwhitt notes that the suggested emendation of *ord* for *word* was proposed by Dr. Hickes, in his Anglo-Saxon Grammar, p. 70. Hickes would make the same emendation in Troil. and Cres. v. 1683;

‘And of this broche he told him *ord and ends*,’

where the editions have *word*. He also cites the expression *ord and ende* from Caedmon; see Thorpe’s edition, p. 225, l. 30. We also find from *orde o8 ende* from beginning to end, in the poem of Elene (Vercelli MS.) ed. Grein, l. 590. *Ord and ende* occurs also at a later period, in the Ormulum, l. 6775; and still later, in Floriz and Blancheflur, l. 47, ed. Lumby, in the phrase,

‘*Ord and ende* he hat him told
Hu blancheflur was jarinne isold.’

Tyrwhitt argues that perhaps Chaucer may himself have mistaken the true spelling of the phrase; but perhaps we may put down the error to the scribes. If conjectural emendation be admissible in rare cases, this is one where there need be little hesitation in restoring the true text. *Ord and ende* explains our modern **odds and ends**; see Garnett’s Essays, p. 37. Moreover, it is not uncommon to find a *w* prefixed to a word where it is not required etymologically, especially before the vowel *o*. The examples *wocks, oaks, won, one, wodur, other, wostus*, oast-house, *wolk*, oath, *wots*, oats, are all given in Halliwell’s Prov. Dictionary.

**CROESUS.**

3917. **Cresus**; king of Lydia, B.C. 560-546, defeated by Cyrus at Sardis. Cyrus spared his life, and Croesus actually survived his benefactor. Chaucer, however, brings him to an untimely end. The story of Croesus is in Boccaccio, De Casibus Virorum, lib. iii. cap. 20. See also Herodotus, lib. 1; Plutarch’s Life of Solon, &c. But Boccaccio represents Croesus as surviving his disgraces. Tyrwhitt says that the story seems to have been taken from the Roman de la Rose, II. 6512-6571 (ed. Méon); where the English Romaunt of the Rose is defective. In Chaucer’s translation of Boethius, bk. ii. pr. 2, ed. Morris, p. 35, we find this sentence. ‘Wost [*knowest*] thou not how Cresus, king of lyndens (*sic*), of whiche kyng Cyrus was ful sore agast a litel byforne, *hat his rewlyche [*titible*] Cresus was caust of [*by*] Cyrus, and lad to *fiqr* to be brent; *but hat a reyne descenede don* from heuene, *hat rescowede him*’ In the House of Fame, bk. i. l. 104-6, we have an allusion to the ‘*vision*’ [*vision, dream*] of

‘Cresus, that was king of Lide,
That high upon a gibbet dice.’
See also Nonne Pr. Ta. l. 318. The tragic version of the fate of Croesus is given by Vincent of Beauvais, Speculum Historiale, iii. 17; and I give an extract, as it seems to be the account which is followed in the Roman de la Rose. It must be premised that Vincent makes Croesus to have been taken prisoner by Cyrus three times.

'Alii historiographi narrant, quod in secunda captione, iussit eum Cyrus rogo superponi et assari, et subito tanta pluua facta est, vt eius immensitate ignis extingueretur, vnde occasione repperit euadendi. Cumque postea hoc sibi prospere euenisse gloriarerit, et opum copia nimium se iactaret, dictum est ei a Solone quodam sapientissimo, non debere quemquam in diuitiis et prosperitate gloriari. Eadem nocte uidit in somnis quod Jupiter eum aqua perfunderet, et sol extergeret. Quod cum filiae suae mane indicasset, ilia (vt res se habebat) prudenter absolvit, dicens: quod cruci esset affigendus et acqua perfundendus et sole siccandus. Quod ita demum contigit, nam postea a Cyro crucifixus est.'

Compare the few following lines from the Roman de la Rose, with l. 3934-8 and l. 3948—

'Jupiter, ce dist, le lavoit,
Et Phebus la toaille avoit,
Et se penoit de l'essuier . .
Bien le dist Phanie sa fille,
Qui tant estoit sage et soutille,' &c.

3951. The passage here following is repeated from the Monkes Prologue, and copied, as has been said, from Boethius, bk. ii. pr. 2. It is particularly to be noted that the passage quoted from Boethius in the note to l. 3917 almost immediately precedes the passage quoted in the note to l. 3163.

3956. See note to l. 3972 below.

NOTES TO THE NONNE PRESTES PROLOGUE.

3957. *The knight.* See the description of him, Prol. l. 43.

3961. *For me,* for myself, for my part. Cp. the phrase ‘as for me.’—M. We also find *for me,* by my means; P. 357.

3970. ‘By the bell of Saint Paul’s church (in London).’

3972. The host alludes to the concluding lines of the Monkes Tale, l. 3956, then repeats the words *no remedie* from l. 3183, and cites the word *biwaille* from l. 3952. Compare all these passages.

3982. *Piers.* We must suppose that the host had by this time learnt the monk’s name. In l. 3120 above, he did not know it.
3984. 'Were it not for the ringing of your bells'; lit. were there not a clinking of your bells (all the while). 'Anciently no person seems to have been gallantly equipped on horseback, unless the horse's bridle or some other part of the furniture was stuck full of small bells. Vincent of Beauvais, who wrote about 1264, censures this piece of pride in the knights-templars; Hist. Spec. lib. xxx. c. 85'; &c.—Warton, Hist. Eng. Poetry (ed. Hazlitt), ii. 162; i. 264. See also note to ProL i. 170.

3992. 'Ubi auditus non est, non effundas sermonem'; Ecclus. xxxii. 6. (Vulgate); the A. V. is different. The common proverb, 'Keep your breath to cool your broth,' nearly expresses what Chaucer here intends.

3993. Substance is explained by Tyrwhitt to mean 'the material part of a thing.' Chaucer's meaning seems not very different from Shakespeare's in Love's La. Lost, v. 2. 871—

'A jest's prosperity lies in the ear
Of him that hears it; never in the tongue
Of him that makes it.'

3995. 'For the propriety of this remark, see note to ProL. i. 166'; Tyrwhitt.

4000. Sir; 'The title of Sir was usually given, by courtesy, to priests, both secular and regular'; Tyrwhitt. Tyrwhitt also remarks that, 'in the principal modern languages, John, or its equivalent, is a name of contempt or at least of slight. So the Italians use Gianni, from whence Zani [Eng. zany]; the Spaniards Juan, as Bobo Juan, a foolish John; the French Jean, with various additions.' The reason (which Tyrwhitt failed to see) is simply that John is one of the commonest of common names. For example, twenty-three popes took that name; and cf. our phrase John Bull, which answers to the French Jean Crapaud, and the Russian Ivan Ivanovitch, 'the embodiment of the peculiarities of the Russian people'; Wheeler's Noted Names of Fiction. Ivan Ivanovitch would be John Johnson in English and Evan Evans in Welsh. Hence sir John became the usual contemptuous name for a priest; see abundant examples in the Index to the Parker Society's publications.

4004. Serue is two syllables. Rek in the Harl. MS. is more correct than rekke of the other MS. The 2nd pers. imper. sing. exhibits the stem of a verb, without addition. A bene, the value of a bean; in the Milleres Tale a kers (i.e. a blade of grass) occurs in a similar manner; which has been corrupted into 'not caring a curse'!

4006. Ye, yea, is a mild form of assent; yis is a stronger form generally followed, as here, by some form of asseveration. See note to l. 1900 above, p. 153.

4008. Attamed, commenced, begun. The Lat. attaminare and Low Lat. intaminare are equivalent to contaminare, to contaminate, soil,
spoil. From Low Lat. *intaminare* comes the French *entamer*, to cut into, attack, enter upon, begin. From *attaminare* comes the M.E. *attame* or *atame*, with a similar sense. The notion of beginning is taken from that of cutting into a joint of meat or of broaching or opening a cask. This is well shown by the use of the word in Piers the Plowman, B. xvii. 68, where it is said of the good Samaritan in the parable that he 'breyde to his boteles, and bothe he *atame*'; i.e. he went hastily to his two bottles, of wine and oil, and broached or opened them both. So here, the priest *broached*, opened, or began his tale.

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**NOTES TO THE CLERKES PROLOGUE.**

2. Were newe spoused, who should be (i.e. is) newly wedded.
3. See Eccles. iii. i; 'To every thing there is a season,' &c.
4. As *beth*, pray be. The word *as*, nearly equivalent to 'I pray,' is sometimes used thus with the imperative mood. Since *as* is short for al-*so*, it means literally even *so*, *just so*. Cp. as keep, Kn. Ta. 1444; as *sende*, id. 1459; as *doth*, Sq. Ta. 458; 'as *beth* not wroth with me'; Troil. and Cress. v. 145; 'as go we seene,' i.e. pray let us go to see, id. 523; see also Cant. Ta. i. 3775 (ed. Tyrwhitt). See Mätzner, Engl. Gram. ii. 2. 505.
5. *Hy* style, lofty, learned, somewhat pedantic style; see l. 41.
6. *Verde*, control, governance; lit. yard, rod; so we say 'under the rod.' This expression occurs also in the Shipman's Tale.
7. *Padowe*, Padua, in the N.E. of Italy. Petrarch resided at Arqua, two miles from Padua. He died July 18, 1374. See note m. p. x. of Dr. Morris's edition of the Prologue, &c. I cannot see the slightest reason for supposing Chaucer to have told a deliberate and unnecessary falsehood. Supposing that Petrarch did not write out his Latin version of the story till June 1373, we may still take Chaucer's words literally, that he first learnt or heard the story from Petrarch himself, and not long afterwards translated it from a MS. copy. See Preface, p xxx.
8. *Of poetrye*, with his poetry. *Of* is similarly used in l. 34.
9. *Linian*, the canonist Giovanni di Lignano, once illustrious, now forgotten, though several works of his remain. He was made Professor of Canon Law at Bologna in 1363, and died at Bologna in 1383; Morley's English Writers, ii. 322. Tyrwhitt first pointed out the person here alluded to, and says—'there is some account of him in Panzirolus, de Cl. Leg. Interpret. i. iii. c. xxv; Joannes, a Lignano, agri Mediolanensis
vico oriundus, et ob id Lignanus dictus, &c. One of his works, entitled *Tractatus de Bello*, is extant in MS. Reg. 13 B. ix. [Brit. Mus.]. He composed it at Bologna in the year 1360. He was not however a mere lawyer. Chaucer speaks of him as excelling in *philosophy*, and so does his epitaph in Panzirolus. The only specimen of his philosophy that I have met with is in MS. Harl. 1906. It is an astrological work, entitled *Conclusiones Judiciorum* composite per Domnum Johannem de Lyniano super coronacione Domini Urbani Pape VI. a.d. 1378,' &c. Lignano is here said to be near Milan, and to have been the lawyer's birthplace. In l. 38, Chaucer speaks of his death, shewing that Chaucer wrote this prologue later than 1383.

43. *Proheme*, proem, introduction. Petrarch's treatise (taken from Boccaccio's Decamerone, Day x, Novel 10) is entitled 'De obedientia ac fide uxoria Mythologia.' It is preceded by a letter to Boccaccio, but this is not here alluded to. What Chaucer means is the first section of the tale itself, which begins thus:—'Est ad Italiae latus occiduum Vesulus. ex Apennini inguis mens unus altissimus ... Padi ortu nobilissimus, qui eius a latere fonte lapsus exiguo orientem contra solem fertur, mirisque mox tumidus incrementis ... Liguriam gurgite violentos intersecat; dehinc Aemiliam, atque Flaminiam, Venetiamque discriminans ... in Adriaticum mare descendit.' *Pemond*, Piedmont. *Saluces*, Saluzzo, S. of Turin. *Vesulus*, Monte Viso. See the description of the route from Mont Dauphin to Saluzzo, by the Col de Viso, in Murray's Guide to Switzerland and Piedmont.

51. *To Emelward*, towards Aemilia. Tyrwhitt says—'One of the regions of Italy was called Aemilia, from the *via Aemilia*, which crossed it from Placentia [Piacenza] to Rimini. Placentia stood upon the Po. Piti-scus, Lex. Ant. Rom. in v. *Via Aemilia*. Petrarch's description ... is a little different.' See note above. *Ferrare*, Ferrara, on the Po. not far from its mouth. *Veny-e*, rather the Venetian territory than Venice itself.

54. 'It seems to me a thing irrelevant, excepting that he wishes to introduce his story'; or it may mean, 'impair his information.'

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NOTES TO THE CLERKES TALE.

57. In many places this story is translated from Petrarch almost word for word; and as Tyrwhitt remarks, it would be endless to cite illustrative passages from the original Latin. The first stanza is praised by Professor Lowell, in his Study Windows, p. 208, where he says—'What a sweep of vision is here!' Chaucer is not quite so close a translator here as usual; the passage in Petrarch being—'Inter caetera ad radicem
Vesuli, terra Salutiarum, uicis et castellis satis frequens, Marchionum arbriorio nobilium quorundum regitur uiorum.

82. *Leet he slyde*, he allowed to pass unattended to, neglected. So we find 'Let the world slide'; Induction to Taming of the Shrew, l. 5; and 'The state of vertue never slides'; The Sturdy Rock (in Percy's Reliques). See Marsh's Student's Manual of Eng. Lang. p. 125, where the expression is noted as still current in America. Petrarch has—'alia penè cuncta negligent'. With ll. 83-140, cf. Shakesp. Sonnets, i-xvii.


99. 'Although I have no more to do with this matter than others have who are here present,' Observe that the Marquis is addressed as *ye*, not *thou*, the former being a title of respect.

103-105. These three lines are not in the original.

106. We should have expected to find here *us lyketh ye*, i.e. you are pleasing to us; but we rather have an instance of a double dative, so that *us lyketh you* is equivalent to 'it pleases us with respect to you.' The nominative case is *ye*, the dative and accusative *you or you*. *Yow leste*, it may please you, in l. 111, is the usual idiom.

107. *And euer han doon*, and (both you and your doings) have ever brought it about. Such is the usual force of *doon*; cf. ll. 253, 1098.

115. Cf. Barbour's Bruce, ed. Skeat, i. 266-8.—M.

118, 119. Expanded from—'uolant enim dies rapidi.'


129. *We wol chese you*, we will choose for you.

147. *Ther*, where. This line is Chaucer's own.

157. *Bountee*, goodness. *Streen*, race, stock. Petrarch has—'Quic-quad in homine boni est, non ab alio quam a Deo est.'

168. *As, as if*. This line, in Petrarch, comes after l. 173. Lines 174, 175 are Chaucer's own.

172. *As euer, &c.* as ever I may thrive, as I hope to thrive.

190-196. Expanded from—'Et ipse nihilominus eam ipsam nuptiarum curam domesticis suis imposuit, edixitque diem.'

197–203. Expanded from—'Fuit haud procul a palatio uillula paucorum atque inopum incolarum.'

211–217. Sometimes Chaucer translates literally, and sometimes he merely paraphrases, as here. Lines 215–217 are all his own.

220. *Rype and sad corage*, a mature and staid disposition. Petrarch has—'sed uirilis senilisque animus uirgineo latebat in pectore.'

223. *Spinning*; i.e. she spun whilst keeping the sheep; see a picture
of Ste. Geneviève in Mrs. Jameson’s Sacred and Legendary Art. Line 224 is Chaucer’s.

227. Shreddde and seeth, sliced and sod (or boiled). Lat. ‘domum rediens oluscula et dapes fortunae congruas praeparabat, durumque cubiculum sternebat,’ &c.

229. On-lofte, aloft. She kept up her father’s life, i.e. sustained him.

234. For this line the Latin has only the word transiens.

237. In sad wyse, soberly; Lat. senili granitate.

242. Here the people means the common people; Lat. ‘ulgi oculis.’ In the next line he is emphatic, meaning that his eyes were quicker to perceive than theirs.

253. Hath doon make, hath caused to be made. Lat. ‘Ipse interim et anulos aureos et coronas et balteos conquirebat.’ Chaucer inserts asure, the colour of fidelity; see Squieres Tale, l. 644, and note. For balteos, he substitutes the familiar English phrase broches and ringes; cf. P. Plowm. B. prol. 75.

257. Scan—By | a mayd | e lyk | to hir | staturë.]

259. Here Chaucer seems to omit a material sentence:—‘Uenerat expectatus dies, et cum nullus sponsae rumor audiretur, admiratio omnium uehementer excreuerat.’ But he has it above; ll. 246-8.

260. Undern (lit. the intervening or middle period) has two meanings in the Teutonic tongues; (1) mid-sorenoon, i.e. 9 a.m.; and (2) mid-afternoon, or 3 p.m. In this passage it is clearly the former that is meant; indeed in l. 981, where it occurs again, the original has proximae lucis hora tertia,’ i.e. 9 a.m. In this passage, the original has hora prandii, meaning luncheon time, which in Chaucer’s time would often be 9 a.m. See note to Piers Pl. B. vi. 147; and see Undern in the Glossary.

260-294. Expanded and improved from the following short passage—‘Hora iam prandii aderat, iamque apparatu ingenti domus tota feruebat. Tum Gualtherus, aduentanti neluti sponsae obuiam prefecturus, domo egreditur, prosequente viorum et matronarum nobilium caterua. Griseldis omnium quae erga se pararentur ignara, peractis quae agenda domi erant, aquam e longinquo fonte connectans paternum limen intra-bat: ut, expedita curis aliis, ad uisendam domini sui sponsam cum puellis comitibus properaret.’

322. Gouerneth, arrange, dispose of. Observe the use of the plural imperative, as a mark of respect. When the marquis addresses Griseldis as ye, it is a mark of extreme condescension on his part; the Latin text has tu and te.

337-343. Expanded from—‘insolito tanti hospitis aduentu stupidam inuenere; quam iis neerbis Gualtherus aggrediatur.’

350. Yow anyse, consider the matter; really a delicate way of ex-
pressing refusal. Compare the legal formula le roy s'avisera for expressing the royal refusal to a proposed measure.

364. For to be deed, even if I were to be dead, were to die; Lat. 'et si me mori iusseris, quod moleste feram.'

375, 376. These characteristic lines are Chaucer's own. So are ll. 382, 383.

381. Corone, nuptial garland; Lat. 'corona.' See Brand's Pop. Antiq. ed. Ellis, ii. 123.

388. Snow-whyt; Lat. 'niuco.' Perhaps Spenser took a hint from this; F. Q. i. 1. 4.

393. Repeated, slightly altered, from l. 341.

409. Thewes, mental qualities. So also in Cant. Ta. 9416 (Tyrwhitt); Gower, Conf. Amant. lib. vii, sect. 1; Spenser, F. Q. i. 9. 3; i. 10. 4; ii. 1. 33, &c. 'The common significations of the word thewes in our old writers, is manners, or qualities of mind and disposition... By thewes Shakespeare means unquestionably brawn, nerves, muscular vigour (Jul. Cæs. i. 3: 2 Hen. IV, iii. 2; Hamlet, i. 3). And to this sense, and this only, the word has now settled down; the other sense, which was formerly so familiar in our literature, is quite gone out and forgotten. [With respect to theawe = sinew, in Layamon, l. 6361] Sir F. Madden remarks (iii. 471):—"This is the only instance in the poem of the word being applied to bodily qualities, nor has any other passage of an earlier date than the sixteenth century been found in which it is so used." It may be conjectured that it had only been a provincial word in this sense, till Shakespeare adopted it'; Craik's English of Shakespeare; note on Jul. Cæsar, i. 3.

412. Embrace, hold fast; 'omnia animos nexu sibi magni amoris astrinxerat.' Compare Tennyson's Lord of Burleigh with ll. 394-413.

421. Royally; alluding to the royal virtues of Griseldis.

429. Not the only context, but the Latin text, justifies the reading homlinessse. Feet is fact, i.e. act. The Latin is—'Neque uero solers sponsa muliebria tantum haec domestica, sed, ubi res posceret, publicam obibat officia.' Lines 432-434 are Chaucer's own.

444. 'Although it would have been liefer to her to have borne a male child'; i.e. she would rather, &c. The Latin has—'quamuis filium maluisset.'

449-462. Expanded from—'Cepit (ut fit) interim Gualtherum, cum iam ab lactata esset infantula (mirabilis quacdam quam laudabilis, [aliter, an mirabile quidem magis quam laudabile,] doctiores iudicent) cupiditas satis expertam charae fidel coniugis experiendi altius [aliter, ulterius], et iterum atque iterum retentandi.'

483. Note Walter's use of the word thee here, and of thy twice in the next stanza, instead of the usual ye. It is a slight, but significant sign
of insult, offered under pretence of reporting the opinion of others. In l. 492 we have your again.

504. *Thing, possession.* Lat. 'de rebus tuis igitur fac ut libet.'

516. *A furlong way or two,* the distance of one or two furlongs, a short distance, a little. Merely an almost proverbial way of expressing distance, not only of space, but of time. The line simply means—'a little after.'

525. *Stalked him,* marched himself in, as we should say. This use of *him* is remarkable, but not uncommon.

533-539. Lat. 'Iussus sum hanc infantulum accipere, atque eam—Hic sermonem abrupto, quasi crudеле ministerium silentio exprimens, subticit.' Compare 'Quos ego—'; Virgil. Aen. i. 135.

540-546. Lat. 'Suspecta uri fama; suspecta facies; suspecta hora; suspecta erat oratio; quibus etsi clare occasum iri dulcem filiam intel-ligeret, nec lachrymalum tamen ullam, nec suspirium dedit.' Mr. Wright quotes this otherwise, putting *dulce* for *dulcem,* and stopping at intel-ligeret.

547-567. Chaucer expands the Latin, and transposes some of the matter. Lines 561-563 precede ll. 547-560 in the original, which merely has—'in nutrice quidem, nedum in materi durissimun; sed tranquilla fronte puellam accipiens aliquantulum respexit & simul exosculans benedixit, ac signum sanctae crucis impressit, porrexitque satelliti.'

570. *After That in this line, we ought,* in strict grammar, to have *ye burie* in the next line, instead of the imperative *burie.* But the phrase is idiomatic, and as all the seven best MSS. agree in this reading, it is best to retain it. Tyrwhitt alters *That but to But if.*

579. *Somewhat,* in some degree. But Petrarch says differently—'uehe-menter paterna animum pictas mout.'

582-591. Lat. 'Iussit satelliti obnolutam pannis, cistae iniectam, ac iumento impositam, quiete omni quanta posset diligentia Bononiam deferret ad sororem suam, quae illic comiti de Panico nupta erat,' &c.

586. 'But, under penalty of having his head cut off'; lit. of cutting off his head.

589. *Boloigne,* Bologna, E. by S. from Modena, and a long way from Saluzzo. *Panik* answers to the de *Panico* in note to l. 582; Boccaccio has Panago. I observe in the map the river Panaro flowing between Modena and Bologna; perhaps there is some connection between the names. Tyrwhitt has Pavie (Pavia) in his text, but corrects it in the notes.

602. *In oyn,* in one and the same state: *euer in oon,* always alike; so also in l. 677. Cf. Kn. Ta. 913.

607. This must mean—'no accidental sign of any calamity.'
615. Meriē; three syllables; cf. Non. Pr. Ta. 146. Ll. 621-623 are Chaucer's own.

625. Sikly berth, hardly bear, dislike. Lat. 'populum aegre ferre,' &c.

643. Lat. 'ne te inopinus et subitus dolor turbet.'

645-651. Expanded from—'Dixi (ait) et repeto, nihil possum seu uelle, seu nolle, nisi quae tu; neque uero in ijs filiis quicquam habeo, praeter laborem.'

663. Plesancē, three syllables; stabl', one syllable.

666. The pain of death is not to be compared to the pleasure of your love. Lat. 'nec mors ipsa nostro fuerit par amori.' Cf. l. 817, 1091.

687. Euer longer, &c. i.e. ever the longer (he thinks of it) the more he wonders. In the more, the word the is for A.S. py.

700. And he; cf. And ye, l. 105.

701-707. Expanded from—'sed sunt qui, ubi semel inceperint, non desinant; immo incidam, haerereantque proposito.'


714. More penible, more painstaking; Lat. 'obsequentior.'

719. 'She made it clear that no wife should of herself, on account of any worldly anxiety, have any will, in practice, different from that of her husband.'


738. Message, a messenger; Lat. 'nuncios Romam misit.' So in Mid. English we find prisoun or prison for prisoner; Piers. Pl. B. vii. 30.

777. Anon, immediately. It was not uncommon in olden times for girls to be married at twelve years of age. The Wife of Bath was first married at that age.

797. Lat. 'magna omnis fortuna seruitus magna est.'

850. Were agrees with the word clothes following; cf. it ben, Piers Plowm. B. vi. 56. She did not really bring her husband even the dower of her old clothes, as they had been taken from her. Lines 851-861 are all Chaucer's own, and shew his delicacy of touch.

871. Probably suggested by Job i. 21. So l. 902 is from Job iii. 3.

903. Lyues, alive; a lyues creature, a creature alive, a living being. Lyues is an adverb, formed like nedes, from the genitive case of the substantive. There are other instances of its use.

'Yif I late him lyues go,' Havelok, 599.

i.e. if I let him go away alive. And again lyues = alive, in Piers Pl. B. xix. 154.

910. After this line, Chaucer has omitted the circumstance of Janicola's preserving his daughter's old clothing; 'tunicam eius hispidam, et attritam senio, abditam paruae domus in parte seruaerat.' See l. 913.

911. Agayns, towards, so as to meet. To go agayns, in Mid. English, is to go to meet. So also to come agayns, to ride agayns, (or agayn).
Agayn in Glossary to Spec. of Eng. (Morris and Skeat). Ll. 915-917 are Chaucer's own.

916. 'For the cloth was poor, and many days older now than on the day of her marriage.'

934. Namely of men, especially of men, where men is emphatic. The whole of this stanza (932-938) is Chaucer's.

938. But, except, unless; falle, fallen, happened; of newe, newly, an adverbial expression. It means then, 'unless it has happened very lately.' In other words, 'If there is an example of a man surpassing a woman in humility, it must have happened very lately; for I have never heard of it.'

939. Pars Sexta. This indication of a new part comes in a fitting place, and is taken from Tyrwhitt, who may have found it in a MS. But there is no break here in the Latin original, nor in any of the eight MSS. of Chaucer which I have consulted. *Erl of Panik*; Lat. 'Panicius comes.'

940. More and lesse, greater and smaller; i.e. everybody. So also in the Frank. Tale, 'riueres more and lesse'; Cant. Ta. 11366. 'So also moche and lite, great and small, Prol. 494; moste and lest, greatest and least, Kn. Ta. 1340. Spenser has, F. Q. vi. 6. 12,—

'Gainst all, both bad and good, both most and least.'

941. Alle and some, i.e. all and one, one and all. See Morris's Eng. Accidence, sect. 218, p. 142.

965. Yuel bisye, ill provided; lit. ill beseen. The word yuel is pronounced here almost as a monosyllable (as it were *yv*l), as is so commonly the case with ever; indeed generally, words ending with *el* and *er* are often thus clipped. A remarkable instance occurs in the Milleres Tale (Six-text, A. 3715), where we not only have a similar ending, but the word *ever* in the same line—

'That trewed lone was ever so yuel biset.'

See also *yuel apayed* in line 1052 below. The converse to *yuel bisye*, is *richely bisye*, richly provided or adorned, in l. 984 below.

981. Lat. 'Proximae lucis hora tertia comes superuenerat'; see note to l. 260.

995-1008. These two stanzas are Chaucer's own, and are so good that they may have been a later addition. In MS. E. the word *Auctor* is inserted in the margin, and l. 995 begins with a large capital letter. At the beginning of l. 1009 is a paragraph-mark, shewing where the translation begins again. *Vusad*, unsettled. Cf. Shakesp. Cor. i. i. 186, Jul. Cæsar, i. i. 55; Scott, Lady of the Lake, v. 30.

999. 'Ever full of little-tattle, which would be dear enough at a halfpenny.' *Iane*, a small coin of Genoa (Janua); see Rime of Sir Thopas,
1925. The first stanza (995-1001) is supposed to be uttered by the sober and discreet part of the population; see l. 1002.

1031. Lyketh thee, pleases thee. The marquis addresses her as thou, because all suppose her to be a menial.

1039. Mo, lit. more; but also used in the sense of others, or, as here, another. The modern phrase would be, as you did somebody else.' The extreme delicacy of the hint is admirable. This use of mo is not common, but there are a few examples of it. Thus, in Specimens of English, ed. Morris and Skeat, we have, at p. 47, l. 51—

'Y sike for vnsete;

Ant mourning such men doth mo';

i.e. 'I sigh for unrest, and mourn as other men do.' And on the next page, p. 48, l. 22, we have

'Mody mene̦ so do̦th mo,

Ichot ycham on of th̦';

i.e. 'The moody moan as others do; I wot I am one of them.' And again—'Slanderit folk vald euir haue ma,' i.e. slandered folks always want others to be like themselves; Appendix to Barbour's Bruce, ed. Skeat, p. 533, l. 240. Somewhat similar is the expression o̦her mo, where we should now say others as well; Piers Plowman, C. v. 10, xxii. 54, Barbour's Bruce, v. 152. Tyrwhitt's suggestion that Chaucer has licentiously turned me into mo for the mere sake of getting a rime, in which he has hitherto been followed by every editor, is only to be repudiated. It may well have been with the very purpose of guarding against this error that, in the Ellesmere and Hengwrt MSS., the original Latin text is here quoted in the margin—'unum bona fide te precor ac mo nome: ne hanc illis aculeis agites, quibus alteram agitasti.' Chaucer, who throughout surpasses his original in delicacy of treatment, did not permit himself to be outdone here; and Boccaccio also has the word alira. The use of me would have been a direct charge of unkindness, spoiling the whole story. See l. 1045 and l. 449.

1049. Gan his herte dresse, addressed his heart, i.e. prepared it, schooled it. The M. E. dresse is our modern direct; both being from Lat. dirigere.

1053. Here we may once more note the use of the word thy, the more so as it is used with a quite different tone. We sometimes find it used, as here, between equals, as a term of endearment; it is, accordingly, very significant. See l. 1056.

1066. That other, the other, the boy.

1071. Non, any, either. The use of it is due to the preceding nat.

1079. Professor Morley, in his English Writers, ii. 324. aptly remarks here—'And when Chaucer has told all, and dwelt with an exquisite pathos of natural emotion all his own upon the patient mother's piteous
and tender kissing of her beloved children—for there is nothing in Boccaccio, and but half a sentence in Petrarch, answering to these four beautiful stanzas (1079–1106)—he rounds all, as Petrarch had done, with simple sense, which gives religious meaning to the tale, then closes with a lighter strain of satire which protects Griselda herself from the mocker.' 1098. 'Hath caused you (to be) kept.' For the same idiom, see Kn. Tale, 1055; Man of Law's Tale, 171.

1133. *His wyynes fader,* i.e. Janicola. This circumstance should have been mentioned before l. 1128, as in the original.

1140. For of (Ellesmere MS.) the other MSS. read in.

1141. Auctour, author, i.e. Petrarch, whom Chaucer follows down to l. 1162. Ll. 1138–1141 are Chaucer's own, and may be compared with his poem on the Golden Age; see Chaucer's Boethius, ed. Morris, pp. 50, 180.

1144. Importable, intolerable; Lat. 'huius uxoris patientiam, quae mihi uix imitabilis uidetur.' Of course ll. 1147–8 are Chaucer's.

1151. 'Receive all with submission.' Fr. en gré, gratefully, in good part. Sent, sendeth; present tense, as in Piers Plowman, C. xxii. 434. The past tense is sente, a dissyllable, which would not rime.

1152. 'For it is very reasonable that He should prove (or test) that which He created,'


1162. Here Petrarch ends his narrative, and here, beyond all doubt, Chaucer's translation originally ended also. From this point to the end is the work of a later period, and in his best manner, though unsuited to the coy Clerk. He easily links on his addition by the simple expression lordinges, herkneth; and in l. 1170, he alludes to the Wife of Bath, of whom probably he had never thought when first translating the story.

1177. Here the metre changes; the stanzas are of six lines, and all six stanzas are linked together; there are but three rimes throughout; -ence in the first and third lines of every stanza, -aille in the second, fourth, and sixth (requiring eighteen rimes in all), and -ynde in the fifth line. It is a fine example even from a metrical point of view alone.

1188. Chichevache for chiche vache, i.e. lean cow. The allusion is to an old fable, apparently of French origin, which describes a monstrous cow named Chiche Vache as feeding entirely upon patient wives, and being very lean in consequence of the scarcity of her diet. A later form of the fable adds a second beast, named Bicorne (two-horned), who, by adopting the wiser course of feeding upon patient husbands, was always fat and in good case. Mr. Wright says—'M. Achille Jubinal, in the notes to his Mystères inédits du xv Siècle, tom. i. p. 390, has printed a French poetical description of Chichevache from a MS. of the fourteenth century. In the French miracle of St. Geneviève, of the fifteenth century (Jubinal, ib. p. 281), a man says satirically to the saint,
"Gardez vous de la chichesface,
  El vous mordra s'el vous encontre,
  Vous n'amendez point sa besoigne."

A poem by Lydgate on Bycorne and Chichevache is printed in Mr. Halliwell's Minor Poems of Dan John Lydgate, p. 129 (Percy Society); see Morley’s English Writers, ii. 426, and his Shorter English Poems, p. 55. The passage in Chaucer means, ‘Beware of being too patient, lest Chichevache swallow you down.’

1189. Folweth Ekko, imitate Echo, who always replies.

1200. ‘Always talk (or rattle) on, like a mill’ (that is always going round and making a noise). ‘Jangling is whan man speketh to moche before folk, and clappeth as a mille, and taketh no kepe what he seith’; Ch. Persones Tale, De Superbia. Palsgrave’s French Dict. has—‘I clappe, I make a noyse as the clapper of a mill, *le claque.*’ Cf. ‘As fast as millwheels strike’; Tempest, i. 2. 281.

1204. Auentaille, the lower half of the moveable part of a helmet which admitted air; called by Spenser the ventail, F. Q. iv. 6. 19; v. 8. 12; and by Shakespeare the beaver, Hamlet, i. 2. 230. It is explained, in Douce’s Illustrations of Shakespeare, that the moveable part of the helmet in front was made in two parts, which turned on hinges at the sides of the head. The upper part is the visor, to admit of vision, the lower the ventail, to admit of breathing. Both parts could be removed from the face, but only by lifting them upwards, and throwing them back. If the visor alone were lifted, only the upper part of the face was exposed; but if the ventail were lifted, the visor also went with it, and the whole of the face was seen. Compare Fairfax’s Tasso, vii. 7—
  ‘But sweet Erminia comforted their fear,
    Her ventail up, her visage open laid.’

So also in Hamlet. With reference to the present passage, Mr. Jephson says that and eek his auentaille is a perfect example of bathos. I fail to see why; the weapon that pierced a ventail would pass into the head, and inflict a death-wound. The passage is playful, but not silly.

1211. ‘As light as a leaf on a linden-tree’ was an old proverb. See Piers Pl. B. i. 154.

NOTES TO THE MARCHAUNTES PROLOGUE.

1213. Weping and wayling; an expression caught from l. 1212, and linking this prologue to the foregoing tale. Yet in 14 MSS. the Merchant’s Tale is separated from the Clerk’s; Trial Forewords, by F. J. Furnivall (Chaucer Soc.), p. 28.

1221, 1222. *What, why.* *At al*, in every respect; like Lat. omnino.
1227. This theme is enlarged upon in Lenvo de Chaucer à Bukton, a late minor poem.

1230. Seint Thomas. Whenever this Apostle is mentioned, he is nearly always said to be of India, to distinguish him, it may be, from Saint Thomas of Canterbury. Some account of the shrine of St. Thomas, of the manner of his death, and of miracles wrought by him, is given in Marco Polo, bk. iii. ch. 18. Colonel Yule tells us that the body of St. Thomas lay at Mailapúr, a suburb of Madras. The legend of St. Thomas's preaching in India is of very high antiquity. St. Jerome speaks of the Divine Word being everywhere present in His fulness 'cum Thomá in India, cum Petro Romae,' &c.; Sci. Hieronomi Epist. lix., ad Marcellam. Gregory of Tours (A.D. 544-595) speaks of the place in India where the body of St. Thomas lay before it was transported to Edessa in the year 394. See the whole of Colonel Yule's long note upon the subject; and the account of Saint Thomas in Mrs. Jameson's Sacred and Legendary Art.

NOTES TO THE MERCHANT'S END-LINK.

2420. Swich a wyf; i.e. the wife described in the Marchauntes Tale, as deceiving her husband.

2422. Bees. In the Clerk. Ta. 204, Chaucer has been as the plural of bee; see Been in the Glossary, and cf. Nonne Pr. Ta. 571.

2431. In conseil, in (secret) council. between ourselves.

2435. The phrase cause why is now considered vulgar; it is common in London. The word cause is dissyllabic.

2436. Of somme, by some, by some one. So of whom = by whom. in the next line. He says he need not say by whom it would be told; women are sure to utter such things. This is a clear allusion to the ladies in the company, and to the Wife of Bath in particular, who certainly would not have kept such things to herself. Outen, to utter, occurs again in the Chanouns Yemannes Tale, Group G, l. 834. It is a rare word.

NOTES TO THE SQUIERES TALE.

Group F, 1. There is nothing to link this tale inseparably with the preceding one, and, accordingly, in the Six-text edition, the sixth fragment is made to begin here. In the Ellesmere MS., and several others, the Squire Head-link follows the Merchant End-link without any break. In many MSS. it follows the Man of Law's Tale; but that is the wrong place for it. See note to Group B, l. 1165, p. 141.
2. An allusion to Prol. l. 97, unless (which is quite as probable) the passage in the Prologue was written afterwards.

9. Sarrai, Sarai. This place has been identified, past all doubt, by Colonel Yule in his edition of Marco Polo's Travels, vol. i. p. 5, and vol. ii. p. 424. The modern name is Tsarev, near Sarepta. Sarepta is easily found on any good map of Russia by following the course of the Volga from its mouth upward. At first this backward course runs N.W. till we have crossed the province of Astrakhan, when it makes a sudden bend, at Sarepta and Tsaritzin. Tsarev is now a place of no importance, but the ancient Sarai was so well-known, that the Caspian Sea was sometimes named from it; thus it is called 'the sea of Sarain' in Marco Polo. ed. Yule, ii. 424: 'the sea of Sarra' in the Catalan map of 1375; and mare Seruanicum, or the Sea of Shirwan, by Vincent of Beauvais. Thynne, in his Animadversions on Speight's Chaucer, speaks to the same effect, and says of 'Sara' that it is 'a place yet well known, and bordering vpon the lake Mare Caspium.' But it is still more to the point to observe that Sarai was the place where Batu Khan, the grandson of Gengis Khan, held his court. Batu, with his Mongolian followers known as the Golden Horde, had established an empire in Kaptchak, or Kibzak, now S. E. Russia, about A.D. 1224. The Golden Horde further invaded Russia, and made Alexander Newski grand-duke of it, A.D. 1252. (See Golden Horde in Haydn's Dictionary of Dates.)

It is also quite clear that Chaucer has here confused two accounts. There were two celebrated Khans, both grandsons of Gengis Khan, who were ruling about the same time. Batu Khan held his court at Sarai, and ruled over the S.E. of Russia; but the Great Khan named Kublai, held his court at Cambaluc, the modern Pekin, in a still more magnificent manner. And it is easy to see that, although Chaucer names Sarai, his description really applies to Cambaluc. See the Preface.

10. Russye, Russia; invaded by the Golden Horde, as just explained. The end of the Tartar influence in Russia was in the year 1481, when Svenigorod, general of Ivan III, defeated them at the battle of Bielawisch. In the following year Ivan assumed the title of czar.

12. Cambyskan; so in all seven MSS. (Six-text and Harleian) except that in the Ellesmere MS. it more resembles Cambyskan. Yet Tyrwhitt prints Cambuscan, probably in deference to Milton, who, however, certainly accents the word wrongly, viz. on the second syllable; Il Penseroso, l. 110. Thynne, in his Animadversions on Speight's Chaucer, speaking of the year 1240, says—'whiche must be in the tyme of the fyrst Tartarian emperor called Caius canne, beinge. I suppose, he whome Chaucer namethe Cambuscan, for so ys [it in] the written copies, such assynytye is there betwene those two names.' Now,
although the celebrated Gengis Khan died probably in 1227, the allusion to the ‘fyrst Tartariane emperor’ is clear; so that Thynne makes the forms Cambius, Caius (perhaps miswritten for Caius, i.e. Camius) and Gengis all equivalent. But this is the very result for which Colonel Yule has found authority, as explained in the Preface, to which the reader is referred. It is there explained that Chaucer has used the title as a name; and, whilst he names Gengis Khan (the first ‘Grand Khan’), his description really applies to Kublai Khan, his grandson, the celebrated ‘Grand Khan’ described by Marco Polo.

18. Lay, religious profession or belief. See the Preface, p. xlv.

20. This line scans ill as it stands in the MSS. unless we insert eek, as proposed in the text. MS. III. inserts and before alwey, which Tyrwhitt adopts; but this makes the line intolerable, as it gives two accented ‘ands’—

\[
\text{And \ pē / tous \ ànd / just \ ànd / alwey / yliche.}
\]

The Hengwrt MS. has—

Pietous and Iust, and euer-moore yliche,

which, better spelt, becomes—

Pitous and Iust, and euer-more yliche—

and this I take to be, on the whole, the best solution of the difficulty.

22. Centre; often used in the sense of a fulcrum or point of extreme stability. Cf. Milton, Par. Reg. iv. 533—

‘Proof against all temptation, as a rock

Of adamant, and, as a centre, firm.’

In the old astronomy, the centre of the earth was the centre of the universe, and therefore immovable.

30. Tyrwhitt inserts sone after eldeste; fortunately, it is not in the MSS. Which is a dissyllable, the e denoting the plural form. The words th’ eldest’ form but two syllables, the e’s being elided; but we may fairly preserve the e in highe (cf. l. 33) from elision, for the greater emphasis, by a short pause, and we then have a perfect line—

Of which/e th’ el/dest’ high/te—Al/garsif/.

31. Cambalo. I have no doubt that this name was suggested by the Cambaluc of Marco Polo. See the Preface, p. xliii.


44. I deme, I suppose. This looks as if Chaucer had read some account of a festival made by the Grand Khan on one of his birthdays, from which he inferred that he always held such a feast every year; as, indeed, was the case. See the Preface, p. xlv.

45. He leet don cryen, he caused (men) to have the feast cried. The use of both leet and don is remarkable; cf. E. 253. He gave his orders to his officers, and they took care that the proclamation was made

47. It is not clear why Chaucer hit upon this day in particular.
Kublai's birthday was in September, but perhaps Chaucer noted that the White Feast was on New Year's day, which he took to mean the vernal equinox, or some day near it. The day, however, is well defined. The 'last Idus' is the very day of the Ides, i.e. March 15. The sun entered Aries according to Chaucer (Treatise on the Astrolabe, ii. 1. 4), on the 12th of March, at the vernal equinox; and, as a degree answers to a day very nearly, would be in the first degree of Aries on the 12th, in the second on the 13th, in the third on the 14th, in the fourth on the 15th, and in the fifth (or at the end of the fourth) on the 16th, as Chaucer most expressly says below; see note to l. 386. The sign Aries was said, in astrology, to be the exaltation of the Sun, or that sign in which the Sun had most influence for good or ill. In particular, the 19th degree of Aries, for some mysterious reason, was selected as the Sun's exaltation, when most exactly reckoned. Chaucer says, then, that the Sun was in the sign of Aries, in the fourth degree of that sign, and therefore nigh to (and approaching) the 19th degree, or his special degree of exaltation. Besides this, the poet says the sun was in the 'face' of Mars, and in the mansion of Mars; for 'his mansion' in l. 50 means Mars's mansion. This is exactly in accordance with the astrology of the period. Each sign, such as Aries, was said to contain 30 degrees, or 3 faces; a face being 10 degrees. The first face of Aries (degrees 1-10) was called the face of Mars, the second (11-20) the face of the Sun, the third (21-30) that of Venus. Hence the sun being in the fourth degree, was in Mars's face. Again, every planet had its (so-called) mansion or house; whence Aries was called the mansion of Mars, Taurus that of Venus, Gemini that of Mercury, &c. See Chaucer's Astrolabe, ed. Skeat, pref. pp. lvi, lxvi; or Johannis Hispalensis Isagoge in Astrologiam, which gives all the technical terms.

50. Martes is a genitive formed from the nom. Marte (Kn. Ta. 1163), which is itself formed, as usual, from the Latin acc. Martem.

51. In the old astrology, different qualities are ascribed to the different signs. Thus Aries is described as choleric and fiery in MS. Trin. Coll. Cam. R. 15. 18, tract. 3, p. 11. So too, Tyrwhitt quotes from the Calendrier des Bergers that Aries is 'chault et sec,' i.e. hot and dry.

52. Agayn, against, opposite to; in return for the sunshine, as it were. So also in Kn. Ta. 651.


59. Deys, raised platform, as at English feasts. But this is in Marco Polo too; see the Preface. Cf. Kn. Tale, l. 1342; and note to Prol. l. 370.

63. In a similar indirect manner, Chaucer describes feasts, &c., elsewhere: see Kn. Ta. 1339-1348; Man of Lawes Tale (Clar. Press), 701-707. And Spenser imitates him; F. Q. i. 12. 14; v. 3. 3.
68. Mr. Wright's note on the line is—'It is hardly necessary to
observe that swans were formerly eaten at table, and considered among the
choicest ornaments of the festive board. Tyrwhitt informs us that at the
intronization of Archbp. Nevil, 6 Edward iv, there were "Heronshawes
iiij." [i.e. 400]; Leland's Collectanea, vi. 2 : and that at another feast in
1530 we read of "16 Heronsews, every one 12d"; Peck's Desiderata Cu-
riosæ, ii. 12.' Heronshaw is said to be derived from the French heronçau,
a young heron, a form not given in Burguy or Roquefort, and Cotgrave
only has * Haironneau, a young heron.' and 'Hairon, a heron, herne, her-
shaw.' Still, heronçau is a true form, like lioonzau from lion. Halliwell
quotes 'Ardeola, an hearnezow,' from Elyot's Dict. 1559, and the form
herunzow from Reliquie Antique, i. 88. Heronsewe is clearly the name of
a bird, not of a dish, as some have supposed; and the very word heronsew
(for heron) is still used in Swaledale, Yorkshire. And in Hazlitt's old
Plays (The Disobedient Child), vol. ii. p. 282, we have—
'There must be also pheasant and swan;
There must be heronsew, partridge, and quail.'
See the quotations in Nares; also Notes and Queries, 1st Ser. iii. 450,
507; iv. 76; vii. 13. Cf. handsaw, for hern haw, in Hamlet, ii. 2.
70. Som mete; viz. 'horses, dogs, and Pharaoh's rats.' See the
Preface, p. xiv.
73. Pryme; the word prime seems to mean, in Chaucer, the first
quarter of the day, reckoned from 6 a.m. to 6 p.m.; and more par-
cularly, the end of that period, i.e. 9 a.m. In the Nonne Prestes Tale,
I. 376, the cock crew at prime, or 9 a.m. So here, the Squire says it is
9 o'clock, and he must proceed quickly with his story. The word is
used in different senses by different writ. rs.
75. Firste, first design or purpose. I believe this reading is right.
MS. Harl. has purpos, which will not scan: unless my be omitted, as in
Tyrwhitt, though that MS. retains my. MSS. Cp. Ln. insert purpos as
well as firste, making the line too long: whilst Hn. Cm. Pt. agree with
the text here given, which is from MS. E.
76. The second syllable in after is rapidly pronounced, and thridde is
a disyllable.
78. Things, pieces of music. Minstrelsy at feasts was common; cf.
Man of Lawes Tale, 705; March. Tale (C. T. 9592).
80. The incident of a man riding into the hall is nothing uncommon.
Thus we have, in the Percy Folio MS. ii. 486, the line—
'The one came riding into the hall,'
Warton observes—'See a fine romantic story of a Comte de Macon
who, while revelling in his hall with many knights, is suddenly alarmed
by the entrance of a gigantic figure of a black man, mounted on a black
steed. This terrible stranger, without receiving any obstruction from
guards or gates, rides directly forward to the high table, and, with an imperious tone, orders the count to follow him.—Nic. Gillos, Chron. ann. 1120.' See also Warton's Obs. on the Fairy Queen, p. 202; the Ballad of King Estmere; and Stowe's Survey of London, p. 387, ed. 1599; p. 151, ed. 1842. In Scott's Rokeby, Bertram rides into a church.


95. Sir Gawain, nephew to King Arthur, according to the British History which goes by the name of Geoffrey of Monmouth, is always upheld as a model of courtesy in the French romances and the English translations of them. He is often contrasted with Sir Kay, who was equally celebrated for his churlishness. See the Percy Folio MS.; Sir Gawain, ed. by Sir F. Madden; Sir Gawain and the Grene Knight, ed. by Dr. Morris; the Morte D'Arthur, &c. Cf. Rom. Rose, 2205-12.

103. Accordant, according. The change from the Fr. -ant to the common Eng. -ing should be noted.—M.

106. *Style,* stile. Such puns are not common in Chaucer; cf. E. 1148.—M.

116. *Day naturel.* In his Treatise on the Astrolabe, pt. ii. c 7 (ed. Skeat, p. 21) Chaucer explains that the day *artificial* is the time from sunrise to sunset, which varies; to which he adds—'but the day *naturel,* that is to seyn 24 hours, is the revolucyoun of the equinoxial with as moche partie of the zodiak as the sonne of his propre moeuinge passeth in the mene while.' See note to Group B, l. 2, p. 129.

122. *The air,* pronounced th'air, as usual with Chaucer.

129. *Wayted,* watched; alluding to the care with which the maker watched for the moment when the stars were in a propitious position, according to the old belief in astrology.

131. *Seel,* seal. Mr. Wright notes that 'the making and arrangement of seals was one of the important operations of medieval magic, and treatises on this subject are found in MSS.' He refers to MS. Arundel, no. 295, fol. 265. *Solomon's seal* is still commemorated in the name of a flower.

132. *Miroir.* For some account of this, see the Preface, p. xxxvii, and note to l. 231.

137. *Ouer al this,* besides all this. Elsewhere *over-al* is a compound word, meaning *everywhere*; as in Prol. 216.—M.

154. *And whom,* &c., and to whom it will do good, or operate as a remedy; alluding to the virtues attributed to many herbs. So Spenser, F. Q. i. 2. 10—

'O who can tell
The hidden power of herbes, and might of magicke spell!

162. *With the platte,* with the flat side of it; see l. 164.

171. *Stant,* stands; contracted from *standeth*; so also in l. 182. Cf.
sit for sitteth in l. 179, hit for hideth in l. 512, and note to E. 1151.

184. ‘By means of any machine furnished with a windlass or a pulley.’ The modern windlass may be compounded of wind and lace, but it is much more probably a corruption of the form windas here used. The confusion would be facilitated by the fact that there really was a form windas (doubtless from wind and lace) with a different meaning, viz. that of a circuitous way or path; see note to Hamlet, ii. i. 65 (Clar. Press). In the Promptorium Parvulorum, our word is spelt both wyndlas and wyndas; p. 529. The Mid. E. windas may have been derived from the Low-German directly, or more probably from the Old French, which has both guindas and windas. The meaning and derivation are clearly shewn by the Du. winda, which means a winding-axle or capstan, from the sb. as, an axle; so, too, the Icel. vind-áss. In Falconer’s Shipwreck, canto i, note 3, the word windlass is used in the sense of capstan.

190. Gauren, gaze, stare. Used again by Chaucer, B. 3559, and in Troil. and Cres. ii. 1157 (ed. Moxon). In the Clerkes Tale he has gazed; l. 1003. Mr. Wedgwood is certainly right in considering gaze and gaur (also spelt gare) as mere variations of the same word. Cf. the adj. garish, i.e. staring, in Milton, Il Pens. 141. The reader should notice this interchange of r and s, not only as distinguishing the G. eisen, hase, &c., from the E. forms iron, hare, but as exhibited within the compass of our own language; e.g. in dare, another form of doze (see Ch. C. T. 13033); in frore for frozen, Milton, P. L. ii. 595; in Mid. E. coren for chosen; in lorn for lost, &c. See Peile, Introd. to Greek and Latin Etymology, 2nd ed. p. 332; Skeat, Moeso-Gothic Glossary, p. viii.

Gauring, i.e. stupor, occurs in Batman upon Bartholomè, lib. vii. c. 7.

193. Lombardye, Lombardy, formerly celebrated for horses. Tyrwhitt quotes from a patent in Rymer, 2 Edw. II.—De dextrariis in Lumbardia emendis, i.e. of horses to be bought in Lombardy.

195. Poileys, Apulian. Apulia was called Poile or Poile in Old French, and even in Middle English; the phrase ‘king of Poile’ occurs in the Seven Sages (ed. Weber), l. 2019. It was celebrated for its horses. Tyrwhitt quotes from MS. James vi. 142 (Bodleian Library) a passage in which Richard, archbishop of Armagh, in the fourteenth century, has the words—‘ nec mulus Hispanix, nec dextrarius Apulie, nec repedo Æthiopiae, nec elephantus Asie, nec camelus Syria.’ Chaucer ascribes strength and size to the horses of Lombardy, and high breeding to those of Apulia.

200. Gon, i.e. move, go about, have motion.

201. Offairye, of fairy origin, magical. I do not subscribe to Warton’s opinion (Obs. on Faerie Queene, p. 86) that this necessarily means that
it was 'the work of the devil.' Cf. the same expression in Piers Pl. B. prol. 6.


'So many heads, so many wits—fie, fie!
Is't not a shame for Proverbs thus to lie?
My selfe, though my acquaintance be but small,
Know many heads that have no wit at all.'

207. The Pegasee, Pegasus. In the margin of MSS. E. Hn. Hh. is written 'i. equus Pegaseus,' meaning 'id est, equus Pegaseus'; shewing that Chaucer was thinking of the adjective Pegaseus rather than of the sb. Pegasus, the name of the celebrated winged horse of Bellerophon and of the Muses. Cf. Complaint of the Black Knight, l. 92.

209. 'Or else it was the horse of the Greek named Sinon.' This very singular-looking construction is really common in Middle English; yet the scribe of the Harleian MS. actually writes 'the Grekissch hors Synon,' which makes Sinon the name of the horse; and this odd blunder is retained in the editions by Wright and Bell. The best way of clearing up the difficulty is by noting similar examples; a few of which are here appended.

'The kinges meting Pharao';
i.e. the dream of King Pharaoh; Book of the Duchesse, l. 282.

'The erles wif Alein';
i.e. the wife of earl Alein; Rob. of Gloucester, in Spec. of Eng. ed. Morris and Skeat, p. 11, l. 303.

'Themperours moder william,'
i.e. the mother of the Emperor named William; Will. of Paleme, l. 5437.

'Pieres pardon je plowman';
i.e. the pardon of Piers the Plowman; P. Pl. B. xix. 182.

'In Piers berne je plowman';
i.e. in the barn of Piers the Plowman; id. xix. 354.

'For Piers loue je plowman';
i.e. for love of Piers the Plowman; id xx. 76. Chaucer again alludes to Sinon in the House of Fame, i. 152, and in the Legend of Good Women, Dido. 8; which shews that he took that legend partly from Virgil, Aen. ii. 195. But note that Chaucer here compares a horse of brass to the Trojan horse; this is because the latter was also said to have been of brass, not by Virgil, but by Guido de Colonna; see note to l. 211. This is why Gower, in his Confess. Amant. bk. i. and Caxton, in his Recuyell of the Historyes of Troy, both speak of the Trojan horse as a 'horse of brass;' see Spec. of English, 1394-1579, p. 91, l. 67.
211. *Olde gestes*, old accounts. The account of the taking of Troy most valued in the middle ages was not that by Virgil, or Homer, but the Latin prose story written in 1287 by Guido de Colonna, who obtained a great reputation very cheaply, since he borrowed his work almost entirely from an old French Roman de Troie, written by Benoit de Sainte-Maure. See the preface to The Gest Hystoriale of the Destruction of Troy, ed. Panton and Donaldson (Early English Text Society).

219. *jogelours*, jugglers. See the quotation from Marco Polo, i. 340, in the Preface, p. xlv; and Tyrwhitt's note to Cant. Tales, l. 11453.

224. 'They are very prone to put down things to the worst cause.'

226. *Maister tour*, principal tower, the donjon or keep-tower. So also *maistre strete*, principal street, Kn. Ta. 2044; *maistre temple*, Leg. of Good Women, l. 1014.

230. For *slye*, MS. Hl. has *heigh*, an inferior reading. Mr. Marsh observes upon this line—'This reasoning reminds one of the popular explanation of table-turning and kindred mysteries. Persons who cannot detect the trick... ascribe the alleged facts to electricity.... Men love to cheat themselves with hard words, and indolence often accepts the name of a phenomenon as a substitute for the reason of it'; Origin and Progress of the English Language, Lect. ix. p. 427.

231. The magic mirror in Rome was said to have been set up there by Virgil, who was at one time revered, not as a poet, but as a great enchanter. The story occurs in the Seven Sages, in the Introduction to his edition of which Mr. Wright says, at p. lix.—'The story of Virgil's tower, which was called *salvatio Rome*... holds rather a conspicuous place in the legendary history of the magician. Such a tower is first mentioned, but without the name of Virgil, in a Latin MS. of the eighth century, in a passage published by Docen and republished by Keller, in his introduction to the *Seft Sages*. Vincent of Beauvais, in the thirteenth century... describes Virgil's tower; and it is the subject of a chapter in the legendary history of Virgilius.' See also the other version of the Seven Sages edited by Weber, and reprinted in Mätzner's Sprachproben, i. 254. We there find that besides the tower,

'Amiddeward the cite, on a stage,
Virgil made another ymage,
That held a *mirour* in his hond,
And oversegh al that lond.'

Gower tells the story of this mirror in his Confessio Amantis, bk. v. It occurs also in the Chronicle of Helinand, and in the Otia Imperialia of Gervase of Tilbury; Morley's Eng. Writers, ii. 126. Warton notes that the same fiction is in Caxton's Troybook, bk. ii. ch. 22.

232. *Alhazen et Vitellonis Opticae* are extant, printed at Basil, 1572.
The first is supposed by his editor to have lived about A.D. 1100, and the second to A.D. 1270.'—Tyrwhitt. Hole's Brief Biographical Dictionary has the notices—'Alhazel or Alhazen, Arabian Astronomer and Optician; died A.D. 1038'; and—'Vitello or Vitellio, Polish Mathematician; floruit circa 1254.' See also the Preface, p. xxxvii.

233. Aristotle, the famous Grecian philosopher, born B.C. 384, died 322. Written in his lyres, wrote in their life-time. Observe that written is here the past tense. The pres. pl. is wryten; pt. s. wrot, wrot, or wroot; pt. pl. wri'ten; pp. writen.

238. Thelocfhus. Telephus, king of Mysia, in opposing the landing of the Greeks in the expedition against Troy, was wounded by the spear of Achilles. But as an oracle declared that the Greeks would require his aid, he was healed by means of the rust taken from the same spear. Chaucer may easily have learnt this story from his favourite Ovid, who says—

Telephus acterna consumptus tabe perisset
Si non quae nocuit dextra tuli-set opem.

Tristium lib. v. El. 2. 15.

And again—

Uulnus Achilleo quae quondam fecerat hosti,
. Uulneris auxilium Pelias hasta tulit.

Remed. Amor. 47.

See also Met. xii. 112; xiii. 171; Ex Ponto ii. 2. 26. Or he may have taken it from Dante, Inferno, xxxi. 5. Cf. Shak. 2 Hen. VI, v. 1. 100.

247. Cathce's; four syllables, as in I. 631.

250 Great skill in magic was attributed in the middle ages to Moses and Solomon, especially by the Arabs. Moses was supposed to have learnt magic from the Egyptians; cf. Acts vii. 22; Exod. vii. 11. See the story of the Fisherman and Genie in the Arabian Nights' Entertainments, where the genie invokes the name of Solomon.

253. 'Some said it was a wonderful thing to make glass from fern-ashes, since glass does not resemble fern-ashes at all.' Glass contains two principal ingredients, sand and some kind of alkali. For the latter, the calcined ashes of seaweed, called kelp, were sometimes used; or, according to Chaucer, the ashes of ferns. Modern chemistry has developed many greater wonders.

256. 'But, because men have known it (the art of glass-making) so long, their talking and wonder about it ceases.' The art is of very high antiquity, having been known even to the Egyptians. So fern, so long ago; Chaucer sometimes rimes words which are spelt exactly alike, but only when their meanings differ. See Proli. I. 17, where seke, to seek, rimes with seke, sick. Other examples are seen in the Kn. Tale, see
being repeated in ll. 1097, 1098; *caste* in ll. 1313, 1314; *caas* in ll. 1499, 1500; and *fare* in ll. 1577, 1578. Imperfect rhymes like *disport, port*, ProL. 137, 138, are common; see ProL. 241, 433, 519, 579, 599, 613, 811; Kn. Ta 379, 381, &c. For examples of *fern* compare—

‘Ye, farwell all the snow of *ferne yere,*

i.e. good bye to all last year's snow; Troil. and Cres. v. 1177 (ed. Tyrwhitt). So also *fernyere,* long ago, in P. Pl. B. v. 440; spelt *vern-yere,* in Ayenbite of Inwyt, ed. Morris, p. 92. Adverbs commonly terminate in -e, but the scribes are right in writing *fern* here; see A.S. Gospels, Matt. xi. 21, for the forms *gefyrn, gefern,* meaning long ago. Occleve, in a poem on himself, uses the expression *fern ago,* i.e. long ago; Morley, Eng. Writers. ii. 435. And in Levins's *Manipulus Vocabulorum,* ed. Wheatley, we find—'Old farne years, anni praeteriti, seculum prius.'

With the-e examples in view, we might interpret *ferne halues* in Chaucer's Prologue, l. 14, by 'olden' rather than by 'distant' saints; but the latter would appear to be authenticated by a passage in his translation of Boethius, bk. ii. met. 7, where the expression 'remoune, yspradde to *ferne poeples,* goth by dyuerse tongues,' can only mean 'distant' peoples. *Fern,* in the sense of *old,* is explained at once by the Gothic *fairnis,* old; but, in the sense of *distant,* would seem to be corruptly and incorrectly formed, since the A.S. *feorran.* meaning far, is strictly an adverb, from the adjective *feor.* But in course of time this adverb came to be declined as an adjective; see the examples in Strattmann, s.v. *feorren.*

258. Cf. 'What is the cause of thunder;' K. Lear, iii. 4. 160.

263. For a full explanation of this difficult passage, I must be content to refer the reader to Mr. Brae's edition of Chaucer's Astrolabe, pp. 77 and 86, and my own edition of the same, p. lvi. The chief points that now seem tolerably certain are these.

(1) The Angle Meridional was an astrological term. The heavens were divided into twelve equal parts called 'mansions,' and four of these mansions were technically called 'angles'; the *angle meridional* was the same as the tenth *mans-ion,* which was bounded on the one edge by the meridian, and on the other by a semi-circle passing through the N. and S. points of the horizon, and lying 30° to the E. of the meridian; so that, at the equinoxes, at any place situate on the equator, the sun would cross this portion of the sky between 10 a.m. and the hour of noon.

(2) Since this 'angle' corresponds to the end of the forenoon, the sun leaves the said angle at the moment of noon, and l. 263 means no more than 'it was now past noon.'

(3) The 'royal beast' means the king of beasts, the lion, and (here in particular) the sign of the zodiac named Leo. This sign, on the 15th
of March, in Chaucer's time, and in the latitude of London, began to 'ascend,' or rise above the horizon, just about noon. An additional reason for calling Leo 'royal' is because the principal star in the constellation is called Regulus in Latin, Βασιλισσος in Greek, and Melikki in Arabic, all epithets signifying kingly or royal.

(4) But, before the Tartar king rose from the feast, the time past noon had so increased that the star called Aldiran, situate in Leo, was now rising above the horizon. In other words, it was very nearly two o'clock. It may be added, that, by the time the whole of the sign had ascended, it would be about a quarter to three. Hence Chaucer speaks of the sign as yet (i.e. still) ascending.

The chief remaining point is to fix the star Aldiran.

Most MSS. read Aldrian, owing to the frequent shifting of r in a word; just as brid, for instance, is the old spelling of bird. But the Hengwr MS. is right. The name Aldiran, Aldurin, or Aldiraan, occurs in the old Parisian star-lists as the name of a star in the constellation Leo, and is described in them as being 'in fronte Leonis.' The word means 'the two fore-paws,' and the notes of the star's position are such that I am persuaded it is the star now called θ Hydræ, situate near the Lion's fore-paws, as commonly drawn. The only objection to this explanation arises from the comparative insignificance of the star, but any who will take the trouble to examine the old lists will see that certain stars were chosen quite as much for the sake of position as of brightness. When it was desired to mark particular points in the sky, bright stars were chosen if they were conveniently placed; but, failing that, any would serve the purpose that were fairly distinct. This is why, in a star-list of only 49 stars in MS. Camb. Univ. Lib. II, 3, 3, such stars as δ Capricorni, δ Aquarii, δ Ophiuchi, &c, find a place. The star Aldiran (θ Hydræ) was remarkable for rising, in the latitude of Paris, just before the splendid star a Leonis of the first magnitude, whose coming it thus heralded. That star is also found in the same star-lists, with the name Calbalesed, or 'the lion's heart'; in Latin, Cor Leonis; another name for it being Regulus, as stated above.

On the whole, we fairly suppose Chaucer's meaning to be, that before the feast concluded, it was not only past noon, but nearly two hours past noon.

269. Chambre of parements. Tyrwhitt's note is—'Chambre de parement is translated by Cotgrave, the presence-chambre, and lit de parement, a bed of state. Parements originally signified all sorts of ornamental furniture or clothes, from Fr. parer, to adorn. See Kn. Ta. 1643, and Legend of Good Women; Dido, l. 181.' He adds that the Italians use camera de' parementi in the same sense.

272. Venus children, the worshippers or subjects of Venus. It merely
means the knights and ladies at the feast, whose thoughts then turned upon love, because the season was astrologically favourable for it; cf. Kn. Tale, 1628, 1629. The reason is given in l. 273, viz. that ‘her lady,’ i.e. their lady or goddess, as represented by the planet Venus, was then situate in the sign Pisces. This sign, in astrology, is called the ‘exaltation’ of Venus, or the sign in which she exerts most power. Hence the expression ful hye, and the statement that Venus regarded her servants with a friendly aspect. In the Wyf of Bathes Prol., Chaucer has the line—

‘In Pisces, wher Venus is exaltat.’


291. ‘The steward bids (them) to be quick with the spices.’ Cf. Joseph of Arimathea, ed. Skeat, note to l. 638.

316. ‘You must twirl round a pin (which) stands in his ear.’

318. ‘You must also tell him to what place or country you wish to ride.’

334. Ryde, ride; so in all six MSS. MS. Harl. has Byd, i.e. bid.

340. The bridle is here said to have been put away with the jewels. So also, when Richard I, in a crusade, took Cyprus, among the treasures in the castles are mentioned precious stones, golden cups, &c., together with golden saddles, bridles, and spurs; Geoffrey of Vinsauf, Iter Hierosol. c. xli. p. 328; in Vet. Script. Angl. tom. ii.

346. Tyrwhitt inserts that after Til, to fill up the line. It is not necessarily required; see the note in the Preface upon lines in which the first syllable is lacking; p. lxv.

347. ‘Sleep, digestion’s nurse, winked upon them, and bade them take notice, that much drink and exercise must require repose.’ Cf. 2 Hen. IV, iii. 1. 6. Tyrwhitt supposes l. 349 to be corrupt, but it may perhaps stand.

351. To scan the line, retain the e in seyle, preserved by the caesura.

352. By the old physicians, blood was supposed to be in domination, or chief power, for seven hours, from the ninth hour of the night (beginning at 8 p.m.) to the third hour of the day. Tyrwhitt quotes from a book De Natura, ascribed to Galen, tom. v. p. 327—‘Sanguis dominatur horis septem, ab hora noctis nona ad horam diei tertiam.’ Other authorities were pleased to state the matter somewhat differently. ‘Six hours after midnight blood hath the mastery, and in the six hours afore noon choler reigneth, and six hours after noon raigneth melancholy, and six hours afore midnight reigneth the flegmatick’; Shepheardes Kalender, ed. 1656, ch. xxix. Chaucer no doubt followed this latter
account, which he may have found in the original French Calendrier des Bergers; see note to l. 51, p. 209.

357. For me, for my part, by my means; still common.
358. Fumositee, fumes arising from wine-drinking. See C. T. 12501; and concerning dreams, see the Nonne Prestes Tale, 103-149.

359. No charge, no weight; to which no weight, or no significance, can be attached.

360. Pryme large; probably much the same as fully pryme, Sir Thop. 2015, which see. It must mean the time when the period of prime was more than ended; i. e. past 9 a.m. This would be a very late hour for rising, but the occasion was exceptional.

365. Appalled, enfeebled, rather than pallid, as Tyrwhitt explains it. See the Glossary; and cf. Kn. Ta. 2195; and Shipm. Tale, C. T. 13030-2:

"\"Nece,\" quod he, \"it oughte ynohgh suffise
Fiue houres for to slype upon a nyght,
But it were for an old appalled wyght,\"\" &c.

373. 'Before the sun began to rise'; i. e. before 6 a.m., as it was near the equinox.

374. Maistresse, governess; as appears from the Doctoures Tale.

376, 377. Though the sense is clear, the grammar is incurably wrong. Chaucer says—'These old women, that would fain seem wise, just as did her governess, answered her at once.' What he means is—'This governess, that would fain seem wise, as such old women often do, answered her,' &c. The second part of this tale seems to have been hastily composed, left unfinished, and never revised. Cf. l. 382.

383. Wel a ten, i. e. about ten. Cf. Prol. l. 24.

386. Four. The Harl. MS. wrongly has ten. There is no doubt about it, because on the 15th of March, the day before, the sun was in the third degree of the sign; on the 16th, he was in the fourth degree.

387. It means—'and, moreover, the sun had risen but four degrees above the horizon'; i. e. it was not yet a quarter past six.

396. Her hertes, their hearts. Lyghte, to feel light, to feel happy; an unusual use of the verb, and a hasty expression. In l. 398, the sudden change to the singular she is harsh.

401. Again hastily written. Chaucer says—'The point for which every tale is told—if it be delayed till the pleasure of them that have hearkened after (or listened attentively to) the former part of it grows cold—then the pleasantness of it passes off, on account of the prolixity in telling it; and the more so, the longer it is spun out.' Knotte here takes the sense of the cognate Lat. nodus (written for gnodus), as used by Horace, Ars Poet. l. 191.

409. Fordrys, exceedingly dry. The tree was white too, owing to
loss of its bark. Possibly an allusion to the famous Arbre Sec, or Dry Tree; see Marco Polo, ed. Yule, i. 119; Maundeville, ed. Halliwell, p. 68; Mätzner, Sprachproben, ii. 185.

428. Faucon peregryn. 'This species of falcon is thus described in the Tresor de Brunet Latin, P. i. ch. Des Faucons; MS. Reg. 19 C. x. "La seconde lignie est faucons, qui hom apele pelerins, par ce que nous ne trouve son ni; ains est pris autresi come en pelerinage, et est mult legiers a norrir, et mult cortois et vaillans, et de bone maniere" [i. e. the second kind is the falcon which is called the pilgrim (or peregrine), because no one ever finds its nest; so it is otherwise taken. as it were on pilgrimage, and is very easily fed, and very tame and bold, and well-mannered]. Chaucer adds that this falcon was of fremde lond, i. e. from a foreign country.'—Tyrwhitt.

435. Ledene, language; from A. S. leden, lyden, sometimes used in the sense of language, though it is certainly, after all, a mere corruption of Latin, which is the sense which it most often bears. Thus, the inscription on the cross of Christ is said to have been written 'Ebreischeon stafon, and Greciscean, and Leden stafon,' in Hebrew letters and in Greek and Latin letters; John xix. 20. So also 'on Ledenise gereorde,' in the Latin language; Beda, bk. iv. c. 1. Hence the word was used more generally in the sense of language; as, 'Mara is, on ure lyden, biternes,' i. e. Marah is, in our speech, bitterness; Exod. xv. 23. This extension of the meaning, and the form of the word, were both influenced, probably, by confusion with the sb. klýð, a noise, and the adj. klúð, loud. In one instance we find, in Northumbrian English, the word lydeng with the sense of noise or cry; Matthew xxv. 6 (ed. Kemble). The student should learn to distinguish this word from the A. S. leóð, G. lied, i. e. a song. Tyrwhitt notes that Dante uses latino in the sense of language; 'E cantine gli angelli Ciascuno in suo latino;' Canzone i.

458. As doth, so do, pray do. See Note to Cler. Tale, l. 7, p. 195.

469. 'As verily as may the great God of nature help me.' Wisly, verily, is quite different from wysly, wisely; cf. Kn. Ta. 1376.

471. 'To heal your hurts with quickly.' Note the position of with; and cf. l. 641.

474. As worsh = a swowne = on sowne, in a swoon.

479. Chaucer's favourite line; he repeats it four times. See Kn. Ta. 903; March. Ta. 9860 (ed. Tyrwhitt); Prol. to Leg. G. W. 503. Also, in The Man of Lawes Ta. 660. we have it again in the form—'As gentil herte is fulfild of pitee.'

480. Similitude is pronounced nearly as sim'litude.


490. 'And to make others take heed by my example, as the lion is
chastised (or reproved) by means of the dog.' The explanation of this passage was a complete riddle to me till I fortunately discovered the proverb alluded to. It appears in George Herbert's Jacula Prudentum (Herbert's Works, ed. Willmott, 1859, p. 328) in the form 'Beat the dog before the lion,' where before means in the sight of. This is cleared up by Cotgrave, who, in his French Dictionary, s. v. Batre, has the proverb—'Batre le chien devant le Lion, to punish a mean person in the presence, and to the terror of, a great one.' It is even better explained by Shakespeare, Othello, ii. 3. 272—'What, man! there are ways to recover the general again: you are but now cast in his mood, a punishment more in policy than in malice; even so as one would beat his offenceless dog to affright an imperious lion.'

499. Ther, where. The numerous expressions in this narrative certainly shew that the falcon was really a princess (cf. l. 559) who had been changed into a falcoal for a time, as is so common in the Arabian Tales. Thus, in l. 500, the roche or rock may be taken to signify a palace of gray marble, and the tercelet (l. 504) to be a prince. This gives the whole story a human interest.

505, 506. Welle, well, fountain. Al were he, although he was.

511. Coloures, colours; and, in a secondary sense, pretences, which meaning is also intended; cf. l. 560. On dyeing in grain, i.e. of a fast colour, see note to Sir Thopas, B. 1917.

512. Hit him, hideth himself. See Preface, p. li. The allusion is to the well-known lines—'Qui legitis flores . . . fugite hinc, latet anguis in herba; Verg. Bucol. iii. 92. Cf. Macbeth, i. 5. 66.

517. Sowneth into, tend to, are consonant with; see Prol. 307.


537. Chaucer clearly quotes this as a proverb; true man means honest man, according to Dogberry; Much Ado about Nothing, iii. 3. 54. The sense seems to be much the same as 'You cannot make a silk purse of a sow's ear;' or 'Once a knave, always a knave.' Compare—

   'Alas! I see a serpent or a thief
   That many a trewe man hath do mescheef';
   Knightes Tale, l. 467.

548. The reading Troilus must be a mistake, because he was not guilty of transferring his love to another; it was Cressida who did that, so that the falcon would take care not to refer to that story. Paris deserted Oenone for Helen, and Jason deserted Medea for Glance. Lamech was the first to have two wives, viz. Adah and Zillah, Gen. iv. 23. The whole of this passage is a recast of Chaucer's earlier poem on Queen Annelida, where Lamech is introduced just in the same way.
555. Imitated, but not with good taste, from Mark i. 7.
579. 'Whether it was a grief to me, does not admit of doubt.'
583. 'Such grief I felt because he could not stay.'
593. Chaucer has this expression again, Kn. Ta. 2184; Troilus. iv. 1586. It was a common proverb. Shakespeare has it frequently; Two G. of Ver. iv. 1. 62; Rich. II. i. 3. 278; King Lear. iii. 2. 70.
596. To borwe, for a security; borwe being a sb., not a verb. Cf. Kn. Ta. 360, 764. Hence it means, 'Saint John being for a security,' i.e. Saint John being my security; as in The Complaint of Mars. l. 9. She pledges herself by Saint John, the apostle of truth; see 1 John iii. 19, iv. 20. Lydgate has 'seint John to borowe' in his Complaint of the Black Knight, st. 2.
601. 'When he has well said everything, he has done (all he means to do).'
602. This is a common proverb; cf. Com. of Errors, iv. 3. 64; Tempest, ii. 2. 103; Marlowe, Jew of Malta, iii. 4.
607. From Boethius, De Cons. Phil. lib. iii. met. 2—
'Repetunt proprios quaeque recursus
Redituque suo singula gaudent.'
Chaucer translates this (ed. Morris, p. 69)—'Alle jinges seken asein into hir propre cours; and alle jinges reioisen hem of hir retournyng asein to hir nature.' A few lines above is a passage answering to ll. 611-620, which in the original runs thus:—
'Quae canit altis garrula ramis
Ales, caueae clauditur antro:
Huic licet illita pocula melle,
Largasque dapes dulci studio
Ludens hominum cura ministract,
Si tamen, arto saliens tecto,
Nemorum gratas uiderit umbras,
Spar-is pedibus proterit escas,
Siluas tantum maesta requirit,'
Siluas dulci voce susurrat.'
This Chaucer translates—'And þe Iangland brid þat synȝþ on þe heye branches, þis is to sein, in þe wode, and after is inclosed in a streit cage; alþouþ þat þe pleiynge besines of men þeȝþþ hem honiede drinkes and large metes wip swete studie; þit naþeleþ yif þilke brid skippyng oute of hir streite cage sceþ þe agreable shadowes of þe wodes, she defouleþ wip hir fete hir metes yshad, and sceþþ mounynge oonly þe wode, and twitriþ, desirynge þe wode, wip hir swete voys.' And Chaucer repeats the example yet a third time, in the Manciple's Tale, l. 59.
618. *Neuesangel*, of four syllables, as in l. 89 of the Manciple's Tale. The word *neuesangelnesse* will be found in the poem of Annelida, and in Leg. of Good Wom. Prol. 154.

624. *Ky'e*. Mr. Jephson notes that 'the kite is a cowardly species of hawk, quite unfit for falconry, and was therefore the emblem of everything base.'

644. *Blue* was the colour of truth and constancy; hence the expression 'true blue,' as in Butler's Hudibras, pt. i. c. i. l. 191; cf. Cler. Tale, 254. *Green* (l. 646) signified *inconstancy*. Lydgate, in his Fall of Princes, fol. e 7, speaking of Dalilah, says—

'>In stede of blewe, which stedefast is and clene,  
She louyd chaungys of many diuers grene.'

Tyrwhitt draws attention to a *Ballade upon an inconstant lady*, among Stowe's additions to Chaucer's works, the burden of which is—

'>Instede of blew thus may ye were al grene.'

648. *Tidifs*. The *tidif* is mentioned as an inconstant bird in Prol. to Leg. G. W. l. 154—

>'And tho that hadde don unkyndenesse  
As doth the *tidif*, for newfangelnesse,' &c.

Drayton uses *tydy* as the name of a small bird (see Nares); perhaps the *tittle*.

649, 650. These lines are transposed in all the MSS. and editions, according to Tyrwhitt. He rightly says that no sense is to be got out of the passage except by putting them in the order in which they stand here. All the later editors accept his emendation.

667. Observe that *Cambalo*, if not inserted here in the MSS. by error, is quite a different person from the *Cambalus* in l. 656 (called *Cambelo* in l. 31). He is Canace's *lover*, who is to fight in the lists *against* her brothers Cambalo and Algarsif, and win her. Spenser (F. Q. iv. 3) introduces three brethren as suitors for Canace, who have to fight against Cambello her brother; this is certainly not what Chaucer intended, nor is it very satisfactory.

671, 672. Some suppose these two lines to be spurious. I do not feel sure about that; for they occur in MS. E. Hn. Cp. 1t, and others, and are not to be too lightly rejected. The Lansdowne MS. has *eight* lines here, which are certainly spurious. In MS. E., after l. 672, the rest of the page is *blank*. The lines are quite intelligible, if we add the words *He entreth*. We then have—'Apollo (the sun) whirls up his chariot so highly (continues his course in the *zodiac*) till he enters the mansion of the *god Mercury*, the cunning one'; the construction in the last line being similar to that in l. 209. The sun was described as in Aries, l. 51. By continuing his *northward* course, i.e. his *Northward* course, by which he approached the zenith daily, he would soon come
to the sign Gemini, which was the mansion of Mercury. It is a truly Chaucerian way of saying that two months had elapsed. I cannot believe these lines to be spurious. It may be added that they are imitated at the beginning of the poem called The Flower and the Leaf, and in Skelton, Garland of Laurel, l. 1471.

NOTES TO THE SQUIRE END-LINK.

675. *Youthe* is a dissyllable; observe the rime with *allow the*, i.e. commend thee, which is written as one word (*allowthe*) in several MSS.

677. *As to my doom*, in my opinion.

683. *Pound*, i.e. pounds worth of land. See the Glossary.

688. *And yet shal*, and shall still do so.
Glossarial Index.

B = Group B. E = Group E. F = Group F.

The following are the principal contractions used:

A.S. = Anglo-Saxon (i.e. Old English words in Bosworth's A.S. Dict.).
Dan. = Danish.
Du. = Dutch.
E. = English.
F. = French.
G. = German.
Gk. = Greek.
Icel. = Icelandic.
Ital. = Italian.
Lat. = Latin.
M.E. = Middle English (A.D. 1250–1485).
M.H.G. = Middle High German.
Mæso-Goth. or Goth. = Mæso-Gothic.
O.F. = Old French.
O.H.G. = Old High German.
Sp. = Spanish.
Sw. = Swedish.
W. = Welsh.

The Dictionaries used for these languages are mentioned at the end of the Preface. Note also, that v. = a verb in the infinitive mood; pr. s. or pt. s. means the third person singular of the present or past tense, except when 1 p. or 2 p. (first person or second person) is added; pr. pl. or pt. pl. means, likewise, the third person plural of the present or past tense; imp. s. means the second person singular of the imperative mood. Other contractions, as s. for substantive, pp. for past participle, will be readily understood. In the references, when the letter is absent before a number, supply the letter last mentioned; thus, under Abayst, all the references refer to Group E.

The contraction 'Mor. Gloss.' signifies Dr. Morris's Glossary to the Prologue, Knightes Tale, &c. in the Clarendon Press Series.

A.
A, art. a; al a = the whole of a, E 1165. A.S. án, G. ein. Of the indef. article, an is the original, a the abbreviated form.
A. ha, interj. Aha! B 1629.
A. prep. on, upon, in. by; a nghte, by night, B 3758; now a dayes, now in these days, E 1164. A.S. on, E.E. an, a.
Abak, adv. backwards, B 2017. A.S. oubec, on the back, behind, backwards.
Abayst, pp. abashed, disconcerted, E 317. 1011; amazed, 1108. O.Fr. esbahir, to frighten, from bahir, to express astonishment.
Abbey, s. abbey, B 1814. Low Lat. abbatia, an abbey, from Lat. abbas, father; from Syriac abba, father.
Abhominaciouns, s. pl. abominations, horrible occurrences, B 88. Lat. abominor, to deprecate an omen, from ab, and omen.
Abouen, prep. above, E 826. A.S. áðufan, where áðufan is for be-ufan, so that áðufan = on-be-ufan, where ufan means upwards.

Abouten, prep. about, around, near, E 1106. A.S. áðütan, where áðütan is for be-útan, so that about = on-by-out.

Abreyde, pt. s. started, awoke, E 1061. A.S. ábregdan, to twist out, from bregdan, to twist, braid. See Mor. Gloss.


Accepteth, imp. pl. accept, E 96, 127. Fr. accepter, Lat. acceptare.

Accident, s. accidental disturbance, unusual appearance, E 607. Lat. accidere.

Accordant, adj. according, agreeing, suitable, F 103.

Accorden, pr. pl. agree, B 2137. Fr. accorder, Lat. accordare, from cor, the heart.

Acording, pres. part. agreeing, B 1737.

Acounte, v. to consider, B 3591. O. Fr. acompter, from Lat. ad and computare, to count.

Acquyte, v. to acquit oneself, E 936; imp. pl. Acquityeth, B 37. Fr. acquitter, Lat. adquittere, from quies, rest.

Acustumaunce, s. custom; had of acustumaunce = was accustomed, B 3701. From O. Fr. constume, Low Lat. costuma, corrupted from constutudinem.

Adoun, adv. down, B 3630; F 351, 461. A.S. of-dune, lit. off the down or hill, from dina, a hill, a down.

Aduersarie, s. adversary, foe, B 3868. Fr. adversaire, from adverse, which from Lat. ad and niterere, to turn.

Aduersitoe, s. adversity, F 502.

Affray, s. terror, B 3273. Fr. effroi, terror, effray, to terrify, Provençal esfрейdar, orig. to break the peace, cause a fray (affray); from Lat. ex and O.H.G. fridu, peace.

After, prep. according to, F 100; after me = according to my command, E 327; after the year = according to the time of year, F 47. A.S. æfter, where the base is af = Greek ἀφ, E. of, and -ter is a comparative suffix.

After, adv. afterwards, B 98.

After that, conj. according as, E 203.


Agayn, prep. against, B 1754. F 6, 57: Ageyn, F 142; Ageyus, B 3754. A.S. on-géan, against, towards.

Agayns, prep. towards, to meet, E 911. Formed from A.S. on-géan, by adding adverbial suffix -es. The M.E. agayns is now corrupted into against.

Age, s. life, E 627; pl. Ages, times, periods, B 3177. Fr. âge, O. Fr. edage, Low Lat. ætaticum, derived from Lat. ætatem.

Ageyn, adv. again, F 654. See Agayn.

Agoon, pp. departed. i.e. dead, E 631; Ago, gone away, F 626;
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<td>A-go, 1876, A.S. ágán, pp. of verb ágán, to go by, pass by, which is equivalent to G. ergehen.</td>
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<td>Agreed, pp. agrieved, E 500</td>
<td>O. Fr. agrever, from Lat. grauis, heavy.</td>
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<td>Akeu, pr. pl. ache, B 2113</td>
<td>A.S. acan, acian, to ache, pain; from açe, pain.</td>
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<td>Aketoun, s. a short sleeveless tunic, worn under the hauberker, B 2050</td>
<td>Fr. hoqueton, O. Fr. auqueton, a cloak, a stuff for cloaks; originally <em>alqueton</em>, Span. alcoton, Arabic <em>al-qoton</em>, where <em>al</em> is the def. article, and <em>qoton</em> is our cotton.</td>
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<td>A.S. <em>eal</em>, Mæso-Goth. <em>alls</em>.</td>
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<td>Alayes, s. pl. alloy, E 1167</td>
<td>O. Fr. <em>a lei</em>, according to law; Fr. <em>aloï</em>, a standard, O. Fr. <em>alèi</em>, which for a <em>lei = Lat. ad legem</em>; so that <em>alloy</em> literally means according to the standard.</td>
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<td>Always, B 1702.</td>
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<td>Alderfirst, adv. first of all, F 550</td>
<td>A.S. <em>alra, eaira</em>, gen. pl. of <em>eal</em>, all, became M.E. <em>aller, alther</em>, and <em>alder</em>.</td>
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<td>gen. Ale, of ale, 3053. A.S. <em>ealu</em>, O. Icel. <em>öl</em>.</td>
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<td>Aley, s. an alley, B 1758</td>
<td>Fr. <em>aléée</em>, a walk, from <em>aller</em>, to go.</td>
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<td>Algate, adv. in all respects, E 855</td>
<td>Algate, at any rate, in every way, wholly, F 246. Here <em>gate</em> means <em>way</em>; cf. always. Icel. <em>gata</em>, a path, road; G. <em>gasse</em>, a street.</td>
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<tr>
<td>Alliance, s. alliance, B 3523</td>
<td>Alliance, i.e. marriage, espousal, E 357. From F. <em>allier</em>, Lat. <em>alligare</em>, from <em>ligare</em>, to bind, tie.</td>
</tr>
<tr>
<td>Allow, 1 p. s. tr. I approve, I applaud, F 676</td>
<td>O. F. <em>aloner</em>, which has two sources, often confused, viz. Lat. <em>locare</em> and Lat. <em>laudare</em>. In this case it is the latter.</td>
</tr>
<tr>
<td>Allye, s. ally, relative, B 3593</td>
<td>See Alliance.</td>
</tr>
<tr>
<td>Allyed, pp. provided with friendly aid, B 3720</td>
<td></td>
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<tr>
<td>Almost, adv. almost, B 1948</td>
<td></td>
</tr>
<tr>
<td>Als, conj. also, B 3973</td>
<td>3976. A.S. <em>eall-swā</em>, all-so, corrupted to also, als, and as.</td>
</tr>
<tr>
<td>Alwey, adv. continually, always, E 458, 810</td>
<td>ceaselessly, F 422.</td>
</tr>
<tr>
<td>Alyghte, v. to alight, E 981</td>
<td>A.S. <em>ālihtan</em>, to descend, alight; cf. to light upon.</td>
</tr>
<tr>
<td>Alyue, adv. alive; lit. in life, E 139</td>
<td>E.E. <em>on line = A.S. on life</em>, i.e. in life.</td>
</tr>
<tr>
<td>Ambel, s. amble; an ambel = in an amble, at an ambling pace, B 2075</td>
<td>Fr. <em>ambler</em>, from Lat. <em>ambulare</em>, to walk.</td>
</tr>
<tr>
<td>Ambes as, i.e. double aces, B 124</td>
<td>See note. O.F. <em>ambes</em>, a pair, Lat. <em>ambo</em>. <em>The word survives as a gambling term; thus, <em>j'ai gagné une ambe à la loterie</em>, i.e. I have drawn two figures, a pair of chances.</em> Brachet.</td>
</tr>
<tr>
<td>Ambling, pres. part. ambling, E 388</td>
<td></td>
</tr>
</tbody>
</table>
Amueud, pt. s. moved, changed; nought amueud = changed not, altered not, E 498. From Lat. amouere, through O. French.

Amidde, prep. amid, in the midst of, F 409. A. S. on-middan, in the middle.

Amis, adv. amiss, wrongly, B 3370, F 7. For on misse, in a mistake; cf. Icel. missa, a loss, Du. mis, an error.

Amonges, prep. amongst, B 3344. A. S. onmang, among. The -es is an adverbial suffix; amonges is now corrupted to amongst.

Amounteth, pr. s. amounts to, F 108. O. Fr. amonter, to ascend, increase, from Lat. admontare, to go uphills, to mount, from Lat. montem.

And, conj. if, E 2433. Cf. Icel. enda, if, the same word as E. and.

Angle, s. ‘angle,’ a term in astrology (see note), F 263; pl. Angles, angles, 230. Lat. angulus.

Anhanged, pp. hung, B 3945, 3949. A. S. onhangian, to hang on.

Annunciation, pp. pre-announced, i.e. whose birth was foretold, B 3205. From Lat. nuncius, a messenger.

Annoon, adv. suddenly, immediately, B 3299, E 435; Anon, B 34, 1896. A. S. on ân, lit. in one, i.e. in one moment.

Anoyeth, pr. s. annoys, displeases, B 3979. O. Fr. anoier, to displease; cf. O. Fr. anoi, F. ennui, displeasure; der. from Lat. in odio, in the phrase in odio habui; see Brachet.

Answerde, pt. s. answered, B 1170, 1172; E 21. A. S. andswarian, where and- = in return, and swerian = to swear, affirm.

Antem, s. anthem, B 1850. A. S. antefn, which from Lat. antiphona, Gk. pl. ἀντιφωνα, from ἀντι and φωνα, I sound in answer. Hence also F. antienne.

Antiphoner, s. anthem-book, antiphonarium, B 1709. See above.

Anyghte, adv. in the night, by night, E 464. A. S. on nikte, in the night.

Apart, adv. apart, F 252. F. à part, from Lat. partem.

Apayed, pp. pleased: euel apayed = ill-pleased, E 1052; Apayd, B 1897. O. F. apaier, to appease, from Lat. ad and pacare, to satisfy; cf. E. pay.

Ape, s. ape, B 1630 (see the note), 3100. A. S. apa, Icel. api, G.affe, &c.; cf. Sanskrit kapi, a monkey, shewing the loss of an initial guttural.

Aperceyue, v. to perceive, E 600; pr. s. Aperceyueth, 1018. F. apercevoir, from Lat. ad and percipere = per-caferere.

Aperceyuinges, s. pl. perceivings, perceptions, observations, F 286.

Apert, adv. openly, F 531. O. F. apert, Lat. apertus, open.

Apertenaunt, adj. appertaining, belonging, B 3505. F. appartenir, from Lat. adpertinere.

Apertinent, adj. appertaining, suitable, E 1010.

Apose, v. to appease, pacify, E 433. F. apaier, derived from Lat. pacem through O. F. pais, peace.

Appalled, pp. enfeebled, languid, F 305. Perhaps from F. appalir, cf. Welsh palu, to fail, pall, loss of energy. ‘I palle, I fade of freshness in colour or beauty, Je flaitris;’ Palsgrave’s French Dict.

Apparaille, s. apparel, dress, E 1208. F. appareil, preparation, from appareillir, to join like to like; F. parail = Lat. pariculas, dimin. of par, like. Not derived from Lat. parare.

Apparence, s. appearance, F 218. From Lat. apparere, from ad and parere, to be open to view.

Appetytes, s. pl. appetites, B
As after, according to, 3555; As in, i.e. for, 3688; As now, at this time, F 652; As of, with respect to, 17; As to, with reference to, 107; As that, as soon as, 615; As so forth as, as far as, B 19. As is short for also; see AIs.

As, s. an ace, B 3851; ambes as = double aces, 124. From Lat. as, a unit.

Ascending, pres. part. ascending, in the ascendant, i.e. near the eastern horizon, F 264. From Lat. scandere, to climb.


Assaille, v. to assail, attack, B 3953. F. assailler, Lat. assalire, from ad and salire, to leap.

Assay, s. trial, E 621, 1138; pl. Assayes, trials, 697, 1166.

Assaye, imp. s. 3 p. let him try, E 1229; pp. Assayed, tried, 1054. Another form of essay, from F. essayer, which from essai, a trial, Lat. exagium, a weighing; from Lat. agere.

Assenten, tr. pl. assent, agree, E 176. From Lat. ad and sentire, to feel.

Asshen, s. pl. ashes, E 255. A. S. axan, ascan, ashes, pl. of axe, asce, an ash, cinder.


Astonied, pt. s. astonished, E 316. Compound from A.S. prefix a-, completely, and stunned, to stun, am ze. Probably further confounded with O.F. estonner, F. étonner, to astonish, said to be derived from a supposed Lat. extonare = attonare, to thunder at. Cf. G. erstaunen, from er-, prefix, and G. staunen.

Asure, s. azure, blue, E 254. O.F. asur, F. azur, G. lasur, from Lat. lapis lazuli, a word of Persian origin, signifying blue-
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stone. Probably the l was mistaken for the French def. article.

Aswage, v. to assuage, B 3834.
O. F. assagére, where the prefix = Lat. ad, and agere is to sweeten, from O. F. soéf, Lat. suanis, which is the same with Gk. ἱδώς, and E. sweet.

Aswowne, adv. in a swoon, E 1079, F 474. Here a- is for on, in.

Asyde, adv. aside, E 303. For on side.

At, prep. at; at me = with me, with respect to me, B 1975; from (after axe) E 653. A.S. æt; cf. Lat. ad.

At-after, prep. after, F 302. At-after is still used for after in provincial English (S. Yorkshire).

Atones, adv. at once, E 1178.
A.S. æt, at, and ónes, once, genitive of ón, one.

Atoon, adv. at one, E 437. A.S. æt, at, ón, one; hence E. atone, to set at one, reconcile, and atonement, i.e. at-one-ment, a setting at one, a reconciliation. Cf. alone from all-one.

Attamed, pp. broached, B 4008. From Low Lat. attaminare, to contaminate, from an obsolete Lat. taminate; cf. F. entamer, from a form intaminare.

Atte, for at the; Atte lest= at the least. B 38, E 130; Atte fulle= fully, E 749; Atte laste at the last, at last, B 1788, 3546.

Atteyne, v. to attain, E 447. F. atteindre, from Lat. attingere, i.e. ad and tangere, to touch.

Atwo, in twain, E 1169. For on two.

Auaille, v. to avail, E 3950; to be useful, E 1194. From Lat. ad and valere, to be worth; cf. F. valoir.

Auitoritee, s. authority, i.e. statements of good authors, F 482. From Lat. auctoritatem,

which from aucteur, an increaser, from augere, to increase.

Auctour, s. author, E 1141. See above.

Audience, s. hearing, E 329, 637, 1179; audience, B 3991. From Lat. audire, to hear.

Auentaille, s. aventail, E 1204. See note. O. F. ventaille, breathing-piece of a helmet, from Lat. ventius, which is E. wind.

Auentours, adj. adventurous, B 2099. Short for aventurons, from O.F. aventuros, bold; see above.

Auter, s. altar. B 1826. F. autel, O.F. al'el, alter, Lat. alt'ar. Here the form alter lies between alter and autel.

Auyse, v. refl. to deliberate, reconsider, take counsel with oneself, E 238, 350. F. a viser, from avis, advice; from à and vis, Lat. visum, a thing seen, an opinion; from uideri, to seem.

Auysement, s. deliberation, B 86. See above.

Awaiteth, tr. s. waits, watches, B 1776. O. F. agaitier, to act as spy, to look out. The prefix is clearly the G. er- (= Meeso-Goth. us-, A.S. ú-), just as the word gaitier or guaitier (now spelt guetter) is from O. H. G. wachtan, now wachten. Thus await is, through the French, from the German word now spelt erwachten.

Awake, v. to wake, F 476. A.S. onwacan, awaician, to awake. The prefix may be either on- or a- (= G. er-, Goth. us-); A.S. wacan is cognate with wait, which is derived from the German through the French. See above.

Awayt, s. await, watching; have hir in awayt= watch her, B 3915.
Awe, s. awe (dative), B 3875; terror, dread, 3749. Icel. agi; A.S. óga, egisa, Mæs-Goth. agis, terror.

Awook, pt. s. awoke, F 367. See Awake.


Ay, adv. ever, B 1701, 3721; for ay, for ever, F 535. Icel. ei. A.S. ē, ē, ever.

Ayeyn, adv. again, F 127. See Ageyn.

Ayeins, prep. against, E 320. See Agayns.

B.

Bacheler, s. bachelor, F 24. See the etymology suggested by Brachet from Low Lat. baccalarius, a boy attending a bacca- laria or dairy farm; from Low Lat. baca, Lat. vacca, a cow. Cf. F. brêbis from Lat. nervicem.

Bachelrye, s. company of young men, E 270.

Bad, pt. s. bade, E 373, F 497. A.S. bêddan, to command; to be distinguished from A.S. biddan, to pray.


Bagges, s. pl. bags, B 124. Icel. baggi, a bag, pack, bundle; cf. Goth. balgs, a bag.

Baiteth, pr. s. feeds, B 2103. Icel. beita, to make to bite, bita, to bite.

Bake, pp. baked, B 95. A.S. bacan, Icel. baka, Gk. φάγειν, to bake.

Bar, pt. s. bare, bore, B 3300, 3563; E 85, 612; 2 pt. Bare, barest, E 1068. See Bere.

Barel, s. a barrel, B 3083. F. baril, barrique.

Bareyne, adj. barren, B 68, E 448; F. brehaigne, O.F. baraigne. Etym. not known.

Barme, s. (dat.) bosom, lap, B 3256, 3630, F 631; Barm, E 551. A.S. bearm, Mæs-Goth. barms, bosom, lap; cf. Gk. φορμός, a wicker-basket; from A.S. beran, Gk. φέρειν, to bear.

Bataille, s. a battle, B 3879; pl. Batails, 3509; Batailles, F 659. F. bataille, Low Lat. batalia, a fight.

Beautee, s. beauty, F 31. O.F. bellet, from Lat. acc. bellitatem, from adj. bellus, fair.

Bed, s. a bed, i.e. station, B 3862; gen. Beddes, E 643. A.S. bed, Mæs-Goth. badi.

Bede, 2 pt. pl. pr. offer, E 360. A.S. beódan, to offer, command.

Beek, s. beak, F 418. F. bec, probably of Celtic origin; Gael. beic, a point, peak, bill of a bird; cf. W. pig, a pike or peak, F. pique.

Been, s. pl. bees, F 204; Bees, E 2422. A.S. beó, a bee; pl. beón.


Belle, s. a bell, B 1186, 3970; pl. Belles, 3984. A.S. belle, from whence the Icel. bjalla is borrowed.

Ben, v. to be, B 3524; pr. pl. 2 pt. 35, 122, 129; Be. 1172; pr. pl. Ben, 118, 124; Beth. F 648; imp. pl. Beth, B 1629, 1897; Beth war=beware, 3281, 3330; pr. s. subj. Be, F 1; Be as be may, i.e. be it as it may, B 3319. A.S. beó, to be, from same root as Lat. fui, I was, and Sanskrit bhū, to be.

Bene, s. a bean, B 94, 4004. A.S. beóin, Icel. baun; cf. Lat. faba, a bean.

Benedicite, i.e. bless ye (the Lord), pronounced benícite in three syllables, B 1170, 1974.
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Lat. bene, well, dicite, speak ye; from dicere, to say.


Benignely, adv. benignly, courteously, E 21.

Benignitee, s. benignity, goodness, F 436. From Lat. benignitatem, through the French.

Bere, v. to bear, carry, 3564; to transport, F 119; to carry about, 148; pr. s. Bereth, B 2091, F 635; Berth, in phr. silky berth =take with ill will, dislike, E 625. A.S. beran, Icel. bera, Meso-Goth. bairan, Lat. ferre, Gk. φέρειν.

Bere, s. bier, B 1815, 1825, 3371. A.S. bær, from beran, to bear, carry; cf. Gk. φέρετρον, a bier, from φέρειν, to bear.

Beres, s. pl. bears, B 3451. A.S. bera, a bear, Icel. bera, a she-bear; a he-bear is denoted in Icel. by björn.

Beringe, s. bearing, behaviour, B 2022.

Bern, s. barn, B 3759. A.S. bern, berern, ber-eru; the latter form is actually found in the Northumbrian Gospels, St. Luke iii. 17, and means a barley-receptacle, from bere, barley, and eru, a secret place, closet, &c.

Best, s. beast, F 460; Best roal =royal beast, i.e. Leo, 264; pl. Bestes, B 3363, E 201, 572, 683. O.F. beste, Lat. bestia.

 Beste, adj. superl. best; for the beste =for the best, F 356. A.S. beste =be-est, superl. from a root *bat, signifying good, profitable.

Bet, adv. better, B 114, F 488, 600. A.S. bet, better.

Bete, pp. beaten, E 1158; Beten, B 1732. A.S. beitan, to beat.

Bidaffed, pp. befooled, E 1191. O.E. daffé, a foolish person; connected with E. deaf, A.S. deif. 'Daffe, or dastard, or he that spekythe not ye tyme. Oridurus;' Prompt. Parv.


Bifalleth, pr. s. happens, E 449; pt. s. Bifel, it came to pass, F 42; Bifil, B 3613; pt. s. subj. Bifelle, were to befall, E 136. A.S. befeallan, to happen, from feallan, to fall.

Biforn, adv. before, in anticipation, B 1668; before, F 339; beforehand, B 1184; of old time, F 551; Bifore, first, E 446.

Biforn, prep. before, F 79, 98; Biforen, B 3553. A.S. beforan.

Big, adj. big, B 3111. Connected with bulge, bag, bale, &c., with the notion of swelling.

Bigan, pt. s. began, B 98, 183. A.S. ginnan, to begin, with prefix bi added at a later time.

Bigyrl, v. to beguile, deceive, E 252. Prefix bi- or be-, and O.F. guile, from a Teutonic source; cf. E. wile.

Biheste, s. promise, B 37, 41, 42, F 698. A.S. behés, a promise, from prefix be and hás, a promise; from hétan, to promise, ordain.

Bihoueth, pr. s. impers. it behoves (him) to have, F 602. A.S. behofian, to befit; cf. Icel. haða, to hit, to fit, to behave.

Bileue, v. to remain, stay behind, F 583. A.S. lófan, to leave, to leave behind; whence M.E. bileue, to remain behind; cf. G. bleiben.

Bireue, v. to bereave, B 3359; pt. s. Birafté, bereft, took away, 3386, 3404. A.S. bereafian, from reafian, to seize, strip, from reif, a garment.

Birthe, s. birth, E 402. A.S. beorð, from bera, to bear.

Biseged, pp. besieged, B 3514. Prefix bi- or be-, and F. sieger, to sit; from Low Lat. sediare, to sit, sediurn, a seat, from sedes.
Cf. Lat. obsidere, to besiege, from the same root.

Biseke, v. to beseech, B 3174; 
1 p. s. tr. I beseech, E 1037; 
pr. part. Bisekinge, beseeching, 
E 178, 592. From A.S. sécan, 
to seek.

Biseye, pp. displayed, made apparent; hence yuel biseye = ill to look at, ill looking, E 965; 
richly biseye = rich looking, splendid, 984. A.S. besiegen, pp. of besieén, to look about, from 
seón, to see. Hence another spelling is beseen, as in Spenser, 
F. Q. i. 12. 5—'And sad habiliments right well beseene.'

Bisily, adv. busily, F 88. See Bisy.

Bisinesse, s. diligence, E 1008; 
Bisynesse, F 642.

Bistrood, pt. s. bestrode, B 2093. 
A.S. be- and stríadan, to walk about, pt. t. ie stríðs.

Bisy, adj. busy, attentive, F 509. 
A.S. bysig.

Bisyde, prep. beside, E 777, 1105; 
F 374, 650.

Bit, pr. s. bids, F 291. A.S. beó-
dan, to bid. The form bit occurs in 
A.S. as equivalent to biddan, asks, from biddan, to beg, ask. 
The forms beódan and biddan were early confused.

Bitake, I p. s. tr. I command, 
commit, E 161, 559. A.S. be-
tácan, to deliver, command to, 
from tácan, to teach. Thus bitake 
is for be-teach, not for be-take.

Bitid, pp. fallen, B 1949. See 
Bityde.

Bitokneth, pr. s. betokens, signifies, 
B 3942. A.S. bi- and húcían, 
to point out; from háccen, a token, sign; cf. Gk. δεικνύων.

Bitrayed, pp. betrayed, B 3570. 
A hybrid word; from A.S. prefix 
bi- and F. trahir, to betray, Lat. 
tradere.

Bitwixe, prep. between, B 3830, 
F 33; Bitwixen, E 815; Bitwix, 
F 317. A.S. betwix, betwux, 
from tvá, two.

Bityde, v. to befall, E 79; to happen, arrive, B 3730; pr. subj. Bityde, may betide, E 306; 
Bityde what bityde, let that happen that may, whatever may happen, 
B 2064. A.S. tidan, to happen, from tid, tide, time.

Biwailen, v. to bewail, lament, B 25; Biwaille, 3952; pp. Biwailed, 
E 530. Cf. Icel. veila, válía, to 
wait; Ital. guaiolare, to lament; 
Ital. guai, woe! so that wail is to 
say woe!

Biwreye, v. to bewray, unfold, 
reveal, B 3219. A.S. wrégan, to 
accuse, Mceso-Goth. wroðjan, Icel. 
ragja, to slander, defame.

Blaked, pp. blackened, rendered 
black, B 3321. A.S. blæc, black, 
ablæcian, to blacken.

Blame, to, gerund, to blame, E 76; 
imp. pl. Blameth, B 2151. O.F. 
blasmer, from Lat. blasphémare, 
Gk. βλασφήμειν, to speak injuri-
ously.

Blesse, imp. s. 3 p. (God) bless, 
B 3978, E 1240. A.S. blétsian, 
to bless, O. Northumb. bloedsia, 
orig. to sacrifice, from blóð, blood.

Blewë, adj. pl. blue, F 644. Icel. 
blór, Dan. blaa.

Blis, s. bliss, happiness, B 33. A.S. 
blís, joy, from blíðe, joyful, blithe.

Blisful, adj. happy, E 844, 1121.

Blisse, v. to bless, E 553. A.S. 
blétsian, blesian.

Blood, s. progeny, offspring, E 632. 
A S. blóð, blood, Mceso-Goth. 
bloð.

Blythe, adj. blithe, B 4002. A.S. 
blíðe, Icel. blíðr, Mceso-Goth. 
bleiths, glad, merciful, mild.

Body, s. principal subject, E 42; 
my body = myself, B 1185; pl. 
Bodies, people, B 3278. A.S. 
bodig.
Boistously, adv. loudly, E 791.
Welsh *bwystus*, rude, brutal; but this word is of doubtful origin; hence the later form *boisterous* (Shakespeare).

Boke, s. a book, B 52; pl. Bokes, 3499. A.S. *boc*.


Bond, s. a band, F 131.


Boor, s. a boar, B 3299; gen. Bores, 2060. A.S. *bér*.

Boost, s. boast, pride, B 3289.
Of unknown origin.

Bord, s. board, table, E 3, F 79. A.S. *bord*.

Bore, pp. born, E 401; borne, carried, F 178; Born, borne, E 444; carried, F 176; worn, F 43. A.S. *beran*, to bear, pp. *boren*.

Bores, gen. sing. boar's, B 2060.

Borwe, s. a pledge; to borwe, as a pledge, F 596. A.S. *börh*, a security, pledge.

Borwe, v. to borrow, B 105. A.S. *borgian*, from *börh*, a pledge.

Bote, s. safety, salvation, B 1636; remedy, good, F 154. A.S. *bót*, E. *boot*, a remedy, from root *bat* in Mæs-Goth. *batizo*, better. See Beete in Mor. Gloss.

Boterflye, s. a butterfly, B 3980. A.S. *buter-fleege*. See Wedgwood's Etym. Dict.


Bounden, pp. bound, E 704. A.S. *bunden*, pp. of *bindan*, to bind.

Boundes, s. pl. bounds, limits, F 571. O.F. *bonne*, F. *borne*, spelt *boitné* in 11th century, from Low Lat. *bodína*, a bound, limit.

Bountee, s. bounty, goodness, B 1647, E 157, 415. From Lat. *bonitatem*, through the O.F. *bontieit*.


Boydekins, s. pl. poniards, lit. bodkins, B 3892, 3897. Of doubtful origin; perhaps allied to W. *bidog*, a dagger; cf. Gæl. *biodog*, a dagger, from *biod*, a pointed top.


Bras, s. brass, F 115, 181, 303. A.S. *bras*.


Bred, pp. bred up, F 499. A.S. *bredan*, to nourish.

Brede, s. breadth, B 3350. A.S. *bréto*, breadth, from *brád*, broad.

Breech, s. a pair of breeches, B 2049. A.S. *bréc*, a pair of breeches, pl. of *bróc*; cf. E. *brognes* (from the Irish), Lat. *braccæ* (of Celtic origin).

Breed, s. bread, B 3624, F 614. A.S. *bred*, Icel. *bráð*, G. *brot*.


Brotheren, s. pl. brethren, F 668. A.S. breðor, pl. brōdras, brōdrum; Icel. brédir, pl. brædir. We find also O. E. brether as the pl.; the termination -en makes it doubly plural.


Breyde, v. to start suddenly, awake, F 477; p'. s. Bryde, started, went (out of his wits), B 3728. See Abrayde in Morris's Gloss; see also Abreyde.

Brid, s. a bird, F 460; gen. Briddes, B 3366; pl. Briddes, B 3290, 3604. E 572, F 611. A.S. brid, the young of birds.

Brike, s. a perilous state, ruin, downfall, B 3580. A.S. brice, gebrice, a rupture, a breach, a breakage; hence ruin.


Broches, s. pl. brooches, E 255. F. broche, a spit, O. F. broche, a lance, pointed stick, from Low Lat. brocca, a needle, from Lat. broccus, a point; cf. Gael. brog, a goad, Welsh proc, a stab, prog. The brooch took its name from the essential part of it, the pin. In the Prompt. Parv. we find 'Broche, juelle, Monile, armilla,' and Way quotes from the Ortu Vocabulorum as follows—'Fibula, a boton, or broche, pyrkke, or a pynne, or a lace, monile; ornamentum est quod solet ex feminarum pendere collo, quod alio nomine dictur firmaculum; a broche.'

Brode, adj. pl. broad, thick, B 3448. See Brood.

Brond, s. brand, i.e. a firebrand, B 3224; dat. Bronde, a piece of hot metal on the anvil, 2095. A.S. brand, brond, a brand; cf. byrnan, to burn.

Brodu, adj. broad, thick, large, F 82. 191, 394; pl. Brode, B 3448. A.S. brīd, Icel. breiðr, Mæso-Goth. braids.

Brother, gen. sing. brother's, B 3593. A.S. brōðor; gen. brōðor, like the nom.

Brouded, pp. embroidered, B 3650. F. broder, border; but possibly these have been confused; cf. Welsh brodio, to embroider, to darn, Gael. brod, a goad, on the one hand; and Span. bordar, to embroider, to work on an edge, Span. borde, a border, a hem, on the other.

Brydel, s. a bridle, B 3985, F. 340. A.S. bridel.

Bryghte, adv. brightly, B 11, 2034. A.S. beorht, Icel. bjørtr, bright; Mæso-Goth. baérhts, evident.

Bukke, s. buck, B 1946. A.S. bucca.

Bulles, s. pl. bulls (from the Pope), E 739, 744. So named from the bulla, or leaden ball affixed to it, which bore a stamp.

Burieth, imp. pl. bury, E 571. A.S. byrgan, connected with A.S. byorgan, to hide.

But, conj. unless, E 174. A.S. būte, except; from prefix be or bi and út, out.

But-if, conj. except, unless, B 2001, 3688, F 687.

Buxomly, adv. obediently, E 186. A.S. būhosom, obedient, yielding, pliant, from būgan, to bend, bow.

By, adv. at hand, B 3116. A.S. be, bi, by, near.

Bynde, 2 p. s. pr. subj. bind, E 1205. A.S. bindan, to bind.

Byte, v. to bite, B 3634; to sting, F 513; to cut deeply, 158. A.S. bitan; cf. Icel. bita, to bite, to cut as a weapon does; Lat. findere.

C.

Cage, s. a cage, F 613; pl. Cages, 611. F. cage, from Lat. cauea,
used by Cicero in the sense of a cage for birds, lit. a hollow place, from cauus, hollow.

Calle, v. to call, cry out, B 3724. Icel. kalla, to call, cry out.

Cam, pt. s. came, F 81. A. S. cum- au, to come; pt. t. ic com.

Camaille, s. a camel, E 1196. From Lat. camelus, Hebrew ġamāl. In the Northumbrian Gospels (Lindisfarne MS.), S. Luke xviii. 25, the Lat. camelum is glossed by ‘se camal ëxt mica dear,’ i. e. the camel, that great beast.

Can, 1 p. s. pr. I know, B 1726, 1868; I know how, am able, E 304, F 4; I can, B 42, 46; pr. s. Can, knows, B 47, 49; pr. pl. 2 p. ye know, 1169; pr. pl. know, F 185. A. S. cunnan, to know; ic can, I know, ic cuđe, I knew.

Capitayn, s. captain, B 3741. F. capitane, Low Lat. capitaneus, from caput, the head.

Cardinales, s. pl. cardinals, B 2039. F. cardinal, from Lat. cardinalis, chief, lit. that on which all hinges; from Lat. cardinēm, a hinge.

Care, v. to feel anxiety, E 1212. A. S. cearian, to be anxious, from caru, cearu, care, anxiety, Moeso-Goth. kara, care.

Care, s. anxiety, trouble, B 1949.

Carf, pt. s. carved, cut, B 3647. A. S. ceorfan, to cut, carve; pt. t. ic cearp, pp. corfen.

Carie, v. to carry, E 585; pr. pl. Carien, carry, B 1814. O. F. carier, F. charrier, to carry as in a car, from O. F. car, F. char, from Lat. carrus (a Celtic word).

Cas, s. case, occasion, B 36; circumstance, state, condition, 123; case, E 430; chance, hap, 316; to deyen in the cas = though death were the result, 859. F. cas, Lat. casus, from cadere, to fall.

Caste, pt. s. cast, B 1761, 2018; pp. Cast, i.e. contrived, 3891; Casten, 1796. A Scandinavian word; Icel. kasta, Swed. kasta, Dan. kaste, to throw. It is conjugated sometimes as a strong verb, even in Tudor English, as ‘Aside he kest his eye’; Hicsoner, in O. E. Plays, i. 179.

Catel, s. chattels, property, B 27. O. F. caiel or chatel, property, F. chapitel, leased-out cattle, from Lat. capitale; which from caput, a head. Cf. E. chattels, cattle, capital.

Cauæ, s. a cave, B 3297. From Lat. cauus, hollow.

Caughte, pt. s. took, conceived, E 619; pp. Caught, obtained, 1110. E. catch = O. F. cacular or charier, F. chasser, formed as if from a Low Lat. captiare, readily suggested by Low Lat. capita, a chase; and this is a mere variation of Lat. captare, to catch, from capere, to take, seize. Thus E. catch and chase are really the same word, or are doublets. The pt. t. caught was suggested by the conjugation of the similar word lacche, to seize, pt. t. laughte, which is from A. S. læccan, pt. t. lahtē. See Chace.

Cause, s. reason, F 466; cause why = the reason why is this, E 2435, F 185. F. cause, Lat. causa.

Causen, pr. pl. cause, F 452.

Caytif, s. wretch, wretched or unfortunate man, B 3269. O. F. caüif, chaüif, F. chéf, miserable, from Lat. captīnus. See Brachet.

Celerer, s. cellarer, keeper of a cellar, B 3126. From Low Lat. cēlerarius (Ducange), of same signification as Lat. cellararius, a butler. See Celle.

Celle, s. a cell, B 3162. From Lat. cella.

Ceptre, s. a sceptre, B 3334, 3563,
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<td><strong>F. sceptre</strong>, Lat. sceptrum, Gk. σκῆπτρον, a staff, from σκῆπτευ, to lean upon,</td>
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<td>Cerimonies, s. pl. ceremonious acts, acts of courtship, F 515. F. cérémonie, Lat. cerimonia, a religious observance.</td>
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<td>Certayn, s. certainty, B 1918. F. certain, from Lat. certus, sure, with suffix = Lat. -anus.</td>
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<td>Certayn, adv. certainly, assuredly, F 694; Certeyn, B 45, 1853, 3945.</td>
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<td>Certein yeres, i.e. a certain number of years, B 3367.</td>
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<td>Certeinly, adv. assuredly, B 3990.</td>
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<td>Certes, adv. certainly, B 1729, 1898, E 106. 659. F 2. F. certes, Lat. certe, surely. There are other instances of addition of s; see Brachet, Hist. Grammar, p. 80.</td>
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<td>Cesse, v. to cease, F 154. F. cesser, Lat. cesser, to leave off.</td>
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<td>Cetewale, s. either (1) zedoary; or (2) the herb valerian, B 1951. Explained as valerian by Halliwell, s. v. Setewale, who quotes from Gy of Warwike, p. 431, the following—'Fykes, reisin, dates, Almaund, rys, pomme-garnates, Kanel and setewale.' The explanation is no doubt Somner's, as we find in his A. S. Dict. the entry—'Sydewale, setwall, settwell, herba quædam, valeriana.' But Mr. Cockayne (Leechdoms, iii, 344) gives the A. S. word as sideware, meaning zedoary; and Mätzner, in his note upon the Land of Cockaygne, l. 7, quotes, from the Promptorium Parvulorum the following—'Setwale, or sedewe, setwale, setwaly, herbe, Zedoarum.' And we find in Webster, ed. Mahn, the following—'Zedoary, n. (F. zédoaire, Prov. zeduari, Ital. zedoario, zettovario, Span. and Port. zedoario, zedoario, Low Lat. amomum zedoaria, Ger. zitwer, O. H. Ger. zitawar, Arab. Pers. Hind. djadwair) a medicinal substance obtained in the East Indies, having a fragrant smell, and a warm, bitter, aromatic taste, used in medicine as a stimulant. 'It is the root of a species of Cucuma, and comes in short, firm pieces, externally of a wrinkled gray, ash-coloured appearance, but within of a brownish-red colour. There are two kinds: round zedoary, said to be the root of Cucuma zerumbet, or Kämpferia rotunda, and long zedoary, of Cucuma zedoaria.'—Dunglison.' The English Cyclopaedia has Curcuma, not Cucuma, and explains C. Zedoaria as broad-leaved turmeric, and says that its sensible properties are very like those of ginger, but not so powerful.' All the curcuma belong to the natural order of Zingiberaceæ, or Ginger tribe. The way in which cetewale is generally classed with ginger and spices renders the explanation 'zedoary' much more probable than 'valerian,' which I take to be a bad guess. And since the F. zédoaire takes, in O. French the forms citoal, citoaul, citouart (Roquefort), it is quite clear that Chaucer's cetewale is the O. F. citoal, and therefore only another spelling of zedoary.</td>
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<td>Chace, v. to chase, continue, E 341; to pursue, E 393, F 457. F. chasser. See Caughe.</td>
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<td>Chaffare, s. merchandise; hence, matter, subject, E 2438. For chaf-fare, from A. S. cédp, merchandise, and A. S férian, to carry about; in the Ayenbite of Inwyt, ed. Morris, we have the verb chapfari, to trade, p. 162; and the substantive chaffare or chafuare, chaffier, unfair dealing, pp.</td>
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Chalk, s. chalk, F 409. A. S. ceale, borrowed from Lat. calcen, lime.

Chamberer, s. maid servant, chambermaid, E 819; pl. Chambereres, 977. O. F. chamberere, chambrerie, from chambr, a chamber; from Lat. camera.

Chambre, s. a chamber, F 269; pl. Chambres, sleeping-rooms, E 263. F. chambre, Lat. camera.

Char, s. a chariot, car, B 3550, F 671. F. char. See Carie.

Charboele, s. carbuncle, a precious stone, B 2061. F. car-boucle, escarboule, from Lat. carbo-nculus, a kind of precious stone; which from carbo, a burning coal.

Charge, s. responsibility, E 163, 193; importance, F 359. F. charger, Ital. caricare, to load; from Low Lat. caricare, to load, front carus. See Carie.


Charitee, s. love, E 221. O. F. charitet, from Lat. caritatem, from carus, dear.

Chasted, pp. chastened, taught, F 491. O. F. castier, chastier, F. châtier, Lat. castigare, to castigate, chastise.

Chastyse, v. to rebuke, restrain, B 3095. See above.

Chaucee, s. chance, B 125. F. chance, O. F. chéance, Lat. calенtia, from cadere, to fail.

Chauenge, s. change, exchange, F 535.


Cheek, s. cheek, i. e. cheekbone, B 3128; dat. Cheke, 3233. A. S. cevice, a cheek.

Chees, pt. s. chose, B 3706. See Cheese.

Chere, s. demeanour, mien, B 97, 1901; E 238, 241, 782; F 103, 545; show, E 678; kindly expression, 1112. O. F. chere, F. chère, Low Lat. cara, a face.

Cheryce, v. to cherish, indulge, B 3710; imp. pl. Cherissheth, cherishe, F 353. F. chérir, to hold dear, from F. cher, dear, Lat. carus.

Cherles, s. pl. curls, B 3733. A. S. ceorl, a countryman, G. kerl, a fellow.


Chesing, s. choosing, choice, E 162.


Cheynes, s. pl. chains, B 3554. F. chaine, L. catena.

Child, s. child, a term of address to a young man, B 2000; a young man, 3345. A. S. cild, G. kind.

Childhede, s. (dat.) childhood, B 1691, 3445. A. S. cildhúd, G. kindheit.

Chiualrye, s. chivalry, chivalrous daring, B 3585; (spelt Chialry) 2084; cavalry, troops of horse, 3871. F. chivalerie, cavalerie, from F. cheval, Lat. caballus, a horse.

Chois, s. choice, E 154; Chois, 170. F. choisir, to choose, borrowed from O. H. G. choisan.


Ciclatoun, s. a costly kind of thin cloth, B 1924. See note. I may add that the expression 'hwite ciclatoun' = white ciclatoun occurs in O. Eng. Homilies, ed. Morris, 1st Ser. p. 193.

Cink. See Sis.
Ciprees, s. cypress, B 2071. F. cypres, Lat. *cupressus.*

Citee, s. city, F. 46. F. cité, O. F. citet, Lat. *ciuitatem.*

Clad, pp. clothed, E 376. A. S. *gecladaed,* clothed; a pp. of which the infin. does not appear.


Clappeth, pr. s. talks fast, B 3971; imp. pl. make a constant clatter, keep chattering, E 1200. A. S. *clappan (?),* to clap, Icel. *klaftp,* G. *kloffen.* Cf. E. *clap-trap.*

Clapping, s. chatter, idle talk, E 999. See above.

Clawes, s. pl. claws, B 3366. A. S. *clauwi,* Icel. *kló,* G. *klau,* a claw.

Clene, adj. (def. form) clean, pure, unmixed, B 1183; adv. entirely, F 626. A. S. *cléne,* pure.


Clere, adj. pl. clear, bright, E 779. F. *clair,* Lat. *clarus.*

Clergeon, s. a chorister-boy, B 1693. See the note.

Clerk, s. a clerk, learned man, student, E 1; pl. Clerkes, writers, B 3990, E 933. F. *clerc,* Lat. *clericus,* Gk. *κληρικός,* one who belongs to the chosen, from *κληρος,* a lot.


Clinking, s. tinkling, B 3984.


Clobbled, adj. c'ubbed, B 3088. Icel. *klumba,* *klobba,* a club.

Cloisterer, s. a cloister-monk, B 3129. From F. *cloître,* O. F. *cloître,* Lat. *claustra.*

Clokke, s. a clock; of the clokke = by the clock, B 14. Du. *klokke,* a bell; cf. G. *glocke,* F. *cloche,* Irish *clog,* a bell.

Clombe. See Clymben.

Clowe-gilofre, s. clove, spice, B 1952. F. *clou de girofle.* The F. *clou* is from Lat. *clausa,* a nail, from the shape; F. *girofle,* is corrupted from Lat. *caryophyllus,* Gk. *καρυόφυλλον,* lit. nut-leaf, from *κάρυον,* a nut, and *φύλλον,* a leaf.

Clymben, v. to climb, F 105; pr. s. Clymbeth, B 3966; pp. Clombe, B 12; were clombe = hadst climbed, 3592. A. S. *climban,* G. *klimmen.*

Coffre, s. a coffier, box, B 26, 1955. E 585. F. *coffre,* O. F. *cofre,* *cofin,* from Lat. *cophinus,* Gk. *κόφυνος,* a basket; whence also E. *coffin.*

Cokkel, s. cockle, i. e. the corn-cockle, *Agrostemma githago,* B 1183. Gael. *cogall,* tares, husks, the corn-cockle; Cotgrave has—*Coquiol,* a degenerate barley, or weed commonly growing among barley, and called havergrasse.'

Colerik, adj. choleric, an epithet of the sign of Aries, as supposed to induce cholera or anger in those whom it influenced, F 51. Lat. *colericus,* Gk. *χολερικός,* from *χολή,* cognate with Eng. *gall.*

Coles, s. pl. coals, B 3333. A. S. *col,* Icel. *kol,* a coal, G. *kohle.*

Collacion, s. a conversation, conference, E 325. F. *collation,* from Lat. *acc. collationem.* *Collatio* sometimes means a disputing or debating.

Coloured, pp. coloured, painted, of the same colour (with), B 3574. F. *couleur,* Lat. *colorem.*

Colours, s. pl. colours, pretences, F 511 (there is a pun on the
double sense of colour = hue and colour = pretence; ornaments of diction, E 16.

Comandement, s. commandment, order, E 649. F. commandement, from commander, Lat. commendare.


Comendeth, pr. s. commends, praises, B 76, Lat. commendare.

Commune, adj. common, general, B 3436, E 431; s. commons, E 70. F. commun, Lat. communis.

Companye, s. company, B 1187. F. compagnie, a company; compagne, a companion; Low Lat. companium, a company, society.

Comparisoun, s. comparison, E 666; Comparison, S 117. F. comparaison, from Lat. comparare, to compare.

Compassioun, s. compassion, F 463. F. compassion, Lat. acc. compassionem, from cum, with, and pati, to suffer.


Composicions, s. pl. suitable arrangements, F 229. F. composition, Lat. compositionem; from cum, with, and ponere, to place. The F. compoter seems to have been influenced by the meaning of Lat. pausare, to pause, from which the simple verb poser was derived. See poser in Diez.

Comprehende, v. to comprehend, conceive of, take in (in the mind), F 223. Lat. comprehendere, from cum, with, andprehendere, to lay hold of.

Comth, pr. s. comes, B 3094, 3179.

Comunly, adv. commonly, E 726.

Comyn, s. cummin, 2045. Lat. cuminum, Gk. κύμμων, Heb. kammon. 'A dwarf umbelliferous plant, somewhat resembling fennel, cultivated for its seeds, which have a bitterish, warm taste, with an aromatic flavour, and are used like those of anise and caraway.' —Webster.

Conclude, v. to conclude, draw a conclusion, B 14. See below.

Conclusion, s. reason, F 492. F. conclusion, Lat. conclusionem; from cum, with, and claudere, to shut.

Condescende, v. to condescend, stoop to, come down to, F 407. Lat. condescendere, from scandere, to climb.

Condicion, s. condition, state, B 99. F. condition, Lat. conditionem.

Confounded, pp. overwhelmed, B 100. Cf. the use of the word in the E. translation of the Te Deum. From Lat. confundere.

Coniure, v. to conjure, B 1834. F. conjurer, Lat. coniurare.

Conne, v. to con, learn, B 1730, 1733. A. S. cunnian, to inquire into, to kon; from cunnan, to know.

Conning, adj. skilful, B 3690. From A. S. cunnan, to know; Moso-Goth. kunan, G. kennen.

Conning, s. cunning, skill, experience, B 1671, F 35; dat. Conninge, B 1847. A. S. cunning, from cunnan, to know.

Conningly, adv. skilfully, E 1017.

Conseil, s. secret counsel, B 3218, 3219; in conseil = in secret, E 2431. F. conseil, Lat. consilium.

Conspiracye, s. a plot, B 3889. From F. conspirer, Lat. conspirare, to conspire.

Constance, s. constancy, E 668,
1000, 1008. F. constance, from Lat. stare, to stand.

Constellation, s. constellation, cluster of stars, F 179.

Constreyneth, pr. s. constrain, E 800. F. contraindre, formerly constraindre, from Lat. constringere.

Construe, v. to construe, to translate, B 1718. F. construir, Lat. construere.

Contenance, s. demeanour, E 924; self-possession, 1110. F. contenance, bearing, contenir, to contain, Lat. continere.

Contrarien, v. to go contrary to, oppose, F 705. From Lat. contrarius, contrary, contra, against.

Contrarie, adj. contrary, B 3964.

Contree, s. country, B 1908, 1912, E 436, F 319. F. contrée, Ital. contrada, from Lat. contrata, the country over against one, from contra, against. Cf. G. gegen, country, from gegen, against.

Conueyen, v. to convey, introduce, E 55; pt. pl. Conveyed, accompanied, went as convoy, 391. F. convoyer, O.F. conveier, Low Lat. conuiare, to go on the way with, from via, a way.

Coomen, pt. pl. came, B 1805. See Come.

Corage, s. courage, B 1970, 3836; mind, E 511, 950; feeling, disposition, E 220, 692, 787; will, 907; of his corage = in his disposition, F 22. F. courage, O.F. corage, courage; derived from Lat. cor, the heart.

Corageous, adj. courageous, bold, B 3527.

Cordewane, s. Cordovan leather, B 1922.

Cornes, s. pl. corn-fields, pieces of standing corn, B 3225.

Corone, s. crown, garland, E 381; Coronne 1118. O.F. corone, from Lat. corona.

Coroune, pp. crowned, B 3555.

Corps, s. corpse, F 519. F. corps, Lat. corpus, a body.

Corpus, s. body; corpus Dominus, false Latin for corpus Domini, the body of the Lord, B 1625; corpus Madrian (see note), 3082.

Cors, s. body, B 111, 2098.

Cost, s. cost, B 3564. F. couter, O.F. coster, couster, to cost, from Lat. constare, which sometimes has the same meaning.

Costage, s. cost, expense, outlay, E 1126.

Coste, s. the coast, B 1626. O.F. coste, from Lat. costa, a rib, side.

Coste, pt. s. cost, B 1925.

Cote, s. a cot, E 398. A.S. cote, Icel. kot, a cottage.

Cote, s. a coat, outer garment, used of a part of a woman's apparel, E 913. F. cotte, O.F. cote; O.H.G. chozzo, a coat or mantle of a thick woolly substance, G. kotze, a shaggy covering, G. kutte, a cowl.

Cote-armour, s. coat with armorial bearings, B 2056. See Mor. Gloss.

Couche, v. to cower, E 1206. F. coucher, O.F. coucer, colcher, from Lat. collocare, to place together; from locus, a place.

Coude, pt. s. (perhaps subj.) knew, or should know, F 39; knew, B 1735; knew how, 1926, 3375; could, F 97. See Can.

Couent, s. conventual body, the monks composing the conventual body, B 1827, 1867. F. couvent, O.F. convent, from Lat. conventus, a coming together; from venire, to come.

Covered, pt. s. covered, E 914. F. couvrir, from Lat. coöperire, to cover up, from operire, to hide.

Countenancees, s. pl. looks, F 284. See Contenance.

Countrefete, v. to counterfeit, imitate, F 554. F. contrefaire, to counterfeit; but the E. verb
seems to have been formed from the pp. contrefait.

Contesse, s. a countess, E 590. O. F. contesse, F. comtesse; from O. F. conte, comte, F. comte, Lat. comitium, a companion.

Contretaille, s. lit. counter-tailly, i.e. correspondence (of sound); at the contretaille = corresponding-ly, in return, E 1190. F. contre, against, taille, a cut, incision, from tailler, to cut, Low Lat. tailiare, taleare, to cut; cf. Lat. talea, a cutting, shoot cut off, a stake. The idea is here taken from the cutting of corresponding notches on two corresponding sticks or tailies.

Cours, s. course, B 3186, F 66. F. cours, Lat. cursus.

Courser, s. courser, horse, F 310. F. coursier, lit. a runner, from course, running, coursing; Low Lat. cursa, an expedition, from currere, to run.

Couth, pp. known, E 942. A. S. cūn, known, pp. of cunnan, to know; Mæsō - Goth. kunthas, known, from kunnan, to know; so that cūn = cūnō.

Coward, adj. cowardly, B 3192. F. couard, cowardly; lit. one who drops his tail, first spoken of animals; from F. coue, Lat. cauda, a tail. So also Ital. codardo, a coward, from codà, a tail, Lat. cauda. Mr. Wedgwood explains it of the hare, making coward = the bob-tailed, since in the Venery de Twety (Reliquie Antiquite, p. 153) the hare is spoken of as 'le coward ou le courtoe cow' (short-tail).

Coy, adj. or adv. still, quiet, E 2. F. coi, from Lat. quietus, quiet; so that E. coy and quiet are doublets; coy being the older. The t is preserved in the F. fem. form coite.

Coyn, s. coin, E 1168. F. coin, a coin; also a stamp upon coin, from Lat. cuneus, a wedge, no doubt used in the stamping process.

Crabbed, adj. shrewish, cross, bitter, E 1203.

Craft, s. skill, way of doing a thing, F 185; secret power, might, B 3255; subtle contrivance. F 249. A. S. craft, skill, Icel. kraftr, G. kraft.

Craftily, adv. cunningly, skillfully, B 48.


Cristen, adj. Christian, B 1679.

Cristemasse, s. Christmas, B 126, 1730.

Crowned, pp. crowned, i.e. supreme, F 526. See Corone.

Croys, s. cross, E 556. F. croix, O. F. crois, Lat. acc. crucem.

Crueltee, s. cruelty, E 1225. F. cruelte, O. F. cruelte, cruelte, Lat. crudelitatem; from crudelis, cruel.

Cubytes, s. pl. cubits, B 3350. Lat. cubitus, the elbow; also a cubit, the distance of the elbow to the end of the middle finger, about 18 inches.

Cuppe, s. a cup, F 616. A. S. cuppe, from Lat. cupa, a cup.

Cures, s. pl. cares, pursuits, E 82. F. cure, Lat. cura, care; cf. E. cure (i.e. care) of souls.

Cursedly, adv. wickedly, abominably, B 3419. A. S. cursian, to curse, curs, a malédiction.

Cursednes, s. malice. B 1821; wickedness, 3575; Cursedness, shrewishness, E 1239.

Curteisly, adv. courteously, B 1636.

Curteisy, s. courtesy, refinement, B 3686, E 74. F 95. F. court-oie, O. F. courtisie, courtesy, O. F. curteis, courteous, from O. F.
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**D.**

Daliaunce, s. playful demeanour; he doth daliaunce, he behaves playfully and good-naturedly, B 1894. Evidently formed after the French manner; but it does not appear in French; for the root, cf. Du. *dollen*, to sport, to frolic-some, A.S. *dol*, foolish; A.S. *dwelligean*, to err, to be foolish, Mark xii. 27. The Exmoor *dwanlee* means 'to talk incoherently.'


Dan, s. (*for Dominus*), sir, B 3092. F. *dom*, lord, O.F. *dans*, from Lat. *dominus*.

Dappel-gray, s. dapple gray, B 2074. *Dappel* is a Low-German word; cf. E. *dab*, a spot; Icel. *depill*, a spot, dot; a dog with spots over the eyes is also called *depill*.


Daunce, s. dance, F 277; pl. *Daunces*, 283.

Daunce, v. to dance, B 126, F 312; pr. pl. *Dauncen*, F 272. F. *danser*, from O. H. G. *dansôn*, to draw along; see Brachet and Burguy.

Dangerous, adj. difficult to please, B 2129. See Daunger in Mor. Gloss.

Dawe, v. to dawn, B 3872. A.S. *dagian*, to become day, from *dag*, day.

Day, s. day, time, B 3374; pl. *Dayes*, days, lifetime, 118; now a days, now-a-days, at this time, E 1164. A.S. *dæg*, Icel. *dagr*, Moeso-Goth. *dags*, G. tag.

Debat, s. debate, strife, war, B 130. F. *dèbat*, from *débatte*, to debate, O. F. *.debâte*, *desbatre*; from prefix = Lat. *dis*, and Lat. *batuere*, to beat.

Debate, v. to fight, war, B 2058. See above.

Declaring, s. declaration, B 3172.


Deed, pp. dead, B 3517, 3633, 3737. F 257, 474. A.S. *dead*, dead; yet the A.S. verb for to die is *steorfan*. See Deyen.

Deer, s. pl. animals, B 1926. A.S. *deór*, an animal, a neuter noun, unchanged in the nom. plural. It is a general noun, like the G. *thier*, not restricted to the animals now so called.

Dees, s. pl. dice, F 690. F. *dê*, a die; O.F. plural *dëz* dice (Cotgrave); O. F. *det*, a die (Burguy); Provencal *dat*, Ital. *dada*, said to be from Lat. *datum* (Brachet).


Deface, v. to obliterate, E 510.

Defame, s. dishonour, B 3738. F. *difframer*, to d-fame. Lat. *difamare*. Wyclif has *diffame*, but only in the sense of to publish abroad. See Diffame.

Defaute, s. default, fault, wickedness, B 3718; defect, E 1018. F. *d'faute*, from *faute*, Ital. *falla*, from Lat. *fallere*, to fail.


R 2
Delyt, s. delight. pleasure, B 3340, 3590, E 68. O. F. delit, deleit, from Lat. delectare, to delight.


Delytting, pres. part. delighting, E 997. O. F. deliter, deleiter, Lat. delectare, to please.

Demandes, s. pl. questions, E 348. F. demande, from Lat. demandare.


Demeyne, s. dominion, B 3855. O. F. demeine, from Low Lat. dominium, power; from Lat. dominus, a lord.

Depardieux, interj. on the part of God, by God's help, B 39. See note.

Depe, adj. deep, B 3988; adv. deeply, 4. A. S. deöp, Icel. djúpr, Goth. diups.


Dere, v. to injure, wound, harm, B 3191, F 240. A. S. derian, Du. deren, to injure.

Desert, s. desert, deserving, merit, F 532. O. F. deserte, merit, deservir, to deserve; from Lat. servire, to serve.

Desirous, adj. ardent, F 23. F. désirieux; from désirer, Lat. desiderare, to wish for.

Desolat, adj. desolate, i. e. void of, lacking in, B 131. F. désoler, to ravage; Lat. désolare, to leave alone, from solus, alone, sole.

Despeired, pp. filled with despair, B 3645. Lat. desperare, to give up hope, from spes, hope.

Despence, s. expenses, expenditure, money for expenses, B 105. O. F. despense, F. dépense, expense; from Lat. dispender, to spend, pendere, to weigh out, to pay.

Despendest, 2 p. s. pr. spendest, wastest, B 2121.

Despitously, adv. despitefully, cruelly, E 535.

Despyse, v. to despise, B 115. Lat. despicer. Despyt, s. despite, a deed expressive of contempt, B 3738; in your despyt = in spite of you, in contempt of you, 1753. F. dépit, O. F. despít, Lat. despectus, a looking down upon; from de, down, specere, to look.

Dette, s. a debt, obligation, B 41. F. dette, Lat. debita, a sum due; from debere, to owe.

Denoir, s. duty, B 38, E 966. F. devoir, to owe; Lat. debere.

Deuyse, v. to relate, B 2132, 3842, E 52; to describe, F. 65, 279; to plan, E 698; to frame, E 739; Deuyseyen, to imagine, E 108; I p. s. pr. Deuysey, I tell, B 3693; pr. pl. Deuyseye, imagine, discourse, F 261. F. deviser, to talk; Low Lat. diuisa, a division of goods, a judgment, opinion; from Lat. dividere, to divide.

Dextrer, s. a courser, war-horse, B 2103. F. destrier, a war-horse; Low Lat. dextrarius, from Lat. dextra, the right hand. The squire rode his own horse, and led his master's horse beside him, on his right hand.

Deyen, v. to die, E 665, 859; Deye, B 3232, E 364; pt. s. Deyde, E 550, 1062; pp. Deyed, B 1841. Icel. deyja, to die; the A. S. has only the derivative deádian, seldom used; the A. S. for to die is swelitan or steorfan.
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Deyinge, s. dying, death, B 1850. A true sb.; not a pres. part.

Deyned him, pt. s. it deigned him, i. e. he deigned, B 3324. F. daigner, O. F. deigner, Lat. dignari, to think worthy; from dignus, worthy.

Deyntee, s. pleasure, F 681; pl. Deyntees, dainties, 301. O. F. daintyé, agreeableness, from Lat. dignitatem, honour. See Deyned.

Deyntee, adj. dainty, pleasant, rare, B 1901, E 1112, F 70. The sense rare explains Spenser, F. Q., i. 2. 27—'dainty maketh derth,' i. e. rarity makes thing dear or valuable.

Deynteuous, adj. dainty, E 265.

Deys, s. dais, F 59. O. F. deja, Lat. discus. See Mor. Gloss.

Diademe, s. diadem, crown, F 43, 60. Lat. diadema, Gk. διαδήμα, a fillet, which is bound round, from διά, across, and δείπω, to bind.

Dide, pt. s. did, E 185; put on, B 2047; dide hem drewe = caused to be drawn, B 1823. A. S. dyde, a past tense formed by reduplication, from dōn, to do; cf. O. H. G. dede, or teta, I did, from duon or tuon, to do.

Diffame, s. evil name, ill report, E 540, 730. See Defame.

Digestion, s. digestion, F 347. F. digestion, Lat. digestio, from digere, to distribute, digest; dis, apart, gerere, to carry.

Digne, adj. worthy, noble, B 1175, E 818. F. digne, Lat. dignus.

Dignitee, s. dignity, rank, E 470. F. dignité, O. F. digniteit, Lat. dignitatem; from dignus.

Discription, s. description, F 580. From Lat. describere.


Disdeyn, s. disdain, contempt, F 700. F. dédain, O. F. desdain.

Disese, s. discomfort, source of pain, distress, B 3961; misery, F 457.

Disparage, s. disparagement, disgrace, E 908. O. F. desparager (Cotgrave), Low Lat. disparagire, to form a misalliance; paragium, equality of rank; from Lat. par, equal.

Dispence, s. expense, expenditure, E 1209. See Despence.

Dispende, v. to spend, B 3500, F 690.

Dispensacion, s. dispensation, E 746.

Displese, v. to displease, E 506.

Dispoilen, v. to despoil, i. e. strip, E 374. Lat. spoliare, to strip; spolium, spoil.

Disport, s. sport, diversion, B 3981. O. F. desporter. to amuse oneself (Roquefort); from Lat. portare, to carry.

Dissimulinges, s. pl. dissimulations, pretences that things are not so, F 285. Lat. dissimulare, to pretend that a thing is not.

Distaf, s. a distaff, B 3097, 3564. A. S. distaf; here staf is our modern staff; Mr. Wedgwood cites the Platt-Deutsch dieses, meaning the bunch of flax on the distaff, and quotes from Palsgrave the phrase 'I dysyn a dysaffe,' meaning 'I supply a distaff with flax;' perhaps the first element is cognate with Welsh tus, that which is wrapped round, a wisp, or with Gael. dos, a tuft, a bunch of hair.

Diverse, adj. pl. diverse, F 202. Lat. diversus.

Diuersely, adv. in different ways, F 202.
Diuyde, v. to divide, B 3380; f.p. Diuyded, 3424. Lat. diuiderc.
Diuyn, adj. divine, B 3247. Lat. divinus.

Do, v. to cause, B 3107, E 353; imp. s. Do come=cause to come, B 2035; 2 p. pl. pr. Do kepe=cause to be kept, 3624; f.p. Do, done, ended, E 2440. A.S. dóm, Du. doen, G. thun, O. H. G. duon, tuon; the original sense is to place, as in Sanskr. dhā, to place, put, Gk. τίθημι, I place. From the same root is the Gk. δήμωs, A.S. dóm, judgment, doom; whence the verb to deem.

Dogerel, adj. doggrel, B 2115.
Dogges, s. pl. dogs, B 3089. Du. dog, a large dog, mastiff.
Dominacioun, s. domination, supremacy, ch'efest influence, F 352; dominion, B 3409. From Lat. dominus. a lord.

Dominus. See Corpus.

Don, v. to do, F 323; Doon. to act, B 90; to ply, B 1653; to cause, 3618; to make, 3507; leet don crye=caused to be cried, F 46; tr. s. Doth forth=continues, E 1015; Dooth, doth, B 23; gerund, to Done, F 334; to Doone, E 90; imp. pl. Dough, do, E 568, 652: as doth=pray do, F 458; f.p. Don, F 150; ended, F 297; Doon, B 38; ended, B 3423, F 601; doon make=caused to be made. E 253; hath doon yow kept=hath caused you to be kept, E 1098. See Do.

Doom, s. judgment, opinion, B 3127, E 1020, F 677. A.S. dóm, judgment, Gk. θέμωs, judgment, decision; cf. τίθημι, I place, Sanskr. dhā, to place.

Dore, s. a door, E 282, F 80, 615; pl. Dores, B 3615, 3719. A. S. duru. Goth. dōr, Gk. θύρα.


Doubelness, s. duplicity, F 556. F. double, double, Lat. duplus, Gk. διπλόs, two'-old.

Doughter, gen. sing. daughters, E 608. A.S. dōhtor, a daughter; gen. dōhtor; Gk. δοράρηp, Sanskr. dhihi, i. e. a milkier, one who milks the cows, from uk, to milk.

Doughty, adj. doughty, strong, B 1914, 3502, F 338; warlike, F 11. A.S. dohtig, valiant, from dugan, to profit; so G. tüchlig, from taugen.

Doun, adv. down, F 323; up and down=in all directions, in all ways, B 53. See Adoun.

Doun, s. down, hill (dative), B 1986. A.S. dún, a hill; dat. dune.

Douteles, adv. doubtless, without doubt, certainly, B 91, 2142; Doubteles, E 485.

Doutes, s. pl. fears, F 220. 'Double, f. a doubt; suspect; feare, scruple; mistrust,' &c.—Cotgrave.

Dowaire, s. dowar, E 848; Dower, 807. F. dower, to endow, Lat. doaire; dovaire, a dowry, Lat. dotarium; from Lat, dos.

Dradde, pt. s. dreaded, feared, B 3402. E 523; Dradde him=was afraid, B 3918; f.p. Drad, dreaded, F 69. See Dreda.

Dragoun, s. dragon, B 3291. F. dragon, Lat. draconem, Gk. δρακoντα; probably it meant originally a watcher, guardian, from δρακoμαι, I see, δρακeν, to see.

Drank, (or Dranke), 2 p. s. pr. didst drink, B 3416; pt. s. drank, E 216. A.S. drincan, pt. t. ic dranc.

Drasty, adj. filthy, worthless, trashy, B 2113. An adj. formed from A.S. drensten, dregs, dvest or doerste, leaven, in the O. Northumb. version of Matt. xiii. 33. Note also Goth. draufsna, drausna, a
crumb, fragment. Hence the word means full of lees, or dregs. The Promp. Parv. gives 'drestys of oyle, drestys or lyys [lees] of wine' as synonymous with 'dregges.' Mr. Wayne's note says—The Medulla renders 'secula, a little trait,' 'seculentus, fulle of traiste' (Harl. MS. 2257); in the Ortus, 'dregges.' *Amoreca* is explained by Elyot to mean 'the mother or come of all oyles,' in Harl. MS. 1002, 'drastus.' Palsgrave gives 'dresty, full of drest, lieue.' Horman says 'the draslys (flores) of the wyne be medicynable.' There is then no doubt about the true reading in this passage.

Drawe, *v.* to draw, incline, E 314; Drawe him, to withdraw himself, F 355; *pr. pl.* Drawen hem, withdraw themselves, F 252; *imp. pl.* Draweth, invite, B 1632. A S. *drag*an, to drag, draw, G. *tragen.*

Drede, i *p.* s. *pr.* I dread, fear, E 636; *imp. s.* Dread, dread, fear, 1201; *pt. s.* Dredde, dreaded, feared, 131. A S. *ondröd*an, to fear; the simple verb is not used.

Drede, s. dread, awe, B 3694, 3731, E 358, 462; it is no drede = there is no fear or doubt, beyond doubt, E 1155; out of drede = out of doubt, certainly, 634.

Dreadful, *adj.* terrible, B 3558.


Dresse, *v.* to address oneself, E 1007; to address. prepare. 1049; *pr. pl.* Dresse hem, direct themselves, i.e. go, draw near, F 290. F. *dresser,* It. *dirizzare,* from Lat. *directus,* direct; from *regere,* to rule.

Dreye, *adj.* dry, B 3233; *pl.* Dreye, E 899. A S. *drye,* dry.

Dreynt, *pp.* drenched, i.e. drowned, B 69. A S. *drencan,* to make to drink, drench, drown; *pp.* gedrenced.

Driue, *pp.* driven, B 3203.

Dronke, *pt. pl.* drank, B 3418; Dronken, 3390; *pp.* Dronke, drunk, 3758.


Droughte, s. drought, F 118; A S. *dragan&* dryness; *drugian,* *drijan,* to dry; from *dryge,* dry.


Dure, *v.* to last, endure, E 166, 825. F. *durer,* Lat. *durare,* from *durus,* hard.

Dyed, *pt. s.* dyed, steeped, F 511. A S. *deögian,* to dye; *deág,* a dye, a colour.

Dyen, *v.* to die, B 114, 3618; Dye, 3324, E 38; *pt. s.* Dyde, died, B 3986. See *Deyen.*

Dyghte, *v.* to dight, prepare, E 974; *pp.* Dyghte me, prepare myself to go, B 3104; *pp.* Dyght, prepared himself to go, 3719. A S. *dih* bat, to prepare; G. *dichten,* O. H. G. *tihte,* to set in order.

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E.

Ebbe, s. ebb, F 259. A S. *ebba,* an ebb, reflux; *ebbian,* to ebb.

Echon, *adj.* each one, B 1818; *Echoon,* E 124.


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Eft, adv. again, E 1227, F 631. A.S. eft, again, back, after.

Egle, s. eagle, F 123; gen. Egles, B 3365. F. aigle, Lat. aquila. The A.S. word is ern, earn.

Egre, adj. eager, sharp, fierce, E 1199. F. aigre, Lat. acc. acerem, from acer.

Eighteteteth, ord. adj. eighteenth, B 5. A.S. eahtateoda.

Ekko, s. echo, E 1189. Lat. echo, Gk. ήχω; from ήχος, a noise.

Elaat, adj. elate, B 3357. Lat. elatus.


Eldres, s. pl. elders, forefathers, B 3388, E 65, 156. A.S. yldra, older; the pl., yldran, means elders, parents.


Elles, adv. else, otherwise, B 2129, 3232, 3983. A.S. elles, otherwise; the A.S. prefix el- means other, foreign, strange; cf. Lat. al-ias, al-ius, al-ienus, al-ter.

Eluish, adj. elvish, i.e. abstracted, vacant, absent in demeanour, B 1893. The word occurs as alvish in Sir Gawain and the Greene Knight, 681, where it seems to mean having supernatural power; but no such compliment is intended here. 'As the elves had power to bewitch men, a silly, vacant person is in Icelandic called álfr; hence álfaegr, silly; álfrskapr and álfrhátt, silly behaviour'; Cleasby's Icel. Dict. See the note.

Emeraudé, s. emerald, B 1799. F. émerauade, O.F. esmeralde, from Lat. smaragdus.

Emperoures, s. pl. emperors, B 3558. F. empereur, O.F. emperor, Lat. imperatorem.

Empoisoned, pp. poisoned, B 3850. F. empoisonner, to poison; poisson is a doublet of poixion; from Lat. potionem, a drink; from potare, to drink; whence also potation.

Emprinteth, imp. pl. imprint, impress, E 1193. F. empreindre, from Lat. imprimere; from premere, to press.

Empryse, s. enterprise, B 3857. O.F. emprise, emprínser, an enterprise; F. prendre, to take, Lat. prehendere, prendere.

Encheson, s. occasion, cause, F 456. O.F. enchoys, an occasion (Roquefort); from chaoir, to happen, Lat. cadere.

Encrees, s. to increase, B 1654; pr. s. Encreseth, E 50; pp. Encresee, 408. Norman Fr. endcreer, from Lat increscere.

Endelong, prep. down along, F 416. A.S. andlang, G. entlang, along; the prefix is seen in full in Meeso-Goth. anda, Lat. ante, Gk. ἀνήρ, Sanskr. anti (Vedic), signifying against, opposite, &c.

Endure, v. to last, B 3538; F. endurer, Lat. indubere. See Dure.

Endyte, v. to indict, B 3858; pr. pl. 2 f. endite, compose, E 17; pr. s. Endyteth, enditis, composes, E 41, 1148; pp. Endyted, composed, B 3170. O.F. endicter, enditier, to indicate, from dirtier, to dictate, Lat. dictare.

Enformed, pp. informed, E 738. F 335. Lat. informare, through the French. Cotgrave has 'Enformer, to form, fashion.' &c.

Engendred, pp. engendered, begotten, E 158. F. engendrer, Lat. ingenerare, to implant; from Lat. genus = E. kin.

Engyn, s. a 'gin,' machine, F 184.
F. engin, meaning (1) skill, (2) an engine; from Lat. ingenium, skill.

Enlumined, pt. s. illuminated, E 33. F. enluminer, Lat. illuminare; from lumen, light, which from lux, light.

Enquire, v. to enquire, E 769. F. enquérir, lat. inquirere; from quaerere, to seek.

Ensample, s. example, B 78, 3281. O. F. ensample (Roquefort), Lat. exemplum.

Entencion, s. intention, purpose, E 703. O. F. entencion, a design (Roquefort); Lat. intentionem.

Entende, v. to direct one's attention, apply oneself, B 340; to attend, dispose oneself, F 689. F. entendre, Lat. intendere.

Entente, s. intention, B 40, E 735, 874; meaning, F 400; design, B 3835, F 521; wish, E 189; mind, B 1740; in good entail = with good will, B 1902; as to commune entente, with reference to its common (i.e. plain) meaning, i.e. in plain intelligible language, F 107.

Entraillle, s. entrails, inside, E 1188. F. entraillles, Low Lat. intrania, Lat. interanea (Pliny), from interus, inward, intra, within.

Envenimed, pp. envenomed, poisoned, B 3314. F. envenimer, to poison; F. venin, Lat. venenum, poison.

Envye, s. envy, jealousy, B 3584, 3888. F. envie, Lat. invidia.

Epistolis, dat. case pl. (Latin), epistles, B 55.

Equitee, s. equity, justice, E 439. F. équité, Lat. aequitatem.

Er, conj. ere, B 119, 1667, 2015; F 130; er now, ere now, F 460; er that, before, E 178. A. S. ēr, Mæso-Goth. ēr, whence E. early.

Ere, s. car, F 196, 316; pl. Eres, B 3726, E 629. A. S. eare, Mæso-Goth. auso, Lat. auris.

Erle, s. earl, B 3597, 3646; pl. Erles, 3839. A. S. eorl, Icel. jarl, a chief.

Erly, adv. early, F 379. A. S. érlice; see Er.

Ernest, s. earnest, E 723. A. S. eornost, certain, sure, G. ernst; allied to Icel. ern, brisk, vigorous, and Gk. ἐρευνεῖ I excite.

Ernestful, adj. serious, E 1175.

Erst, adv. before, E 336; at erst = at first, first of all, B 1854, E 985. A. S. érest, first, superl. of ér, before, ere.

Erthe, s. earth, E 203. A. S. eord, Icel. jörð, Mæso-Goth. ærtha, G. erde.

Ese, s. eas, E 217, 434. F. aise.

Esily, adv. easily, E 115; softly, slowly, 388.

Espyen, v. to espy, spy, see, B 3258; pt. s. Espyed, 3718. F. espier, O. F. esfier, from 0, H. G. spehen, to spy, G. spühen.

Est, s. east, B 3657; as adv. in the east, F 459. A. S. eást, Icel. austr; cf. Lat. Aurora (= Ausossa) and Sanskr. ushas, the dawn, from the root us, to burn; which from an older root var, to shine; Peile's Greek and Latin Etymology, 2nd ed. p. 142.

Estaat, s. estate, condition, rank, B 3592, 3647, 3965; state, E 160, 767; way, E 610; Estat, state, F 26. F. état, O. F. estat, Lat. status.

Estward, adv. eastwards, E 50.


Evangelist, s. Evangelist, writer of a Gospel, B 2133.

Eue, s. eve, evening, F 364. A. S. efen; cf. G. abend.

Euel, adv. ill, B 1897. See Yuel.
Euene, adj. even, E S.81. A. S. efon, əfən, equal, Mæso-Goth. ibns.

Euerich, adj. every one, E 1017.

Euerichon, every one, B 1164; Euerichoon, B 58, 3089; with pl. sb. 3277.

Euermo, adv. evermore, continually, B 1744, 4005; for euermno = continually, E 754; Euermore, F 124.

Exametron, s. a hexameter, B 3169.

Gk. έγόμετρον, neuter of έγόμετρος, a six-foot verse; from έγό, six, and μέτρον, a metre, measure.

Excellente, adj. excellent, F 145. F. excellent, Lat. excelléntem.


Expoune, v. to expound, explain, B 3398; Expounde, 3940; pt. s. Expounded, 3399; Expounded, 3346. O. F. espondre, to exposè, Lat. exponere.


A. S. eglian, to feel pain, eglan, to give pain, egl, trouble; Mæso-Goth. aglo, tribulation, aglæ, troublesome; cf. Goth. agis, E. awe.

Face, s. face; a technical term in astrology, signifying the third part of a sign (of the zodiac); a part of the zodiac ten degrees in extent, F 50. See the note.

Fader, gen. sing. father’s, B 1178, 3121, 3127; fader day, fater’s day, father’s time, 3374. E 1136; we also find Fadres, B 3534, 3630, E 803; pl. Fadres. fathers, ancestors, E 61; parents. originators, B 129. A. S. fæder (gen. fæder) G. vater, Lat. pater, Sanskr. fātri, a father. guardian; from fā, to guard, nourish.

Faille, v. to fail, B 3955. F. failir, Lat. fallere.

Faire, adj. def. as sb. the fair part, F 518; voc. ca e Faire, 483. A. S. fægr, Mæso-Goth. fagrs, fair; cf. Gk. πάγος, well-fastened, strong, from πάγος, I fasten; cf. Goth. fahon, to seize.

Fairnessse, s. fairness, beauty, E 384. A. S. fægernes.

Fairye, s. fairyland, B 1992, 2004. F 96; fairy contrivance, magic, F 201. F. féeerie, O. F. færite, enchantment; F. fée, Ital. fata, a fairy, from Low Lat. fata, a witch, who presides over fate; Lat. fatum, destiny.

Falle, v. to fall, happen, light, E 126; to suit, E 259; Fallen, to happen, F 134; pp. Falle, fallen, B 3195, 3268; happened, E 938; Fallen, accidentally placed, F. 684. A. S. fællan.


Falsed, pp. falsified, broken (faith), F 627.

Fame, s. good report, E 418. F. fame, Lat. fama.

Fantasyes, s. pl. fancies, F 205. F. fantaisie, Gk. φαντασία, from φανερω, to appear; whence also phantom, phantasm. Fancy is a doublet of phanta-.

Fare, v. to fare, get on, F 488; 1 p. s. pr. Fare, I am, B 1676; pr. s. Fareth, it fares, it is, E 1217; pp. Fare, fared, gone, E 896; imp. s. Far wel, farewell, B 116, 3631, E 555. A. S. faran, to go, proceed, fare, Du. varen, G. fahren, to travel; cf. Gk. πορευόμαι, I carry, πορευόμαι, I travel; Gk. ποιπος, E. ferry.

Faste, adv. fast, closely, E 598; quickly, B 2017; Faste by, close
at hand, B 3116; adv. comp. Faster, closer, 3722. A.S. fæl-t, fast, firm; feste, firmly, also quickly.

Faucon, s. a falcon, F 411, 424, &c. F. facon, Lat. falconem.

Faught, pt. s. fought, B 3519.

FAW, S. favour, B 3914. F. faOeur, Lat. faOorem.

Fayn, adv. gladly, willingly, B 41. 3283; wolde fayn = would fain, would be glad to, E 696. A.S. fægn, fain, glad, Icel. feginn.

Fayre, adv. fair, B 69.

FEECH, v. to fetch, B 1857; Ferclen, E 276. See Fette.

Field, s. field, in an heraldic sense, B 3573; dat. Felde, field, plain, 3107. A.S. feld; dat. feldé.

Fiend, s. the fiend, F 522; a fiend, B 3654. The Moeso-Goth. fjaln, to hate, has a pres. part. fjalnds, used in the sense of an enemy; so A.S. feón, to hate, vejánd, a fiend.

Feet, s. performance, E 429. F. fai, Lat. factum. Thus f.at is an older doublet of fact.


Felaw, s. fellow, companion, B 1715, 2135; pl. Felawes, B 1629, 3356, E 262. Icel. félagi, a companion; from fí, cattle, property, and lági, law, society; applied to one who possesses property in partnership with others.

Felde, s. dat. field, B 3197. See Felle.


Felle. See Fél.

Fette, 1 p. s. pt. felt, F 566.

FER, adj. far, B 1908. 3157; adv. 1781, 3872. A.S. feorr.

Ferre, pl. s. fared, i.e. behaved, E 1060, F 461, 621. See Fare.

Fere, s. dat. fear, B 3360, 3394. 3728. A.S. fér, dat. fère, fear, danger; cf. G. gefahr, danger.

Ferforth, adv. far forward; so ferforth = to such a degree, F 567; as ferforth as = as far as, B 19.

Ferm, adj. firm, E 663. F. ferme, Lat. firmus.

Fern, adv. long ago; so fern = so long ago, F 256. A.S. fyn, O.H.G. firni, old. Cf. prov. G. finner wein, last year's wine. The root appears also in the Greek πέριμα, as in η πέριμα καμμιδα, last year's comedy (Curtus).

Fern, s. fern, ferns, F 255. A.S. fearn.

Fern-asshen, s. pl. fern-ashes, ashes produced by burning ferns, F 254.

Ferther, adj. further, B 1686; adv. E 712.

Feste, s. feast, festival, E 191, F 61, 113. F. fête, O.F. feste, Lat. festa, pl. of festum.

Festeyinge, pres. part. feasting, entertaining, F 345. F. festoyer, O.F. fester, to feast.

Festlich, adj. festive, fond of feasts, F 281.


Fetheres, s. pl. feathers, B 3365. A.S. fëder, cognate with Lat. penne (whence E. pen), and Gk. πετόμα, a fly, Sanskr. pata, a bird's wing.


Fey, s. faith, E 9, 1032. F. foi, O.F. fèi, feld, Lat. fidem.

Feyning, s. pretending, cajolery, F 556.
Feynting, s. fainting, failing, E 970. Orig. pp. of F. feindre, to feign.
Fiers, adj. fierce, B 1970. Roquefort gives O.F. feiers, fier, hautain, sévere; it seems to be from Lat. nom. ferus, not from Lat. acc. ferocem.
Figure, s. shape, i.e. man's shape or form, B 3412; pl. Figures, figures of speech, E 16. F. figure, Lat. figura.
Fil, pt. s. fell, occurred, happened, B 1865, 1962, 3275, E 449. 718; as far as reason fil =as far as reason extended. F 570; pt. pl. Fille, fell, F 238; Fillen, fell, B 3183. 3620. A.S. feallan, to fall; pt. t. ic feal. pp. gefealnen.
Fingres, s. pl. fingers, E 380. A.S. finder.
Firste, adj. used as a sb.; my firste =my first narration, F 75.
Fish, s. the sign Pisces, F 273. See note. A.S. fisce, Lat. piscis; thus fishes and pises are the same word.
Fit, s. a 'fyt' or 'passus,' a portion of a song, B 2078. A.S. fit, a song.
Flambes, s. pl. flames, B 3353. F. flamme, O.F. flambe, Lat. flamma.
Flee, v. to fly, F 502; Fleen, 122; pr. pl. Fleen, flee, B 121; pr. s. Fleeth, flies, E 119, F 149; pt. s. Fledde, fled, avoided, B 3445, 3874; Fley, fled, 3879 A.S. fleon, to flee; fleogan, to fly.
Flokmële, adv. in a flock, in a g eat number, E 86 A.S. flæc, a flock; mål, a portion; hence dat. pl. as adv. måelum, in parts, and the compound flocmélum, by divisions or companies.
Flood, s. flood, flowing of the sea, F 259. A.S. flót, Mœsø-Goth. flodus.
Flour, s. flower, B 2091, 3287, 3687; choice, pattern, E 919. F. fleur, Lat. florem.
Floure, pr. s. subj. flower, flourish, E 120.
Folweth, pr. s. follows, B 3327, imp. pl. follow, imitate, E 1189. A.S. folgian, fylgean, Icel. ylgiða, G. folgen.
Folye, s. folly, E 236. F. folie, from fol, fou, mad.
Fonde, v. to endeavour, B 2080; to attempt, try, E 283. A.S. fandian, to try, tempt, search out; connected with findan, to find.
Foo, s. foe, enemy, B 1748, 3415, F 136; pl. Foon, foes, B 3896; Foos, B 3219, 3519. A.S. fāh, a foe; pl. fā; from the same root as fiend. See Feend.
Fool, s. a fool, employed to make sport, B 3271. F. fol, fou.
Fool-hardy, adj. foolishly bold, B 3106.
Foon-men, s. pl. foes, B 3255, 3507.
Foon, Foos. See Foo.
Foond. See Fond.
For, conj. because, B 1705, F 74; in order that, F 102; prep. as regards, with respect to, B 13, E 474; on account of, B 3321; against, 2052; for me =by my means, F 357. A.S. for.
Forage, s. forage, food, B 1973. F. fourrage, O.F. fourrage, from O.F. forre, fodder, Low Lat. forrum. fodder; from a Teutonic source; cf. O.H G. fuotar, E.
fodder; which from the root of Moeso-Goth. fodjan, to feed; cf. E. food. To forage is therefore to search for fodder and food.

Forbede, imp. s. 3 p. may he forbid; god forbede = God forbid, E 136, 1076; pt. s. Forbad, forbade, 570. A.S. forbeódan, Moeso-Goth. faurbiudan.

Forby, adv. past, B 1759, 1792. Cf. Dan. forbi, past, gone; G. vorbei.

Fordyke, adj. very dry, exceedingly dry, withered up, F 409. Cf. A.S. fordýgan, to dry up. parch.

Forfered, pp. exceedingly afraid; forfered of, very afraid for, F 527. The prefix for- is the A.S. for-, G. ver-, Moeso-Goth. fra-, or sometimes faur-, as in faurbiudan, to forbid.


Forgoon, v. to forgo (commonly misspelt forgo), E 171. A.S. forgian, to forgo, pass by, Moeso-Goth. fauragagan, to pass by; different from Moeso-Goth. faurragagan, to go before, which might be represented by forge, as, indeed, it is in the phrase 'a foregone conclusion,' Othello, iii. 3. 428; cf. G. vergehen and vorgehen.

Forlote, v. to leave, yield up, B 1848. A.S. forléatan, to let go; G. verlassen, to leave.

Fors, s. force, matter; no fors = no matter, E 1092, 2430. F. force, Low Lat. fortia, strength; from fortis, strength. 'I gyne no force, I care nat for a thynge, Il ne men chault'; Palsgrave's French Dict.


Forth, adv. forth, F 605; used as v. = go forth, F 604. A.S. ford.
Free, noble, B 1911. A.S. *fréo,* G. *frei.*
Frelly, adv. freely, E 352.
Freleethe, s. frailty, E 1160. F. *frêle,* frail, fragile. Frailty is a doublet of fragility, from Lat. *fragilitatem.*
Frendes, s. pl. friends, B 121. A.S. *freond,* Meso-Goth. *frijonds,* a loving one, from Goth. *frijon,* to love, Sanskr. *pri,* to love.
Freves, s. pl. friars, E 12. F. *frère,* Lat. *fratrem.*
Frete, v. to eat up, devour, B 3294. A.S. *fretan,* G. *fressen,* Meso-Goth. *fra-itan,* to devour; lit. to *for-eat,* eat up.
Fro, prep. from, B 24, 121, F 464. A.S. *fra.*
Fruyt, s. fruit, i.e. result, F 74. F. *fruit,* Lat. *fructus.*
Ful, adj. full, B 80; adv. very, B 3506, F 52; Ful many, many, F 128. A.S. *full,* G. *voll.*
Fulfild, pp. fulfilled, E 596; filled full, B 3713.
Fulliche, adv. fully, E 706.
Fulsomnesse, s. satiety, profuse- ness, F 405.
Fumositee, s. fumosity, i.e. the fumes of drink, F 358. From Lat. *fumus,* smoke, fume.
Furial, adj. tormenting, F 448. Lat. *furialis,* furious.
Furlong, s. a furlong; furlong way = a distance of a furlong, i.e. a short time, E 516. A.S. *furh,* a furrow; it means *furrow-long,* the length of a furrow.
Fy, interj. fiel F 656. Welsh *fi;* cf. G. *fäu.*
Fyn, s. end, purpose, result, B 3348, 3884. F. *fin,* Lat. *finis.*
Fynally, adv. finally, at last, F 576.
Fyne, adj. pl. fine, good, F 640. F. *fîn,* G. *fein.*
Fyr, s. fire, B 3734. A.S. *ýr,* G. *feuer,* Gk. *πῦρ.*
Fyue, num. five, B 12. See Fyf.

G.

Galde, s. gall, B 3537. A.S. *gealla,* Lat. *fell,* Gk. *χῶλη.*
Galoch, s. a shoe, F 555. F. *galoch,* Low Lat. *calopedia,* suggested by Gk. *καλοπέδια,* a wooden shoe; properly a piece of wood tied to a cow's legs, a clog: from *κάλος,* a log, *πέδιλον,* a clog, fetter.
Galping, pres. part. gaping, F 350; Galpinges, 354.
Galwes, s. pl. gallows, B 3924, 3941. A.S. *gealga,* Icel. *gálgi.*
Game, s. sport, E 609; joke, 733; amusement, merriment, jest, B 2030, 3749, 3951. A.S. *gamen,* Icel. *gaman,* a game, sport.
Gat, pt. s. got, obtained, F 654.
Gauren, v. to gaze, stare, F 190; fr. s. *guareth,* gazes, stares, B 3559. Apparently gauræ is a
variation of gase; but cf. O.F. garer, guarer, to watch; from O. H. G. waron, to guard.

Gayer, s. a gaoler, B 3615. F. géolee, a gaol, O.F. gaiole, from Lat. cæuola, dimin. of cæua, a cage.

Gazed, pt. s. gazed, E 1003. Apparently from the same root as Moeso-Goth. us-gaisjan, to terrify, usgeisnan.

Geant, s. a giant, B 1997, 3298. F. géant, Lat. gigantem.

Gemmes, s. pl. gems, precious stones, E 254, 779. F. gemme, Lat. gemma.

Gent, adj. gentle, noble, B 1903. F. gent, comely; Lat. gentitus, well-born.

Gentil, adj. gentle, worthy, B 1627, F 452; excellent, B 3123; compassionate, F 483; pl. as sb. Gentils, gentry, people of rank, E 480. F. gentil, Lat. gentilis.

Gentilisse, s. nobleness, B 3441, F 483, 505: nobility, B 3154; worth, E 96; slenderness, symmetry, F 426; delicate nurture, E 593.

Gentiliste, adv. noblest, E 72.

Gentlyly, adv. in a frank or noble manner, frankly, F 674.

Gere, s. gear, clothing, E 372. A.S. gearwa, clothing, preparation, gearo, ready, yare.

Gesse, I p. s. pr. I suppose, B 3435, 3960, E 469, F 629. Du. gissen, to conjecture; cf. Icel. gízka, to guess.

Gést, s. a guest, E 338; pl. Gestes, 339. A.S. gæst, a guest, Lat. hostis, a stranger.

Geste, s. a tale (told in the manner of the gestours), a stock story; in geste = the common stock stories, B 2123; pl. Gestes, stories, F 211. O.F. geste, a tale, Lat. gé.tum; Lat. pl. gesta, doings.

Gestours, s. pl. story-tellers, B 2036. See above.

Geta, v. to get (gerund), E 1210; 2 p. pl. pr. ye get; F 343; 2 p. s. pr. Getest, obtained, B 1669; fp. Geten; han ge-ten hem = to have acquired for themselves, F 56. A.S. gitan, Icel. geta.

Gilte, adj. pl. gilt, B 3554.

Gin, s. a contrivance, F 128, 332. Said to be a shortened form of F. engin, a machine. See Engyn.

Gingebread, s. gingerbread, B 2044.

Girdel, s. a girdle, B 1921. A.S. gyrdels, Icel. gyrdill, G. gürtel; A.S. gyrdan, Icel. gyrda, to gird.

Girden, v. to strike, B 3736. Properly to switch; from A.S. gerd, a yard, a rod, a switch; cf. G. gerte, a switch; Moeso-Goth. gads, a sting, which occurs in 1 Cor. xv. 55.


Gladly, adv. willingly, F 214; that been gladly wyse = that wish to be thought wise, 376.

Gladsom, adj. pleasant, B 3968.

Glas, s. glass, F 254. A.S. glæs, Icel. gler.

Glade, s. a burning coal, B 111, 3574; coloured as the glede = of a bright red colour. A S. gléd, Icel. glóð, a burning coal; from A.S. glówan, Icel. glóa, to glow.

Glee, s. entertainment, B 2030. A S gleb, joy, mirth, gloe, music, song.

Tobal [Tubal] their brothir first vnderfang
Musj k, that es the sonne of sang;
Organis, harpe, and other gleu,  
He drou thaim ut of music nev.'  
Cursor Mundi, ed. Morris, G 1519.

Glood, pt. s. glided, went quickly,  
B 2094, F 393. A.S. gildan,  
to glide; pt. t. ie glid.

Glose, s. glossing, comment, F 166.  
F. glose, a gloss, from Lat. glossa,  
Gk. γλωσσα, the tongue; also a  
language; also, a word needing  
explanation; hence, an explana-  
tion.

Glose, v. to flatter, B 3330;  
Glossen, to comment upon, 1180.

Glyde, v. to glide; vp glyde = to  
rise up gradually, F 373; pt. s.  
Glood, q. v.

Gnow, pt. s. gnawed, B 3638.  
A.S. gagan, to gnaw; pt. t. ic  
gnôh.

Goddes, gen. sing. God’s, B 1166,  
1169, 1175.

Gold-thread, s. gold thread, golden  
twine, B 3665.

Gon, v. to go, proceed, F 200, 327;  
Goon, E 847; 2 p. s. tr. Goost,  
goest, walkest about, B 3123;  
pr. pl. Goon, go, proceed, E 898;  
pp. Goon, gone, B 17, E 774;  
goost is many a yere = many a  
year ago, B 132. A.S. gân, also  
gangan; G. gehen, Meso-Goth.  
gaggan (pronounced gangan).

Gonne, pt. pl. did; gonne arace =  
did tear away, removed, E 1103.  
See Gan.

Goode, adj. voc. good, E 852;  
nom. def. B 3084. A.S. god,  
Icel. göðr, G. gut.

Goodly, adj. good, proper, pleasing,  
right, B 3969; good-looking,  
portly, 4010. A.S. gödlie.

Goon, Goost. See Gon.

Goost, s. a ghost, B 3124; spirit,  
E 926, 972; the Holy Ghost, B  
1600; yaf vp the goost = died,  
1862. A.S. gost, G. geist, the  
breath, a spirit.

Goshauk, s. goshawk, B 19-8.  
A.S. gós, a goose; gôshafoil, a  
gooshawk, a hawk used to chase  
wild geese; cf. gos-ling.

Gospel, s. gospel; here, a text from  
a gospel, B 1180. A.S. godspell,  
at first from gôd, good, spell, a  
story, as a translation of the Gk.  
ἐὐαγγέλιον; but afterwards a life  
of Christ, lit., the story of God, as  
appears from O. H. G. gotsfel and  
Icel. guðspjall.

Gossomer, s. gossamer, F 259.

Goth, pr. s. goes, B 1698, F 392;  
imp. pl. Goth. E 568; Gooth, B  
3384. See Gon.

Gouernaille, s. management, mas-  
tery, E 1192. Properly it means  
the steering, management of the  
helm; from F. gouvernail, Lat.  
gubernaculum, the helm of a ship.

Gouernance, s. providence, E  
1161; arrangement, plan, 994;  
Gouernance, control, E 23;  
sovereignty, B 3541; his gouern-  
anance = the way to manage him,  
F 311.

Gouerne, v. govern, control, B  
3587; imp. pl. Gouerneth, ar-  
range, E 322. F. gouverner, Lat.  
gubernare.

Gouernour, s. governor, master,  
principal, B 3130. F. gouverneur,  
Lat. gubernatorum.

Grace, s. favour, kindness, F 458;  
Gras, grace, B 2021; of grace,  
out of favour, in kindness, F  
161. F. grâce, Lat. gratia.

Grammère, s. grammar, B 1726.  
F. grammaire, Low Lat. gram-  
maria; from Low Lat. gramma,  
Gk. γράμμα, a letter; γράφειν,  
to write.

Gras, s. grace, B 2021. See  
Grace.

Gras, s. grass, F 153. A.S. gars,  
græs, Icel. gras, G. gras.

Graue, v. to buy, E 681. A.S.  
grafan, to dig; Icel. grafa, G.  
graven.
Graunt mercy, *interj.* many thanks, E 1089. F. *grand merci.*

Graunten, v. to grant, fix, name, E 179; pt. s. Graunted, 183; imp. s. 3 p. Graunte, may he graunt, 842. O.F. *graunter,* to grant, later form of O.F. *craanter,* to caution; the latter is from the Lat. *credere,* through a form *credentare.* The change of initial may have been due to confusion with O.F. *garantir,* to warrant.

Gryn, s. dye; in *gryn* = in dye, i.e. dyed of a fast colour, B 1917. See Gryn.

Gree, s. gratitude, good part, E 1151. F. *gré,* inclination, from Lat. *gratus,* pleasing.

Greet, adj. great, B 3403. See Greet.

Grene, adj. def. green, E 120; of a green colour, F 646; as *sB,* greenery, greenness, F 54. A.S. *grene,* Icel. *græn.*


Gretter, adj. comp. greater, E 1126.

Greuaunce, s. grievance, hardship, B 3703. O.F. *greuance,* pain, hardship, grover, to grieve, weigh down, from Lat. *grauus,* heavy.

Greue, v. to grieve, vex, B 1635; pr. s. *impers.* Grethen, it vexes, it grieves, E 647. F. *grever,* Lat. *gravare,* to weigh down.

Gryen, s. a grain, B 1852, 1855; in *gryn* = in grain, i.e. of a fast colour, F 511. F. *graine,* Low Lat. *graua,* Lat. *granum.*

Grisy, adj. terrible, B 3299. A.S. *grylic,* grisly, horrible; *agrisan,* to shudder at; cf. G. *graunig,* terrible, *grausen,* to shudder. Distinct from *grizzly,* grayish.

Gronte, pt. s. groaned, B 3899. A.S. *gránon,* to groan; pt. t. *ic gráned.*

Gruche, v. to murmur, E 170; grutsche it = to murmur at it, 354; O.F. *groucher,* grocer, to murmur.

Gruft, adv. grovellingly, all along, flat down, B 1865. Cf. Icel. phrase *d grúfu,* said of one who lies grovelling, or who lies face downwards; from *grúfa,* to cower, crouch down.


Gypse, s. guise, wise, way, manner, F 332, 540. F. *guise,* from O. H. G. *weise,* G. *weise,* a manner, cognate with E. *wise,* from A.S. *wise.*

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<td>Habergeoun, s. a habergeon, hauber, B 2051. O.F. <em>haubergon,</em> hauberjon, a small hauber; dimin. of <em>haubere</em> or <em>halbere,</em> from O. H. G. <em>halsbere,</em> the same as A.S. <em>healsbeorga,</em> lit. a neck-defence, from <em>heals</em> (G. <em>hals,</em> the neck, and <em>beorgan</em> (G. <em>bergen,</em> to hide, protect. The ending <em>-on</em> should rather signify augmentation, as in the common Ital. <em>-one,</em> and in E. balloon, an augmentative of <em>ball.</em></td>
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<td>Habounde, v. to abound, B 3938. F. <em>abonder,</em> O.F. <em>habonder,</em> Low Lat. <em>habundare,</em> written for abundance.</td>
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Habundance, s. abundance, plenty, E 203.
Habundant, adj. abundant, E 59.
Hadde, pt. s. had, possessed, E 438, F 29, 32; took, E 303; pt. fl. Hadden, had, kept, E 201; I hadde lever=I would rather, B 3083.
Halle, gen. sing. of the hall; halle dore=door of the hall, F 80; dat. Halle, 86. A.S. heall, a hall, a fem. sb.; gen. healle.
Halt, pr. s. holdeth, F 61.
Han, v. to have, B 1176, F 56; pr. fl. Han, have, E 188, 381.
Handle, v. to handle, touch, E 376. A.S. kandlian.
Hap, s. good fortune, luck, B 3928. Welsh hap, luck, Icel. hopp, luck, chance.
Happeth, pr. s. chances, F 592. See above.
Hardily, adv. boldly, without doubting, without question, E 25.
Hardinesse, s. boldness, B 3210, 3410, E 93.
Harding, s. hardening, tempering, F 443. A.S. hardian, to harden.
Hare, sb. a hare, B 1886, 1946. A.S. hara, G. hase.
Harme, s. harm, injury, suffering (dative), F 632. A.S. hearm, Icel. harmr.
Harpe, s. harp (dat.), B 2005. Icel. harpa.
Hastily, adv. soon, F 471; Hastlich, quickly, E 911.
Hauberkerk, s. a hauberker, B 2053. See Habergeoun.
Haue, v. to have, B 114; imp. s. Haue, hold, consider, F 7; receive, E 567; 3 p. Haue, let him have, B 3915; 2 p. fl. Haue ye, may ye have, B 33; imp. fl. Haueh, hold, F 700.
Hauke, v. to hawk, E 81.
Haukyng, s. hawking; an haukyng = a-hawking; lit. on hawking, B 1927.
Haunt, s. abode, B 2001. F. hantur, to haunt.
Hawe, s. a haw; with hawe bake, with baked haws, with coarse fare, B 95. See note. A.S. haga, a haw, a hedge.
Hede, s. care, heed, B 3577, F 612. A.S. hédan, to take care of.
Heed, s. a head, B 2060, 2073, F 411, 643; fl. Heedes, F 203, 358; Heuedes, B 2042; maugre thyn heed=in spite of thy head, in spite of all thou canst do, B 104. Contracted from E. E. heued, A S. heafod; cf. Icel. hafóð, Meso-Goth. hābhith, O.H.G. hōwbi, G. haupt, Lat. caput, Gk. κεφαλή; cf. Sanskr. kāpāla, a skull (Curtius).
Heeld, 1 p. s. pt. held, considered,
E 818: *pt.* s. Heeld, held, B 1760, 3374; possessed, 3518; *pl.* Helde, held, B 3506; considered, E 426. A.S. *healdan*, pt. t. *ic heold*.

Heap, s. a heap, i.e. a great number, quantity, B 1687, E 2429. A.S. *heap*; note the use of the G. *hanfe*, a heap, a great number, a throng.


Hear-vp-on, *adv.* hereupon, hereon, E 190.

Heigh, adj. high, lofty, B 3192. See Hy.

Heir, s. heir, B 3833; *pl.* Heires, 3534. O.F. *heir*, *hoir*, Lat. *heres*.

Hel, v. to heal, F 240, 471; Helen (gerund), 641. A.S. *helan*, to make whole; from *höl*, whole; cf. Icel. *heil*; hale.

Helde. See Heeld.

Helle, s. (dative), hell, B 3292. A.S. *hell*, gen. and dat. *helle*.

Helmed, pp. provided with a helmet, B 3560. A.S. *helm*, a helmet; lit. a covering, from *helan*, to cover.


Hente, *pt. s.* seized, caught, B 1760, 3895; sized, took forcibly, E 534; took in hunting, B 3449; *pp.* Hent, seized, E 676. A.S. *hentan*, to seize; the Obs-Goth. has the compound verb *fra-hinthan*, to take captive; cf. E. *hand*, hunt.

Her, *pron.* poss. their, B 3284, 3390, 3536, E 185. A.S. *heora*, gen. pl. of *he*.

Herbergage, s. lodging, abode, E 201. O.F. *herberage*, *herbergage*, lodging (Roquefort); from *herberge* (F. *auberge*), a lodging; O.H G. *herberga*, cognate with Icel. *herbergi*, a station where an army rests on its march; Icel. *herr*, an army, *bergi*, a shelter; the modern spelling of *herbergi* is *harbour*.


Here, v. to hear, B 98, 133, 1642; here, 3963; *pt.* s. Herde, heard, 1708; *pp.* Herd, 2146, 3823. A.S. *héran*.

Heres, s. *pl.* hair, B 3248, E 379, 1085. A.S. *hér*.


Herkne, v. to hearken, listen to, B 3159; *imp.* s. Herkne, B 113; *imp. pl.* Herkneth, B 1174, 2083, 2155, 3173, E 1141, 1163; Herkenneth, B 1164; *pt.* s. Herkned, B 1711; *pres. part.* Herkning, listening to, F 78; *pp.* Herkned after = listened for, expected, F 403. A.S. *heowcian*, to listen to.

Heronsewes, s. *pl.* hernshaws, young herons, young herons, F 68. Cotgrave has—*Hairon*, a heron, herne, *kerne-hawe*. The spelling *heronshaw* is to be found in Spenser, F Q, vi. 7. 9. Halliwell has—*Hernshaw, a heron,* and quotes *Ardeola, an hearnesse*, from Elyot's dictionary, 1559; and also notes the spelling *Heronsew* in Reliquiae Antiquae, i. 88. *Heironsew* occurs in a list of birds in the Babees Boke, ed.
Furnivall, p. 165. The term heronsew for a heron is still known in Swaledale, Yorkshire, and in other parts of England is found as herunshaw or haruna. The sense is quite certain, though the etymology is less clear. It answers, however, to O. F. heronçeu, found as heroncel in Anglo-French. And, as it is correctly formed, like lionceau from lion, this suggestion is probably correct.

Hey, adj. high, F 545. See Hy.


Hider, adv. hither, nearer, B 4000. A. S. hider.

Hiderward, adv. hither, in this direction, B 3159. A. S. hiderward.

Highte, pt. s. was called, was named, B 3310. F 30, 33; is called, B 3651. See Hyghte.

Him, dat. pl. to them; him semed, it seemed to them, they supposed, F 59; dat. sing. to him; him semed, it seemed to him, he appeared, B 3361. A. S. him, dat. sing. and pl. of he.

Him-seluen, pron. himself, B 44.

Hir, pron. poss. their, B 112 (better spelt Her); her, B 65, 3438. A. S. hira, of them, gen. pl.; hire, of her, to her, gen, and dat. sing.; often used instead of the acc. hi.

Hir-selue, pron. herself, F 384.

His, poss. pron. neut. its, E 263, F 405. A. S. his, gen. sing. neuter of he.

Hit, pr. s. hides, F 512. Hit is a contracted form, equivalent to hideth. It also appears as hnt; as in 'yef me hnt ant heled it.' if one hides and conceals it; St. Marharet, p. 15.

Ho, interj. halt! B 3957. Cf. Du. hou, hold! from houden, to hold.

Hode, s. dat. a hood, B 1630; Hooide, 2101. A. S. hód.

Hold, s. hold, grasp, F 167.

Hold, v. to hold, keep, B 41; to keep to, F 658 (see Process); tr. s. subj. keep, take, E 287; pp. Holde, held, kept, E 273; considered to be, F 70; Holden, considered, E 205, 828; imp. pt. Holdeth, B 37. A. S. holdan, icel. halda, Moeso-Goth. haldan.

where 'on the green grass' is expressed by 'offer that gréne hig.'
GLOSSARIAL INDEX.

Holpen, pp. helped, aided, F 666.
Hom, adv. home, homewards, F 435. A.S. hám, a home, house, village; G. heim, Gk. κώμα.
Homicyde, s. homicide, assassin, B 1757. Lat. homicida, a slayer.
Homelinesse, s. homeliness, domesticity, E 429.
Homward, adv. homeward, B 1739. A.S. hámweard, hámweardes.
Hond, s. hand, B 3393, 3506; pl. Hondes, 3214. 3542. A.S. hond, hand; cf. hentan, to grasp.
Honest, adj. honourable, worthy, B 1751, E 333. F. honnête, O.F. honeste, Lat. honestus.
Honestee, s. honour, dignity, B 3157.
Honestetee, s. honourableness, honour, E 422.
Honourable, adj. honourable, E 767.
Hony, s. honey, B 3537. F 614. A. S. hunig.
Hoo, interj. hol B 1174. See Ho.
Hoode, s. dat. a hood, B 2101. See Hode.
Hool, adj. whole, E 861; well, F 161. A.S. hól, cognate with Gk. καλός, good, excellent.
Hoom, adv. homewards, B 3548.
Hope, s. hope, F 487. A. S. hópa.
Horsly, adj. horselike, like all that a horse should be, F 194.
Hosen, s. pl. hose, B 1923. A.S. hose, a stocking; pl. hosan.
Hoste, s. host, B 1, 39, 1625, 3970. E 1. F. hôte, O.F. hoste, Portuguese hospede, Lat. hospodem.
Hote, adj. hot, an epithet of Aries, as supposed to induce anger and heat of blood, F 51. A.S. hät, G. heiss.
Hous, s. a ‘house,’ or ‘mansion,’ in astrology, F 672; a household, 24. A.S. hús.
Housbond, s. a husband, E 698; Housbonde, B 3502. A.S. hús-bonda; Icel. húsbondi, which is a pres. part., contracted from hús-bóandi, or hús-buandi, the inhabitant or occupier of a house; from búi, to inhabit. The sense is therefore that of the possessor of a farm or master of a house. No connection with bond or bind.
Houndes, s. pl. dogs, E 1095. A.S. hund, Icel. hundr, Lat. canem, Gk. κύκα.
Humanitee, s. kindness, E 92. From Lat. humanus, kind.
Humblesse, s. humbleness, E 1660, F 544. Cotgrave gives this form, which he says has the same sense as F. humilité.
Humilitee, s. humility, E 1143. O.F. humilité, Lat. humilitatem.
Huute, v. to hunt, E 81. A.S. huintian, to hunt; cf. hentan, to catch.
Huntyng, Hunting, s. hunting, B 3496, 3995; on huntyng=a-hunting, for the purpose of the chase, E 234. A.S. huntynge, a hunting, sb.; quite distinct from huintiende, pres. part. of huntian.
Hurtes, s. pl. hurrs, F 471. O.F. hurt, a stroke, hit, from hurter, F. heurter, to strike, hit; whence E. hurle.
Hy, adj. high, learned, E 18; dat. Hye, great, 135; def. Hye, F 85, 98; pl. Hye, high, E 45; comp.

Hyde, v. to hide. used intransitively, i. e. lie concealed, F 141; gerund, to hide, B 3732. A. S. hýdan, cognate with Gk. κυθέω.

Hye, adv. high, aloft, B 3592. F 411, 671. A. S. hēge, high, adv.; hēdh, high, adj.

Hye, v. or gerund, to hasten, to bring hastily, F 291. A. S. hīgan, hīgian, to haste; cf. Lat. cīvus, quick, Gk. κύνυμα, I go.

Hyghte, s. height, B 12. A. S. hýðo.

Hyghte, pt. pl. 2 p. promised, E 496. A. S. hātan, to promise; pt. t. ic hēht, pl. hēton.

Hyghte, pt. s. was called, was named, B 3373. E 32, 210. See Highte. A. S. hātan, to be named, pt. t. ic hātte. This verb and the preceding were often confused.


Iade, s. a jade, i. e. a miserable hack, B 4002.

Jalous, adj. pl. jealous, F 286. F. jaloux, O. F. jalouz, Lat. zelosus. Thus jealous is a doublet of zealose.

Jalousye, s. jealousy, E 1205.

Jambous, s. pl. leggings, leg-armour, B 2065. From F. jambes, the leg.

Iame, s. a small coin, properly of Genoa, B 1925, E 999. Lat. janna, Genoa.


Jangling, s. prating, idle talking, disputing, F 257.

Jape, s. a jape, a jest, a trick, B 1629.

Iapen, v. to jest, B 1883.


Idus, s. pl. ides, F 47. The ides is a name given to the fifteenth day of the months of March, May, July, and October, and the thirteenth of other months.

Jewerwe, s. Jewry, Jews' quarter, B 1679, 1741, 1782. See the note, p. 145.

Ilke, adj. same; that ilke, that same, B 3663.

Impertinent, adj. not pertinent, irrelevant, E 53.

Importable, adj. intolerable, insufferable, E 1144. Lat. importabilis, that cannot be carried; from fortare, to carry.

Impression, s. impression, remembrance, F 371.

In, s. inn, lodging, B 1632. A. S. innan, an inn, house, chamber.

In, prep. into, B 119. A. S. in, G. in, Lat. in, Gk. εν.

Infortune, s. misfortune, B 3591. F. infortune, Lat. infortunium.

Inne, adv. in, B 3193; as prep. in, F 578. A. S. innan, adv. within, inwardly.

Instrumentz, s. pl. instruments of music, F 270.

Inwith, prep. within, B 1794. E 870.

Iogelours, s. pl. jugglers, men who exhibit feats of legerdemain and pretended magic, F 219. F. jongleur, O F. jogleor, Lat. acc. ioculatorem, one who makes sport; from iocus, sport.

Iolie, s. joy, B 3964; Ioye, F 368. F. joie; from Lat. gaudium.

Iolitee, s. amusement, B 2033; enjoyment, F 344; joviality, 278.

Ioly, adj. pleasant, F 48, festive, B 1185. F. joli, from a Scandinavian source; Icel. jcl, Yule, a great feast held in midwinter.

Iolynesse, s. festivity, F 289.

Journey, s. journey, F 783. F.
journey, a day’s time, jour, a day; from Lat. *diurnus*, daily, dies, a day.

Ioye, s. joy, F 368; Ioie, B 3964. See Ioie.

Ire, s. anger, B 3221. F. ire, Lat. *ira*.

Is, pr. s. (used with two sbs.), F 294.

Iuge, s. a judge, B 3266. F. juge, Lat. *iudicem*.

Iugement, s. judgment, decision, B 36; opinion, E 53; pl. Iuge-mentz, decisions, E 439.

K.


Kene, adj. keen, bold, B 3439, F 57. A.S. *cén*, G. *kühen*.

Kepe, s. heed, E 1058; taken kepe = take heed, F 348.


Kerne, v. to carve, cut, F 158. A.S. *ceorfan*.


Knaue, s. boy, male, E 444. 447; Knaue child, man-child, boy, 612; pl. Knaues, boys, lads, B 3087. A.S. *cnopa*, *cnafa*, a boy, youth; G. *knabe*.


Knit, pp. knit, B 3224. A.S. *cnytten*, to knit.

Knokked, pt. s. knocked, B 3721. A.S. *cnocian*, to knock.

Knotte, s. knot, principal point of a story, gist of a tale, F 401, 407. A.S. *cnotta*, Lat. *nodus*.


Knowing, s. knowledge, F 301.

Knyghthode, s. dat. knighthood, B 3832. A.S. *cnythhát*.


Konning, s. cunning, skill, F 251. See Conning, sb.

Kynde, s. dat. nature, B 1840; the natural world, creation, F 469; nature, natural bent, 608, 619. A.S. *cynd*, nature.

Kyte, s. a kite, F 624. A.S. *cyta*.

Kytheth, pr. s. makes known, discloses, shews, F 483. A.S. *cyðan*, to make known, whence *cud*, known (cf. E. un-couth); *cyð*, knowledge; *cunyan*, to know.

L.


Ladde, pt. s. led, carried, B 3338;

Lady, s. lady, B 1637. A.S. hlæfdige, Icel. lafdi.


Lake, s. a kind of fine white linen cloth, B 2048. Halliwell notes that shirts were formerly made of it, and quotes a passage containing the phrase 'white as lake.' The word probably was imported from the Low Countries, as laken is a common Dutch word for cloth; the Dutch for 'a sheet' is also laken or bedlaken.


Lakked, pt. s. wanted, lacked; him lakked = there lacked to him, i.e. he lacked, F 16. See above.

Langage, s. language, F 100. F. langage; from Lat. lingua, a tongue.

Langour, s. languishment, slow starvation, B 3597. F. langueur, Lat. languorem.

Lappe, s. lap, fold of the dress, F 441; a wrapper, E 585; dat. Lappe, B 3644, F 475. A.S. lappa, a lap, border, hem; Du. lap, a remnant, shred, rag.

Lasse, adj. pl. smaller, of less rank; lasse and more, smaller and greater, i.e. all, E 67; cf. F 300. A.S. læs-a, less.

Last, s. pl. lasts, i.e. burdens, loads, B 1628. See the note. A.S. hlast, a burden, load, a ship's freight, from hladan, to lade: cf. Icel. hlaß, a cartload, from hlaða, to lade.


Lat, imp. s. let, B 1633, E 163; imp. pl. B 2156. See Lete.

Latitude, s. latitude (in an astronomical sense), B 13.

Laton, s. latten, or latoun, a mixed metal, closely resembling brass, B 2067. See Halliwell. F. laiton, O. F. laiton, Low Lat. lato.

Laude, s. praise, honour, B 1645, 3286. Lat. laudem, from laus.


Launecogay, s. a kind of lance, B 1942, 2011. See note to l. 1942.

Laureat, adj. laureate, crowned with laurel, B 3886, E 31. From Lat. laureatus; from laurus, a laurel.

Lawe, s. law, B 1189, 3870. A.S. lagu, Icel. lag, lög; cf. Lat. legem. See below.

Lay, s. religious belief, creed, F 18. So also in the Cursor Mundi, l. 21616. From O. F. lei, F. loi, law; cognate with A.S. lagu, whence M. E laue, E. law.

Lay, s. a song, lay, B 1959. O. F. lai, of Celtic origin; cf. W. llais, voice, sound (Brachet). We find also A.S. leðð, G. lied, a song.

Lay, pt. s. lay, B 3630, F 467.

Ledene, s. (dat.) language, talk, F 435, 478. A.S. leien, a corruption of the word Latinu-, meaning (1) Latin; (2) any language or speech. Not to be confused with G. lied, which = A.S. leðð.

Leef, adv. dear; comp. Leuer, dearer, liefer, F 572. See Lief, Leue.

Leef, s. a leaf, E 1211. A.S. leif, Icel. lauf, G. laub.

Leet, pt. s. let, E 82; caused, as in
lect don cryen = caused to be pro-
claimed, F 45; lect make = caused
to be made, B 3349; lect bynde =
cau sed to be bound, 1810. A. S.
lawan, to let. See Lete.

Lefte, 1 p. s. pt. I left off, F 670.

Legiouns, s. pl. legions, B 3544.

Lemman, s. sweetheart, B 3253.

A. S. leof man, lit. a dear person,
man being of either gender; as in
wifman, a woman. Cf. Lammas
for loaf-mass.

Lene, adj. lean, B 4003. A. S.
hleâne, lean, meagre, thin.

Lenger, adj. longer, E 300; adv.
B 2122, 3709, F 381; ever
lenger the more = the longer, the
more, E 687, F 404. A. S. leng-
ra, comp. of lang.

Lente, s. Lent, E 12. A. S. lencen,
the springtime.

Lenuoy, s. l'envoy, i.e., the epilogue
or postscript addressed to the
hearers or readers, E 1177 (ru-
bric). F. l'envoi, lit. the sending,
from envoyer, to send.

Leonyn, adj. lionlike, B 3836.
F. leonin, Lat. leoninus.

Leoun, s. a lion, B 3106, 3215,
3288, F 491; pl. Leouns, B
3451; Leon, the sign Leo, F 265.
F. lion, O. F. leon, Lat. leonem.

Leopardes, s. pl. leopards, B 3451.
From Lat. leopardus.

Lere, s. flesh, skin, B 2047. This
is quite a different word from M.E.
lere, the face, countenance, from
A. S. hleâr. Properly it means
the muscles, especially the muscles
of the thigh, which special sense
is perfectly suitable here. It is
the A. S. lira, flesh, muscle, Icel.
lær, the thigh, the leg above the
knee, the ham, Danish lær, the
thigh. Halliwell gives—‘Lire
(1) flesh, meat; sweynes lir[e]
[swine's flesh], Ord. and Reg. p. 442; lyer, abounding with lean
flesh; North of England; (2) face,
countenance;’ &c.

Lere, v. to learn, B 1702: pr.
pl. Lere, learn, F 104. Chaucer
uses the word wrongly; it pro-
perly means to teach, from A. S.
lærân; the contrary error, of
using learn in the sense of to
 teach, is common still.

Lerned, pp. as adj. learned, B
1168.

Lese, v. to lose, E 508, F 691;
imp. pl. Leseth, B 19; pp. Lorn,
q. v. A. S. leusan, Mæso-Goth.
fra-liusan.

Lesing, s. losing, loss; for lesinge,
for fear of losing, B 3750. See
above.

Lest, s. desire, E 619. See Lust.

Leste, adj. sup. least, E 966; at
the leste weye = at any rate; atte
leste = at the least, at least, B 38;
pl. Leste, F 300, cf. E 67. ‘At
the leste way, au moyns;’ Pals-
grave's French Dict. fol. 438,
back.

Leste, pr. s. subj. impers. it may
please, E 105, F 125; it may
(i.e. can) please, F 380; pt. s. it
pleased, E 716, 986, F 665.
A. S. lystan, to choose; generally
used impersonally.

Lete, v. to let, B 3524; 1 p. s. pr.
Lete, I leave, B 96, F 290, 344,
651; pt. pl. Lete, let, B 3898;
imp. pl. Lete, let, E 98. See
Lat, Leet. A. S. laxen, to let.

Lette, v. to hinder, B 2116; to
oppose, stay, 3306; pt. s. intrans.
Lette, delayed, E 389. A. S. let-
than, to hinder; Du. letten; Icel,
leýja, to hold back; cf. E. late.

Lette, s. let impediment, hindrance,
delay, E 300. Cf. Icel. leti, laz-
iness, sloth; from leýja, to hinder.
See above.

Letterure, s. literature, B 3686.
O. F. lettreure, from Lat. litera-
tura.
Lette, s. writing, B 3398. F. lettre, Lat. litera.

Leue, v. to leave, give up, F 250. A.S. læfan, Icel. leifa.

Leue, i p. pl. pr. we believe, B 1181; pr. s. Leueth, E 1001. A.S. læfan, Du. ge-looven, G. g-lauben.

Leue, imp. s. 3 p (God) grant, B 1873. See note. A.S. lýfan, to permit; G. erlauben.

Leue, s. leave, B 1637, F 363, 584. A.S. lieð, leave, permission.


Leuer, adj. comp. liefer, dearer, more desirable, B 3628.

Leuer, adv. liefer, rather, B 3083, F 444, F 683, 692.

Leueth, pr. s. believes, E 1001. See Leue.

Lewed, adj. ignorant, F 221. A.S. lewed, belonging to the laity.

Lewedly, adv. ignorantly, B 47.

Lewednesse, s. lewdness (in the old sense), ignorance, stupidity, B 2111, F 223. See Lewed.


Leyser, s. leisure, B 3498, E 286, F 493. F. loisir, originally an infin. mood of a verb, viz. Lat. licere, to have time for.


Lige, adj. liege, E 310, F 311; pl. sb. lieges, subjects, B 3584, E 67. F. lige, a word of G. origin; G. ledig, free (Brachet).


Limmes, s. pl. limbs, B 3284. A.S. lim, Icel. limr.

Linage, s. lineage, E 71, 795. F. lignage, O.F. linage; from Lat. linea, a line.

List, pr. s. pleases, B 3185, 3332, 3509, 3709; Listeth, likes, F 689; impers. List, it please, E 647, 933, F 118, 122, 161, 315; pt. s. impers. Lister, B 3666, F 365; pr. s. impers. subj. it may please, F 327. A.S. lystan, to please.

Listes, s. pl. the lists, F 668. List is sometimes a border, bound; cf. A.S. list, the list or border of cloth. But in the sense here intended, it was corrupted from O.F. lices, pl. of lisse, lice, a barrier; Low Lat. licia duelli, the lists for tournaments.


Lite, adj. little, B 109. A.S. lyt, little, few.

Litel, adj. little, B 73, 1190. A.S. lytel.


Looking, s. looking, looks, aspect, E 514; glances, looks, F 285.

Loller, s. a loller, a lollard. B 1173. On the confusion of these terms, see the note. Cf. Icel. lulla, to loll about; holli, a sluggard.

Londe, s. land, B 127, 3225; country, 3548; dat. Londe, 2077. A.S. lond, land.

Longe, adv. long, a long while, B
1616, 3300. In the latter place, the word is glossed by the Latin div.


Longing for, i.e. belonging to, suitable for, F 39.

Looth, adj. loath, displeasing; me were looth = it would be displeasing to me, B 91. A. S. lāð, hateful, Icel. leiðr.

Lordes, s. pl. lords, F 91. A. S. hlōfdr, Icel. lóvarðr, a lord. The original meaning may have been loaf-ward.

Lordinges, s. pl. sirs, B 16, 2143, 3429.

Lordship, s. lordship, rank, E 797. A. S. hlōfordscipe.

Lore, s. lore, learning, experience, knowledge, B 4, 1168, E 87, 788. A. S. lār.


Los, s. loss, B 27, 28, F 450.

Loue, s. love, B 18, 74. A. S. lufe, lufu.


Loue-drury, s. affection, B 2085. The latter part of the word is O.F. drurie, druerie, love, passion; from drut, a lover, which is O. H. G. trut, G. traut, dear, beloved; from O. H. G. truwa = true.


Loue-lykinge, s. love-liking, loving affection, love, B 2040.

Louere, s. a lover, F 546; pl. Loueres, B 53, 59.

Loueth, imp. pl. love ye, E 370.

Lough, pt. s. laughed, B 3740. A. S. leahan, to laugh; pt. t. ic hlōh.

Loute, v. to bow down, B 3352. A. S. ēhtan, Icel. húta.

Lowe, adv. in a low voice, F 216.

Lucre, s. lucre, gain; lucre of vilanye = villainous lucre, vile gain, B 1681. F. lucre, Lat. lucrum.

Lulled, pt. s. soothed, E 553.

Lust, s. pleasure, E 80, 963, F. 6, 344; will, desire, wish, E 658; interest (of a story), F 402; pl. Lustes, desires, wishes, B 3607. A. S. lust, pleasure, will.

Lust, pr. s. impers. it pleases, E 322, F 147. See List.


Lycohrs, s. liquorice, B 1951, 2045. Evidently through the O. French; from Gk. γλυκύρις, lit. sweet root; from γλυκός, sweet, and ριζά, root.

Lyf, s. life; his lyf = during his life, B 3369. A.S. lif, Icel. lif.

Lyght, s. light, shining, E 1124. A. S. leōht, Icel. léitr, G. licht, Lat. lucem.

Lyghte, v. lit. to lighten, render light, but here to feel light, F 396; pt. s. Lyghte, lighted; either in the sense (1) lightened, made light, made happy (see the note); or (2) illuminated, B 1661. A. S. leóktan, to lighten, alleviate.
Lyghte, pt. s. alighted, F 169; cf. in thalyghte=in thee alighte, alighted in thee, B 1660. A. S. lihtan, to alight, descend.

Lyghtly, adv. lightly, F 390.

Lyk, adj. like, B 3361, F 207. See Liche.

Lyken, v. to please, B 2128, E 506; pr. s. Lyketh, it pleases, E 311, 845; vs lyketh yow=it pleases us with respect to you, 106; how lyketh thee my wyf=how does it please you with respect to my wife, 1031. A. S. lician, to delight.

Lyking, s. likung, pleasure, delight, B 3499. A. S. licewung, pleasure.

Lyklihede, s. likelihood, probability, B 1786.

Lyklinesse, s. probability, E 396.

Lykned, pp. likened, compared, B 91. Cf. Swed. likna, to compare, resemble, liken.

Lymes, s. pl. limbs, E 682. See Lim.

Lymrod, s. lime-rod, lime-twig, B 3574. A. S. lim, lime, and röd, a rood, rod.

Lynage, s. lineage, high birth, B 3441, E 991. See Linage.


Lyte, adj. little. B 2153, F 565; adv. a little, F 935. See Lite.

Lyth, pr. s. lies, is situate, is, B 3654, F 35, 322. A. S. liñ, lies, from liegan, to lie.

Lyue, dat. from Lyf, whence on lyue=during life, i.e. alive, F 423; pl. Lymes, lives, B 3284. F 233; gen. sing. Lyues, life's, E 308. A. S. liñ, life; gen. lifes, dat. life.

Lyuues, gen. sing. used as adv. living, E 993. So in Havelok, l. 509—'Yif y late him liues go,' i.e. if I let him go alive; it occurs also in Piers Plowm. B. xix. 154; C. xxii. 159. Also in Gower, Conf. Amant. ii. 14—'Right as a liones creature She semeth,' &c.

M.

Maad, pp. made, B 3607, F 222. See Make.

Mace, s. a mace, club, B 2003. F. masse, O. F. mace; this word resembles the original Latin mätea, only known otherwise by its diminutive mäetea, a mallet.

Madame, s. madam, F 378.


Magesstee, s. majesty, dominion, B 3334, 3505, 3862. F. majesté, O. F. majestet, Lat. majestatem.

Magicien, s. magician. B 3397.

Magyk, s. magic, F 218. From Lat. magia, Gk. μαγεία, sorcery.

Maille, s. mail, ringed armour, E 1202. F. maille, a mesh, Lat. macula.

Maister, s. master, B 1627, 3128; maister tour=principal tower, F 226. F. maître, O. F. maistre, Lat. magistrum.

Maistresse, s. mistress, F 374.

Maistry, s. mastery, victory, B 3582; governance, control, 3589.

Make, s. ma'e, companion, wife, B 1582. A. S. mace, Icel. maki. Make and mate are doublets.


Man, s. man, esp. a devoted servant, one who has vowed homage, B 3331; used for one, 43; gen. sing. Mannes, man's, 1630. A. S. man, Icel. manur.

Manaceth, pr. s. menaces, E 122.
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F. menacer, O. F. manacer; from Lat. minacía, a threat.

Maner, s. manner, kind, used without of following, as in maner doctrine, kind of doctrine, B 1689; maner thing, 3951; maner sergeant, E 519; maner wyse, 605; maner wyght, F 329.

Manere, s. manner, way, B 3706, E 781; of manere =in his behaviour, F 546. F. manière, Low Lat. maneria, kind, sort; from Lat. manus, a hand (Bracket).

Mansion, s. mansion (a term in astrology), F 50. See note. Lat. mansionem.

Marbul, s. marble, F 500. F. marbre, Lat. marmorem.

Marbul-stones, s. pl. blocks of marble, B 1871.

Marchaunt, s. merchant, B 132; pl. Marchauntz, 122. F. marchand, O. F. marchant, Low Lat. mercatanten, a trafficker, from mercatare, to traffic; from Lat. merx.

Married, pt. s. trans. he caused to be married, E 1130. F. marier, Lat. maritare; maritus, a husband.

Marineer, s. mariner, B 1627. F. marinier; from Lat. marinus, marine, mare, the sea.

Markis, s. a marquis, E 64; gen. sing. marquis’s, 994. E. marchis, Low Lat. marchensis, a governor of the marches or frontiers; O. H. G. marcha, a mark, a frontier.

Markisesse, s. a marchioness, E 283, 394, 942, 1074.

Masednesse, s. amaze, E 1661. Cf. Norwegian masast, to fall into a slumber (Aasen); Icel. masa, to chatter.

Maselyn, s. a kind of drinking-cup, sometimes made of maslin or brass. a metal mentioned in Gy of Warwick, p. 421; bras, maslyn, yren and stel’ (Halliwell). Cf. A. S. maëstling, a brass vessel, maëstlon, maëslen, brass. In St. Mark vi. S, the phrase ‘nor money in their purse’ is expressed by ‘ne on gyrdils maëslen’ in the Northumbrian glosses. Not to be confused with the M. E. mazer, a drinking cup made of maple-wood; Icel. mósurr, a maple tree.

Matere, s. matter, subject, business, B 1703, 2148, E 90, 1176. O. F. materle, Lat. materia.

Maugre, prep. in spite of; maugre thyn heed=in spite of thy head, despite all thou canst do, B 104; maugre Philistians, in spite of the Philistians, 3238. F. mau gré, mal gré, ill will.

Mawe, s. maw, B 1190, 2013. A. S. maga, the maw, stomach; Icel. magi, G. magen.


Mayde, s. maid, maiden, B 1636, E 257, 377, 446, 779. A. S. mægde, G. magd.

Maytene, pr. s. imp. may he maintain, E 1171. F. maintenir, from main, Lat. manus, the hand, and tenir, Lat. tenere, to hold; lit. to hold by the hand, support by force.

Maystow, for mayst thou, B 3267, E 265, 1070.

Mede, s. meed, reward, a bribe, B 3579. A. S. mǣd, G. miehe.

Mede, s. mead, B 2042. A. S. meðu, Icel. mjóðr. Welsh meðd, Gk. μέðω; Sanskr. madhu, sweet, also honey, nectar.

Meke, adj. meek, E 141. E. E. meoc (not in A. S.); Icel. mjúkr, Moeso-Goth. moks, soft, mild.

Melodye, s. melody, E 271.
Memorie, s. mention, remembrance, B 3164. O. F. memorie, Lat. memoria.

Mencioun, s. mention; made of mencioun =made mention of, B 54; Mentioun, 3311. From Lat. mentionem.

Mene, 1 p. s. pr. I mean, B 93, 1860, 2141; gerund to mene to signify, 3941; pt. s. Mente, meant, F 108, 512. A.S. mænan, to have in mind, to intend, mean, G. meinen.

Mening, s. meaning, intent, F 151.

Merciable, adj. merciful, B 1878. O. F. merciable, from merci, mercit; Lat. mercedem, which came to mean favour.

Meridional, adj. southern, F 263. See Angle. From Lat. meridies, the South.

Merie, adj. glad, E 615; Mery, pleasant (to hear), B 1186; fl. Merie, merry (i.e. merrily), B 126; Merie men, followers, 2029; comp. Merier, pleasing, 2024. A S. myrig.

Meruaillé, s. marvel, wonder, E 1166; Merueille, 248; merueille of wonder at, F 87; fl. Merueailles, marvels, F 660. F. merveille, O. F. merveille; from Lat. mirabilis, wonderful things.

Merueillous, adj. marvellous, B 1643.

Meschaunce, s. misery, a miserable condition, B 3204. O. F. mechaance, a mishap; from Lat. minus, less, badly, and cadentia, hap; from cadere, to fall, happen.

Meschief, s. misfortune, B 3513. F. mécéf, O. F. meschief; from l.at. minus, less, badly, and caput, the head; from the latter came O. F. chevir, to accomplish, and chief accomplishment.

Messager, s. a messenger, B 6, 3247. F. messager, from message, Low Lat. missaticum, a message.

Meste, adj. superl. most, i.e. highest in rank, most considerable, E 131. A.S. mest.

Mesurable, adj. moderate, F 362. F. measurable, Lat. mensurabilis.

Mesure, s. measure, E 256; moderation, 622. F. mesure, Lat. mensura; from metiri, to mete.

Metal, s. metal, F 243. F. métal, Lat. metallum.

Metamorphoseos, gen. s. (the book) of Metamorphosis; it should be pl. Metamorphoseon; B 93. Gk. μεταμορφωσις, gen. of μεταμορφωσις, a transformation, from μετά, with, across, and μορφή, form, figure. Ovid’s poem treats of the transformation of men and women into birds, &c.

Mete, s. food, meat, F 173, 618. A.S. mete, iocl. matr, Mæo-Goth. mats.

Mete, v. to meet together, B 1873. The old meaning is to find; so here it implies to find each other. See Mette.

Mètres, s. fl. metres, B 48.

Mette, pt. s. dreamt, B 3930. A.S. métan, to dream.


Mewe, s. a new, F 643. F. mue, a coop; a new in which birds were kept when moulting; F. muer, to moult, change feathers, Lat. mutare, to change.

Meynee, s. company, E 2436; followers, army, B 3532; attendants, suite, F 391. O. F. maisne, mesnee, meignee, a household, said to be from Low Lat. mainnata (as though for Lat. mansionata), a company of menials.

Milk, s. milk, F 614. A.S. milc, meole, G. milch; cf. Lat. mulgere, Gk. ἀμέλγειν.
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Milksop, s. a milk-sop, lit. a piece of bread sopped in milk; hence, anything soft, esp. a weak effeminate man, B 3100.

Mills, s. a mill, E 1230. A. S. miln, whence milner, a miller; cf. Lat. mola.

Minstraley, s. minstray, a playing upon instruments of music, the sound made by a band of minstrels, F 268.

Minstrelies, s. pl. minstrels, B 2035; Minstralles, F 78. F. minestrel, Low Lat. ministralis, a servant.

Mirour, s. mirror, F 82, 132, 143, 175. F. miroir, mirror; mirer, to look at, Lat. mirari, to wonder.

Miracle, s. miraculous story, legend, B 1881. F. miracle, Lat. miraculum.

Misadventure, s. ill fortune, misfortune, B 3540.

Misdemeanor, pr. s. parts or divides amiss, B 107. The use of the Teutonic prefix mis- before the French verb was made easier by its similarity to the French prefix mes (Lat. minus).

Miscloth, pr. s. doeth amiss to, ill treats, B 3112.

Miseries, s. misery, B 3167. Lat. miseria, from mirer, wretched.

Misgovernance, s. misconduct, B 3202.

Misgiedy, pp. misguided, misconducted, B 3723. See Gye.

Mishap, s. ill icke, B 3435.

Mist, s. mist, F 259. A. S. mist.

Mo. See Moo.

Moche, adj. much, B 1169, 2152; Muchel, a great deal of, F 349. A. S. mycel, much.

Mochel, adv. much, B 3959; adj. 60. A. S. mycel.

Mone, s. monn, E 928; gen. Monn, moon's, B 2070. A. S. móna, a masc. sb. with gen. mónan; Icel. mín, G. mond, Moeso-Goth. muna; all masculine.

Monk, s. a monk, B 3114; pl. Monkes, 1632. A. S. mónke, borrowed from Lat. monachus.

Monstres, s. pl. monsters, B 3302. Lat. monstrum.

Montaigne, s. a mountain, B 24. F. montagne, O. F. montaigne, Low Lat. montanea; from Lat. mons.

Monthe, s. pl. months, B 1674. A. S. mónad, Icel. mánaðr, G. monat. See Mone.

Moo, adj. pl. comp. more, B 54; No, 3742, 3838, E 318, F 301, 702; tymes mō = at more times, at other times, E 449; mo = more than her, others, 1039; see note. A. S. mā, more. See More.

Mooder, s. a mother, B 1657, 1696, &c. gen. Moodres, mother's, 1783. A. S. mōdor, Icel. mōdir, G. mutter, Lat. mater, Gk. μητρ, Sanskr. mātri.

Moralitez, s. morality, B 3687.

Mordre, s. murder, B 1820. A. S. mōdror, murder, morð, death; Moeso-Goth. maurthr; cf. Lat. mors.

Mordred, pp. murdered, E 725, 728.

Mordrer, s. murderer, E 732.

More, adj. comp. greater, E 1231; pl. More, in thr. more and lesse, greater and lesser, all alike, B 3433, E 940; adv. more, further, in a greater degree, B 3745, 3842. A. S. mōre. See Mo.

Morsel, s. a morsel; morsel breed = morsel of bread, B 3624. F. morceau, O. F. morsel, Low Lat. mor.ellum, a little bit or bite, from mordere, to bite.

Morwe, s. morrow, morning; by the morwe = in the morning, early in the day, B 3856. A. S. morg–en, G. morgen, the morning.
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Morweninge, s. morning. F 397.
Moste, adj. superl. greatest, F 199; chiefest, 361; pl. Moste, in phr. moste and leste, greatest and least (see More) 300. A.S. mæst.

Mot, i p. tr. s. I must, B 1853, 3104, E 872, F 41; Moot, E 172; subj. Mote in phr. mote I thee = may I thrive, B 2007; 2 p. s. tr. subj. mot thou = mayst thou, B 1626, E 557; pr. s. Mot, he must, F 456; Moot, B 3697; pr. pl. 2 p. Mote, ye must, ought to, should, E 526, F 164; pt. s. 2 p. Most, B 104; pt. s. Moste, must, ought to, B 2031, 3232, F 442; ought to (be), F 38; was obliged to, was made to, B 3700; pt. s. subj. Moste, might, E 550. A.S. ic mót, pt. t. ic móste.

Mowe, tr. pl. may, E 530. A.S. mangan, to be able.

Moyste, adj. fresh, new, B 1954. F. moite, O. F. moiste, Lat. musteus, new, fresh; from mustus, fresh. The signification moist is late.

Muchel, adj. much, a great deal of, F 349. A.S. mycel.

Murmurede, pt. pl. murmured, talked continually in a low voice, buzzed, F 204. F. murmurer, Lat. murmurare, from murmur.

Murthe, s. mirth, joy, E 1123. A.S. myrə.

Myght, s. might, power, F 467; magic power, 133. A.S. mikt, G. macht.

Myghte, pt. s. could, B 3444; 1 p. s. pt. subj., I could, E 638.

Myghtily, adv. mightily, B 3517.

Myn, poss. proun. mine, my (used before a vowel), B 40; (used after a name), E 365. A.S. min, properly gen. case of ic, I.

Mynde, s. memory, F 169, 607; in mynde = in remembrance, B 1843. A.S. mynd; from mynan, to remember; cf. Lat. memini, Gk. μεμνημαί.

N.


Namely, adv. especially, E 484, 626.

Namo, for na mo, no more, F 573; Namore, for na more, no more, 289, 314.

Nas, for ne was, was not, E 405, F 14. A.S. næs, was not.

Nat, adv. not, B 124, &c.; Nat but, only, F 391, 638. Short for nē ēxist, i.e. no what; whence naught, not. See Naught.

Nathesels, adv. nevertheless, none the less, B 45, 94, 3317. A.S. mī, not.

Natuitue, s. nativity, birth, B 3206, F 45. From Lat. natiuitatem; which from Lat. nascimento.

Naturel, s. natural, F 116. A 'day natural' meant a period of 24 hours; as differing from the 'day artificial.' See Artificial.

Naturelly, adv. naturally, by natural causes, F 229.

Naught, adv. not, B 1702. See Nat.

Nay, adv. no, nay, E 177; opposed to yea, 355; answers a direct question, B 1793; it is no nay = there is no denying it, B 1956, E 817, 1139. Icel. nei.

Nayles, s. pl. nails, B 3366. A.S. nagel. See Naille.

Ne, adv. (1) not; when used with a verb, a second negative is often added, as in no—ne, B 77; ne—noon, 80; (2) nor, B 1180, 1189. A.S. ne, not, nor; not borrowed from the French.

Necessitee, s. necessity, F 593. From Lat. necessitatem.
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Neeligence, s. negligence, B 22, E 661. From Lat. negligentia.

Need, s. need, indignence, B 105; dat. Nede, 102, 112; extreme necessity, peril, 3576; see the note. A. S. neódd, Icel. nauð, G. noth.

Nede, adv. (dative form) needs, B 3697, E 531; (genitive form) Nedes, B 2631, E 111. A. S. neódd, need; gen. neódés, dat. neóde.

Nedeth, pr. s. needs it, it needs, F 65, 298; pt. s. Neded, it needed, E 457. A S. neddián, to compel.

Needles, adv. needlessly, E 621; Needles, without a cause, 455.

Neer, adv. near; or perhaps adv. comp. nearer, B 4000. See Ner.

Neigh, adj. near, nigh, F 49. See Ny.

Neighboor, s. neighbour, B 108, 115, 3108. A. S. neóth-búrr, from neóth, near, and búrr, a dweller; from búan, to dwell.

Nekke, s. neck, B 3300, E 113. A. S. necca, nnecca.

Nekke-boon, s. neck-bone, B 1839.

Nempne, v. to name, tell, F 318; pt. s. Nempned, named, E 649. A. S. nemmnan, to name, call; cf. G. nemen, to name; Lat. nomen, a name.

Ner, adv. nearer; ner and ner= nearer and nearer, B 1710. See Neer. A. S. neóth, nigh (adv.); comp. néär, nýr, nigher; cf. G. näher.

Nere, pt. s. subj. were not, B 3984; were it not, 132. A. S. nérwun, were not.

Nest, s. nest; wikked nest, i.e. nau ni, or Mauny, B 3576. See note. A. S. nest, G. nest.

Nettes, s. pl. nets, B 3665. A. S. and Icel. net, G. netz

Neuer, adv. never, B 87. A. S. náfre.

Neveu, s. nephew, B 3594. F. neveu, Lat. nepotem.


Newfangel, adj. newfangled, taken with novelty, F 618. Cf. A. S. fangoennes, a taking; the root is clearly A. S. fán, Goth. fahàn, to take; cf. G. fangen; whence also A. S. unbefangenlich, incomprehensible, onsfenges, a receiving.

Newfangelnesse, s. newfangledness, fondness for novelty, F 610. See above.

Nexte, superl. adj. nearest, B 1814. A. S. něksta, nighest; from neóth, nigh.

Nice, adv. foolish, E 2434. F. nice, Span. necio, Port. nescio or necio, foolish, ignorant, from Lat. nescius, ignorant. This is clearly the etymology of ‘nice’ as used by Chaucer; the modern word nice is the same, differently used.

Nil, i p. s. tr. I desire not, I dislike, E 646; I will not, 363; pr. s. will not, 119. A. S. nýllan, to be unwilling. Lat. volle.

Niu, for ne in, i.e. nor in, F 35.

Nis, for ne is, is not, B 1876, E 448, F 72.

Niste, i p. s. pt. knew not, F 502; pt. pl. Nisten, knew not, 634. A. S. nýtan, not to know, pt. t. ic nyste; from ne, not, and witan, to know.

Noblesse, s. nobility, magnificence, B 3438, E 782; high honour, B 3208. F. noblesse; Low Lat. nobilitia; from Lat. nobilis, noble.

Nobleye, s. nobleness, i.e. dignity, state, F 77. Cf. O. Fr. nobloier, to shine, lit. to look noble; from Lat. nobilis,

Nought, adv. not; shortened from nought, and signifying in no respect, B 94, 112. See Nat.
Nolde, *pt.* s. would not, B 87, 1821, 3664. A.S. *nyllan*, *pt. t.* *ic nolde*; see *Nil*.

Nones, *in phr.* for the nones = for the nonce, for the once, for the occasion, B 1165, 3132. Originally for *then anes*, for the once; where *then* is dative of *art. the*, and *anes* is an adverb used as a noun.


Noon, *adj.* none, no, B 102; *pl.* Noon, 89. A.S. *nán*.

Noot, 1 *p. s. pr.* I know not, B 3596, 3973, F 342. A.S. *nát*, for *ne wát*, knows not; 1 and 3 *p. s. pr.* indic.


Norished, *pp.* nourished, brought up, E 399.

Norishinge, *s.* nurture, bringing up, E 1040.


Note, *s.* a note (of music), B 1737. Lat. *nota*.

Notemuge, *s.* nutmeg, B 1953. *Note is A.S. *hnut*, G. *nuss*; the ending *muge* = O.F. *muguet*, Lat. *muscata*, musk-scented; from *muscus*, scent, musk.

No-thing, *adv.* in no respect, not at all, B 3402, E 228, 480.


Noveltie, *s.* novelty, E 1004. O.F. *noueltiet*, Low Lat. *nouellitatem*; from *nouns*.

Noyses, *s.* novice, B 3129. F. *nouice*, Lat. *nouicissus*; from *nouns*.

Now and now, *adv.* at times, from time to time, occasionally, F 430.


Ny, *adv.* nearly, F 346; well = almost, E 82. A.S. *neyh*.

Nyce, *adj.* weak, foolish, B 3712, F 525. See *Nice*.

Nyghte, *s.* *dat.* night; a *nyghte*, at night, by night, B 3758. A.S. *niht*, Icel. *nát*, Lat. *noticem*.

O.


Obeisant, *adj.* obedient, F 66.

Obeye, *v.* to obey, F 489; *pt. s.* Obeyede, 569. F. *obéir*, Lat. *obedire*.

Obseruances, *s.* *pl.* duties, attentions, F 516.

Observe, *v.* to give countenance to, favour, B 1821. F. *observer*, Lat. *observare*.

Occupy, *v.* to occupy, take up, F 64. F. *occuper*, Lat. *occuppare*.


Of, *adv.* off, away, B 3748, 3762.

Office, *s.* duty, employment (see note), B 3446; houses of office = servants' offices, pantries, larders, &c. E 264. From Lat. *officium*.

Of-newe, *adv.* newly, lately, E 938. Hence *E. anew*. 
Of-taken, pp. taken off, taken away, B 1855. Cf. 1. 1858.
Ofte, adj. pl. many, frequent, E 226; adv. often, 722; adv. comp. 
Ofter, ofteren, 215, 620. A. S. oft, Icl. oft, opt, Goth. orfa, often, 
Oliveres, s. pl. oliveyards, B 3226. 
The O. F. oliver is used to translate Lat. olineta (Burguy).
On, prep. upon, concerning, B 48; on, in, at; on eue-in the evening; on morwe-in the morning, E 1214; on reste-at rest, F 379. A. S. on, Icl. á, G. an, Goth. ana.
On, adj. one; euerich on, every one, B 1164. See O, Oon.
Onlofte, adv. aloft, i. e. still above ground, E 229. Icl. loft (pron. loft), cognate with A. S. lyft, air.
Ook, s. an oak, F 159. A. S. ác, Icl. eik, G. eiche.
Oon, adj. one, B 2034, 3880; the same, 2142, E 711; the same thing, alike, F 537; oon the faireste=one who was the fairest, one of the fairest, E 212; euer in oon=continually alike, constantly in the same manner, E 602, 677, F 417; many oon, many a one, E 775. A. S. án, Icl. einu, Goth. ains, l. t. awus.
Ord, s. beginning; ord and ende=beginning and end, B 3911. A. S. ord, a beginning, a point of a sword, Icl. oddr, whence E. odd. We find pennys ord=a point of a pen. in Cursor Mundi, G 10526, altered to penne poyn in text T.
Ordeyned, pp. appointed, F 177. O. F. ordener, F. ordonner, Lat. ordinare.
Orient, s. the east, B 3504. See Thorient. From Lat. orientem.
Othere, adj. pl. other, B 3344. 3510, 3896; sing. Other; whence that other=the other, answering to that oon=the one, F 496. A. S. óðer, G. ander.
Otherweyes, adv. otherwise, E 1072. Lit. other-ways.
Otherwyse, adv. on any other condition, F 534.
Othes, s. pl. oaths, F 528. A. S. ðæ, Icl. eir, Goth. aðhs.
Ouer, adv. over, on, B 1633.
Oueral, adv. in every respect, throughout, E 1048. Cf. G. überall.
Ouermacche, v. to overmatch, overreach, conquer, E 1220.
Ought, adv. at all, B 1702. A. S. ðæht, for an hwit, a whit.
Oughte, pt. s. subj. it should behove us, E 1156; pt. s. indic. it was fit, it was due, 1120; pt. pl. Oughten, ought, B 1833, 3567. A. S. ēgan, to owe, to own; pt. t. ic ðæte.
Out-caughte, pt. s. caught out, drew out, B 1861.
Outen, v. to come out with, to utter, E 2438. A. S. útan, to put out, to eject; cf. O. H. G. úzon, to put out. The word is very rare.
Outerly, adv. utterly, entirely, E 335, 639, 768, 593. A. S. útor, utter.
Outrage, v. to become outrageous, to lose patience, lose temper, E 643. F. outrer, O. F. oltrer, to pass beyond bounds; O. F. oltrc, Lat. utra, beyond.

Oxe-stalle, s. oxstall, E 398. A. S. oxan steal, where oxan is the gen. case of oxa, or it may be considered as a compound, oxa-steal. In either case the sonant e after x is accounted for.

P.

Pace, v. to pass; go, B 1759, F 120; pr. s. subj. i p. er I pace = ere I depart, ere I die, F 494; pr. s. subj. may pass away, may depart, E 1092. F. passer, Low Lat. passare, to pass over; from pandere. See Passe.

Page, s. a page, boy, F 692. F. page, Low Lat. pagius, a servant. Deduced by Diez from Gk. παις, παιδίον. Ducange gives pagius, pagita, pagesius, pagensis (whence F. pays), all meaning a domestic servant or a rustic. Surely from the sb. pagus, a village, whence also Lat. paganus.

Paleys, s. palace, E 197, F 60. F. palais, Lat. palatium.

Papeiay, s. a popinjay, a parrot, B 1957. F. papegrai, from Span. pajagayo; hardly from Arab. ba-bagá, a parrot, a late word (Diez).

Paradys, s. Paradise, B 3200. Gk. παραδείσουs, a pleasure-ground, Heb. pardês, known to be of Aryan (Persian) origin.

Paramour, i. e. par amour, for love, B 2033. See note.

Paraenture, adv. peradventure, by chance, E 234.

Pardee, interj. an oath, from French par dieu, B 1977, E 1234; Parde, B 3974, F 696.

Parementz, s. pl. ornaments; chambre of parementz = ornamented chamber, F 269. F. parement, an ornament, from parer, to adorn, Lat. parare.

Parfay, interj. by my faith, B 110. O. F. par fei, F. par foi.

Parfitly, adv. perfectly, E 690. F. parfait, Lat. perfectus.

Parfournest, pr. s. 2 p. performest, B 1797; pp. Parfourned, 1646. Cotgrave has—’Parfournir, to perform, consummate,' &c. From O. F. fournir (F. fournir), to accomplish; from O. H. G. frumjan, to accomplish, whence also G. frommen, to avail; which from O. H. G. frum, good; cf. Mæso-Goth. frums, beginning, fruma, first, Lat. primus; from the root of G. vor, E. fore, Lat. præ.

Park, s. a park, F 392. Cf. F. parc, probably from a Celtic source, cf. Welsh parc, parwq, an enclosure; there is also A. S. pearroc, an enclosure, park, which gives the etymology of the E. word. The root is seen in M. E. parre, to enclose.

Party, s. a part, B 17. F. parti, divided, from partir, to divide, Lat. partiri.

Pas, s. a pace, i. e. a footpace, at a slow rate, F 388. See Prol. l. 825. Lat. passus.

Passe, imp. s. or pl. pass (over), go (on), proceed, B 1633; i p. s. pr. Passe of = pass by, F 288; pr. s. Passethe, passes away, 404; pp. Passed, past, spent, E 610; pres. part. Passing, surpassing, extreme, E 240, 1225. See Pace.

Passion, s. passion, suffering, B 1175. Lat. passionem.

Pavement, s. pavement, B 1867. O. F. pavement, Lat. pavimentum.

Payndemayn, s. bread of a peculiar whiteness, B 1915. See note.

From Lat. panis Dominicus.

Peer, s. peer, equal, B 1930. See Pere.

Pes, s. peace, B 130, 3524, 3826. O. F. pes, F. paix, Lat. pacem.

Penaunt, s. a penitent, one who does penance, B 3124. O. F.
peneant, penitent; from Lat. poena, pain.
Penible, adj. painstaking, careful to please, E 714. F. pénible, from peine, Lat. poena.
Peples, gen. sing. people's, E 412. F. peuple, Lat. populus.
Percinge, s. piercing; for percinge = to prevent any piercing, B 2052.
Pere, s. peer, equal, B 3244, F 678. See Peer. O. F. per, F. fair, Lat. par.
Peregryn, adj. peregrine, i.e. foreign, F 428. Lat. peregrinus.
Perilous, adj. dangerous, terrible, B 1999, 3109. From Lat. periculum.
Perles, s. pl. pearls, B 3658. F. perle, Port. perola, Low Lat. perula.
Perree, s. jewellery, precious stones, B 3495, 3550, 3556. F. pierrierie; Low Lat. petraria, jewels; from Lat. petra, a stone.
Persone, s. parson, B 1170; person, E 73. Lat. persona.
Peyne, s. pain, suffering, B 2134; trouble, care, F 509; gen. Peynes, F 480; vpon peyne = under a penalty, E 586. F. peine, Lat. poena.
Peyned hir, pt. s. refl. took pains, E 976.
Philosophe, s. a philosopher, didactic writer, B 25.
Phisyk, s. physic, the art of medicine, B 1189. F. physique; Gk. φυσική τέχνη.
Piler, s. a pillar, B 3308; pl. Pilers, 3274. F. pilier; from pilé, Lat. pilis, a pillar.
Pin, s. a pin, small peg, F 127, 316. From Lat. pinna, for penna.
Pistil, s. epistle, E 1154.
Pitee, s. pity, B 3231, F 479. F. pitié, O. F. pité, Lat. pietatem. Thus pity is a doublet of piety.
Pitous, adj. sad, B 2140, 3567, E 1121; pitiful, full of compassion, F 20. O. F. pitos, F. pileux; Lat. pétosus.
Pitously, adv. piteously, sadly, pitiably, B 3729, F 414, 461.
Place, s. manor-house, residence of a chief person in a village or small town, B 1910. See note. F. place, Lat. platea.
Plastres, s. pl. plaisters, or plasters, F 656. F. plaître, Low Lat. plastrum, short for emplastrum, Gk. ἐμπλαστρον.
Plat, adv. flat, B 1865; flatly, bluntly, 3947. F. plat, G. platt; both from Gk. πλατός, broad.
Plate, s. plate, stiff iron defence for a hauberck, B 2055. O. F. plate, a flat piece of metal; see above.
Platte, adj. dat. flat, flat side (of a sword), F 162, 164. See Plat.
Playn, adj. plain; in short and playn = in brief plain terms, E 577. F. plain, Lat. planus.
Playn, s. a plain, B 24; Playne, E 59.
Plente, s. complaint, lament, B 66. F. plainte, from Lat. plangere, to wail. See Pleyne.
Plenteet, s. plenty, abundance, E 264, F 300; gret plente = in great quantity, B 3665. O. F. plente, Lat. plenitatem, from plenus, full.
Pliesance, s. pleasure, will, E 501, 659, 663, 672, 959, 964; kindness, 1111; pleasing behaviour, F 509. F. plaisance, from Lat. placere.
Plesen, v. to please, F 707. F. plaisir, Lat. placere.
Pley, s. a play, sport, diversion, E 10, 11, 1030. A S. plega, sport.
Pleye, v. to amuse oneself, B 3524, 3666, 3990; pres. part. Pleying,
amusing herself, F 410. A.S. pleg-
an.
Pleyn, adv. plainly, B 3947, E 19; openly, E 637. See Playn.
Pleyne, pr. pl. subj. i p. we may complain, E 97. F. plaindre, Lat. plangere.
Plowman, s. ploughman, E 799.
Plumage, s. plumage, F 426. F. plumage, Lat. pluma, a feather.
Plye, v. to bend, E 1169. F. plier, Lat. plicare.
Plyghte, pt. s. plucked, pulled, B 15. Cf. A.S. pluccian, pt. t. pluccode; though this hardly accounts for the present form. We may note, however, similar forms in Chaucer elsewhere, viz. shryghte (shrieked), Kn. Ta. 1959; twyghe' (twitched), Tro. and Cres. iv. 1185; pryghte, F 418.
Poetrye, s. poetry, E 33; pl. Poets-tries, poems, F 206.
Point, s. point; fro point to point = from beginning to end, B 3652; point for point, exactly, in every detail, E 577. F. point, Lat. punctum.
Point-denys, s. point-device, F 560.
Poison, s. poison, B 3859. F. poison, Lat. potionem; lit. a potion.
Polyue, s. a pulley, F 184. F. poulie; the Prompt. Parv. has poleyn, but the rime is decisive as to the form used here.
Pompous, adj. stately, magnificent, B 3745.
Pope, s. the pope, E 741; gen. Popes, 746; pl. Popes, B 2039. F. pape, Low Lat. papa, a father.
Popet, s. poppet, puppet, doll; spoken ironically, and therefore here applied to a corpulent person, B 1891. Cotgrave has—'Poupette, a little baby, puppet, babble' [i.e. bauble]. Cf. F. poupée, a doll; Lat. pupa, a doll.
Possessiou, s. possession, i.e. large property, great possessions, wealth, F 686.
Potage, s. pottage, broth, B 3623. F. potage, from pot (Welsh pot), a pot.
Pouerte, s. poverty, B 99, E 816. O.F. povere, poverte, Lat. paupertatem. Note; the u in this word is sounded as v.
Pound, s. pl. pounds, F 683. A.S. pund, a pound; a gent. sb. with pl. pund; cf. Icel. and Goth. fund.
Poure, adj. poor, B 116, 120; pl. Poure, 188. The u is here a v; povere = O.F. povere, F. pauvre; from Lat. pauperem.
Poure, adv. poorly, E 1043. See above.
Pourest, adj. superl. poorest, E 205. See Poure.
Pourelliche, adj. poorly, in poverty, E 213, 1055. See Poure.
Predicacioun, s. preaching, sermon, B 1176.
Prees, s. press, crowd, B 3327; Pres, F 189. F. presse; from Lat. præmere.
Preise, i p. s. pr. I praise, F 674. O.F. préiser, to praise; prais, price, Lat. pretium.
Prescience, s. foreknowledge, E 659. From Lat. praescire.
Presence, s. presence; in presence = in company, in a large assembly, E 1207.
Prest, s. priest, B 1166, 4000. O.F. preste, F. prêtre; Lat. presbyter.
Presumption, s. presumption, pride, B 3745.
Prewe, s. proof, E 787. F. prewe, from Lat. probare.
Prewe, v. to test; E 699; pr. s. subj. may test; he prwe = that he test or try, 1152; pr. s. Preueh, proves, 1000; tries, tests, 1155; shews, 2425; fF. Preued, ap-
proved, 28; exemplified, 856; shewn, F 481. See above.


Preyere, s. prayer, B 1669, E 141. F. prière.

Preys, s. praise, B 3837. O. F. preis, Lat. prætium. See Preise.


Prickinge, s. spurring, hard riding, B 1965.

Prikke, s. prick, point, critical condition, B 119. A. S. prica, a prick, point.

Principles, s. pl. principles, deep feelings, natural disposition, F 487.

Priorresse, s. prioress, B 1637.

Priuée, adj. secret, priy, closely attendant, E 192, 519: secret, B 1191. F. privé, Lat. privatus.

Priuée, adv. privately, secretly, F 531; Priuely, B 21, 3889.

Privitee, privity, secrecy, E 249.

Proces, s. narrative, history, occurrence of events, B 3511; proces holde = keep close to my story, F 658. F. procès, a suit at law, Lat. processus.

Profred, pp. offered, E 152. F. proferer, Lat. proferre, to bring forward.

Proheme, s. a proem, prologue, E 43. F. proëme (Cotgrave), Gk. προλογος, a prelude; from προ, before, and ολος, a way, also, a strain of song.

Prolixitee, s. prolixity, tediousness, F 405. From Lat. prolixus.

Proloc, s. prologue, rubric to B 99. Gk. προλογος.

Proporcioned, pp. made in proportion, F 192.

Propre, adj. own, peculiar, B 3518; of propre kynde = by their own natural bent, F 610, 619. F. propre, Lat. proprius.

Prose, s. prose, B 96. Lat. prosa.

Prospectuues, s. pl. perspective-glasses, lenses, F 234. No doubt Chaucer here makes the usual distinction between reflecting mirrors and refracting lenses. Milton (Vacation Exerc. l. 71) seems to apply the word to a combination of lenses, or telescope. See Trench, Select Glossary, s. v. Perspective.

Prouerbe, s. a proverb, B 3436; pl. Prouerbes, proverbial sayings, saws, 2146. Lat. prouerbiun.

Proueth, pr. s. proves, F 455. See Preue.

Prouost, s. provost, chief magistrate, B 1806. A. S. præfost, from Lat. praepositus; F. prévôt.

Prydeles, adj. void of pride, E 930. A. S. prýta, pride.

Pryghte, pt. s. pricked, F 418. A. S. priccion, pt. t. priccode, whence pryghte is contracted.

Pryme, s. prime, i. e. nine o'clock, F 73; fully pryme, the end of the period of prime, i. e. nine o'clock, B 2015; pryme large, just past nine o'clock, F 360. Lat. prima.

Prymer, s. primer, elementary reading-book, B 1707. Lat. primarium.

Prys, s. price, value, estimation, B 2087; praise, E 641; Pryse, E 1026. O. F. pris, preis, Lat. pretium. Thus price and prize are the same word as praise.

Pryuely, adv. secretly, E 641.

Publisshed, pp. published, spread abroad, E 415, 749.

Purpos, s. purpose; it cam him to purpos = he purposed, F 606. F. propos, Lat. propositum. We find the verb spelt proposer and purposer in Old French.

Purposed, pp. purposed, E 1067.
Purs, s. purse, F 148. A. S. purs, Gk. ἄχρω, a skin.

Purveye, v. to purvey, provide. E 191. F. pourvoir, Lat. providere. Thus purvey is a doublet of provide.


Pyes, s. pl. pies, magpies, F 649. F. pie, Lat. pica.

Pyne, s. pain, suffering, the passion, B 2126; woe, torment, 3420, F 448. A. S. pin, from Lat. poena.

Pype, s. pipe, a musical instrument, B 2005. A. S. pīp, Icel. pipa, G. pfeife.

Q.


Quaille, s. quail, E 1206. O. F. quaille, F. caille, Low Lat. quaquila, of Teutonic origin; cf. Du. kwakkel, a quail, kwaken, to croak, to quack. The name is from the sound made.


Quene, s. queen, B 1671. A. S. cuwēn, Icel. kván, Goth. kwens, Gk. κυνή, a woman. Queen and queen are doublets.

Querne, s. (dat.) a handmill. B 3264. A. S. cuern, cuyrn, Icel. kvœrn, Goth. kvarins. In the Moeso-Gothic version of St. Mark ix. 42, the word 'mill-stone' is rendered by asila-kwairnus, i.e. a quern turned by an ass, a quern of large size. In Iceland kvœrn is a handmill, which used to be turned by bondwomen, who sang as they sat at work.

Queynte, adj. def. quaint, curious, F 369; dat. 239; pl. Queinte, B 1189; Queynte, curiously contrived, F 234. O. F. cointe, instructed, Lat. cognitus; but it has probably been influenced in its meanings by the Lat. comptus, trimmed.

Quod, pt. s. quoth, said, B 16, 28, 1166, &c. A. S. cuweðan, to say, speak; pt. t. ic cuwed, pl. we cuwedon; Icel. kvœða, Goth. kweth-an, to speak.

Quook, pt. s. quaked, shook, B 3394. See Quaking.

Quyrboilly, s. boiled leather, B 2065. F. cuir bouilli; see note.

Quyte, v. to acquit, free; his cost for to quyte, to pay for his expenses, B 3564. O. F. quiter, F. quitter; Lat. quietare; from quies, rest.

R.


Raked, pp. raked, B 3323. Literally, the sentence is—'Amongst hot coals he hath raked himself;' the sense is, of course, 'he hath raked hot coals around himself.' A. S. racian, to rake together, Icel. raka; cf. 'Rakyn, rastro,' Prompt. Parv.

Ram, s. the ram, the sign Aries, F 386.

Rampeth, pr. s. (lit. ramps, romps, rears, but here) rages, acts with violence, B 3094. We should now say—'she flies in my face.' The following quotation, in which rampe means an ill-conditioned
woman, a *romp*, is much to the purpose. 'A woman ought not to strive with her husband, nor yeue him no displeasance, ... as dede onis a woman that dede an-
swer her husbande aforestraun-
gers like a *ranpe*, with gret uclonis [felon's] wordes, dis-
praising hym and setting hym atte
not [*at naught*]'-The Knight of
la Tour-Landry, ed. Wright, p. 25.

Rancour, s. rancor, malice, E
 rancor, rancidity; from ranceere,
to be rancid.

Rasour, s. razor, B 3246. F.
 rasoir, Low Lat. rasorium, from
 Lat. radere, to scrape.

Rather, adj. comp. sooner, E
1169. A. S. *hræðe*, soon; comp.
 hræðor.

Raughte, pt. s. reached, B 1921.
A. S. *ræcan*, pt. t. *ic ræhte*; G.
 reichen.

Rauysedest, 2 p. s. pt. didst ra-
vish, didst draw (down), B 1659;
 pp. Rauished, ravished, overjoyed,
 F 547. F. *ravir*, Ital. *rapire*,
 Lat. *rapere*, to snatch away.

Reaume, s. realm, country, B
3305. F. *royaume*, Low Lat.
 regalimen, from regalis; from
 Lat. rex, a king.

Rebel, s. a rebel; or adj. rebel-
lious, B 3415. F. *rebelle*; Lat.
 rebellis, one that renewes war;
 from *re*, again, and *bellum*, war.

Recche, 1 p. s. pr. I reck, care, B
94; pr. pl. reck, care; recche of
 it = care for it, F 71. See Rek.

Recheelees, adj. reckless, careless,
 indifferent, E 488. A. S. *ricceleis*.

Receuen, v. to receive, E 1151.
 F. recevoir. Lat. recipere.

Recouered, pp. recovered, regained,
 B 27. F. *recouvrer*, Lat. recu-
 perere.

Recours, s. recourse; I wol have
 my recours = I will return, F 75.

F. *recours*, Lat. *recursus*; from
 *cursus*, a course.

Rede, adj. def. red, F 415. A. S.
 ἐρυθός. See Reed.

Rede, v. to read, B 1690, F 211;
 i p. s. pr. Rede, I advise, E 511,
1205; imp. pl. Redeth, read, B
3650. A. S. *rédan*, G. *rathen*.

Redresse, v. to set right, E 431.
See Dresse.

Redy, adj. ready, E 299, F 114;
dressed, 387. A. S. *rédde*, ready;

Reed, adj. red, B 2059, 3734. E
317. See Rede.

Reed, s. counsel, B 3739, E 653.
A. S. *réd*, G. *rath*.

Reflexions, s. pl. reflexions by
 means of mirrors, F 230.

Refuseden, pt. pl. refused, E 128.
Due to Lat. *refutare*. Refuse and
 refute are (nearly) doublets.

Regne, s. kingdom, dominion,
 reign, B 3401, 3404, 3432, F
335; pl. Regnes, B 129, 3518;
governments, 3954. F. *règne*,
 Lat. *regnum*.

Regned, pt. s. reigned, B 3845.

Rehearse, v. to rehearse, relate,
 recount, B 89, E 1221; Reher-
cen, F 298; pres. part. pl. Re-
 hersing, relating, F 206. O. F.
 *rehercer*, to repeat (Roquefort);
lit. to harrow over again, as one
does a field; from O. F. *herce*, a
 harrow, F. *herse*; Lat. *herpicem*,
a harrow, used by Varro (Brachet).

Rejoysed, pt. s. 1 p. reflex. I re-
 joiced, E 145.

Rek, imp. s. reck, care, B 4004,
 i p. s. pr. Rekke, I care, E 1090.
See Reeche.

Rekne, v. to reckon, account, B
110; Rekenen, reckon, count, E
2433. A. S. *reenan*, G. *rechnen*.

Relese, i p. s. pr. I release, E
153; pt. s. Relessed, forgave, B
3397. O. F. *relaisser*, Lat. *relax-
are. Relay, release, and relax
are all the same word.
Remedie, s. remedy, B 3974. Lat. medium.
Remenant, s. remnant, rest, E 869.
From Lat. manere, to remain.
Remewed, pp. removed, F 181.
From Lat. mouere, to move.
Reneye, v. to deny, renounce, B 3751. From Lat. negare, to deny.
Renneth, pr. s. runs, F 479; rennee
eth for runs in favour of, B 125; see the note; pp. Ronne, B 2. A.S. reman, yran, to run. G. rennen, Icel. remna.
Rente, s. rent, i.e. revenue, B 3401, 3572. F. rente, from F. rendre, Lat. reddere.
Repaire, v. to repair, return, F 580; pr. s. Repaireth, returns, 339; goes, B 385; pres. part. Repairing, returning, F 608. O.F. reajrere, reajrier, from Low Lat. re patriare, to return to one's native country (Lat. patria).
Reson, s. reason, É 25; Resoun, B 3408. F. raison, Lat. rationem.
Resounded, pt. s. resounded, F 413. From Lat. resonare.
Reste, v. to rest, F 666; 2 p. pl. pr. subj. may rest, 126. A.S. restan.
Reste, s. rest, F 355.
Retenum, s. returne, suite, É 270. F. retenue; from Lat. retinere.
Rethor, s. orator, F 38. Lat. rhetor, Gk. ῥήτορ.
Rethoryke, s. rhetoric, É 32.
Retourneth, imp. pl. return, F 809. F. retourner; from Lat. tornare, to turn.
Reuel, s. revelly, É 392, 1123, F 278, 339. O.F. revel, rebellion; also tumult, joyous noise; from O.F. reve ler, Lat. rebellare, to rebel. Not from Dutch, as Mr. Wedgwood suggests.
Reuereence, s. reverence, respect, honour, É 196; thy reverence = the respect shewn to thee, B 116. From Lat. reverentia.
Reule, v. to rule; reule hir = guide her conduct, É 327. A.S. regal, a rule; borrowed from Lat. regula.
Rewelboon, s. (perhaps) rounded bone; or else, rock-crystal, B 2068. See note.
Rewen, v. to rue, have pity, É 1050; pr. s. impers. me Reweth, I rue, I am sorry, 2432. A.S. hreow, grief; hreowian, to be grieved.
Rewthe, s. ruth, pity, É 579, 893, F 435; a pitiful sight, lit. ruth, É 562.
Reyn, s. rain, 1864, 3363, 3921. A.S. regen, G. regen, Goth. regin; cf. Lat. rigare.
Reyne, s. rein, F 313. O.F. rene, F. rène, Ital. redina; prob. from Lat. reatinere, to hold back.
Richely, adv. richly, F 90.
Richesse, s. riches, B 107, 3432, 3750. F. richesse, a sing. noun; from F. riche. See Riche.
Riden, pp. ridden, B 1990. See Ryden.
Ring, s. ring, F 83, 143, 247; pl. Ringes, É 255. A.S. hring, Lat. circus.
Rise, pt. pl. rose, B 1869. See Ryse.
Riuere, s. river; ryde for riner = ride towards the river, B 1927. F. rivière, Low Lat. riparia, a river; from Lat. ripa, a bank.
Roche, s. rock, F 500. F. roche; from Lat. rupes.
Rode, s. complexion, B 1917. A.S. rudu, redness, from rud, reud, red.
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Rody, adj. ruddy, F 385, 394. See above.

Rorial, adj. royal, F 59; fl. Roiales, B 2038. F. roial, Lat. regalis.

Rorially, adv. royally, E 955; with pomp, F 174.

Roiartee, s. royalty, E 928.

Romances, s. fl. romances, B 2038, 2087. F. romance, roman, lit. Roman, a term applied to the vulgar tongue of Italy and some of its dependencies.

Rombel, s. rumour, E 997. Cf. Du. rommeln, to rumble, to buzz.

Rumbled, pt. s. made a murmuring noise, rumbled, buzzed, muttered, B 3725. The infin. rumbled = to rumble like thunder, occurs in the Legend of Good Women, l. 1216. See Rombel.

Rome, pr. pl. 1 p. we roam, E 118.


Roos, pt. s. rose, B 3717, 3863; Ros, F 267; pl. Rise, rose, B 1869. See Ryse.

Rote, s. root, source, B 1655; dat. Rote, F 153; Roote, root, i. e. foot, E 58. Icel. rót; cf. Lat. radix.

Rote, s. rote; by rote, by heart, B 1712. Conjectured to be from the O. F. rote, a way, spelt route in modern French; a derived of route is routine, O. F. rotine, and Cotgrave gives—'Par rotine, by rote.

Roughte, pt. s. impers. it recked; him roughte = he recked, E 685. A. S. récan, to reck; pt. t. ic róhte. See Recoche.

Rounde, adv. roundly, i. e. easily, with an easy motion, B 2076. O. F. róund, róund, F. roud, Lat. rotundus.


Route, s. company, B 16, 1634, E 303, 382. F. route, from Lat. rúpta, which from rumpere, to break; cf G. rote.

Ruby, s. ruby, B 1800; fl. Rubies, 3658. Lat. rubeus, red; ruber, red.

Rude, adj. common, rough, poor, E 916. Lat. rudis.

Rudely, adv. rudely, E 830.

Rudeness, s. rusticity, E 397.


Ryghte, s. dat. right; by ryghte = by rights, B 44.


Rym, s. rime, rhyme, B 2115, 2118; a tale in verse, 1809; fl. Rymes, verses, B 96. The spelling with h is later than A.D. 1550. With the old spelling rime or ryme cf. A. S. rím, Icel. ríma, G. reim, Du. rijm, Swed. rim, Dan. rímm, F. rime, Ital. ríma, Span. ríma, Port. ríma. The introduction of the h, being due to confusion with rhythm, is of later date than the introduction of a knowledge of Greek, temp. Edward VI.

Ryme, v. to rime or rhyme, to make rimes, to tell a tale in verse, B 2122. A. S. ríman, F. rimer.

Ryming, s. the art of riming, B 48. See Rym.

Rype, adj. ripe, mature, E 220; fl. Rype, seasonable, 438. A. S. ripe, mature; rip, a reaping, harvest, ripan, to reap.
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Ryse, v. to arise, get up, F 375; pr. pl. Rysen, rise, 383; pt. s. Roos, B 3717; 3863; Ros, F 267; pl. Rise, rose, B 1869.
A. S. risan, pt. t. ic rás, pl. we rison, pp. risen; Icel. rís.

Ryue, v. to rive, tear, E 1236.
Icel. rífa, Dan. rive, to tear, rend.

Sayle, v. to sail, B 1626. A. S. seglían, Icel. sigla.

Scarlet, adj. scarlet, B 1917. Of Persian origin.

Scarsly, adv. scarcely, B 3602. O. F. escars, scarce, small; Low Lat. escarpus, for excerptus; from excerptere, to select.

Scathe, s. scathe, harm, pity, E 1172. A. S. sceadan, to injure.

Science, s. learning, learned writing, B 1666.

Sclaudre, s. slander, i.e. ill fame, E 722. F. esclandre, O. F. escande, Lat. scandalum, a scandal. Scandal and slander are doubles.

Scole, s. school, B 1685, 1694. A. S. scólu, from Lat. schola; Gk. σχολή, leisure, time for study.


Scourges, s. pl. scourges, whips, plagues, E 1157. O. F. escorgiez, a scourge, thong; answering to a Lat. form excoriata, from corium, leather.


Secrely, adv. secretly, E 763. From Lat. securuer, to put separate.

Secree, s. a secret, B 3211.

Secte, s. suite, company, E 1171; religion, faith, (lit. following), F 17. Low Lat. secta, a following, applied to a following of people or suite; also to a suit at law or a suit of clothes; from Lat. sequi, to follow, not from secare, to cut.

See, s. sea, B 68, 127. A. S. sæ, G. see, Du. zee.
See, s. seat, sc. of empire, B 3339. O. F. se, sied, Lat. sedem.
Seek, v. to search through, B 60. See Sek.
Seel, s. seal, F 131. O. F. seel, Lat. sigillum.
Seen. See Se.
Seige, s. siege, B 3569, F 306. F. siège, Low Lat. sedium, Lat. sedem, a seat.
Seint, s. saint, B 1631; gen. pl. Seintes, B 61. F. saint, Lat. sanctus.
Seist, 2 p. s. pr. sayest, B 109; seistow = sayest thou, 110. See Seye.
Selde, adj. pl. seldom, few; selde tyme = few times, E 146; adv. seldom, 427. A. S. seld, seldan, seldom.
Selue, adj. self, very; thy selue neighbor, thy very neighbour, B 115. A. S. self, sylf; cf. G. selbst.
Sely, adj. simple, good, innocent, B 1702, E 948. A. S. sélig, happy, G. selig; hence E. silly, which is much altered in meaning.
Semblant, s. outward show, semblance, appearance, E 928, F 516. F. semblant; from sembler, Lat. simulare.
Seme, v. to seem, appear, E 132, F 102; pt. s. impers. Semed, it seemed, E 396; him semed = it appeared to them, they supposed, F 56; the peple semed = it seemed to the people, the people supposed, F 201. A. S. sémian.
Semely, adj. seemly, comely, B 1919.
Seminge, s. appearance; to my seminge = as it appears to me, B 1838.
Sen. See Se.
Sene, adj. apparent, F 645. A. S. gesýne, visible, Icel. sýn, evident. It is used as a veritable adjective, with a final e; as is proved by l. 2173 of the Ormulum.
Sent, pr. s. sendeth, sends, E 1151; pt. s. Sente, sent, B 3927. A. S. sendan; 3 p. s. pr. he sent or he sendeð; pt. t. ic sende.
Sentence, s. opinion, B 113, 3992; meaning, subject, result, B 1753, 2136. F. sentence, Lat. sententia.
Septemtrion, s. north, B 3657. From Lat. septem triones, the seven stars of Ursa Major commonly known as Charles's wain.
Sergeant, s. sergeant, officer, E 519. F. sergent, Lat. servientem. Thus sergeant and servent are very nearly doubles.
Sermouns, s. pl. writings, B 87. From Lat. sermonem.
Servage, s. service, E 147; servitude, 482. F. servage, from serf, Lat. servus.
Seruissable, adj. serviceable, useful, E 979.
Seruitute, s. servitude, E 798. O. F. servitut, Lat. servitutem.
Seruyse, s. service, serving, E 603, 958, F 66, 280, 628. F. service, Lat. servitium.
Seson, s. season, F 54, 389. O. F. seson, F. saison, Lat. sationem, a sowing-time.
Sete, s. seat, B 3715. Icel. set; in
A. S. we find the dimin. *setl*, a settle, a stool.


Seuretee, s. assurance, sure promise, trustworthiness, F 528. O. F. *seurte*, Lat. *securitatem*.

Sewes, *s. pl. lit. juices, gravies; prob. used here for seasoned dishes, delicacies*, F 67. A. S. *seaw*, juice, moisture. The Prompt. Pary. has "Sew, cepulatum;" *cepulatum* means broth seasoned with onions.

Sexteyn, s. sacristan, B 3126. *Sexton* is a contracted form of *sacristan*.

Sey, imp. s. say, tell, B 3995, F 2. See Seye.

Sey, *pt. s. saw*, B 1, 7, 1605; E 1044; 1 p. F 460. See Se.


Seyn, *v. to say*, B 42, 46; *pr. pl. say*, F 609. See Seye.


Shal, 1 p. s. *pr. I shall (do so)*, F 688; *pr. s. Shal*, must, is to, 603. 1 p. *pl. Shul*, we must, E 38. A. S. *ic secald*.

Shaltow, *for shalt thou*, E 560.

Shameth, *pr. s. *impers.* thee shameth = it shameth thee, thou art ashamed, B 101. A. S. *sceamian*, to be ashamed; commonly used impersonally.


Shent. See Shendeth.


Shere, *s. shear, a cutting instrument, scissors*, B 3246.


Shilde, imp. s. 3 p. may he shield, may he defend, B 2098, E 1232. A. S. *scildan*, to protect, *scild*, a shield; cf. Sansk. *sku*, to cover.


Sholde, 1 p. s. *pt. I should*, B 56;
pt. s. ought to, B 44, E 247, 261; had to, E 515, F 40; was to, B 3891; would, 3627. A.S. seolde, pt. t. of seol.
Shonde, s. shame, disgrace, harm, B 2098. A.S. sceond, shame. See Shendeth.
Shoon, s. pl. shoes, B 1922. A.S. sco6, sec6, a shoe; pl. seeds, sce6n, gescy.
Shoop, pt. s. plotted, lit. shaped, B 3543; prepared for, E 198; created, E 903; contrived, 946. A.S. sceapan, to shape; pt. t. ic scöp.
Shoures, s. fl. showers, F 118. A.S. seür, Icel. skúr.
Shrewe, s. a shrew, peevish woman, E 1222, 2428. ‘Schrewe, Piaus’; Prompt. Parv.
Shryghte, pt. s. shrieked, F 417, 422, 472. Swed. skrika, kríja, to shriek, screech; Icel. skrikja, the shrieking bird, the shrike.
Shul, 1 p. fl. pr. shall, must, B 1900, E 38. The sing. is Shal, q.v.
Shulde, 1 p. s. pr. subj. I should, B 1638. See Sholde.
Sicer, s. strong drink, B 3245. Lat. piscera, Gk. σίκερα, strong drink; from the Hebrew.
Signyfyde, pt. s. signified, B 3939. From Lat. significare.
Sikerly, adv. certainly, assuredly, surely, B 3984, E 184, F 180. From Lat. securus (Klage).
Sikernesse, s. security, B 3430.
Sikly, adv. ill, with ill will, E 625. A.S. sœc, sick; Icel. sjúkr.
Siknesse, s. sickness, E 651. A.S. sëcnes.
Silk, s. silk, F 613. A.S. sealc, Icel. silki, from Lat. Sericum; which from Lat. Seres, the Chinese.
Sillable, s. syllable, F 101. F. syllabe, Lat. syllabum; from the Greek.
Similitude, s. similitude, likeness, sympathy, F 480. From Lat. similis, like.
Singing, s. a singing, song, B 1747.
Sir, s. sir, a title of respectful address; sir man of lawe, B 33; sir parish prest. 1166; sir gentil maister, 1627. F. sire; Lat. senior, older.
Sis cink, i.e. six-five or eleven, a throw with two dice, which often proved a winning one in the game of ‘hazard,’ B 125. See note. F. sëx cinq. See Sys.
Sit, pr. s. imper. it sitteth, i.e. it suits; yuel it sit =it ill suits, it is quite misbecoming, E 463; pr. s. sits, B 3358, F 59, 77, 179. A.S. sittan, pr. s. sit. “It syyteth, it becometh, il sied;” Palsgrave’s French Dict.
Site, s. site, situation, E 199. Lat. situs.
Sith, conj. since, B 1838, 3268, 3867; Sith that, since that, 3301. A.S. sith, afterwards.
Síthen, adv. since, afterwards, B 58, 3913. F 536. A.S. sídan, since. See Sin.
Skile, s. reason; gret skile =good reason, E 1152; fl. Skiles, reasons, reasonings, arguments, F 205. Icel. skil, distinction, discernment; Icel. skil, A.S. scilian, to separate.
Skindre, adj. fl. slender, E 1198. O. Du. slinder, thin, slender (Kilian).
Slake, v. to slacken, desist from, E 705; to cease, 137; to end,
802; pr. s. Slaketh, assuages, 1107. A.S. *slacian*, to slacken.

Slawe, pp. slain, B 2016, 3426, 3596; Slawen, E 544; Slayn, B 3708, E 536. See Sleen.


Sleighte, s. contrivance, E 1102; pl. Sleightes, tricks, 2421. Icel. *slegi*, slyness; *slegri*, slyr, sly.

Slen, v. to slay, B 3531. See Sleen.

Slepe, s. sleep, F 347. A. S. *slép*; the MSS. have *slepe*, rimesing with *kepe*; the readings *sleep*, *keep*, would be better. See p. lxvi.


Sleyn, pp. slain, B 1874, 3586, 3929. See Sleen.

Slough, s. slough, mire, B 3988. A. S. *slóg*, a slough, a hollow place.

Slow, pt. s. slew, B 3212, 3293, 3297, 3571; extinguished, 3922. See Sleen.

Slyde, v. to slide, pass, E 82. A. S. *slidan*.


Smal, adj. little, B 1726; adv. but smal = but little, F 71; adj. pl. Smale, E 380, 382. A. S. *smel*.


Smit, pr. s. smites, E 122. See Smyte.


Smokles, adj. without a smock, E 875.


Snare, s. snare, trap, E 1227. Icel. *snaera*, a snare of string, a noose; Du. *snaar*, a string, G. *schnur*.


Snow, s. snow, i.e. argent in heraldry, white, B 3573. A. S. *sniw*.

Snow-whyt, adj. snow-white, E 388.

Sobre, adj. sober, sedate, B 97. F. *sobre*, Lat. *sobrinus*.

Soucour, s. succour, B 3730. F. *secour*, O. F. *socors*; from Lat. *sucurrere*.

Sodeyn, adj. sudden, B 3963, E 316. F. *soudain*, Lat. *subitanus*.

Sodeynly, adv. suddenly, B 15, 3380, F 80, 89.


Soffely, adv. softly, F 636.

Solas, s. rest, relief, B 1972; diversion, 1904; comfort, solace, pleasure, 3964. O. F. *solaz*, Lat. *solatium*.
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**Solempne**, adj. grand, festive, magnificent, E 1125; superb, F 61; illustrious, F IIII. O. F. solempne, célèbre, de grande réputation, illustre (Roquefort); Lat. solennis.

**Solempnely**, adv. with state, with pomp, F 179.

**Som**, indef. pron. some, B 1182, 1667; pl. Somme, 2139, E 76. A. S. som, sum, some.

**Somdel**, adv. partially, lit. some deal, E 1012.

**Someres**, gen. sing. summer's, F 64, 142. A. S. sumer, Icel. sumar.

**Sontyme**, adv. at some time, some day, at a future time, B 110.

**Sondry**, adj. sundry, diverse, various, B 2131, 3418, 3497, E 271. A. S. syndrig, separate; syndric, sundric, different.

**Sone**, adv. soon, B 1702. A. S. sōna.

Sone, s. son, F 688; pl. Sones, 29. A. S. sunu, Icel. sunn, G. sōhn.

**Sone-in-lawe**, s. son-in-law, E 315.

Sonest, adv. superl. soonest, B 3716. See Sone, adv.


Sonne, s. the sun, F 48, 53; gen. Sonne, sun's, B 3914. A. S. sunne, Icel. sunna, Goth. sunno, G. sonne, all fem.; but Goth. sunna is masc.; the gen. of sunne is sunnan.

Sooth, s. truth, B 3970, E 1230, F 166; dat. Sothe, B 1039, E 2424. A. S. sóð, true, Gk. ἑρεθίς; sóð, truth. Cf. Skt. sant, being, pres. part. of as, to be; used as an adj. in the sense of 'right.' The A. S. sóð has lost an n, and stands for sónd or sand.

Sooth, adj. true, B 2136, 3436, F 21; as adv. truly, F 536.

Soothfastnesse, s. truth, E 796, 934. A. S. sóðfastnes, veracity.


Soper, s. supper, E 290. F. souper, O. F. soper, to take supper, to sup; O. F. sope, F. soupe, of Teutonic origin; cf. Icel. súpa, A. S. suppan, to sup.

Sophyme, s. a sophism, trick of logic, E 5; pl. Sophimes, subtleties, deceits, F 554. Lat. sophis-ma, through the French; Gk. σοφίςμα, a device.

Sore, v. to soar, mount aloft, F 123. F. essorer, to soar, Low Lat. exaurare; from Lat. aurá, the air.

Sore, s. sore, misery, E 1243. A. S. súr, Icel. sár, a wound.

Sore, adv. sorely; bar so sore = bore so ill, E 85. A. S. súre, sorely.

Sorwe, s. sorrow, grief, sympathy, compassion, F 422. A. S. sorh, gen. sorge; Icel. sorg, Goth. sorga, G. sorge.

Sorwefully, adv. sorrowfully, F 855.

Sory, adj. sad, unfortunate, B 1949. A. S. sórig, sore, wounded, sad; from sár, a sore, not from sork, sorrow.

Sote, adj. sweet, F 389. Icel. sér, Goth. snts, G. süß, Gk. ἱχύς; cf. A. S. swēte, swēt, sweet, Lat. sna(d)nis.

Sothe. See Sooth.


Souereyn, adj. sovereign, chief, B 3339, E 112. F souverain, O. F. soverain, Low Lat. superanus, one who is above; from super, above.

Soueraynetee, s. sovereignty, E 114.

Souked, pp. sucked, been at the breast, E 450; pres. part. Sooking, sucking, B 1048. A. S. sican, Icel. súga, G. saügen, Lat. sugere.
Soun, s. sound, E 271. F. son, Lat. sōnum.
Soune, v. imitate in sound, speak like, F 105; pr. s. Soune, tends (to), is consonant (with), B 3157. See Sounen.
Soupen, pr. pl. sup, F 297. See Soper.
Souple, adj. supple, obedient, yielding, B 3690. F. souple; Lat. supplicem, arise.
Sours, s. source, origin, E 49. F. source; from Lat. surgere, to arise.
Sownen, pr. pl. sound, i.e. play, F 270; pr. pl. Sowneth, tend (to), are consonant (with), 517; pt. pl. Sowned, tended, B 3348. F. sounner, Lat. sonare. See Soun.
Space, s. an opportunity, leisure, E 103. F. espace, Lat. spatium.
Sparkle, s. sparkle, spark, B 2095. A. S. spereca, a spark; Du. sparkle, to sparkle.
Sparhawk, s. a sparrow-hawk, B 1957. A. S. spear-hafoc, from spearwa, a sparrow, and hafoc, a hawk.
Speche, s. (dative) speech, elocution, oratory, F 104. A. S. sprēc, sprēc, G. spreche, Du. spraak. E. speech should rather have been spreech.
Specially, adv. especially, E 312. F. special.
Spelle, s. dat. a spell, relation, story, B 2083. A. S. spēl, a history, dat. spelle.
Spere, s. spear, F. 239. A. S. spere, Du. and G. speer.
Spicery, s. mixture of spices, B 2043. 'Espricerie, f. a spicery; also, spices. Es peis sacs sont les fines espiceries, the finest spices are in little bags; Proverb.'—Cotgrave. From Lat. species.
Spoke, pp. spoken, B 58, F 86. See Speken.
Spooon, s. spoon, F 602. A. S. spōn, a chip, a splinter of wood, Icel. spúnn, spōn, a shaving, a wooden tile, a spoon. The primitive spoons were of wood.
Spousaille, s. espousal, wedding, E 180; Spousail, 118. Cotgrave has—'Espousailles, f. an espousals, or bridall; a wedding, or marriage.' Lat. sponsalia, nuptials.
Spoused, pp. espoused, wedded, E 3, 336. O. F. espouser, Lat. sponsore.
Spray, s. spray, sprig, B 1960. A. S. sprec, a sprig, a branch.
Spreynd, pp. sprinkled, B 1830. See Springen.
Springing, s. beginning, source, E 49. A. S. springan, to spring np.
Spurne, v. to spurn, kick, F 616. A. S. spurnan, Icel. spyrna; cf. Icel. spyrja, A. S. spyrían, to track
footsteps, A.S. *spór*, a foot-track, *spor*, a spur.

Spices, s. pl. spices. F 291, 294. F. *épice*, O.F. *esplces*, Lat. *species*, which is sometimes used with the sense of *spice*.

Squire, s. a squire, F 1; pl. Squieres, E 192. E. *esquire*, F. *écuyer*, from O.F. *escuyer*, Low Lat. *securarius*, a shield-bearer, from Lat. *scutum*, a shield.


Staff-slinge, s. a staff-sling, B 2019. See note.

Stake, s. a stake, E 704. A.S. *staca*, a stake, pole.

Stal, pt. s. stole, went stealthily, B 3763. See Stele.


Stalked him, pt. s. walked slowly, E 525. A.S. *stelean*, to walk slowly. ‘*Stalkyn, or gon softe or softlyt, Serpo, clemunculo, et clemunculo’*; Prompt. Parv. The *k* is a mere suffix, as in *har-k*, compared with *hear*. See Stele.

Stant, pr. s. stands, B 3599, F 171, 182; is, B 3116; Standeth, F 190. A.S. *standan*, to stand; pr. s. *he stent* or *he styn*; cf. Goth. *standan*, Lat. *stare*.


Starf, pt. s. died, B 3325, 3645. See Sterne.

Starke, adj. pl. severe, B 3560. A.S. *steare*, stark, strong, severe, hard, rough; G. *stark*.


Stede, s. steed, horse, F 81. A.S. *stýda*.

Stedfastnesse, s. steadfastness, firmness, E 699. A.S. *stefæst*, firm; from *stede*, a place, and *feast*, firm, fast.

Stedfastly, adv. assuredly, E 1094.


Stente, v. to cease, stint, leave off, B 3925, E 734, 972; pt. s. Stente, 1023. See Stinte.

Sterres, gen. pl. of the stars, E 1124. A.S. *stéorra*, a star; cf. Lat. *astrum*, and *stella* (for *sterula*, a little star).


Steuene, s. voice, language, F 150. A.S. *stefen*, a voice.

Stiked, pt. s. stuck, fixed, B 2097; Stikede, pierced, 3897. A.S. *stician*, to stick, stab, pt. t. *ic sticone*.


Stinte, v. to stint, to cease, leave off, B 1747, E 1175; to end, E 747. See Stente. A.S. *stintan*, to be blunt, to be weary; hence E. *stunted*.

Stiropes, s. pl. stirrups, B 1163. A.S. *stig-ráp*, lit. a mounting- rope, from *stigian*, to mount, and *ráp*, a rope.

Stonde, v. to stand, B 36; to be understood, be fixed, E 346; to be set in view (as a prize at a game), B 1931; imp. pl. Stondeth, stand, E 1195; pres. part. Stond-

Stoon, s. a stone, B 3297, E 121; a precious stone, gem, 1118. A.S. stéin, Du. steen, G. stein.

Stoor, s. store, E 17. O.F. estorer, to furnish; Lat. instaurare.

Storie, s. tale, history, B 3900, F 655. O.F. estoire, Lat. historia. History and story are doubles.

Stounde, s. hour, time, instant, E 1098. A.S. stund, ston, a space of time; cf. G. stunde, an hour.

Stoures, s. pl. battles, combats, B 3560. O.F. estour, a combat; cf. Icel. straujan, a tumult, battle, a stir; connected with Icel. styrna, to storm.

Strange, def. adj. strange, F 89; pl. 67. O.F. estrange, F. étranger; Lat. extraneus; from extra, without.

Straw, interj. a straw! F 695. A.S. streau, Icel. strá.

Strawe, 2 p. s. pr. subj. straw, F 613. A.S. stréawian, Icel. strá, Goth. straujan, G. streuen, to lay, to cover.

Streen, s. strain, i.e. stock, progeny, race, E 157. A.S. strýnd, stock, race, breed; from strýnan, to produce.

Stremes, s. pl. rays, beams, B 3944. A.S. streáum, a stream, a river; streáumian, to flow; cf. E. streamer.


Strengthes, s. pl. sources of strength, B 3248. A.S. strengdu, power.


Streyne, v. to constrain, E 144. O.F. estreindre, F étreindre, Lat. stringere, to compel.


Strook, s. a stroke, B 3899, 3954; E 812, F 160. A.S. strica, G. streich.

Stryue, v. to strive, oppose, E 170. O.F. estriver, to contend; estrif, strife, from Icel. sirið; cf. O.H.G. striitan, G. streiten, to contend; G. streit, a dispute.


Sturdinesse, s. sternness, E 700.

Sturdy, adj. cruel, stern, E 698, 1049. Apparently O.F. estourdi, F. étourdi, deafened; hence dull, obstinate.

Style, s. style, mode of writing, E 18, 41. Lat. stylus.

Style, s. a style, a means to get over a barrier by climbing, F 106. A.S. stigel, dimin. of stig, a way, path; cf. Prov. Eng. stee, a ladder.

Styward, s. steward, F 291. A.S. stige, a sty, pen for cattle, and ward, a ward or keeper; cf. Icel. stivarSr, from stía, a sty. The Icel. word seems to have been borrowed from the English (Cleasby and Vigfusson).

Subgetz, s. pl. subjects, E 482. F. sujet, O.F. sosget, Lat. subiectus.

Subieccioum, s. subsection, government, B 3656, 3712.

Submitted, pp.; ye ben submitted = ye have submitted, B 35.

Subtilly, adv. subtly, F 222.

Subtiltee, s. a trick, device, E 691; subtlety, F 140; pl. Subtiltiees, subtleties, tricks, E 2421. Lat. subtilitatem.

Suffiance, s. sufficiency, that which is sufficient for one, E 759. F. suffisance, from suffire, to suffice. Lat. sufficere. See Suffysse.

Suffisant, adj. sufficient, i.e. sufficiently good, E 960.
1. Suffraunce, s. endurance, patience, E 1162. O. F. soffrance, from soffrir; from Lat. sufferre, to bear.
2. Suffreth, imp. pl. suffer, E 1197.
4. Suggestioum, s. a criminal charge, B 3607.
5. Sugre, s. sugar, B 2046, F 614. F. sucre, Lat. saccharum.
6. Supposinge, s. supposition, imagining, E 1041.
7. Suspicious, adj. suspicious, ominous of evil, E 540.
8. Suspect, s. suspicion, E 925.
10. Sustenance, s. sustenance, support, living, E 202.
16. Swarm, s. a swarm, F 204. A.S. swarm, G. schwarm.
17. Warmmeth, pr. s. swarms, gathers, F 189. See above.
19. Swayn, s. lad, young man, B 1914. Icel. sviinn, A.S. swin, a lad.
20. Sweete, def. adj. sweet, B 2041. See Sote.
24. Swerd, s. sword, B 64. F 57, 84. A.S. sword, G. schwert, Icel. swerð.
25. Sweuen, s. a dream, B 3930. A.S. swiften, Icel. svfni; cf. Lat. somnium, somnus, Gk. ἵππος.
26. Swich, such, B 43, 49, 1629; pl. Swiche, B 58; Swich a, such a, B 3921, F 133; Swich oon, such an one, F 231. Goth. swa-ōn, lit. so-like; A.S. sywle.
27. Swollen, pp. swollen, i. e. proud, E 950. See Swal.
29. Swough, s. sown, E 1100, F 476. This word seems to establish a connection between the words sough and sown.
31. Swowning, s. a swooning, sown, E 1080.
32. Syk, s. a sigh, F 498.
34. Symphonie, s. an instrument of music, B 2005. From the Greek. In Ritson's Ancient Songs, i. lvix, is a quotation from Hawkins's History of Music, ii. 284, in which Hawkins cites a passage from Batman's translation of Bar-
tholomæus de Proprietatibus Res-
rum, to the effect that the sym-
phonie was ‘an instrument of
musyke, ... made of an holowe
tree [i.e. a piece of wood], closyd
in lether in eyther syde, and
ynystrels beteth it wyth styckes.’
That is, it was a kind of tabor. It
was probably the same as a sym-
phangle, which, according to Hal-
liwell’s Dictionary, occurs in MS.
Harl. 1701, fol. 32, in the lines—
‘YN harpe, yn thabour and sym-
phangle,
Wurschepe God yn troumpes
and sautre.’
Query—is symphangle miswritten
for symphony? Halliwell also
has: ‘Simphoner, a musician.’
Sys, num. six, B 3851. See Sis.
Sythe, s. pl. times; ful ofte sythe
= full ofttentimes, E 233. A.S.
stid, a path, a journey, a time;
the long i shews loss of u; cf.
Goth. sinths, Icel. sinn, a way,
W. hynt, a way.

T.
Tafraye, for to aflayre, to frighten,
E 455.
Tak, imp. s. take, receive, B 117;
tak kepe = take heed, observe,
3757; 1 p. s. pr. Take me, offer
myself, betake myself, 1985;
pp. Take, taken, E 702, F 475.
Icel. taka, Goth. takan.
Tale, s. a long story, E 383; pl.
Tales, B 130. A.S. getæl, number,
order, a tale.
Talyghte, for to alyghte, i.e. to
alight, E 909.
Tamende, for to amende, to re-
dress, E 441.
Tarien, v. to delay, used actively;
F 73; pp. Tared, delayed, 402.
This word seems to be due to the
confusion of two others; see
Teryar in Prompt. Parv. These
two are (1) A.S. tirian, tyr- 
gan, to irritate, vex, to ‘tarre’ on, as
when one sets on a dog, Du.
tergen, to provoke, O.F. tarier,
to irritate, torment; and (2) O.F.
targier, to delay, from Lat. tar-
dare. In borrowing the latter
word, English has allowed it to
approach the form of the former.
Tararraye, for to arraye, to array,
arrange, E 961.
Tassaille, for to assaille, i.e. to
assail, E 1180.
Tassaye, for to assaye, to test, 
prove, try, E 454, 1075.
Taughte, pl. s. taught, B 133.
Tayl, s. tail, B 324, F 190; pl.
Tayles, 3222. A.S. tagel, Icel.
tagl, G. zagel; cf. F. tag.
Teche, v. to teach, B 1180; pt. s.
Taughte, q. v. A.S. tecean, pt. t.
ýchte, pp. tchht. lit. to show, point
out, allied to E. token; cf. Gk.
̆ikavu, Lat. dicere.
Teer, s. a tear, E 1104; pl. Teres,
1084. A.S. taher, cognate with
Lat. lacruma (for daecuma) and
Gk. ὁπάκπυ; and therefore the
same word with F. larme.
Tellen, v. to tell, relate, B 56,
1639; F 63, 67; Telle, B 1185.
104; gerund, F 447; pr. pt.
Tellen, tell, F 69; imp. s. Tel, B
1167. A.S. tellan, to count, tell,
G. zählen, erzählen.
Tembrace, for to embrace, E
1101.
Temple, s. a temple, F 296.
Tenbrance, for to embrace = to em-
brace, B 1891.
Tendrely, adv. tenderly, E 686.
F. tendre, Lat. tenerum.
Tendure, v. to endure, E 756,
811.
Tente, s. tent, B 3570, 3762. F.
ten; Lat. tentus, stretched, from
tendere.
Tentify, adv. attentively, care-
fully, E 334. Cf. F. attentif,
Glossarial Index.

Lat. attenuatus; the simple stem is found in E. tend, and Scot. tent, to take heed.

Tercelet, s. a small hawk, F 504, 621; pl. Tercelets, 648. 'Tiercelet, m. the tassell, or male of any kind of hawke, so tearmed, because he is, commonly, a third-part lesse then the female.' Cot-grave's French Dict. F. tiercelet, O.F. tiercol, from Low Lat. tertiolus, a goshawk, in medieval Latin texts (see Brachet). Tertiolus is from Lat. tertius, third, from tres, three.

Tere, s. a tear, B 3852; pl. Teres, 70, 3853. See Teer.

Termes, s. pl. terms, pedantic expressions, B 1189. F. terme, Lat. terminus.

Tespye, for to espye, to esp'y, B 1989.

Texpounden, for to expounden, i.e. to expound, to explain, B 1716.

Text, s. text, quotation from an author, B 45. F. texte, Lat. textus.

Teyd, pp. tied, bound, E 2432. A.S. tyingan, to tie; from teon, to tug. Cf. tug.

Thaduersitee, s. the adversity, E 756.

Thalyghte, for the algyhte; in the algyhte=alighted in thee, B 1660.

Than, adv. then, B 3368, &c. A.S. ponne.

Thangel, for the angel, B 3206.


Tharray, for the array, F 63.

That that, that which, B 3976.

The, pron. thee, F 676.

Thee, v. to thrive, prosper, succeed; also mote I thee=so may I thrive, B 2007, E 1226. A.S. þéon, to prosper, flourish, G. gedeihen.

Theeff, s. thief, F 537. A.S. þeóf, Icel. þýfr, G. dieb.

Theffect, for the effect, i.e. the moral, B 2148.

Thenge, for the egle, i.e. the eagle, B 3573.

Thende, for the ende, i.e. the end, B 3269.


Thennes, adv. thence, F 326, 327. A.S. þanon.

Thennes-forth, adv. thenceforth, B 1755.

Ther, adv. there, B 62, 1190; where, 1873, 1931, F 125, 163, 499; there as = there where, F 416; ther that = where, 267. A.S. þer.

Therbifore, adv. beforehand, E 689, 729.

Therfore, adv. on that account, E 445; on that point, 1141; for that purpose, F 177. Ther- (A.S. þeare) is the dat. fem. sing. of the def. art.; understand a fem. sb. as sacu, sake, and we have therefore = for þeare sake, for the sake.


Ther-of, adv. with respect to that, to that end, E 644.


Ther-oute, adv. out there, out in the open air, B 3362. A.S. þerúte.


Therwith, adv. besides, at the same time, B 3410, F 194. A.S. þærwð.

Therwithal, adv. besides all that, as well, B 3131, 3612.

Thestaat, for the estaat, i.e. the
state, condition, B 128. O.F. *estat*, F. *état*, Lat. *status.*
Thewes, s. pl. qualities, E 499. A.S. *paew*, manner, quality; from *pedn*, to grow, flourish, prosper.
Thikle, dem. pron. that, B 78, 1791, 3426, E 892, F 607. A.S. *bylce, *bylice*; from *y*, instrumental case of *se*, *seo*, *pat*, and *lic*, like.
Thimage, *for the image*, B 1695. Lat. *imago.*
Thinketh, fr. s. *impers.* it seems, B 1901, 3968, F 456; pt. s. Thoughte, B 3703, E 406, F 527. A.S. *me *hynde*, it seems to me; G. *mir *dürkt*; see Thenke.
This, pl. of *This, but a monosylla-
ble, B 59, &c.
Tho, adv. then, E 544, F 308. A.S *þa.*
Thoccident, *for the occident*, B 3864. Lat. *occidens*, the west.
Thombe, s. thumb, F 83, 148. A.S. *þuma*, G. *daun.*
Thonke, 1 p. s. *fr.* I thank, E 830. See Thanke.
Thorient, *for the orient*, the east, B 3571, 3883. Lat. *oriens.*
Thought, s. anxiety, E 80. See Thoght.
Thral, s. thrall, slave, B 3343. A.S. *þrel*, Icel. *þrel.*
Threshold, s. threshold, E 288, 291. Sometimes also *thresh-
wold* = A.S. *perse-wald*, from *pere-can*, to thresh, beat, and *wald*, wood, as if the piece of wood which receives the *tread* of feet. Cf. *arche-woll*, the wood of Noah's ark, in Genesis and Exodus. ed. Morris, I. 576.
Throwe, s. a short time, a period, a while, B 3326, E 450. A.S. *brág*, *þrák*, a short space of time, a period.
Thrustel, s. a throttle, thrust, B 1963; Thrustelcock, 1959. A.S. *þrelke*, Lat. *turdus.*
Thryes, adv. thrice, B 1732. A.S. *þrywia*; but M.E. *thryes* is from A.S. *þry*, three, with adverbial ending *-es.*
Thryue, v. to thrive, prosper, E 172. Icel. *þrífask*, to prosper, a reflexive verb, from a form *þrifa*, with the suffix *-sk* = G. *sich.*
Thurghout, prep. throughout, B 3303, F 46.
Thursted him, pt. s. *impers.* he was thirsty, B 3229. A.S. *þyrst-
an.*
Thyn, poss. pronom. thine, B 101,
Tidifs, s. pl. small birds, F 648. Skinner guessed this to mean a titmouse, but adduced no authority; cf. Icel. titr, a tit, small bird; and cf. Eng. titmouse, til-lark. Drayton, in his Polyolbion, bk. xiii, mentions a singingbird which he calls a tydy, whose notes are as delicate as those of the goldfinch, and Nares supposes him to refer to the golden-crested wren, molucella regulus. See Nares. Whether a tidif is a titmouse or a wren can hardly now be determined.

Tirannye, s. tyranny, tyrannous behaviour, B 3691, 3698. Gough has— Tyramnie, f. tyranny, lordly cruelty, a violent or bloody government. From Lat. tyrannus, Gk. τυράννος, a tyrant.

Title, s. title, B 3512. O.F. title, F. titre, Lat. titulus.

To, adv. too, B 2129, 3712.

Toform, prep. before, F 268. A.S. toforan.

Toke, pt. pl. took, received, F 356.

Togider, adv. together, B 3222. A.S. togaédre.

Tolde, pp. told, B 56; Ytold, F 357. See Tellen.

Tombe, s. tomb, B 1871; Toume, F 518. F. tombe, Lat. tumba.

Tonge, s. tongue, B 1852, E 1184, F 35; pl. Tonges, languages, B 3497. A.S. tunge; cognate with O.Lat. dingua, Lat. lingua.

Tonne, s. a tun, winecask, E 215. A.S. tunne, Icel. tunna.

To-race, pr. pl. subj. may scratch to pieces, E 572. The prefix to- is the same as in to-rente, q. v. The word is a hybrid, as race is for F. raser, Lat. radere, with the original sense of scrape or scratch. 'Rasyn or scrapyn, the same as rasyn'; Prompt. Parv. And Palsgrave uses race with the sense of erase, efface. See Way's note to Prompt. Parv. s. v. Rasyn.

To-rente, pt. s. rent in twain, rent in pieces, B 3215, 3451; f.F. Torent, torn to pieces, E 1012. The prefix to- = G. zer = Goth. and Lat. dis-, meaning in twain, apart, and is not uncommon in A.S. and M. E. For the root, cf. A.S. rendan, O. Friesian renda, to rend. The compound verb torenda = to rend apart, occurs in O. Friesic.

Tormentinge, s. tormenting, torture, E 1038. From Lat. tormentum.

Tormentysse, s. torment, B 3707.

Touche, pr. s. subj. affect, concern, B 3284. Cf. phr. 'as touching.'

Toume, s. a tomb, F 518; Tombe, B 1871. See Tombe.

Toune, s. (dative) town, B 1983, 2928. See the notes. A.S. tún, a hedge, enclosure, farmyard, village; Icel. tún, G. zau.

Tour, s. a tower, B 3599, 3615, F 176; in B 2966, it means that his crest was a miniature tower, with a lily projecting from it; pl. Toures, B 3561. F. tour, Lat. turris.

Tourneyment, s. a tournament, B 1906. F. tournoiement, Low Lat. torneamentum, from tornare, to turn about.

Towaille, s. a towel, B 3935, 3943. F. tonaille, O.F. toaille, Low Lat. tacula, of Tent. origiu; M.H.G. twehel, dwehel, G. zwehele, Du. dweil, a clout, towel. In East Anglia, dwele (with long i) is a familiar word for a clout. The root is seen in the Dan. toe, M.H.G. dwaehen, O.H.G. twaken, A.S. ðweén, to wash.

Tragedie, s. a tragedy, tragic tale, B 3163, 3648, 3951; pl. Tragedies, 3161. Lat. tragedia.
Trance, s. trance, E 1108. F. transé, from transire, to be chilled, Lat. transire, which in late Latin means to pass away, to die.

Translated, pp. changed, dressed afresh, E 385. From Lat. translatus.

Travaillé, s. travail, toil, labour, pains, E 1210. F. travail.

Tree, s. a tree, B 3093, 3941; wood, E 558. A.S. treó, Icel. tré, Goth. triu; cf. Gk. ὑπός, an oak.

Trench, s. a hollow walk, alley, F 392. F. trancher, to cut.

Treson, s. treason, treachery, falsehood, F 139, 506. F. trahison, O. Fr. traison, Lat. traditionem. Treason and tradition are doublets.

Tresour, s. treasure, B 3401. F. trésor; Lat. thesaurus; from Gk. θησαῦρος, I lay up in store.

Trespace, v. to trespass, transgress, sin, B 3370. F. trépasser, O. Fr. trespasser, Lat. trans-passare, to pass across or beyond.

Trête, v. to treat, B 3501; fr. pl. treat, discourse, F 220. F. traiter, Lat. tractare.

Tretée, s. a treaty, B 3865. F. traité, Lat. tractatus.

Tretis, s. treatise, tract, story, B 2146; Treatys, a treaty, E 331.


Trewely, adv. truly, E 53; Treweliche, 804.

Trewthe, s. truth, troth, B 3118, F 627. A.S. treowð.

Tributarie, adj. tributary, B 3866.

Trikled, pt. fl. trickled, B 1564.

Trille, v. to turn, F 316; imp. fl. Trille, 321. Cf. Swed. trilla, to roll, turn round; trilla, a roller, trind, round; and Du. drillen, to drill, bore, turn round and round.

Trippe, v. to trip, to move briskly with the feet, F 312. Cf. Du. tripfen, to skip, tripfelen, to trip along.

Trone, s. throne, F 275. F. trône; from Gk. ὑπόσ, a seat.

Trouble, adj. troubled, gloomy. E 465. F. troubler, to trouble. Low Lat. turbulare; from turbare, to disturb.


Truste, imp. s. 3 p. let him trust, B 3914. Icel. traut, sb. trust, traustr, trusty, treysta-sk, to trust in.

Tryce, v. to pull away, B 3715. The O.F. tricer, tricier, trecher, means to beguile, whence Eng. to trick: but it is really of G. origin, borrowed from M. H. G. trecken, which is the Dn. trekken, to pull, tow; cf. E. drag.

Trye, adj. choice, excellent, B 2046. From F. têier, to choose, select.


Twyne, twain, two, B 3214, 3356, 3547; E 476; Twyne, E 050. A.S. twegen (twain) used in masc. and neut.; twā (two) in fem. Cf. G. zwei, Lat. duo, Gk. δύο.

Twinkling, s. a twinkling, momentary blinking, E 37. A.S. twincelian, to twinkle, glitter.

Twinne, v. to separate oneself, depart from, B 3195; to depart, F 577. From two, A.S. twā.

Twiste, v. to twist, ringing, torrent, F 566. Du. twist, discord, twisten, to dispute, quartet, contend.

Twiste, s. (dative), twig, spray, F 442.

Twyes, adv. twice, B 1738, 3337. See Thryes.

Tyde, s. tide, time, season, F 142. A.S. tide, Icel. tīđ, G. zeiter, a time.

Tyding, s. tidings, E 901; pl. Tydings, B 129, E 752. Icel. tīðindi, tidings, news, from tīð, time. In the Ormulum, it is spelt þeunnde.
Tyrge, s. tiger, F 419, 453. Lat. tigris.
Tyme, s. time, B 19, 20; sometimes a monosyllable, F 476, &c.; pl. Tyme, F 370; Tymes, E 226. A. S. tìma, Icel. timí; the pl. of tìma is timan, whence tymen, tyme; tymes is a later form.
Tyrault, s. tyrant, B 3727. F. tyran, from Gk. τύπανως.

V.
Vane, s. a vane, E 996. A. S. fana, a flag, standard; G. fahne, a banner.
Vanishe, v. to vanish, F 328; pt. s. Vanished, 342. Cf. F. évanouir, to vanish; from Lat. omnus, empty.
Vanitee, s. vanity, folly, E 256. Lat. uanitas.
Vapour, s. vapour, mist, F 393. Lat. uaporem.
Veloutettes, s. pl. velvets, F 644. F. velours, velvet, veloute, velvety; from Lat. uillosus, shaggy, hairy.
Venim, s. venom, poison, B 3321. O. F. venim, F. venin, Lat. uenenum.
Vernyne, s. vermin, E 1095. From Lat. uermis, a worm.
Verrailly, adv. verily, truly, B 1850, 3414.
Verray, adj. very, true, B 103, E 343; verray force = main force, B 3237. O. F. verai, F. vrai; Lat. ueracem; cf. Lat. uerus, true.
Verrayment, adv. verily, B 1903.
Versified, pp. put into verse, B 3168.
Vertu, s. virtue, F 593; vertu plese = satisfy virtue, be virtuous, E 216; magic power, magic influence, F 146, 157. F. vertu, Lat. uirtutem.
Vessel, s. (collective) vessels, plate, B 3338, 3494. Cf. F. vaisselle, plate. See below.
Vessels, s. pl. vessels, B 3384, 3416. O. F. vessel, F. vaisseau, vascel, Lat. uasellum, dimin. of nas, a vessel.
Vestiment, s. vestment, clothing, robes, F 59. From Lat. uestire, to clothe.
Vgly, adj. ugly, E 673. Icel. uggligr, terrible, uggi, fear, ugga, to fear; cf. Goth. ogan, to fear.
Vice, s. fault, mistake, error, F 101. F. vice, Lat. uitium.
Vilanye, s. villany, wildoing, B 1681. O. F. vilanie, from vilain, Lat. villanus, a farm-labourer; Lat. villa, a farm.
Visage, s. face, E 693. F. visage: from Lat. uisus, uidere.
Viscounte, s. a viscount, B 3580. O. F. viscom'te, F. vicomte, Lat. vice-comitem, a vice-count.
Vision, s. a vision, F 372. Lat. visionem.
Vitaille, s. victuals, food, provisions, E 59, 265. O. F. vitaile, Lat. uictualia, victuals; from uinere, to live.
Vitremyte, s. a woman's cap, an effeminate headdress, B 3562. See note.
Vnbokel, v. to unbuckle, F 555. F. boucle, Low Lat. bucula, boss of a shield.
Vnbounden, pp. unbound, unwedded, divorced, E 1226. A. S. bi-dan, to bind.
Vnbrent, fp. unburnt, B 1658. Icel. brena, to burn, pp. brunnit.
Vncerteyn, adj. uncertain. E 125.
Vncouple, v. to let loose, B 3692. See note. F. couple, Lat. copula, a link.
Vncouthe, adj. pl. strange, F 284. A. S. uncw, lit. unknown; from cw, known, pp. of cunnan, to know.
Vndern, s. a particular period of the day, generally from 9 a.m. to midday; it here probably means the beginning of that
period, or a little after 9 a.m.,
E 260, 981. Icel. undorn, mean-
ing either mid-forenoon, i.e. 9 a.m., halfway between 6 a.m.
and noon, or else mid afternoon,
i.e. 3 p.m. In Meso-Goth. we have
undaurni-mats = under-
meat, to translate Gk. ἀπίστος,
Vnderstonde, v. to understand, E
20, F 150; pp. Vnderstonde,
F 437.
Vndertake, v. to undertake to
affirm, to affirm, E 803; I p. s.
pr. Vndertake, I am bold to say,
B 3516.
Vndigene, adj. unworthy, E 359.
See Digne.
Vndiscreet, adj. indiscreet; or
rather, undiscerning, E 996.
Vnfeastlieh, adj. unfestive, jaded,
F 366. Here the O. F. feste (F.
 fête) is found between an A S.
prefix un- and an A S. suffix -lie.
Vnknowe, pp. unknown, F 246.
Vnknowe is short for unknown.
Vnkynde, adj. pl. unnatural, B 88.
Vnlyk, adj. unlike, E 156.
Vnnethes, adv. scarcely, hardly,
with difficulty, B 1816, 3611, E
384, 403. A S. edō, easy, eōde,
easily.
Vnnethes, adv. scarcely, hardly,
B 1675; 3356, E 318, 893.
Vnreste, s. unrest, want of rest,
E 719.
Vnsad, adj. unsettled, E 995. See
Sad.
Vnstable, adj. unstable, weak, B
1877. See Stable.
Vntressed, pp. undight, unarranged,
E 379. F. tresser, to plait; pro-
bably to plait in three, from Gk.
τρίχα, tripartite (Brachet).
Vntrewwe, adj. untrue, false, B 3218.
Vnwar, adj. unexpected, B 3954.
A. S. wær, cautious, wary, pre-
pared.
Vnwrappeth, pr. s. discloses, B 103.
Vouche, v. to vouch; vouche
sauf, to vouchsafe, deign, B 1641;
2 p. s. pr. subj. E 306. O. F.
voucher, voucher, to call, Lat.
 vocare; voucher sauf = to pro-
claim as safe, to assure.
Voyden, v. to get rid of, E 910, F
188; imp. s. depart from, E 806.
O. F. voldier, F. vider, to empty,
deprive of; Lat. viduare, from
viduus, empty.
Voys, s. voice, F 1087. F 99, 412;
rumour, E 629. F. voix, Lat.
 vocem, acc. of vox.
Vp and down, adv. up and down,
i.e. in all directions, all over, in
various ways, B 53, 3725, 3747.
Vpon, prep. upon, B 1163, 3640,
&c.
Vppe, adv. up, i.e. left open, F 615.
A. S. uppe, aloft.
Vp-plyght, pp. plucked up, pulled
up, B 3230.
Vpronne, pp. run up, i.e. ascended,
F 386. See Iromne in Prologue, l.8.
Vpyght, adv. on one's back, B
1806; Vpyghte, on his back,
3761. See Kn. Ta. 1150.
Vs, pron. us, B 21, 34, &c. A S
us, G. uns.
Vs self, ourselves, E 108.
Vsage, s. usage, custom, E 785, F
691; hadde in vsage = was accu-
stomed, B 1696; was in vsage =
was used, 1717. F. usage; from
Lat. uti, to use.
Vsan, v. to use, B 44; pl. s. or pl.
Vsed, B 1689. F. user; from
Lat. uti, to use.
Vsshers, s. pl. ushers, F 293. O. F.
ussier, F. huissier, Lat. ostiarius,
a doorkeeper.
Vsure, s. usury, B 1681. From Lat.
usura.
Vttereste, adj. superl. utterest,
supreme, E 787. A badly formed
word. A S ụt, out; ụtor, outer; hen-
ce ụterre t = outerest. The A S.
form is ụtemest, E. utmost.
W.

Waa$t, s. waist, B 1890.
Waille, v. to wail, lament, E 1212. Cf. Icel. vela, to wail; Ital. guaiolare, to wail; guai, wol
Waiteth, pr. s. watches, E 768. O.F. guatter, waiter, F. guetter; from O. H. G. wahtan, G. wachten, cognate with E. wake.
Wakinge, s. a keeping awake, period of wakefulness, B 22.
Wal, s. wall, B 3392, E 1047. A.S. weall, W. guwal, both perhaps borrowed from Lat. vulnum, a rampart; the true A.S. word for wall is wâh.
Walking, s. a walking, walk, F 408.
Wane, 2 p. pl. tr. wane, grow slack (in applauding), E 958. A.S. wanian, to diminish, wana, deficiency, Icel. vanr. lacking.
Wang-tooth, s. molar tooth, B 3234. A.S. wangoþ, a molar tooth, lit. a check-tooth, from wang, the cheek.
Wantoun, adj. wanton, E 236. For wan-town, where won = A.S. wan-, Du. wan-, denoting lack, used in the same sense as the prefix un-; and town = A.S. togen, pp. of teôn = G. ziehen, to educate; thus wanton = G. ungezogen, under-educated, ill brought up.
War, adj. aware, wary, on one's guard; be war = beware, take heed, B 119, 3188; beth war, 1629, 3281. A.S. wær, wary, cautious; cf. Lat. uereor, I fear.
War, imp. s. as pl. war yow, take care of yourselves, make way, B 1889. A.S. warian, to be on one's guard, from war, wary.


Waspes, gen. sing. wasp's, B 1749. A.S. weap, Lat. vespa.
Wasteth, pr. s. wastes away, passes, B 20. O.F. waster, guaster, Ital. guastare, from the Teutonic; O. H. G. wuasti, G. wüst, waste, empty.
Waterpot, s. a waterpot, E 290. A.S. wæter, W. pot.
Wayk, adj. weak, B 1671. Cf. A.S. wâc, Icel. veikr. Wayk is the Scandinavian or Northern form. The A.S. wâc produced the M.E. wok or wook.
Wayten, v. to watch, F 444; pr. s. Wayteth, B 3331; pr. pl. Wayten, F 88; pt. s. Wayted, watch'd, observed, 129. See Waiteth.
Wede, s. a 'weed,' a garment, B 2107. A.S. wæd, a garment.
Weder, s. weather, F 52. A.S. weder, Icel. veðr, G. wetter.
Wedlock, s. wedlock, E 115. A.S. wed-læc, a pledge of espousal; from wed, a pledge, and læc, a gift, a play sport.
Weel, adj. well, E 2425. A.S. wēl.
Weet, s. wet, B 3407. A.S. wæt, Icel. vatr.
Wel, adv. well, B 25; very, as in vel roial = very royal, F 26; about (used with numbers), F 383; certainly, by all means. E 635.
Wel ny, adv. very nearly, B 3230.
Weld, pt. s. welded, overpowered, B 3452; Welded, 3855. A.S. wealdan, Goth. waldan, Icel. valda, to exercise power.
Wele, s. wealth, well-being, prosperity, B 122, 3268, E 474, 842, 971. A.S. wela, weal.
Wel-faring, adj. well-faring, thriving, prosperous, B 3132.
Welkne, s. welkin, B 3921, E 1124. A.S. wolcen, a cloud, the welkin; cf. Du. wolk, a cloud, G. wolke.

Welle, s. well, source, B 1846, 3234; E 215, 276, F 505. A.S. well, wyl, Du. wel; but we also find the dissyllabic A.S. wella, Icl. vella.

Welte, pt. s. wielded, i.e. lorded it over. possessed for use, B 3200. See Welde.

Wem, s. injury, hurt, F 121. A.S. weim, Icl. vamm, Goth. wamman, a spot, blemish.

Wenches, s. pl. women, B 3417. Cf. A.S. wenele, a maid; probably Celtic; cf. W. gweinig, serving, gweinydd, a servitor, &c., from gweini, to serve.


Wepen, s. weapon, B 3214, 3228. A.S. wépan, Icl. viþu, G. waffen.

Were, pt. s. subj. were, should be, in modern English was, B 3189, 3711; it were = it was, E 850; if so were = if so be, B 1640; as it were = as if it was, F 195; 1 p. s. I were = I should be, B 131; 2 p. Were = wast, B 3592; indic. wast, B 3570; 2 p. pl. pr. Weren, were, E 846.


Werk, s. work, i.e. reality, practice, F 482. A.S. weorc, Icl. verk, Gk. ἑργον.

Werkeith, imp. pl. act, E 504. A.S. weorcian, to work.

Werking, s. deeds, actions, E 495.

Werre, s. war, B 3926. O. Du. werre, O. H. G. werra, discord; from the O. H. G. comes F. guerre (O. F. werre). The common A.S. word for war is wig; and it is quite possible that even in the following quotation the word wyrrre may have been taken, after all, from the Old French. 'Her call this gear wunode se cyng Henri on Normandig, for hes cynges wyrrre of France'; 'here, all this year, King Henry dwelt in Normandy, on account of the war of the king of France'; A.S. Chron. anno 1118.

Werreye, v. to make war, B 3522; pt. s. Werreyed, made war upon, warred against, F 10. O. F. werrier, to make war, werre, war; from a Teutonic root (Roquefort). See above.

Wery, adj. weary, B 2111. A.S. wērig, weary; wērian, to become tired.

Wesh, pt. s. washed, B 3934. A.S. wescan, to wash, pt. t. is ãse, pp. wacan.

West, s. as adv. in the west, F 459.

Wexe, 2 p. pr. pl. wax, increase, grow (in applauding), E 998; pr. s. Wexeth, grows to be, B 3965; pt. s. Wex, waxed, became, grew, increased, B 1914, 3865, 3936, E 317; pt. pl. Wexe, B 3365. A.S. waxian, Icl. waxa, Goth. wæhsjan,

*Wey*, s. way, E 273; a furlong *wey* = a small distance, a short time, 516; by the *weye*, by the way, B 1698, 1747; *dat.* Wey, on (his) way, F 604. A. S. *weg*, Icel. *vegr*, Goth. *wigas*, Lat. *via*.


*Weylaway*, interj. wellaway! B 3313, 3035. A. S. *wē la wā*, lit. woe! lo! woe! Welladay, and wellaway are meaningless corruptions.

*Weyue*, v. to turn aside, twist away, E 2424. O. F. *weuier*, *gueuer*, *guever*. ‘*Guever*, to waive, refuse, abandon, give over; also, to surrender, give back, resign, redeliver’; Cotgrave.

*Whan*, adv. when, B 111, &c. A. S. *hwæuna*.

*What*, int. pron. why, B 56, 3842, E 283, E 1221; *rel.* pron. as adv. what with, B 21, 22; *What* that = whatever, E 165; *What* for = because of, F 54; *What man so*, or *that* = whomsoever, 157, 160; *What* man that, B 3434; *What*— and, both—and, B 3304; cf. Kn. Ta. 595.


*Wheer*, adv. whether, B 3119. F 579; adv. where, 1785, &c. *Wheer* as a contraction of *whether* is very common in M. E.

*Wheer-as*, adv. where that, B 3347, 3962.

*Wherein*, adv. in which, E 376. *Wheer-so*, adv. whithersoever, F 118.


*Whyl*, s. while, time, B 3538; conj. whilst, 3208. A. S. *hwil*, Goth. *hveila*, a time.


*Wikkedly*, adv. wickedly, E 723.


*Willing*, s. desire, E 319. A. S. *wiultung*, a wish.

*Willingly*, adv. of free will, E 362.

*Wilmeth*, pr. s. desires, F 120. A. S. *wilnian* to desire; a derivative of *willan*, to will.
Wiltow, for Wilt thou, i.e. wishest thou, B 2116.

Winges, s. pl. wings, F 415. A. S. winge.


Winninges, s. pl. winnings, gains, B 127.

Winter, s. pl. winters, years, B 3249, F 43. A. S. winter, pl. wintor, used in the sense of years.

Wisly, adv. certainly, verily, surely, B 2112, E S 22, F 499. Icel. vis, sure, Du. gewis, G. gewiss; from the root witan, to know.


Wit, s. intelligence, a proof of intelligence, E 459; judgment, B 10, F 674; understanding, B 3368; pl. Wittes, wits, F 706; opinions, 203. A. S. wit. See Wite.

Wite, 2 p. pl. pr. know, E 2431; pt. s. Wiste. pp. Wist, q. v. A. S. witan, to wit; pres. ic wist, þú wist, he wite, I wot, thou wost (wotest), he wot (not wots); pl. we, ge, þi witon, we, ye, they wite; pt. ic wiste, I wist; pp. witen, wist. The pres. t. is an old preterite = Gk. ὥστ; in fact, it is the same word. Cf. Goth. witan, to know, see (Lat. viderē), pres. ik wait, pt. ik wissa; Icel. vita, pres. veit, pt. vissa; G. wissen, pres. weiss, pt. wisse.

Witting, s. knowledge, cognisance, E 492.

With, prep. with; to hele with your hertes = to heal your hurts with, F 471, 641; by, B 1875. A. S. wið, Icel. við.

With-al, adv. therewith, F 687.

With-inne, prep. within, F 590. A. S. wið-innan, prep. and adv.

With-oute, prep. without, E 661, F 121, 166, 702; With-oute, adv. outside, E 332. A. S. wið-útan, prep. and adv.


Wo, s. woe; wo were = woe would be to us, E 139. A. S. wi; cf. Icel. vei, G. wehe, Lat. uae, interj. wo!

Wo, adj. sad, E 754. A. S. wi, sb. and adj. It is used adjectively in Ælfric, ed. Thorpe, p. 40—bidé þam men full wi, it will be very sad for the man.

Wode, s. a wood, B 3446, F 413, 617. A. S. wudu.


Wol, 1 p. s. pr. I desire, E 646; I will, B 41, 89; 2 p. Wolt, wilt, E 314; pr. s. Wol, will, B 60, 115; will go, F 617; 2 p. pl. Wol, will, B 1641; Wole ye = wish you, F 378; 1 p. s. pt. Wolde, I should like, B 1639, E 638; pt. s. Wolde, would, would like to, B 1182; would, F 64; required, F 577; would go, would turn, 496; pt. pl. Wolde, wished, E 1144. A. S. willan, pres. ic wile, pt. ic wille.

Wombe, s. belly, B 3627. A. S. wambe, Goth. wamba, Lat. venter.

Wommanhede, s. womanhood, E 239, 1075. The A. S. word is wifhēah, witchhood.


Wondre, v. to wonder, B 1805; pr. pl. Wondren, F 258; pr. pl.
Wondring, s. wondering, amaze, F 305. A. S. wundrung.
Wone, s. wont, custom, B 1694. A. S. wuna, Icel. vani; cf. G. gewohnheit.
Wonger, s. pillow, B 2102. A. S. wanger, a pillow, rest for the cheek, from wung, a cheek; Goth. waggari, a pillow.
Wont, pp. wont, accustomed, B 3614, 5894. E 844. F 44. See Woned. From this word has been formed the modern wounted, with a needless repetition of the pp. ending.
Woot, 1 p. s. pr. I know, B 3993. See Wot, Wite.
Wopen, pp. wept, F 523. See Weep.
Wormes, s. pl. worms, F 617. A. S. wyrma, Icel. ormr, G. wurm, Lat. vermis.
Worse, adv. comp. worse, E 675. A. S. wyrs, Goth. wairs.
Worship, v. to honour, respect, E 166.
Worship, s. honour, F 571. A. S. weorðscipe, honour; lit. worthship.
Worshipful, adj. worthy of honour, E 401.
Wortes, s. pl. worts, roots, vegetables, E 226. A. S. wyrt, Goth. waurts, G. würze, Lat. radix, Gk. πία; see Curtius.
Worthand, s. pl. wonds, F. B 3614, 5894. E 844. F 44. See Wonden. From this word has been formed the modern wundted, with a needless repetition of the pp. ending.
Writ, pr. s. wroteeth, B 3516; pt. s. Wrozt, wrote, 3393; 1 p. s. pt. subj. Writ, I were to write, 3843; pt. pl. Writen, wrote, F 233; pp. Writen, E 761, B 3177. A. S. writan, Icel. rita, to write; but the original meaning is to scratch,
to scratch strokes, still kept in G. 
Wrothe, adj. pl. wroth, angry, E 
Wroughte, pt. s. made, E 1152, F 
Wrothe, pp. wrought, created, B 3619. A.S. weorc, to 
Wroughtestow, for wroughtest thou, thou didst cause, B 3583. 
Wrythe, v. to write, B 87; pr. s. 
Wrythe, 77; contracted to Writ, 
Writte, pp. Writeln, pp. geworht. 
Wrything, s. turning, F 127. 
Wyde, adj. def. wide, B 3824; pl. 
Wyde, adv. widely, E 722. A.S. 
Wyd, Icel. vîdr, G. weit. 
Wyfhood, s. wifehood; or rather, 
womanhood, B 76. A.S. wiðhåd, 
G. weibheit; A.S. wiô, G. weib, 
a woman. 
Wyfles, adj. wifeless, E 1236. 
Wyfly, adj. wifelike, E 429, 919, 
1050. A.S. wišlic. 
Wyght, s. a wight, person, B 189,4, 
3822, E 177; dat. Wyghte, B 43. 
A.S. wiht, wuht, Goth. 
waht, G. wicht; E. wight and 
whit. 
Wyly, adj. wily, wary, B 3130. 
A.S. wiile, Icel. vél, vael, a wile, a 
trick; the O.F. guile is from a 
Teutonic source; thus guile and 
wire are doubles. 
Wynd, s. wind, B 1173. A.S. 
wind, Icel. vindr, Goth. winds, 
Lat. ventus. 
Wyndas, s. windlass, F 184. Du. 
windas, from winden, to wind, 
and as, an axle-tree; so in Ice- 
landic, we find vind-ôss, from 
vinda, to wind, and Òss, a beam. 
Wynde, v. to wind, bind with 
cloths, E 583. A.S. windan, Icel. 
vinda, G. winden. 
Wynes, s. pl. wines, B 3391, 3418. 
A.S. win, G. wein, Lat. uinum. 
Wys, adj. wise, B 3130; def. Wyse, 
113, 117, 3705; pl. Wyse, 128; 
superl. Wysest, 3345. A.S. wis, 
Icel. viss, G. weise; from witan, 
to know. 
Wyse, s. (dative), wise. way, manner, B 2131, 3704, E 673. A.S. 
wise, a way, G. weise; F. guise is 
from O.H.G.; wise and guise are 
doubles. 
Wyte, v. to blame, B 3636; 1 p. 
s. fr. Wyte, 3869; 2 p. Wytest, 
108. A.S. wîtan, to blame, 
punish; Icel. vita, to fine, mulct. 
Wyue, v. to wife, to marry, E 
140, 173. A.S. wiþian, to take 
a wife, from wiþ, a woman, 
wife. 
Wyuws, gen. sing. wife's, B 1631, 
E 599; pl. Wyues, wives, women, 
B 59. 3211. A.S. wiþ, Icel. vif, 
G. weib, a woman. 
Y. 
Yaf, 1 p. s. pt. I gave, E 861, F 
533; 2 p. Yaf=gavest, B 3641; 
193, 203. See Yiue. 
Yate, s. gate, E 1013. A.S. geat. 
Ybeten, pp. beaten, F 414. A.S. 
beitan, pt. t. best, pp. beaten. 
Ybore, pp. born, E 158, 310, 484; 
Yborn, 72; Yboren, 626; Ybore, 
born, carried, moved, 443, F 
326; Yborn, carried, F 340. 
A.S. berau, pp. geboren. 
Ybounde, pp. bound, B 1866. 
A.S. bindan, pp. gebunden. 
Ycarried, pp. carried, B 3240. 
O.F. carier, to carry, char, a car. 
Ycome, pp. come; ycome aboute = 
come about, passed, B 3364; 
Ycomen, come, 1687. A.S. cum- 
au, pp. cumen, gecumen. 
Ycoupled, pp. coupled, wedded, E 
1219. F. coupler, Lat. copulare.
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Ydolastre, s. an idolater, B 3377. F. idolâtre, Lat. idolatra; from εἰδωλος, an idol, λατρευς, to serve. The circumflex in the F. form points to an O.F. idolastre, and accounts for the form.


Ydressed, pp. dressed, arranged, set, E 381. F. dresser, to arrange; Lat. dirigere.

Ye, s. (pronounced as long e. followed by e obscure, i.e. like G. ie followed by G. e final), eye, E 37; F 194; at yē = to sight, to view, E 1168; pl. Yēn, B 3260, 3392, 3620, E 669. A.S. ēge, Icel. auga, Goth. ago, G. ange, Lat. oculus. The A.S. pl. is eigan, whence Chaucer's yēn, Shakespeare's ye ne.


Ye, pron. nom. ye; same only ye, you alone except, E 508. See Yow. A.S. ge, nom.; eow, acc.

Yeer, s. year, F 44, 524; pl. Yeer, years, B 1628, 3602, E 610; Yeer by yere, B 1688, E 402. A.S. gær, Icel. ár, Goth. jer, G. jahr; the A.S. pl. is also gär.


Yen, s. pl. eyes; see Ye.

Yerde, s. yard, rod; hence, correction, E 22. A.S. gyrd, gerd, a rod, stick; G. ger/e, a switch.

Yere, s. year, B 132. See Yeer.

Yeeue, pr. s. imp. may he give, B 1628; pr. s. Yeueith, gives, B 43; pp. Yeuen, given, E 758. See Yiue.


Yfere, adv. together, E 1113. Cf. A.S. gefēra, a travelling comrade, from ōrar, to fare, go.


Yfeyned, pp. feigned (to be done), evaded, E 529. Cf. F. feindre, Lat. fingere.

Yfostred, pp. fostered, E 213. A.S. föstrian, pp. geföstrod; fôster, food, nourishment; from the same root as food; cf. Sanskr. pā, to protect.

Yfynde, v. to find, F 470. A.S. gefindan, to find.

Yglewed, pp. glued, fixed tight, F 182. Cf. F. en-gluer, to glue together, glu, glue; from Lat. glus, gluits (Ausonius); cf. Lat. gluten.


Ygrounde, pp. ground, sharpened, pointed, B 2073. A.S. grīndan, pp. grūnden, gegrūnden.


Yis, adv. yea, B 4006. A.S. gys, gese.

Yit, adv. yet, B 3760; as yit = hitherto, now, E 120. A.S. git, gy.


Ykoruen, pp. cut, B 1801. A.S. ceorfan, to carve; pp. corfen, ge corfen.

Yle, s. isle, B 68. F. île, O.F. ile, isle, Lat. insula.

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Ylyke, adv. alike, equally, E 602, 754. See Yliche.

Ymaad, pp. made, F 218. A. S. macian, pp. macod. Thus made is a contraction of naked.

Yimagining, pres. part. imagining, E 598.

Ynough, adv. enough, E 365; Ynow, B 3235, 3958, E 1214, F 708. A. S. genôh, sufficiently; G. genug.

Ynowe, adj. pl. enough, F 470. A. S. genôh, sufficient, pl. geöge; Goth. ganôhs, sufficient.


Yonge, adj. def. young, B 1834, E 777, F 54, 385; vocative, B 1874. A. S. geöng, Icel. ungr, Goth. juggs (=jungs), G. jung.

Yore, adv. formerly, B 1167, E 1140; of long time, for a long time, E 68. A. S. geare, formerly; from gear, a year.

Youres, pron. yours, F 597.

Yourselfen, pron. yourself, F 242.

Youthe, s. youth, F 675. A. S. geögyud, for geönguG. See Yonge.

Yow, pron. pers. acc. you, B 16, 37, 1186. A. S. eow, acc. of ge, ye.

Ypooryste, s. hypocrite, F 514, 520.

Yprayed, pp. bidden, asked to come, invited, E 269. F. prier, O. F. freier, Lat. precari.

Yquit, pp. quit, acquitted, F 673. Fr. quitter, to hold free, quitte, freed, Lat. quietus, left in peace.

Yrekeñed, pp. reckoned, consid- ered, taken into account, F 427. A. S. rennan, to reckon.


Yshapen, pp. shaped, i.e. prepared, B 3420. A. S. scipfan, to shape; pp. seafen, gescapen.


Ysprad, pp. spread, B 1644. A. S. sprédian, to spread.


Ytake, pp. taken, captured, B 3514; taken away, 1558. Icel. taka, A. S. tæcan, to take; pp. getæcn.


Yuel, adv. ill, E 460, 965. A. S. yfel, Goth. ubils, G. iibel, evil, bad; yfele, evilly, ill.

Yuory, s. ivory, B 2066. F. ivoire; Lat. eboreus, made of ivory; from Lat. ebur, ivory.

Ywedded, pp. wedded, E 771, 1233. A. S. weddian, to pledge, pp. weddod, geweddod; from wed, a pledge.

Ywis, adv. certainly, B 1980, 3958, 4007, E 2434. A. S. gewis, Du. gewis, G. gewiss, adv. Often wrongly supposed to mean I know, but the latter is properly represented by I wot. See Wite.

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Alisaundre, Alexandria, B 3582.  
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