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## ERRATA IN THE TEXT.

*In line 179, for when read whan.*

„ 470, „ her „ hir.

„ 2594, „ regnes „ renges.

## INTRODUCTION.

### 1. Chaucer's Life and Works.

THE surname *Chaucer* is found in the earlier forms  
*Le Chaucier, Le Chaucer*, "the hosier," from the

A.D. same root as modern French *chausse*.

1337. Hundred Years' War began.

1338. John Chaucer, citizen and vintner of London, attended the king and queen to Flanders and Cologne.

1339 Geoffrey Chaucer, son of John and Agnes Chaucer, (about). born. The old date for Chaucer's birth, 1328, has been proved to be impossible, but the exact year cannot be fixed: 1339 suits all the circumstances as well as any. See 1386.

1346. Battle of Crecy.

1347. Siege of Calais.

1349. The Black Death.

1356. Battle of Poitiers.

1357. Chaucer in the service of Lionel, Duke of Clarence, and of his wife the Countess of Ulster, both in London and Yorkshire. Geoffrey was certainly well educated, but the statement that he was at Cambridge rested on the lines from *The Court of Love*, now known not to be his:—

"Philogenet I cald am fer and nere,  
Of Cambridge clerke."

1359. Chaucer went to France as a soldier with Edward III. and his four sons, and was taken prisoner.

1360. Ransomed two months before the Treaty of Bretigny,\* the king contributing £16 towards his ransom.

\* By this treaty England retained: (a) Poitou, Saintonge, Limousin, Guienne, Gascony, i.e. the dominions of Eleanor of Guienne, who had married Henry II.; (b) the dowry of Isabella, wife of Edward II.; (c) the districts of Calais and Guisnes.

1362. Pleadings in the law courts ordered to be made in English, although still recorded in French until 1730.
1366. Philippa Chaucer received an annual pension of ten marks from the queen, perhaps on the occasion of her marriage: at least we assume that this was Chaucer's wife. Two things are probable: (1) that the Thomas Chaucer who, after an interval of some sixteen years, succeeded Geoffrey as forester of North Petherton Park, was their son; (2) that Philippa Chaucer's maiden name was Roet, and that she was the sister of Catherine de Roet of Hainault, better known as Catherine Swynford, the third wife of John of Gaunt. Both these probabilities are confirmed by the fact that Thomas Chaucer's arms bore three *wheels* (*roet* = "little wheel"). Further, John of Gaunt's patronage of Chaucer is partly accounted for.
1367. The king granted a pension of twenty marks to "valetus noster" Geoffrey Chaucer.
1368. In an undated list (but probably of this year) of names of those employed in the royal household, Chaucer's name occurs seventeenth of the thirty-seven esquires.
1369. Chaucer, "a squire of less estate," took part in the French campaign. Charles V. of France began to regain the territory of Aquitaine. *Book of the Duchess* (Blanche, first wife of John of Gaunt).  
For the next ten years Chaucer was frequently abroad on diplomatic and commercial missions.
1370. Abroad on the king's service, it is not known where.
1372. John of Gaunt granted Philippa Chaucer a yearly pension of £10.
1373. Chaucer and two others went to Genoa to settle a commercial treaty; he was back by November, having also visited Florence. Probably, too, he met Petrarch at Padua, and learnt from him *The Story of Grisilde*, which he afterwards made *The Clerk's Tale*.
1374. The king granted "dilecto Armigero nostro, Galfrido

Chaucer," a pitcher of wine daily—a gift which the poet exchanged four years afterwards for twenty marks yearly. The corporation of London granted Chaucer a lease for life of the dwelling-house over the city-gate of Aldgate, and he resided there until 1385 or 1386. He was appointed Comptroller of the Customs of wool, etc., in the Port of London, "to write the rolls with his own hand, to be continually present," etc. John of Gaunt granted him £10 a year for life, "for the good service he and his wife Philippa" had rendered to the duke, to his consort, and to the duke's mother, the queen. Loss of all France except Calais, Bayonne, and Bordeaux. Cf. *Prologue*, 397 :—

"Ful many a draughte of wyn hadde he i-drawe  
Fro Burdeauxward."

1376. Chaucer employed on some secret service with Sir J. Burley. John of Gaunt at the head of the administration, till the Good Parliament impeached Latimer and Neville, Alice Perrers, etc. But the Black Prince died, and John of Gaunt returned to power.
1377. Chaucer went on a secret mission to Flanders with Sir T. Percy (afterwards Earl of Worcester). Later, he was engaged in a mission to France for negotiating a peace: although Chaucer's name is not in the commission, he must have belonged to it, for he is mentioned by both Froissart and Stow, and received letters of protection and payment for his services. On May 31st Chaucer received payment of an annuity of twenty marks granted to him that day, and of an annuity for life of ten marks for Philippa Chaucer. Wyclif cited to appear at St. Paul's.
1378. Chaucer went with others to France to negotiate a marriage between Richard II. and a daughter of the French king. Later in the year, he paid his second visit to Italy, going to Lombardy with Sir E. Berkeley, to treat with Barnabo Visconti, Duke of Milan (see *The Monk's Tale*, B. 3589-96).

Chaucer named John Gower one of his two attorneys, or representatives, during his absence.

1379. *About this time terminated the first period of Chaucer's authorship, commonly called his French period, in which he was chiefly a "graunt translateur." In it only two works can be dated with any certainty; see 1369 and 1373. To it belong also a number of lost works, as well as the following: "The Romaunt of the Rose" (ll. 1—1705 of extant version almost certainly Chaucer's, but no more); "A B C"; "Life of Saint Cecyle" ("Second Nun's Tale"); "Complaint to Pity"; "Story of Constance" ("Man of Law's Tale"); "Twelve Tragedies" (in "The Monk's Tale"); "Complaint of Mars."*

1380. Cecilia Chaumpaigne released Chaucer from all claims "de raptu meo"—an unexplained matter.

1381. Rising of the people under Wat Tyler and Jack Straw. Cf. *Nun's Priest's Tale*, B. 4584:—

"Certes he, Iakke Straw, and his meynee  
Ne made never shoutes half so shrille,  
Whan that they wolden any Fleming kille."

John of Gaunt's influence still felt.

1382. Chaucer appointed Comptroller of Petty Customs in the Port of London, with leave to discharge his duties by deputy. *Parliament of Fowls*.

1384. *House of Fame* (certainly written about this time).

1385. English first taught in schools. Chaucer allowed, very likely through the queen's intercession, to appoint a permanent deputy as Comptroller of the Customs of wool. It fits in well with the circumstances to suppose that Chaucer took advantage of his liberty to make a pilgrimage to Canterbury this year, and that he was thinking of this pilgrimage when, shortly afterwards, he planned *The Canterbury Tales*. *Legend of Good Women*.

*With this year Chaucer's second, or Italian, period of authorship may be said to close. Besides the poems named in 1382, 1384, and 1385, it contained the following works, which it is not possible to date exactly:*

"*Complaint to his Lady*"; "*Anelida and Arcyte*"; "*Translation of Boetius*"; "*Troilus and Cressida*"; "*To Adam the Scrivener*"; "*To Rosamond*."

1386. Chaucer elected a knight of the shire for Kent. Possibly he had already gone to live at Greenwich (see *Envoy to Scogan*, 45), a most favourable spot for watching the pilgrims to Canterbury. At the end of this year he was deprived of his comptroller-ships. John of Gaunt had gone abroad in May, and the Duke of Gloucester had seized the supreme power. In November, Richard, aged twenty, was forced to appoint a commission to inquire into abuses; there was great dissatisfaction with the Customs department, and Chaucer, amongst others, was deprived, and left with his pensions alone.

In the same year, in the trial of Scrope v. Grosvenor, in which Chaucer was a witness, he is described as "*del age de xl ans et plus, armeez par xxvii ans*" (of the age of *forty and upwards, armed for twenty-seven years*). This statement, though vague, seems to imply that Chaucer was not yet fifty. The supposition that he was forty-seven (adopted throughout this table) would make him eighteen in 1357, when he was in the Countess of Ulster's service, and twenty in 1359, when he first bore arms—conclusions that cannot well miss the mark by more than a year or so.

1387. Chaucer's wife died, as her pension was regularly paid up to June and there is no further trace of her.
1388. Chaucer seems to have been in distress at this time, for he sold his two pensions of twenty marks each. There can be little doubt that he used his enforced leisure of the last two years in writing the greater part of *The Canterbury Tales*.
1389. While John of Gaunt was away in Spain (cf. *Monk's Tale*, B. 3560-80), Richard took the government into his own hands, and ruled fairly well for eight years. Chaucer, in consequence, received the appointment of Clerk of the King's Works, and was allowed to perform his duties by deputy.

1390. In the above capacity Chaucer was ordered to have St. George's Chapel, Windsor, repaired. He was robbed of the king's money twice in the same day by the same gang of robbers. About this time he was made forester of North Petherton Park, in Somerset, by Duke Lionel's grandson, the Earl of March (see 1366).
1391. Chaucer lost his appointment as Clerk of the Works, but the reason is unknown. Henceforward until the accession of Henry IV. he seems to have been in pecuniary difficulties. *Treatise on the Astrolabe*.
1393. *Envoy to Scogan*.
1394. Richard II. granted Chaucer £20 a year for life.
1395. Among other loans, Chaucer on one occasion borrowed as small a sum as £1 6s. 8d., whence it is inferred that he was in dire pecuniary embarrassment.
1396. Richard II. married Isabella of France; truce made with France for twenty-five years. *Envoy to Bukton*.
1397. Richard attacked the Lords Appellant in Parliament; put one, Arundel, to death; banished and imprisoned others.
1398. Chaucer applied to the Exchequer in person, on two separate occasions, for an advance of 6s. 8d. In response to a petition to the king he was granted a tun of wine annually for life. The Parliament of Shrewsbury deferred abjectly to the king, who became virtually absolute and ruled arbitrarily. Hereford banished.
1399. John of Gaunt died, and Richard seized his estates. Richard went to Ireland, and Hereford, now Duke of Lancaster, landed at Ravenspur, and was joined by the Percies and by the regent, the Duke of York. Richard returned, surrendered, was imprisoned, and resigned the crown. Parliament met, accepted the resignation, and, after hearing the articles of accusation, deposed Richard on September 30th. *Complaint to his Purse*, with an *Envoy* addressed to the new king. On October 3rd, four days after Henry's accession, he granted

Chaucer forty marks a year, in addition to his pension of £20. Chaucer took the lease of a house near the present site of Henry VII.'s Chapel, Westminster, for a term of fifty-three years or for life.

1400. In February Chaucer received one of his pensions; in June some one received a payment for him, and this is the last notice we have. The stone in Westminster Abbey, which dates from 1556 but was possibly copied from an earlier stone, states that he died October 25th, 1400.
1401. Act "de heretico comburendo," and first execution for Lollard heresy.

*From 1386 to his death is Chaucer's great period of original work (for there is no need to make a fourth period—of decline), which contains, besides "The Canterbury Tales" and other works already named, the following minor poems: "The Former Age"; "Fortune"; "Truth"; "Gentleness"; "Lack of Steadfastness"; "Complaint of Venus."*

*Among spurious Chaucer poems (which are to be judged chiefly by the tests of metre and language) may be named: "The Complaint of the Black Knight," now attributed to Lydgate on Shirley's authority; "The Cuckoo and the Nightingale," the first two lines of which are quoted from "The Knight's Tale" (A. 1785-6); "The Court of Love," hardly earlier than 1500; "Chaucer's Dream" (not "The Book of the Duchess"), or "The Isle of Ladies," of the sixteenth century; and "The Flower and the Leaf," professing to be the work of a woman, and belonging to the fifteenth century.*

*The chief autobiographical passages in Chaucer's works are: (a) The description of his person in the Prologue to "Sir Thopas," B. 1883-94; (b) the description of his habits, etc., in "The House of Fame," 574-660, (c) and in the Prologue to "The Legend of Good Women," 29-39; and lists of his works in (d) the Prologue to "The Legend," 417-41 (405-31 A. text); (e) "The Man of Law's Head-link," B. 47-89; and (f) in the "Proces de Chaucer" at the close of "The Parson's Tale," I. 1085-7. His Christian name Geoffrey occurs in*



"*The House of Fame*," 729, and his surname in "*The Canterbury Tales*," B. 47.

From the foregoing table may be compiled lists of Chaucer's pensions, of the appointments he held, and of the various missions in which he took part. And from the other "bones," which are somewhat less "dry," it will be well to extract a connected life of the poet, which will not be without important bearing on the study of his poetry.

## 2. "The Canterbury Tales."

It may be conceded that the idea of a collection of tales *may* have been suggested to Chaucer by Boccaccio's *Decamerone* (although it has been argued, on the other hand, that he was not familiar with that work, since he borrows no tales directly from it, and even that he did not know Boccaccio's name, which he never mentions—but this seems too absurd), and that he *may* have been urged on to the work by Gower's success with what has been called "the first great collection of tales in the English language," the *Confessio Amantis*. The bare idea of a collection was not new, and therefore was probably not original. But it must be pointed out that Chaucer's plan for a collection of tales had advantages possessed by no possible model. All Gower's stories are told by one person; Boccaccio's refugees from the plague are all of the same age, and belong to the same social caste. Chaucer alone had the happy and brilliant thought of bringing his story-tellers together for a common purpose of such a nature that it united "all sorts and conditions of men" and women in unstrained and unrestrained intercourse. And what suggested the idea of a pilgrimage to Chaucer? It has been supposed that the suggestion came to him from Langland's *Piers Plowman* and his pilgrimage to Truth. But is it not conceivable that to a man of Chaucer's genius, living in an age of pilgrimages, possibly (as we have seen) seeing pilgrims to Canterbury pass his own house almost every week in the year, probably (as we have also seen) taking part in one himself, the idea *might* occur without any suggestion from a literary predecessor?

If Chaucer himself made a pilgrimage to Canterbury, it was most likely in 1385. He had just been permitted to appoint a deputy to his Comptrollership of the Customs of wool, and would be in the very mood for what he no doubt regarded chiefly as a holiday jaunt. Skeat prefers the date 1387, on the ground that 1385 is too early a date for the composition of *The Canterbury Tales*. This is undoubted, and is also beside the mark. For the question is, not in what year Chaucer wrote *The Canterbury Tales*, but *in what year he conceived of the pilgrimage as taking place*, and it can hardly be doubted that that was the year in which he went on pilgrimage himself—that is to say, that he had the details of his own pilgrimage in mind when he planned his series of tales. It will presently be seen, from internal evidence, that Chaucer's pilgrims assemble at the Tabard Inn in Southwark on April 16th, start on the morning of the 17th, and reach Canterbury on the 20th. In 1385, April 16th was a Sunday, and April 20th a Thursday. In 1387, April 16th was a Tuesday, and April 20th a Saturday. Both these years therefore are free from objection as regards the days of the week—a consideration which is fatal to the years 1386 (when, *e.g.*, April 20th was Good Friday), 1388, 1389, and 1390. Nothing could be more likely than that the pilgrims should assemble on Sunday evening, ready to make an early start on Monday, as would have happened in 1385. The only objection to this year, and that perhaps a fatal one, is that Chaucer received his pensions as usual on April 24th, which barely leaves him time to get back from Canterbury.

In whatever year, Chaucer assembled his pilgrims at the Tabard Inn on April 16th. It is needless to tell in detail here what the student will read for himself in *The Prologue*,—how Harry Bailly or Bailey, the host of the Tabard, proposed that each pilgrim should tell two tales on the way to Canterbury and two more on the way home; that he himself should accompany them at his own expense, and act as guide and judge; and that the teller of the best tale should in the end be feasted (of course at the Tabard) at the expense of the rest,—all of which was unanimously adopted by the company. The number of pilgrims was

"wel nyne-and-twenty" (about 29), or more exactly thirty (but see note on *Prol.*, 164), exclusive of Chaucer and the Host. If we add them as well as the Canon's Yeoman, who joined the company on the road and told a tale, we get a total of thirty-three, as follows:—1. The Knight; 2. The Squire; 3. The Yeoman; 4. The Prioress; 5. The Second Nun; 6, 7, 8. Three Priests; 9. The Monk; 10. The Friar; 11. The Merchant; 12. The Clerk; 13. The Sergeant-at-Law; 14. The Franklin; 15. The Haberdasher; 16. The Carpenter; 17. The Weaver; 18. The Dyer; 19. The "Tapycer"; 20. The Cook; 21. The Shipman; 22. The Doctor of Medicine; 23. The Wife of Bath; 24. The Parson; 25. The Ploughman; 26. The Miller; 27. The Manciple; 28. The Reeve; 29. The Summoner; 30. The Pardoner; 31. Chaucer; 32. Harry Bailly; 33. The Canon's Yeoman: "ther were namo." The full original scheme therefore, as given in *The Prologue*, included over a hundred and twenty tales. But in *The Franklin's Headlink* (F. 673—708)—and the fact has hardly received the attention it deserves—Chaucer seems to be already aware that some modification of his original plan may be necessary, for he makes the Host say (F. 696-8):—

"What. frankeleyn? pardee, sir, wel thou wost  
That eche of yow mot tellen atte leste  
A tale or two, or breken his biheste."

And lines 16—19 and 25 of *The Parson's Prologue* (the Host is speaking)—

"Now lakketh us no tales mo than oon.  
Fulfil is my sentence and my decree;  
I trowe that we han herd of ech degree.  
Almost fulfil is al myn ordinaunce, . . .  
For every man save thou bath toold his tale"—

show clearly that Chaucer had by this time modified his plan at least to the telling of *one* tale only by each pilgrim on each journey, and even this "tale" of tales is incomplete for the outward journey, and he does not even make his pilgrims reach Canterbury.

We have in all twenty-four tales or fragments of tales to divide among thirty-three pilgrims, of whom, however, the Host was not planned as a tale-teller. Of the remaining

thirty-two, nine are altogether silent, and Chaucer himself makes two attempts, so that the numbers tally. Chaucer is unpardonably interrupted (although the interruption is in excellent taste from the poet's own point of view) by the Host in his first attempt, *The Rime of Sir Thopas*, and substitutes the wearisome prose tale of *Melibeus*. Though we cannot but regard *Sir Thopas* as a burlesque of the romances of his day, neither can we help wishing that none of Chaucer's poetical work were inferior to it. One other tale, the Parson's, is in prose. Besides the truncated *Sir Thopas*, *The Squire's Tale* is "left half told," and the Cook's is a mere fragment. The nine silent members of the company were the Knight's Yeoman, the Ploughman, two of the "priests three" (the one who tells a tale is called the Nun's Priest), and the five burgesses—the haberdasher, the carpenter, the weaver, the dyer, and the tapestry-maker.

GROUPS OF TALES: NOTES OF TIME AND PLACE.—*The Canterbury Tales* have come down to us as a series of fragments, or groups of tales, with some connecting links. The order of the tales varies considerably in different manuscripts, and it took much patience and careful investigation, on the part of Dr. Furnivall and the late Mr. Bradshaw, to ascertain by means of the links what tales composed the various groups, and the right order of the groups themselves. In the end the following result has been arrived at, the indications of time and locality being added in their place:—

April 17. GROUP A.\*

*General Prologue.*

*Knight's Tale.*

*Miller's Prologue and Tale.*

*Reeve's Prologue and Tale.*

"Lo, *Depreford* [Deptford], and it is *half wey prime* [= 7.30 a.m.].  
Lo, *Grnewych* [Greenwich], ther many a shrewe is inne."

A. 3906-7.

*Cook's Prologue and Tale.*

\* These groups are now all but universally adopted, and thus reference to any passage is facilitated, because the groups and lines do not vary in different editions.

## April 18. GROUP B.

*Man of Law's Head-link, Prologue, and Tale.*

"Oure Hoste saugh wel that the brighte sonne  
 The ark of his artificial day hath ronne  
*The ferthe part, and half an houre and moore* [= 10 a.m.],  
 And though he were nat depe experte in loore,  
 He wiste it was *the rightet the day* [= 18th April]  
*Of Aprill* that is messenger to May."—B. 1—6.

*Shipman's Prologue and Tale.**Prioress's Prologue and Tale.**Prologue to, and Tale of, Sir Thopas.**Prologue to, and Tale of, Melibeus.**Monk's Prologue and Tale.*

'Loo, *Rauchestre* [Rochester] stant heer faste by !"—B. 3116.

*Nun's Priest's Prologue, Tale, and Epilogue.*

## April 19. GROUP C.\*

*Doctor's Tale, and Words of the Host.**Pardoner's Prologue and Tale.*

## GROUP D.

*Wife of Bath's Prologue and Tale.*

"Er I come to *Sidynghorne* [Sittingbourne]."—D. 847.

*Friar's Prologue and Tale.**Summoner's Prologue and Tale.*

"My tale is doon ; we been almoost at *towne* [Sittingbourne]." D. 2294.

## GROUP E.

*Clerk's Prologue and Tale.**Merchant's Prologue, Tale, and Epilogue.*

[There are no notes of time or place in this group, but there are two or three allusions to *The Wife of Bath's Prologue*, showing that this group follows Group D. See E. 1170, 1685, 2438.]

## April 20. GROUP F.

*Squire's Prologue and Tale.*

"I wol nat taryen yow, *for it is pryme* [= 9 a.m.]."—F. 73.

*Franklin's Head-link, Prologue, and Tale.*

\* As this group contains no notes of time or place, its position cannot be assigned with certainty. Nothing was gained by removing it from its place in the Ellesmere manuscript between F. and G.

GROUP G.

*Second Nun's Prologue and Tale.*

*Canon's Yeoman's Prologue and Tale.*

"Whan toold was al the lyf of Seinte Cecile,  
Er we hadde riden fully fyve mile,  
At Boughton-under-Blee."—G. 554-6.

"Sires, now in the morwe tyde,  
Out of youre hostelrie I saugh you ryde."—G. 598-9.

[The Canon's Yeoman, overtaking the pilgrims at Boughton-under-Blean, five miles from the place where they had passed the night, says he had seen them ride out of their hostelry that morning.]

GROUP H.

*Manciple's Prologue and Tale.*

"Woot ye nat where ther stant a litel toun,  
Which that y-cleped is *Bobbe-up-and-down*,  
Under the Blee [Blean Forest] in *Caunterbury weye*?  
Ther gan oure Hooste for to jape and pleye."—H. 1—4.

"What eyleth thee to slepe by the *morwe* [morning]?"—H. 16.

GROUP I.

*Parson's Prologue and Tale.*

"*Foure of the klokke* it was tho, as I gesse." [4 p.m.]

Allowing for minor inconsistencies, such as are to be expected in a work that has come down to us in this fragmentary condition, the above internal allusions to time and localities are best explained on the very supposition that is supported by the available external evidence,—viz., that the journey from Southwark to Canterbury extended over four days; that the pilgrims halted for the night at Dartford, Rochester, and Ospringe; and that they had a midday meal at Sittingbourne on the third day. This is exactly what Queen Isabella did in 1358, and King John of France in 1360.

It would be possible to divide *The Canterbury Tales* into three classes: (a) old poems of Chaucer's inserted in the collection without alteration; (b) old poems rewritten, in part or in whole; (c) new tales written expressly for the collection, this last being the most numerous class. The early *Life of Saint Cecile* became *The Second Nun's*.

*The Story of Grisilde*, with the addition of two stanzas (E. 995—1008) and the Envoy, became the famous *Clerk's Tale*; *The Story of Constance* became *The Man of Law's Tale*; and *The Twelve Tragedies* formed the bulk of *The Monk's Tale*, of which the Knight "stinted" him. These four tales are in stanzas, and no other tales are in stanzas except *Sir Thopas* and the Prioress's. Professor Skeat therefore proposed a metrical canon for deciding which tales are early and which late. There is good reason for believing that decasyllabic riming couplets were first used in England in Chaucer's *Legend of Good Women*, which dates from about 1385. Skeat's canon, therefore, is this: "All of *The Canterbury Tales* written in this metre were written after 1385, whilst those not in this metre *may* have been earlier, though one of them and a part of some others appear to be later." This is in all probability true. Part of *The Monk's Tale*, although in stanzas, must be later than 1385, because it celebrates the death of Barnabo Visconti, who died in that year. There is also no reason to doubt that *Sir Thopas* and *The Prioress's Tale*, both in stanzas, were written for their places in *The Canterbury Tales*, and therefore after 1385. Two tales are in prose. The remaining sixteen are in rimed couplets. One of these, *The Knight's Tale*, will demand separate consideration.

### 3. "The Prologue."

*The Prologue to The Canterbury Tales* is Chaucer's masterpiece in graphic, vivid characterisation. Its interest and merit are equally great whether it be regarded from the point of view of literary workmanship or from that of historical portraiture. Whether we rank it as its author's greatest achievement or not, will probably depend on the wider decision of Chaucer's greater greatness in this kind or in that of story-telling, and on that question it is not for us to dogmatise. Let it suffice here to quote the opinions of two critics as widely different from each other as two men can well be. Comparing Ovid and Chaucer, Dryden says: "I see Baucis and Philemon as perfectly before me, as if some ancient painter had drawn them; and all the pilgrims in

*The Canterbury Tales*, their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark; yet even there too the figures in Chaucer are much more lively, and set in a better light." And again: "He must have been a man of a most wonderful comprehensive nature; because, as it has been truly observed of him, he has taken into the compass of his *Canterbury Tales* the very manners and humours (as we now call them) of the whole English nation, in his age. Not a single character has escaped him. All his pilgrims are severally distinguished from each other; and not only in their inclinations, but in their very physiognomies and persons. Baptista Porta [a celebrated physiognomist] could not have described their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling are so suited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the grave and serious characters are distinguished by their several sorts of gravity: their discourses are such as belong to their age, their calling, and their breeding; such as are becoming of them, and of them only. Some of his persons are vicious, and some virtuous; some are unlearned, or (as Chaucer calls them), lewd, and some are learned. Even the ribaldry of the low characters is different: the Reeve, the Miller, and the Cook are several men, and distinguished from each other, as much as the mincing lady Prioress and the broad-speaking, gap-toothed Wife of Bath. But enough of this: there is such a variety of game springing up before me that I am distracted in my choice, and know not which to follow. 'Tis sufficient to say, according to the proverb, that here is God's plenty."

The late Professor ten Brink, at once the most keenly perceptive, the most sensitive, and the most appreciative critic of Chaucer that the Continent has furnished, said of Chaucer's *Prologue*: "He relates, rather than describes; he lingers longer on the actions and characters of his heroes than on their outward appearance; and even where he wishes to draw special attention to the external appearance, the individual traits have essentially a symbolical



meaning, and are intended as an interpretation of the whole character and manner of the man. . . . We thus receive in the end such an exact idea of the men he is describing, that we can almost see them bodily before us, although it is only by their actions we should recognise them again in real life. The poet's intuition and powers of observation are quite as wonderful as the art by which he lets his characters grow gradually before our eyes: while appearing to go at haphazard from one part to another, from something external to something essential, from some general statement to a particular example, or *vice versâ*, he nevertheless proceeds with the very greatest sureness. This freedom of treatment, with its frequent alterations, allows the poet easily to avoid shoals which might have been most dangerous to his venture—viz., the wearying and blunting of his readers. The order in which the different figures are introduced also helps to keep the mind awake. Regard for the connection of things that belong together is here crossed by the effort to keep things of the same sort apart, and to work by contrasts. Hence the Physician is separated from the Lawyer, the Sompnour from the Friar; while the Student is placed immediately after the Merchant, and the Parson after the Wife of Bath. . . .

“By what varied means does Chaucer round off his individual figures! Sometimes by seriousness, sometimes by waggishness, now by gentle irony, then by reckless satire, and yet he himself still remains the same. Nowhere does the poet renounce his wide human sympathies, his cheerful benevolence, his amiable good-humour. And yet he has at his disposition ideas and means of expression which work with lightning speed.” (See Appendix A.)

#### 4. “The Knight's Tale.”

The source of *The Knight's Tale* is the *Teseide* of Boccaccio. But in the Prologue to *The Legend of Good Women*, about 1385, in the list of his own works which Chaucer there puts into the mouth of “Alceste, the worthieste quene” (doubtless Anne of Bohemia, first queen of Richard II.), we find these words:—

"He made the book that hight the Hous of Fame,  
And eek the Deeth of Blaunche the Duchesse,  
And the Parlement of Foules, as I gesse,  
And *al the love of Palamon and Arcyte*  
Of Thebes, thogh the story is knowen lyte."—A. 405-9.

Is the poem thus referred to *The Knight's Tale*? It is a correct description of *The Knight's Tale*, and at the first blush one is tempted to answer, Yes. On the other hand, Professor Skeat, one of the greatest living authorities on Chaucer, says: "It is *certain* that this poem was rewritten, for the purpose of being placed at the head of the *Tales*. In its original form, it constituted the poem of *Palamon and Arcyte*, as referred to in *The Legend of Good Women*." Elsewhere in the same work (the Skeat Chaucer, i. 529) the same scholar says: "It is also *probable* that Chaucer actually wrote an earlier draught of *The Knight's Tale*, with the title of *Palamon and Arcyte*, which he afterwards partially rejected." It is for us now to examine the evidence on which these statements are based, and to decide between the certainty and the probability. The evidence is twofold. First, fragments based on Boccaccio's *Teseide* are found in (1) sixteen stanzas of *The Parliament of Fowls*, ll. 183—294; (2) six stanzas of *Anelida and Arcite*, ll. 1—21 and 50—70; (3) three stanzas near the end of *Troilus and Cressida*, v. 1807-27. These three fragments are all in Chaucer's seven-line stanza. "Hence," says Professor Skeat, "we should be inclined to suppose that Chaucer originally translated the *Teseide* rather closely, substituting a seven-line stanza for the *ottava rima* of the original; this formed the original *Palamon and Arcite*, a poem which he probably never finished (as his manner was). Not wishing, however, to abandon it altogether, he probably used some of the lines in *Anelida and Arcite*, and introduced others into his *Parliament of Fowles*." Secondly, the first sixteen lines of *The Knight's Tale* bear a certain resemblance to the beginning of the "Story" in *Anelida and Arcite* (ll. 22—46), and above each of these passages the same quotation from Statius is found in the manuscripts. It has been inferred that in the passage in *Anelida and Arcite* are preserved the opening stanzas of the lost poem of

*Palamon and Arcite*, and that in the opening lines of *The Knight's Tale* we have the same stanzas recast in couplets. This is all the available evidence.

Against the supposition of a lost poem is the fact of its total disappearance, and the grave improbability that a man who, among his longer works, has left us more torsos than completed poems, should have had the patience to rewrite a poem of the length of *The Knight's Tale*: for that the *Palamon and Arcite*, if it ever existed, was well-nigh completed may be inferred from the fact that the *soi-disant* extant fragments mentioned above are taken from the first, second, seventh, and eleventh books of the *Teseide*, which consists of twelve books in all. Besides these negative reasons, Mr. Pollard suggests that the poem alluded to in *The Legend of Good Women* may have been either *Anelida and Arcite* or *The Knight's Tale* itself. In the latter case, which seems decidedly the more probable, "I would," he says, "propose to date *The Knight's Tale* (which is somewhat long to have been written especially for the Canterbury series) a little before 1385 instead of a little after, and refer the allusion to this. I find it difficult to believe that Chaucer attacked the same subject three times."

The supposititious *Palamon and Arcite* left out of consideration, *The Knight's Tale* (of 2,250 lines) has been collated with Boccaccio's *Teseide* (of 9,054 lines) for the Chaucer Society by Mr. H. L. D. Ward with the greatest care. His general finding is this:—Out of 2,250 of Chaucer's lines, 270 only, or less than an eighth, are translated directly; of the rest, 374 bear a general likeness, and 132 a slight likeness, to the original, leaving 1,474 lines, or nearly two-thirds of the whole poem, absolutely Chaucer's own. Thanks to all this labour of Mr. Ward, it is now possible for every student to mark in his own copy of *The Knight's Tale* the 270 translated lines and the 506 more or less closely imitated lines, and thus see at a glance what parts are Chaucer's own, and what are not. (See Appendix B.)

Boccaccio's *Teseide*, Chaucer's *Knight's Tale*, and Shakespeare and Fletcher's play of *The Two Noble Kinsmen*, have

essentially the same plot, but with notable differences in the three cases. Our concern is now with the first two only. We give first Tyrwhitt's analysis of the *Teseide*, and then indicate the principal points in which Chaucer has departed from and improved upon his original.

"The *Teseide* is distributed into twelve Books or Cantos.

"Book I. contains the war of Theseus with the Amazons, their submission to him, and his marriage with Hippolyta.

"Book II. Theseus, having spent two years in Scythia, is reproached by Perithous in a vision, and immediately returns to Athens with Hippolyta and her sister Emilia. He enters the city in triumph; finds the Grecian ladies in the temple of Clemenzia; marches to Thebes; kills Creon, etc., and brings home Palemone and Arcita, who are 'Damnati—ad eterna presone.'

"Book III. Emilia, walking in a garden and singing, is heard and seen first by Arcita, who calls Palemone. They are both equally enamoured of her, but without any jealousy or rivalry. Emilia is supposed to see them at the window, and to be not displeased with their admiration. Arcita is released at the request of Perithous; takes his leave of Palemone with embraces, etc.

"Book IV. Arcita, having changed his name to Pentheo, goes into the service of Menelaus at Mycenae, and afterwards of Peleus at Aegina. From thence he returns to Athens and becomes a favourite servant of Theseus, being known to Emilia, though to nobody else; till after some time he is overheard making his complaint in a wood, to which he usually resorted for that purpose, by Pamphilo, a servant of Palemone.

"Book V. Upon the report of Pamphilo, Palemone begins to be jealous of Arcita, and is desirous to get out of prison in order to fight with him. This he accomplishes with the assistance of Pamphilo, by changing clothes with Alimeto, a physician. He goes armed to the wood in quest of Arcita, whom he finds sleeping. At first they are very civil and friendly to each other. Then Palemone calls upon Arcita to renounce his pretensions to Emilia or to fight with him. After many long expostulations on the part of Arcita, they fight, and are discovered first by Emilia, who sends for

Theseus. When he finds who they are, and the cause of their difference, he forgives them, and proposes the method of deciding their claim to Emilia by a combat of a hundred on each side, to which they gladly agree.

“Book VI. Palemone and Arcita live splendidly at Athens, and send out messengers to summon their friends, who arrive; and the principal of them are severally described,—viz., Lycurgus, Peleus, Phocus, Telamon, etc.; Agamemnon, Menelaus, Castor and Pollux, etc.; Nestor, Evander, Perithous, Ulysses, Diomedes, etc.; with a great display of ancient history and mythology.

“Book VII. Theseus declares the laws of the combat, and the two parties of a hundred on each side are formed. The day before the combat, Arcita, after having visited the temples of all the gods, makes a formal prayer to Mars. The prayer, *being personified*, is said to go and find Mars in his temple in Thrace, which is described; and Mars, upon understanding the message, causes favourable signs to be given to Arcita. In the same manner Palemone closes his religious observances with a prayer to Venus. His prayer, *being also personified*, sets out for the temple of Venus on Mount Citherone, which is also described; and the petition is granted. Then the sacrifice of Emilia to Diana is described, her prayer, the appearance of the goddess, and the signs of the two fires. In the morning they proceed to the theatre with their respective troops, and prepare for the action. Arcita puts up a private prayer to Emilia, and harangues his troop publicly, and Palemone does the same.

“Book VIII. contains a description of the battle, in which Palemone is taken prisoner.

“Book IX. The horse of Arcita, being frightened by a Fury, sent from hell at the desire of Venus, throws him. However, he is carried to Athens in a triumphal chariot with Emilia by his side; is put to bed dangerously ill; and there by his own desire espouses Emilia.

“Book X. The funeral of the persons killed in the combat. Arcita, being given over by his physicians, makes his will, in discourse with Theseus, and desires that Palemone may inherit all his possessions and also Emilia. He then takes

leave of Palemone and Emilia, to whom he repeats the same request. Their lamentations. Arcita orders a sacrifice to Mercury, which Palemone performs for him, and dies.

"Book XI. opens with the passage of Arcita's soul to heaven, imitated from the Ninth Book of Lucan. The funeral of Arcita. Description of the wood felled takes up six stanzas. Palemone builds a temple in honour of him, in which his whole history is painted. The description of this painting is an abridgment of the preceding part of the poem.

"Book XII. Theseus proposes to carry into execution Arcita's will by the marriage of Palemone and Emilia. This they both decline for some time in formal speeches, but at last are persuaded and married. The kings, etc., take their leave, and Palemone remains—'in gioia e in diporto con la sua dona nobile e cortese.'"

By comparing the foregoing analysis with his own summary of *The Knight's Tale*, the student can work out for himself several of the more marked contrasts, both in mode of treatment and in details, between Boccaccio's cumbersome romantic-classic epic and Chaucer's compact romantic story. The following are among the most obvious, and will serve to suggest others:—

1. The *Teseide* consists of 9,054 lines, *The Knight's Tale* of only 2,250.

2. Boccaccio's *ottava rima* (rime formula *abababcc*) is replaced by Chaucer's stanza (*ababbcc*).

3. Chaucer suppresses "the duality of action which injures Boccaccio's *Teseide*." He omits altogether the first book of the original, and, borrowing a suitable opening from the *Thebaid* of Statius, which was also one of Boccaccio's authorities, introduces us without unnecessary delay to the real heroes of the story.

4. Boccaccio leaves Theseus and makes a preliminary digression to Thebes, to explain the events leading up to the throng of weeping women. In Chaucer the Theban ladies themselves tell the cause of their grief, with infinite gain to the story.

5. Boccaccio throughout shows less concern about poetic justice. This is very marked in his treatment of the heroes:

he is at no pains to conceal his preference for Arcyte, whereas Chaucer impartially interests us in them both.

6. Chaucer makes Palamon, instead of Arcyte, the first to see Emily—a most significant change in view of the conclusion of the story.

7. "The picture which Boccaccio has exhibited of two young princes, violently enamoured of the same object, without jealousy or rivalry, if not absolutely unnatural, is certainly very insipid and unpoetical," and none the less so when compared with the fierce and implacable jealousy of love which in Chaucer severs the quondam faithful friends. As Ten Brink well says, "The sentimental temperature of the internal action has been considerably lowered by Chaucer. . . . In the conflict between friendship and love, he puts friendship entirely in the background."

8. Boccaccio lets Emily see the lovers and shows her not displeased with their admiration. "As no consequence is to follow from their being seen by her at this time," says Tyrwhitt, "it is better, I think, to suppose, as Chaucer has done, that they are not seen by her." Chaucer keeps her shining like a star apart. When Arcyte returns to Athens, Boccaccio makes Emily recognise him when no one else does; Chaucer still keeps them from personal friendship.

9. Boccaccio makes Arcyte's return to Athens a long and circuitous matter; in Chaucer he returns directly after the vision of Mercury.

10. Chaucer's directness and artistic skill in the great scene in the grove are altogether wanting in Boccaccio, who even makes Arcyte outdo his rival in courtesy, patience, and reluctance to fight. Compare with this the splendid chivalry of Arcyte in ll. 1608-16 in Chaucer.

11. In Boccaccio Theseus interrupts the duel with a polite question; compare *Knight's Tale*, ll. 1696 *et seq.*

12. Chaucer condenses Boccaccio's galaxy of classical heroes into two splendid portraits of champions, emblematic of the knights whose cause they espouse.

13. Boccaccio, wishing to introduce descriptions of their temples, sends personified prayers to that of Mars in Thrace, and that of Venus on Mount Cithaeron; Chaucer makes Theseus erect temples over the gates of the lists, and

thus raises our conception both of the importance of the occasion and of the magnificence of Theseus.

14. Whereas in Chaucer we have a rapid succession of brilliant pictures, in Boccaccio the story "drags its slow length along"—one whole book devoted to the account of the battle (compare the graphic passage beginning with l. 2599 in Chaucer), another whole book to the accident to Arcyte and his marriage with Emily (in Chaucer they are not married), another whole book to the burial of the slain and the death of Arcyte, and yet another to the funeral of Arcyte and what followed thereon.

15. Lastly, the formal speeches which Palamon and Emily make in Boccaccio, declining marriage, and the other speeches to which these give rise, are represented in *The Knight's Tale* by only one speech that we could spare and by a few lines (3075-93) that we could ill spare.

16. The quarrel between Palamon and Arcyte in the prison; Arcyte's vision of Mercury; the whole devising, tone, and temper of the *two* encounters, the unarmed and the armed, in the grove; Palamon's blurring confession of the truth to Theseus; the condemnation to death; the intercession of Hippolyta and Emily, and almost the whole of Theseus' reply: all these are Chaucer's own.

17. "Tyrwhitt's blunt common sense long since pointed out the ethical inferiority of the *Teseide*; and we may point in the same way to the judgment that Chaucer has shown in stripping off episodes, in retrenching Boccaccio's mythological exuberance, in avoiding frigid personifications."—T. H. WARD.

18. "Boccaccio . . . intended, in all seriousness, to write an epic after the style of the ancients. . . . The main story was as little adapted for treatment in the style of the ancient epics as was the poet's genius for writing upon heroic themes. This double miscalculation is seen at every step to be most deplorable. . . . Under the impression that the epic style naturally requires great breadth of treatment, he frequently gives long descriptions of things which are of but little interest to him and of none at all to the reader. . . .

"Any one turning from the *Teseide* to *The Knight's Tale* feels that he is turning from a world of impossibilities to



a world, if not of realities, at least of inner truth. . . . Chaucer's whole story breathes the atmosphere of a romantic tale; the whole action of all the participating personages belongs to a world which is composed indeed of very different elements—antique, Byzantine, mediæval—and which is in an educational and historical sense full of gross anachronisms, but which bears, nevertheless, a uniform poetic impress—viz., the impress of a fantastic period of the Renaissance. . . . Unlike Boccaccio, Chaucer makes no pretensions whatever to the epic style.”—TEN BRINK.

*The Knight's Tale* is the longest of *The Canterbury Tales*, and contains some of the most splendid of the poet's "purple patches" in the descriptions of the three temples. It may be surmised that Chaucer intended the "parfit gentil knyght" to win the supper.

### 5. Chaucer's Language.

In the latter half of the fourteenth century we have, among others, "Mandeville," Wyclif, and Gower writing in what is practically the same dialect as Chaucer's—the East Midland; Trevisa's translation of the *Polychronicon*, and the Vernon manuscript of the A-Text of *Piers the Plowman*, in the Southern dialect; Minot and Barbour writing in the Northern dialect; and all the alliterative poetry, with the partial exception of Langland's, in the West Midland dialect. It is therefore clear that up to Chaucer's time the struggle among the dialects for supremacy was not decided. But ever since Robert Manning of Bourn's *Handlyng Synne* in 1303 the East Midland dialect had been making bolder and bolder bids for the supremacy. Some things were strongly in its favour. The area in which it was spoken included London and the two universities, and a larger population than that of any other dialect. It was of all the dialects the most easily "understood" in districts where it was not spoken. But it is not too much to say that Chaucer finally settled the question of supremacy, and made East Midland henceforward the royal dialect, the King's English. Probably the ultimate

result would have been the same if Chaucer had been a Lancashire man, although the decision might have been longer delayed. We might then have had in modern English a few more words of the old stock of the language, and Chaucer's works would be more nearly on the same level of popularity as those of the poet of *Gawayn and the Green Knight*. But perhaps this is idle speculation; for if Chaucer had been a Lancashire man, more than possibly he would not have been Chaucer.

If Chaucer is our first truly national poet after the Conquest, it must be conceded that he was fortunate in the time of his birth. Besides the struggle between the English dialects, there was the more momentous struggle between the rival languages, English and Anglo-French ("after the scole of Stratford-atte-Bowe"), and English was winning all along the line. Even the courtiers were bilingual in Richard the Second's reign, a sure sign that English was storming its enemy's last stronghold. In 1362 pleadings in the courts of law were ordered to be made in English. In the very same year the parliamentary session was first opened with an English speech. In 1385 Latin was ordered to be construed into English instead of into Anglo-French in the schools. Before the half century in which he lived and wrote, it would have been impossible for Chaucer to have the whole nation for his audience. And side by side with the unification of language proceeded the unification of the nation itself. If the Hundred Years' War was a royal, and in no sense a national, war, yet it was impossible but that Crecy and Poitiers should have tended to break down the barriers of race and class, and kindle some glow of patriotic feeling throughout the nation. Perhaps, too, the very pestilences and "deaths" of the century may have helped towards the same result.

One other question in connection with Chaucer's language demands a word of mention. To Spenser Chaucer was the "well of English undefiled." To Stow he was "the first illuminer of our English language." But Verstegan, in his *Restitution of Decayed Intelligence* (1605), says: "Some few ages after [the Norman Conquest] came Geoffrey

Chaucer, who, writing his poesies in English, is of some called the first illuminator of the English tongue: of their opinion I am not (though I reverence Chaucer as an excellent poet of his time). He was indeed a great mingler of English with French, unto which language, belike for that he was descended of French, or rather Walloon, race, he carried a great affection." In the light of modern knowledge this is an ignorant remark; but it was an ignorance that was of the time rather than of the man, and that it was left for Tyrwhitt to dispel some hundred and seventy years after. The plain truth is that Chaucer's vocabulary is simply the poetical vocabulary of the society in which he mingled. That he introduced French words, that were not commonly current in his day, to any appreciable extent, is disproved once and for ever by the fact, first established by Marsh, that Langland, the seer, the poet of the people, uses a slightly larger proportion of words of French and Latin origin than Chaucer does.

## 6. Metre.

Chaucer's metres, with one or two unimportant exceptions, fall into octosyllabic (couplets) and decasyllabic lines. The subdivisions of the latter are numerous, but the two chief are: Chaucer's stanza (*ababbce*), called at a later time "rime royal," and still later "Troilus verse" (it is the measure of his *Troilus and Cressida*); and the decasyllabic couplet, which is the measure of the two poems in this volume. Chaucer's octosyllabic verse regularly contains four accented syllables, and his decasyllabic verse five, and both these measures are constantly varied by the use of feminine or dissyllabic rimes—rimes whose second syllable contains an unstressed *e*, rarely *i* (*y*), *ie*—which add an extra unaccented syllable to the lines in which they occur, making decasyllables into hendecasyllables.

The final syllabic *e*, whether found in the middle or at the end of a line, forms such an important and essential item in Chaucer's versification, that a word must be said about its history. It may represent or mark: (*a*) the final vowel of an Old English word in the nominative case, or the final *e*

of a word of French origin ; (*b*) an oblique case (almost always the dative) of an O.E. monosyllabic stem ; (*c*) the definite form, the plural, and rarely an oblique case, of a monosyllabic adjective ; (*d*) the infinitive or gerund (after *to*) of verbs, the preterite of weak verbs, the past participle of strong verbs, and other parts of a verb, such as the plural of the present indicative, and the subjunctive ; (*e*) an adverbial termination. In all these cases, final *e* is to be at least slightly sounded at the end of a line, and as a rule in any other position unless it precedes a word beginning with a vowel or with an unaspirated or lightly aspirated *h*, and even then if it occurs at the medial caesural pause in a line, as in—

“ Was noon in erthē, as in so litel spacč.”—A. 1896.

Chaucer's wonderful ear for music, for rhythm, and for cadence is almost a discovery of the present century. It is true that the fifteenth century “makers” well-nigh worshipped Chaucer, but it must have been on account of other characteristics of his genius, especially his vocabulary ; for it is impossible that Lydgate, for example, should have felt any great reverence for Chaucer's mastery of the technique of versification. The short and the long of the matter is, that Chaucer is one of our last poets, perhaps the very last, who made full use of the syllabic *e* at the end of words,\*—he may even have prolonged its existence as a separate syllable for a decade or two for the purposes of his metre,—and that his prosody remained more or less of a puzzle and a mystery, as it certainly was to Dryden, until the great work of Tyrwhitt, in the last quarter of last century, put the matter on the right basis, and made the way clear for the full and perfect elucidation it has received in the present half-century.

Chaucer's claims as a metrist having once been vindicated, it was not unnatural that an element of exaggeration should have supervened. It is impossible to exaggerate Chaucer's merits in this regard when he is compared with his French and English predecessors. The verdict of

\* The riming of words with final *e* with words without final *e* is one of the readiest tests of the genuine or spurious character of poems ascribed to Chaucer.

Matthew Arnold is unassailable: "Of his style and manner, if we think first of the romance poetry and then of Chaucer's divine liquidness of diction, his divine fluidity of movement, it is difficult to speak temperately." But when it is maintained that Chaucer "leapt at one bound from the doggerel metre of romance poetry to perfect" and absolutely flawless music, it is evident that the difficulty of which Mr. Arnold speaks has infected criticism. Let it be said at once: there are halting and unmusical lines in Chaucer's best work (e.g. A. 391, 997); but, in that best work, they form an insignificant minority. For Chaucer rapidly became a careful and a finished metrical artist. One detailed illustration of this must suffice. Chaucer's vowels are *a*, *e*, *i*, *o*, and *u*, long and short (with Continental pronunciation), *plus* a long open *e* (like the first *e* in French *perle*), and a long open *o* (like the *oa* in *broad*). Generally Chaucer's long (close) *e* stands for an O.E. *ē* or *ēo*, and his long open *e* for an O.E. *æ* or *ēa*, or for an O.E. short *e* lengthened at the end of a syllable. Similarly, his long (close) *o* stands for an O.E. or Old Norse *ō*, and his long open *o* for an O.E. or O.N. *ā*, or for a lengthened short *o*. Now Chaucer is careful, as far as possible, to avoid riming long close *e* with long open *e*, or long close *o* with long open *o*, as his successors and imitators habitually did: he does not rime *fo* (open), foe, with *sho*, shoe, or *do*, do, nor *techē* (open), teach, with *seche*, seek, if he can help it.

The metre of *The Prologue* and of *The Knight's Tale* is the heroic couplet, called also Chaucer's "riding rime," because it is the metre in which he described his Canterbury pilgrims. He had doubtless met with it in French poetry; indeed Professor Skeat has discovered an example in the poems of Guillaume de Machault, dating from 1356-8. But Chaucer did as much for this particular metre as Marlowe subsequently did for blank verse: he perfected it and gave it vogue. Two peculiarities in his use of it are noteworthy. First, his couplets of sense are often not his couplets of metre; note, for example, the following lines:—

"His bootes clasped faire and fetisly ;  
 Hise resons he spak ful solempnely,  
 Sownynge alway thencrees of his wynnynge.  
 He wolde the see were kept for any thing  
 Bitwixe Middelburgh and Orewelle.  
 Wel koude he in eschaunge sheeldes selle."—A. 273-8.

Second, at the beginning of a line he was not infrequently content to make the first foot consist of a single accented syllable, reducing the line to one of nine syllables if the rime were masculine. The following are the lines in *The Prologue* and *The Knight's Tale* constructed on this pattern :—

*Prologue*—A. 76 (masc.), 131 (masc.), 170, 247, 294 (masc.), 371 (masc.), 384, 391 (masc.).  
*The Knight's Tale*—A. 996, 997 (masc.), 1014 (masc.), 1134, 1182, 1350 (masc.), 1510, 1511 (masc.), 1535, 1656, 1799, 1930 (masc.), 1931, 2029-30 (masc. couplet), 2126, 2462 (masc.), 2489 (masc.), 2511, 2553, 2570, 2725 (masc.), 2864, 2952.

## 7. Criticism.

"Chaucer is the first who broke away from the dreary traditional style, and gave not merely stories, but lively *pictures* of real life as the ever-renewed substance of poetry. . . . One of the world's three or four great story-tellers, he was also one of the best versifiers that ever made English trip and sing with a gaiety that seems careless, but where every foot beats time to the tune of the thought. . . . His best tales run on like one of our inland rivers, sometimes hastening a little and turning upon themselves in eddies that dimple without retarding the current; sometimes loitering smoothly, while here and there a quiet thought, a tender feeling, a pleasant image, a golden-hearted verse, opens quietly as a water-lily, to float on the surface without breaking it into ripple. . . . In thus turning frankly and gaily to the actual world, and drinking inspiration from sources open to all; in turning away from a colourless abstraction [allegory] to the solid earth and to emotions common to every pulse; in discovering that to make the

best of nature, and not to grope vaguely after something better than nature, was the true office of Art; in insisting on a definite purpose, on veracity, cheerfulness, and simplicity, Chaucer shows himself the true father and founder of what is characteristically *English* literature. . . . And the humour also in its suavity, its perpetual presence, and its shy unobtrusiveness is something wholly new in literature. For anything that deserves to be called like it in English we must wait for Henry Fielding."—LOWELL, *My Study Windows*.

In attempting to summarise the chief characteristics of Chaucer's poetry, we are met at the outset by the question: Was Chaucer an essentially dramatic writer? Dr. Ward goes so far as to say: "Among the wants which fell to the lot of Chaucer as a poet, perhaps the greatest was the want of poetic form most in harmony with his most characteristic gifts," i.e. the dramatic form; and in another place: "Chaucer was a born dramatist." Ten Brink, too, speaks of "Chaucer's dramatic tendency. With him the dialogue becomes a kind of dramatic scene. . . . Chaucer, like the true dramatist, sees the speakers vividly before him." On the other hand, Stopford Brooke avers that Chaucer "is not in any sense a dramatic writer." And Lowell says: "I think it a great mistake to attribute to him any properly dramatic power, as some have done." It has become almost a commonplace to apply the adjective "dramatic" to Chaucer's poems, either in a loose and thoughtless way in the sense of "vivid, graphic," or through lack of literary insight. Before any critic claims him as a dramatic writer, let him define what he means by the expression. The truth is that Chaucer is essentially a narrative poet, a storyteller in verse. His descriptive powers, whether as a lover of nature, which he studied at first hand, or as a lover of human beings, are equally marvellous. His humour is as subtle and all-pervading as his satire is good-humoured. His verse has all the easy flow and wondrous melody of the highest word-music. His characters are drawn to the life, and yet, like Pope's, they are almost greater as types than as individual portraits.

It remains to say a word of Chaucer's models and of his place in literature. The question of his models has been already glanced at in the division of his work into periods. French must have been a second mother-tongue to him, and there is abundant evidence that he was well versed in French literature. The *Roman de la Rose* had an especial fascination for him; he translated it in his early days of authorship, although at most a fragment of his version is extant; and its lines were still echoing in his memory when he wrote *The Knight's Tale*. But his debt to Italian literature is far greater, and the fact is significant, for Chaucer lived in the century of the early Italian Renaissance, and in coming under its influence he came into living contact with the one great literary movement of his time. It is impossible here to attempt to trace the several influences of Dante (d. 1321), Petrarch (1304-74), and Boccaccio (1313-75) upon Chaucer. Petrarch, although Chaucer met and admired him, influenced him least, because they lived in worlds apart. Whether the influence of Dante or of Boccaccio was the greater is still matter of dispute. Whatever emphasis may be laid upon the fact that Chaucer borrowed the suggestion and about a third of the material of his *Troilus and Cressida* and his *Knight's Tale* from Boccaccio's *Filostrato* and *Teseide* respectively, it is equally true and at least equally to the point that Chaucer cannot be proved to have felt the influence of the work by which Boccaccio lives in literary history—the immortal *Decamerone*. His direct borrowings from Dante were much less in the gross, but on the whole we incline to the opinion that, as Dante's was certainly the highest literary influence under which Chaucer came, so was it the predominant and supreme influence in those of his later works which are not wholly original. Among classical writers, Virgil, Ovid, and Statius were Chaucer's favourites. He was well read in mediæval Latin literature.

In a short essay prefixed to his edition of *The Canterbury Tales*, Mr. Pollard has traced Chaucer's artistic progression from close translation to masterly independence. He shows "that by the time Chaucer wrote *The Knight's Tale* he had advanced far indeed, not only from the slavish adherence



to the text of his original which we find in the *Lyf of Seint Cecyle*, but also from that slavish adherence to his plot which mars the story of Constance, and, to some extent, that of Grisilde. Henceforth we have no more 'originals' with which to compare his work; we have only 'analogues,' stories, that is to say, with the same general theme, but with so many differences of setting, of local colour and incident, that we cannot say which, if any, of the extant versions Chaucer followed."

Chaucer's rank as a poet—not a very profitable matter to discuss—must depend, not only on individual taste, but to a considerable extent on the relative importance attached respectively to the formal and to the material elements in poetry. Form being essential to poetry, the importance of the formal elements is necessarily very great, and from this point of view—that is to say, in all that we mean by diction, rhythm, cadence—Chaucer is unsurpassed in English verse. On the side of matter as distinguished from form, he has limitations which make him much less great. On this ground Matthew Arnold rules him out of the great classics of universal literature. "To our praise," he says, "of Chaucer as a poet there must be this limitation: he lacks the high seriousness of the great classics, and therewith an important part of their virtue. Still, the main fact for us to bear in mind about Chaucer is his sterling value according to that real estimate which we firmly adopt for all poets. He has poetic truth of substance, though he has not high poetic seriousness, and corresponding to his poetic truth of substance he has an exquisite virtue of style and manner. With him is born our real poetry."

CHAUCER:  
THE CANTERBURY TALES.

THE PROLOGUE.

(GROUP A. 1—858.)

WHAN that Aprillë with hise shourës soote  
The droghte of March hath percëd to the roote,  
And bathëd every veyne in swich licour,  
Of which vertu engendred is the flour ;  
Whan Zephirus eek with his swetë breeth 5  
Inspirëd hath in every holt and heeth  
The tendrë croppes, and the yongë sonne  
Hath in the Ram his halfë cours y-ronne,  
And smalë fowelës maken melodye  
That slepen al the nyght with open eye,— 10  
So priketh hem Nature in hir corages,—  
Thanne longen folk to goon on pilgrimages,  
And palmeres for to seken straungë strondes,  
To fernë halwës, kowthe in sondry londes ;  
And specially, from every shirës ende 15  
Of Engëlund, to Caunturbury they wende,  
The hooly blisful martir for to seke,  
That hem hath holpen whan that they were seeke.

Bifil that in that seson on a day,  
In Southwerk at the Tabard as I lay, 20  
Redy to wenden on my pilgrymage  
To Caunterbury with ful devout corage,

At nyght were come into that hostelrye  
 Wel nyne-and-twenty in a compaignye,  
 Of sondry folk, by aventure y-falle 25  
 In felaweshipe, and pilgrimes were they alle,  
 That toward Caunterbury wolden ryde.  
 The chambres and the stables weren wyde,  
 And wel we weren esed attē beste.  
 And shortly, whan the sonne was to reste, 30  
 So hadde I spoken with hem everychon,  
 That I was of hir felaweshipe anon,  
 And madē forward erly for to ryse,  
 To take oure wey, ther as I yow devyse.  
 But nathēlees, whil I have tyme and space, 35  
 Er that I ferther in this talē pace,  
 Me thynketh it accordaunt to resoun  
 To telle yow al the condicioun  
 Of ech of hem, so as it semēd me,  
 And whiche they weren and of what degree, 40  
 And eek in what array that they were inne;  
 And at a Knyght than wol I first bigynne.

A KNYGHT ther was and that a worthy man,  
 That fro the tymē that he first bigan  
 To riden out, he lovēd chivalrie, 45  
 Trouthe and honour, fredom and curteisie.  
 Ful worthy was he in his lordēs werre,  
 And therto hadde he riden, no man ferre,  
 As wel in cristendom as in hethēnesse,  
 And evere honourēd for his worthynesse. 50  
 At Alisaundre he was whan it was wonne;  
 Ful oftē tyme he hadde the bord bigonne  
 Aboven allē nacions in Pruce.  
 In Lettow hadde he reysēd and in Ruce,  
 No cristen man so ofte of his degree. 55  
 In Gernade at the seege eek hadde he be

Of Algezir, and riden in Belmarye.  
 At Lyeys was he, and at Satalye,  
 Whan they were wonne ; and in the Greté See  
 At many a noble armee hadde he be. 60

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

But for to tellen yow of his array,  
 His hors were goode, but he ne was nat gay ;  
 Of fustian he werëd a gypon 75  
 Al bismoterëd with his habergeon ;  
 For he was late y-come from his viage,  
 And wentë for to doon his pilgrymage.

With hym ther was his sone, a yong SQUIER,  
 A lovyere and a lusty bacheler, 80  
 With lokkës crulle, as they were leyd in presse.  
 Of twenty yeer of age he was, I gesse.  
 Of his stature he was of evene lengthe,  
 And wonderly delyvere and greet of strengthe ;  
 And he hadde been somtyme in chyvachie, 85  
 In Flaundrës, in Artoys and Pycardie,  
 And born hym weel, as of so litel space,  
 In hope to stonden in his lady grace.  
 Embrouded was he, as it were a meede  
 Al ful of fresshë flourës whyte and reede ; 90

Syngynge he was or floytynge al the day ;  
 He was as fressh as is the monthe of May.  
 Short was his gowne, with slevës longe and wyde ;  
 Wel koude he sitte on hors, and fairë ryde ;  
 He koudë songës make and wel endite, 95  
 Juste and eek daunce and weel purtreye and write.  
 So hote he lovëde that by nyghtertale  
 He sleep namoore than dooth a nyghtyngale.  
 Curteis he was, lowely and servysable,  
 And carf biforn his fader at the table. 100

A YEMAN hadde he and servantz namo  
 At that tyme, for hym listë ridë soo ;  
 And he was clad in cote and hood of grene ;  
 A sheef of pocok arwës bright and kene  
 Under his belt he bar ful thriftily— 105  
 Wel koude he dresse his takel yemanly ;  
 His arwës droupëd noght with fetherës lowe—  
 And in his hand he bar a myghty bowe.  
 A not-heed hadde he with a broun visage.  
 Of woodëcraft wel koude he al the usage. 110  
 Upon his arm he bar a gay bracer,  
 And by his syde a swerd and a bokeler,  
 And on that oother syde a gay daggere  
 Harneisëd wel and sharpe as point of spere ;  
 A Cristophere on his brest of silver sheene ; 115  
 An horn he bar, the bawdryk was of grene.  
 A forster was he soothly, as I gesse.

Ther was also a Nonne, a PRIORESSE,  
 That of hir smylng was ful symple and coy ;  
 Hire gretteste ooth was but by seïnt Loy, 120  
 And she was clepëd madame Eglentyne.  
 Ful weel she songe the servicë dyvyne,

Entunëd in hir nose ful semely ;  
 And Frenssh she spak ful faire and fetisly  
 After the scole of Stratford-attë-Bowe, 125  
 For Frenssh of Parys was to hire unknowe.  
 At mete wel y-taught was she with-alle,  
 She leet no morsel from hir lippës falle,  
 Ne wette hir fyngres in hir saucë depe :  
 Wel koude she carie a morsel and wel kepe, 130  
 That no drope ne fille upon hire breste.  
 In curteisie was set ful muchel hir leste.  
 Hire over-lippë wypéd she so clene,  
 That in hir coppe ther was no ferthyng sene  
 Of grece, whan she dronken hadde hir draughte. 135  
 Ful semely after hir mete she raughte,  
 And sikerly she was of greet desport,  
 And ful plesaunt and amyable of port,  
 And peyned hire to countrefetë cheere  
 Of Court, and been estatlich of manere, 140  
 And to ben holden digne of reverence.  
 But for to speken of hire conscience,  
 She was so charitable and so pitous  
 She woldë wepe if that she saugh a mous  
 Kaught in a trappe, if it were deed or bledde. 145  
 Of smalë houndës hadde she, that she fedde  
 With rosted flessch, or milk and wastel breed ;  
 But soorë wepte she, if oon of hem were deed,  
 Or if men smoot it with a yerdë smerte,  
 And al was conscience and tendre herte. 150  
 Ful semyly hir wympul pynched was ;  
 Hire nose tretys, hir eyen greye as glas,  
 Hir mouth ful smal and ther-to softe and reed,  
 But sikerly she hadde a fair forheed ;  
 It was almoost a spannë brood I trowe, 155  
 For, hardily, she was nat undergrowe.  
 Ful fetys was hir cloke, as I was war ;

Of smal coral aboute hire arm she bar  
 A peire of bedës gauded al with grene,  
 And ther-on heng a brooch of gold ful sheene, 160  
 On which ther was first write a crownëd A,  
 And after *Amor vincit omnia*.

Another NONNË with hire haddë she,  
 That was hire Chapëleyne, and preestes thre.

A MONK ther was, a fair for the maistrie, 165  
 An outridere that lovëde venerie,  
 A manly man, to been an abbot able.  
 Ful many a deyntee hors hadde he in stable,  
 And whan he rood men myghte his brydel heere  
 Gynglen in a whistlynge wynd als cleere, 170  
 And eek as loude, as dooth the chapel-belle,  
 Ther as this lord was kepere of the celle.  
 The reule of seint Maure or of seint Beneit,  
 By-cause that it was old and som-del streit,—  
 This ilke Monk leet oldë thyngës pace 175  
 And heeld after the newë world the space.  
 He gaf nat of that text a pullëd hen  
 That seith that hunters beth nat hooly men,  
 Ne that a Monk when he is cloysterles  
 Is likned til a fissh that is waterlees; 180  
 This is to seyn, a Monk out of his cloystre.  
 But thilkë text heeld he nat worth an oystre;  
 And I seyde his opinioun was good.  
 What sholde he studie and make hym-selven wood,  
 Upon a book in cloystre alwey to poure, 185  
 Or swynken with his handes and labour  
 As Austyn bit? how shal the world be served?  
 Lat Austyn have his swynk to him reserved.  
 Therefore he was a prikasour aright;  
 Grehoundes he hadde, as swift as fowel in flight: 190

Of prikyng and of huntyng for the hare  
 Was al his lust, for no cost wolde he spare.  
 I seigh his sleeves y-purfiled at the hond  
 With grys, and that the fyneste of a lond ;  
 And for to festne his hood under his chyn 195  
 He hadde of gold y-wroght a ful curious pyn ;  
 A love-knotte in the gretter ende ther was.  
 His heed was balled, that shoon as any glas,  
 And eek his face as it hadde been enoynt.  
 He was a lord ful fat and in good poynt ; 200  
 Hise eyen stepe and rollynge in his heed,  
 That stemed as a forneys of a leed ;  
 His bootës souple, his hors in greet estaat.  
 Now certainly he was a fair prelaat.  
 He was nat pale, as a forpynöd goost : 205  
 A fat swan loved he best of any roost ;  
 His palfrey was as broun as is a berye.

A FRERE ther was, a wantowne and a merye,  
 A lymytour, a ful solempnë man,  
 In allë the ordres foure is noon that kan 210  
 So muchel of daliaunce and fair langage ;  
 He haddë maad ful many a mariage  
 Of yongë wommen at his owene cost.  
 Unto his ordre he was a noble post ;  
 Ful wel biloved and famulier was he 215  
 With frankeleyns over-al in his contree ;  
 And eek with worthy wommen of the toun,  
 For he hadde power of confessioun,  
 As seyde hym-self, moorë than a curat,  
 For of his ordre he was licenciât. 220  
 Ful swetely herdë he confessioun,  
 And plesaunt was his absolucioun.  
 He was an esy man to geve penaunce  
 Ther as he wiste to have a good pitaunce ;



For unto a povre ordre for to give 225  
 Is signē that a man is wel y-shryve :  
 For, if he gaf, he dorstē make avaunt  
 He wistē that a man was repentaunt :  
 For many a man so harde is of his herte  
 He may nat wepe al thogh hym soorē smerte ; 230  
 Therfore in stede of wepyng and preyēres  
 Men moote geve silver to the povrē freres.  
 His typet was ay farsed full of knyves  
 And pynnēs, for to geven yongē wyves ;  
 And certainly he hadde a murye note ; 235  
 Wel koude he synge and pleyen on a rote :  
 Of yeddynges he bar outrōly the pris ;  
 His nekkē whit was as the flour-de-lys ;  
 Ther-to he strong was as a champioun.  
 He knew the tavernes well in al the toun 240  
 And everich hostiler and tappestere  
 Bet than a lazar or a beggestere ;  
 For unto swich a worthy man as he  
 Acordēd nat, as by his facultee,  
 To have with sikē lazars aqueyntaunce ; 245  
 It is nat honeste, it may nat avaunce  
 For to deelen with no swiche poraille,  
 But al with riche and selleres of vitaille.  
 And over-al, ther as profit sholde arise,  
 Curteis he was and lowely of servyse ; 250  
 Ther nas no man nowher so vertuous.  
 He was the bestē beggere in his hous,  
 For thogh a wydwe haddē noght a sho,  
 So plesaunt was his *In principio*,  
 Yet wolde he have a ferthyng er he wente : 255  
 His purchas was wel bettre than his rente.  
 And rage he koude, as it were right a whelpe.  
 In lovē-dayes ther koude he muchel helpe,  
 For there he was nat lyk a cloysterer

With a thredbare cope, as is a povre scoler, 260  
 But he was lyk a maister, or a pope ;  
 Of double worstede was his semycope,  
 That rounded as a belle out of the presse.  
 Somwhat he lipsed for his wantownesse,  
 To make his Englishh sweet upon his tonge, 265  
 And in his harpyng, whan that he hadde songe,  
 Hise eyen twynkled in his heed aryght  
 As doon the sterres in the frosty nyght.  
 This worthy lymytour was cleped Huberd.

A MARCHANT was ther with a forked berd, 270  
 In mottēleye, and hye on horse he sat ;  
 Upon his heed a Flaundryssh bevere hat ;  
 His bootēs claspēd faire and fetisly ;  
 Hise resons he spak ful solempnely,  
 Sownynge alway thencrees of his wynnyng. 275  
 He wolde the see were kept for any thing  
 Bitwixe Middelburgh and Orewelle.  
 Wel koude he in eschaungē sheeldēs selle.  
 This worthy man ful wel his wit bisette ;  
 Ther wistē no wight that he was in dette, 280  
 So estatly was he of his governaunce  
 With his bargaynes and with his chevyssaunce.  
 For sothe he was a worthy man with-alle ;  
 But, sooth to seyn, I noot how men hym calle.

A CLERK ther was of Oxenford also 285  
 That unto logyk haddē longe y-go.  
 As leenē was his hors as is a rake,  
 And he nas nat right fat, I undertake,  
 But lookēd holwe and ther-to sobrelly ;  
 Ful thredbare was his overeste courtepy ; 290  
 For he hadde geten hym yet no benefice,  
 Ne was so worldly for to have office ;

For hym was levere have at his beddës heed  
 Twenty bookës clad in blak or reed  
 Of Aristotle and his philosophie, 295  
 Than robës riche, or fithelē, or gay sautrie.  
 But al be that he was a philosophre,  
 Yet haddē he but litel gold in cofre ;  
 But al that he myghte of his freendës hente  
 On bookës and his lernynge he it spente, 300  
 And bisily gan for the soulës preye  
 Of hem that gaf hym wher-with to scoleye.  
 Of studie took he moost cure and moost heede ;  
 Noght o word spak he moorē than was neede,  
 And that was seyð in forme and reverence, 305  
 And short and quyk and ful of hy sentence.  
 Sownyngē in moral vertu was his speche,  
 And gladly wolde he lerne and gladly teche.

A SERGEANT OF THE LAWē, war and wys,  
 That often haddē been at the Parvys, 310  
 Ther was also, ful riche of excellence.  
 Discreet he was and of greet reverence ;  
 He semēd swich, hise wordës weren so wise.  
 Justice he was ful often in assise,  
 By patente and by pleyn commissioun, 315  
 For his science and for his heigh renoun.  
 Of fees and robës hadde he many oon ;  
 So greet a purchasour was nowher noon.  
 Al was fee symple to hym in effect,  
 His purchasyng myghte nat been infect. 320  
 Nowher so bisy a man as he ther nas,  
 And yet he semēd bisier than he was.  
 In termēs hadde he caas and doomēs alle  
 That from the tyme of kyng William were falle ;  
 Ther-to he koude endite and make a thyng, 325  
 Ther koudē no wight pynchen at his writyng ;

And every statut coude he pleyn by rote.  
 He rood but hoonly in a medlee cote,  
 Girt with a ceint of silk with barrës smale ;  
 Of his array telle I no lenger tale. 330

A FRANKĒLEYN was in his compaignye ;  
 Whit was his berd as is the dayësye ;  
 Of his complexioun he was sangwyn.  
 Wel loved he by the morwe a sope in wyn ;  
 To lyven in delit was evere his wone, 335  
 For he was Epicurus owenē sone,  
 That heeld opinioun that pleyn delit  
 Was verrailly felicitee parfit.  
 An housholdere, and that a greet, was he ;  
 Seint Julian was he in his contree ; 340  
 His breed, his ale, was always after oon ;  
 A bettre envyned man was nowher noon.  
 Withoutē bakē mete was nevere his hous,  
 Of fissh and flessch, and that so plentevous  
 It snewed in his hous of mete and drynke, 345  
 Of alle deyntees that men koudē thynke  
 After the sondry sesons of the yeer ;  
 So chaungēd he his mete and his soper.  
 Ful many a fat partrich hadde he in muwe,  
 And many a breem and many a luce in stuwe. 350  
 Wo was his cook but if his saucē were  
 Poynaunt and sharpe, and redy al his geere.  
 His table dormant in his halle alway  
 Stood redy covered al the longē day.  
 At sessiouns ther was he lord and sire ; 355  
 Ful oftē tyme he was knyght of the shire.  
 An anlaas, and a gipser al of silk,  
 Heeng at his girdel whit as mornē milk.  
 A shirreve hadde he been and a countour ;  
 Was nowher such a worthy vavasour. 360

An HABERDASSHERE, and a CARPENTER,  
 A WEBBE, a DYERE, and a TAPYCEr,—  
 And they were clothed alle in o lyveree  
 Of a solempne and greet fraternitee ;  
 Ful fressh and newe hir geere apiked was ; 365  
 Hir knyves werē chapēd noght with bras,  
 But al with silver, wroght ful clene and weel,  
 Hire girdles and hir pouches everydeel.  
 Wel semēd ech of hem a fair burgeys  
 To sitten in a geldehalle on a deys. 370  
 Everich for the wisdom that he kan  
 Was shaply for to been an alderman.  
 For catel haddē they ynogh and rente,  
 And eek hir wyvēs wolde it wel assente ;  
 And ellēs certeyn werē they to blame. 375  
 It is ful fair to been y-cleped *Maulame*,  
 And goon to vigiliēs al bifore,  
 And have a mantel roialliche y-bore.

A Cook they haddē with hem for the nones,  
 To boille the chiknēs with the marybones, 380  
 And poudrē-marchant tart and galyngale ;  
 Wel koude he knowe a draughte of Londoun ale ;  
 He koudē rooste and sethe and boille and frye,  
 Maken mortreux and wel bake a pye.  
 But greet harin was it, as it thoughtē me, 385  
 That on his shyne a mormal haddē he ;  
 For blankmanger, that made he with the beste.

A SHIPMAN was ther, wonynge fer by weste ;  
 For aught I woot he was of Dertēmouthe.  
 He rood upon a rouncy as he kouthe, 390  
 In a gowne of faldyng to the knee.  
 A daggere hangynge on a laas hadde he  
 Aboutē his nekke under his arm adoun.  
 The hootē somer hadde maad his hewe al broun ;

And certainly he was a good felawe. 395  
 Ful many a draughte of wyn hadde he i-drawe  
 Fro Burdeuxward, whil that the chapman sleep :  
 Of nycē conscience took he no keep.  
 If that he faught, and hadde the hyer hond,  
 By water he sente hem hoom to every lond. 400  
 But of his craft to rekene wel his tydes,  
 His stremēs and his daungers hym bisides,  
 His herberwe and his moone, his lodemenage,  
 Ther nas noon swich from Hullē to Cartage.  
 Hardy he was, and wys to undertake ; 405  
 With many a tempest hadde his berd been shake ;  
 He knew wel alle the havenes, as they were,  
 From Gootlond to the Cape of Fynystere,  
 And every cryke in Britaigne and in Spayne.  
 His barge y-clepēd was the Maudclayne. 410

With us ther was a DOCTOUR OF PHISIK ;  
 In all this world ne was ther noon hym lik,  
 To speke of phisik and of surgerye ;  
 For he was grounded in astronomye.  
 He kepte his pacient a ful greet deel 415  
 In hourēs by his magyk natureel.  
 Wel koude he fortunen the ascendent  
 Of hise ymages for his pacient.  
 He knew the cause of everich maladye,  
 Were it of hoot, or cold, or moyste, or drye, 420  
 And where they engendred and of what humour ;  
 He was a verray parfit praktisour.  
 The cause y-knowe and of his harm the roote,  
 Anon he gaf the sikē man his boote.  
 Ful redy hadde he hise apothecaries 425  
 To sende him droggēs and his letuaries,  
 For ech of hem made oother for to wyne ;  
 Hir frendshipe nas nat newē to bigynne.

Wel knew he the oldē Esculapius  
 And Deyscorides, and eek Rufus, 430  
 Olde Ypocras, Haly and Galyen,  
 Serapion, Razis and Avycen,  
 Averrois, Damascien and Constantyn,  
 Bernard and Gatësden and Gilbertyn.  
 Of his dietē mesurable was he, 435  
 For it was of no superfluitee,  
 But of greet norissyng and digestible.  
 His studie was but litel on the Bible.  
 In sangwyn and in pers he clad was al,  
 Lyned with taffata and with sendal. 440  
 And yet he was but esy of dispence ;  
 He keptē that he wan in pestilence :  
 For gold in phisik is a cordial,  
 Therfore he lovede gold in special.

A GOOD WIF was ther of bisidē BATHE, 445  
 But she was som-del deaf and that was scathe.  
 Of clooth-makyng she haddē swich an haunt  
 She passēd hem of Yprēs and of Gaunt.  
 In al the parisshe wif ne was ther noon  
 That to the offrynge bifore hire sholdē goon, 450  
 And if ther dide, certeyn so wrooth was she,  
 That she was out of allē charitee.  
 Hir coverchiefs ful fynē weren of ground ;  
 I dorstē swere they weyēden ten pound,  
 That on a Sondag weren upon hir heed. 455  
 Hir hosen weren of fyn scarlet reed  
 Ful streite y-teyd, and shoes ful moyste and newe ;  
 Boold was hir face and fair and reed of hewe.  
 She was a worthy womman al hir lyve ;  
 Housbondes at chirchē dore she haddē fyve, 460  
 Withouten oother compaignye in youthe,  
 But ther-of nedeth nat to speke as nowthe ;

And thriës hadde she been at Jerusalem ;  
 She haddë passëd many a straungë strem ;  
 At Rome she haddë been and at Boloigne, 465  
 In Galice at Seint Jame, and at Coloigne ;  
 She koudë muchel of wandrynge by the weye :  
 Gat-tothëd was she, soothly for to seye.  
 Upon an amblere esily she sat,  
 Y-wyimplëd wel, and on her heed an hat 470  
 As brood as is a bokeler or a targe ;  
 A foot-mantel aboute hir hipës large,  
 And on hire feet a paire of spores sharpe.  
 In felaweshipe wel koude she laughe and carpe ;  
 Of remedies of love she knew per chaunce, 475  
 For she koude of that art the oldë daunce.

A good man was ther of religioun,  
 And was a POVRE PERSOUN OF A TOUN ;  
 But riche he was of hooly thoght and werk ;  
 He was also a lernëd man, a clerk, 480  
 That Cristës Gospel trewely wolde preche :  
 Hise parissshens devoutly wolde he teche.  
 Benygne he was and wonder diligent,  
 And in adversitee ful pacient ;  
 And swich he was y-prevëd oftë sithes. 485  
 Ful looth were hym to cursen for hise tithes,  
 But rather wolde he geven, out of doute,  
 Unto his pourë parissshens aboute,  
 Of his offryng and eek of his substaunce :  
 He koude in litel thyng have suffisaunce. 490  
 Wyd was his parisshe, and houses fer asonder,  
 But he ne laftë nat for reyn ne thonder,  
 In siknesse nor in meschief to visite  
 The ferreste in his parisshe, muche and lite,  
 Upon his feet, and in his hand a staf. 495  
 This noble ensample to his sheepe he gaf,



That firste he wroghte and afterward he taughte.  
 Out of the gospel he tho wordës caughte,  
 And this figure he added eek therto,  
 That if gold rustë what shal iren doo ? 500  
 For if a preest be foul, on whom we truste,  
 No wonder is a lewëd man to ruste ;  
 And shame it is, if a prest takë keep,  
 A shiten shepherde and a clenë sheep.  
 Wel oghte a preest ensample for to geve 505  
 By his clenness, how that his sheepe sholde lyve.  
 He settë nat his benefice to hyre  
 And leet his sheepe encombred in the myre,  
 And ran to Londoun unto Seïnt Poules  
 To sēken hym a chaunterie for soules, 510  
 Or with a bretherhed to been withholde ;  
 But dwelte at hoom and keptë wel his folde,  
 So that the wolf ne made it nat myscarie ;  
 He was a shepherde, and noght a mercenarie.  
 And though he hooly were and vertuous, 515  
 He was to synful man nat despitous,  
 Ne of his spechë daungerous ne digne,  
 But in his techyng descreeet and benygne,  
 To drawen folk to hevene by fairnesse,  
 By good ensample, this was his bisynesse : 520  
 But it were any persone obstinat,  
 What so he were, of heigh or lough estat,  
 Hym wolde he snybben sharply for the nonys.  
 A bettrë preest I trowe that nowher noon ys ;  
 He waited after no pompe and reverence, 525  
 Ne maked him a spicëd conscience,  
 But Cristës loore, and his apostles twelve,  
 He taughte, but first he folwed it hym-selve.

With hym ther was a PLOWMAN, was his brother,  
 That hadde y-lad of dong ful many a fother ; 530

A trewë swynkere and a good was he,  
 Lavyng in pees and parfit charitee.  
 God loved he best, with al his hoolë herte  
 At allë tymës, thogh him gamed or smerte,  
 And thanne his neighëbore right as hym-selve. 535  
 He woldë thresshe, and therto dyke and delve,  
 For Cristës sake for every povrë wight,  
 Withouten hire, if it lay in his myght.  
 Hise tithës paydë he ful faire and wel  
 Bothe of his proprë swynk and his catel. 540  
 In a tabard he rood upon a mere.

Ther was also a REVE and a MILLERE,  
 A SOMNOUR and a PARDONER also,  
 A MAUNCIPLE and myself; ther were namo.  
 The MILLERE was a stout carl for the nones, 545  
 Ful byg he was of brawn and eek of bones;  
 That provöd wel, for over al ther he cam,  
 At wrastlyng he wolde have away the rain.  
 He was short-sholdred, brood, a thikke knarre,  
 Ther nas no dore that he nolde heve of harre, 550  
 Or breke it at a rennyng with his heed.  
 His berd, as any sowe or fox, was reed,  
 And therto brood, as though it were a spade.  
 Upon the cope right of his nose he hade  
 A werte, and theron stood a toft of herys, 555  
 Reed as the brustles of a sowes erys;  
 His nosëthirlës blakë were and wyde;  
 A swerd and a bokeler bar he by his syde;  
 His mouth as wyde was as a greet forneys.  
 He was a jangler and a goliardeys, 560  
 And that was moost of synne and harlotries.  
 Wel koude he stelen corn and tollen thries,  
 And yet he hadde a thombe of gold, pardee.  
 A whit cote and a blew hood weröd he;

A baggëpipe wel koude he blowe and sowne, 565  
 And therwithal he broghte us out of towne. \*

A gentil MAUNCIPLE was ther of a temple,  
 Of which achatours myghtë take exemple  
 For to be wise in byynge of vitaille ;  
 For, wheither that he payde or took by taille, 570  
 Algate he wayted so in his achaat  
 That he was ay biforn and in good staat.  
 Now is nat that of God a ful fair grace  
 That swich a lewöd mannës wit shal pace  
 The wisdom of an heepe of lerned men ? 575  
 Of maistrës hadde he mo than thries ten,  
 That weren of lawe expert and curious,  
 Of whiche ther weren a duszeyne in that hous  
 Worthy to been stywardes of rente and lond  
 Of any lord that is in Engëlund, 580  
 To maken hym lyvë by his proprë good  
 In honour dettelees, but if he were wood,  
 Or lyve as scarsly as hym list desire,  
 And able for to helpen al a shire  
 In any caas that myghtë falle or happe ; 585  
 And yet this Manciple sette hir aller cappe.

The REVE was a sclendré colerik man,  
 His berd was shave as ny as ever he kan ;  
 His heer was by his erylful round y-shorn,  
 His tope was dokëd lyk a preest biforn ; 590  
 Ful longë were his leggës and ful lene,  
 Y-lyk a staf, ther was no calf y-sene.  
 Wel koude he kepe a gerner and a bynne,  
 Ther was noon auditour koude of him wyne,  
 Wel wiste he, by the droghte and by the reyn, 595  
 The yeldynge of his seed and of his greyn.

His lordës sheepe, his neet, his dayërye,  
 His swyn, his hors, his stoor, and his pultrye,  
 Was hoolly in this revës governing,  
 And by his covenant gaf the rekënyng 600  
 Syn that his lord was twenty yeer of age ;  
 Ther koude no man brynge hym in arrerage.  
 Ther nas baillif, ne herde, nor oother hyne,  
 That he ne knew his sleighte and his covyne ;  
 They were adrad of hym as of the deeth. 605  
 His wonyng was ful faire upon an heeth,  
 With grenë trees y-shadwëd was his place.  
 He koudë bettrë than his lord purchase.  
 Ful riche he was a-storëd pryvely,  
 His lord wel koude he plesen subtilly 610  
 To geve and lene hym of his owene good  
 And have a thank, and yet a gowne and hood.  
 In youthe he lernëd hadde a good myster,  
 He was a wel good wrighte, a carpenter.  
 This Revë sat upon a ful good stot 615  
 That was al pomely grey and hightë Scot ;  
 A long surcote of pers upon he hade,  
 And by his syde he bar a rusty blade.  
 Of Northfolk was this Reve of which I telle,  
 Biside a toun men clepen Baldëswelle. 620  
 Tukkëd he was, as is a frere, aboute,  
 And evere he rood the hyndreste of oure route.

A SOMONOUR was ther with us in that place,  
 That hadde a fyr-reed cherubynnës face,  
 For sawcëfleem he was, with eyen narwe. 625  
 As hoot he was and lecherous as a sparwe,  
 With scalëd browës blake and pilëd berd ;  
 Of his visagë children were aferd.  
 Ther nas quyk-silver, lytarge, ne brymstoon,  
 Boras, ceruce, ne oille of tartre noon, 630

Ne oynöment that woldë clense and byte,  
 That hym myghte helpen of the whelkës white,  
 Nor of the knobbës sittynge on his chekes.  
 Wel loved he garleek, oynons, and eek lekes,  
 And for to drynken strong wyn, reed as blood ; 635  
 Than wolde he speke and crie as he were wood.  
 And whan that he wel dronken hadde the wyn,  
 Than wolde he spekë no word but Latyn.  
 A fewë termës hadde he, two or thre,  
 That he had lernëd out of som decree— 640  
 No wonder is, he herde it al the day ;  
 And eek ye knowen wel how that a jay  
 Kan clepen *Watte* as wel as kan the pope.  
 But whoso koude in oother thyng hym grope,  
 Thanne hadde he spent al his philosophie ; 645  
 Ay *Questio quid juris* wolde he crie.  
 He was a gentil harlot and a kynde ;  
 A better felawe sholdë men noght fynde.  
 He woldë suffre for a quart of wyn  
 A good felawe to have his concubyn 650  
 A twelf monthe, and excuse hym attë fulle ;  
 And prively a fynch eek koude he pulle.  
 And if he foond owher a good felawe,  
 He woldë techen him to have noon awe,  
 In swich caas, of the ercëdekenes curs, 655  
 But if a mannës soule were in his purs ;  
 For in his purs he sholde y-punysshed be :  
 “ Purs is the ercëdekenes helle,” seyde he.  
 But wel I woot he lyëd right in dede ;  
 Of cursyng oghte ech gilty man him drede— 660  
 For curs wol slee, right as assoillyng savith—  
 And also war him of a *Significavit*.  
 In daunger hadde he at his owenë gise  
 The yongë girlës of the diocise,  
 And knew hir conseil, and was al hir reed. 665

A gerland hadde he set upon his heed,  
 As greet as it were for an alë-stake ;  
 A bokeler hadde he maad him of a cake.

With hym ther rood a gentil PARDONER  
 Of Rouncivale, his freend and his compeer, 670  
 That streight was comen fro the court of Romë.  
 Ful loude he song, "Com hider, lovë, to me."  
 This Somonour bar to hym a stif burdoun,  
 Was nevere trompe of half so greet a soun.  
 This Pardoner hadde heer as yelow as wex, 675  
 But smothe it heeng, as dooth a strike of flex ;  
 By ounces henge hise lokkës that he hadde,  
 And therwith he hise shuldres overspradde ;  
 But thynne it lay by colpons oon and oon ;  
 But hood, for jolitee, ne wered he noon, 680  
 For it was trussëd up in his walët.  
 Hym thoughte he rood al of the newë jet ;  
 Dischevelee, save his cappe, he rood al bare.  
 Swiche glarynge eyen hadde he as an hare.  
 A vernycle hadde he sowed upon his cappe ; 685  
 His walet lay biforn hym in his lappe  
 Bret-ful of pardon, come from Rome all hoot.  
 A voys he hadde as smal as hath a goot ;  
 No berd hadde he, ne nevere sholdë have,  
 As smothe it was as it were latë shave ; 690  
 I trowe he were a geldyng or a mare.  
 But of his craft, fro Berwyk unto Ware  
 Ne was ther swich another pardoner,  
 For in his male he hadde a pilwë-beer,  
 Which that, he seyde, was oure lady weyl ; 695  
 He seyde he hadde a gobet of the seyl  
 That Seint Peter hadde whan that he wente  
 Upon the see til Jhesu Crist hym hente.

He hadde a croys of latoun ful of stones,  
 And in a glas he haddē piggēs bones. 700  
 But with thise relikēs, whan that he fond  
 A povrē person dwellynge upon lond,  
 Upon a day he gat hym moore moneye  
 Than that the person gat in monthēs tweye;  
 And thus with feynēd flaterye and japes 705  
 He made the person and the peple his apes.  
 But, trewely to tellen attē laste,  
 He was in chirche a noble ecclesiaste;  
 Wel koude he rede a lessoun or a storie,  
 But alderbest he song an offertorie, 710  
 For wel he wistē, whan that song was songe,  
 He mostē preche and wel affile his tonge  
 To wynnē silver, as he ful wel koude;  
 Therefore he song the murierly and loude.

Now have I toold you shortly in a clause 715  
 The staat, tharray, the nombre, and eek the cause  
 Why that assembled was this compaignye  
 In Southwerk at this gentil hostelrye,  
 That highte the Tabard, fastē by the Belle.  
 But now is tymē to you for to telle 720  
 How that we baren us that ilkē nyght,  
 Whan we were in that hostelrie alyght;  
 And after wol I telle of our viage  
 And al the remenaunt of oure pilgrimage.

But first, I pray yow of youre curteisye, 725  
 That ye narette it nat my vileynye,  
 Thogh that I pleylnly speke in this mateere  
 To tellē yow hir wordēs and hir cheere,  
 Ne thogh I speke hir wordēs proprely,  
 For this ye knowen al-so wel as I, 730  
 Whoso shal telle a tale after a man,  
 He moote reherce, as ny as evere he kan,

Everich a word, if it be in his charge,  
 Al speke he never so rudëliche or large,  
 Or ellis he moot telle his tale untrewē,  
 Or feynë thyng, or fyndë wordës newe. 735  
 He may nat spare, althogh he were his brother,  
 He moot as wel seye o word as another.  
 Crist spak hymself ful brode in hooly writ,  
 And wel ye woot no vileynye is it. 740  
 Eek Plato seith, whoso that kan hym rede,  
 "The wordës moote be cosyn to the dede."  
 Also I prey yow to forgeve it me  
 Al have I nat set folk in hir degree  
 Heere in this tale, as that they sholdë stonde ; 745  
 My wit is short, ye may wel understonde.  
 Greet chierë maale oure hoost us everichon,  
 And to the soper sette he us anon,  
 And servëd us with vitaille at the beste :  
 Strong was the wyn, and wel to drynke us leste. 750

A semely man OURE HOOSTË was with-alle  
 For to han been a marchal in an halle.  
 A largë man he was, with eyen stepe,  
 A fairer burgeys was ther noon in Chepe ;  
 Boold of his speche, and wys and wel y-taught, 755  
 And of manhod hym lakkedë right naught.  
 Eek therto he was right a myrie man,  
 And after soper pleyen he bigan,  
 And spak of myrthe amongës othere thynges,  
 Whan that we haddë maad our rekenynges ; 760  
 And seyde thus : " Now, lordynges, trewëly,  
 Ye been to me right welcome, hertëly ;  
 For by my trouthe, if that I shal nat lye,  
 I ne saugh this yeer so myrie a compaignye  
 At onës in this herberwe as is now ; 765



Fayn wolde I doon yow myrthē, wiste I how.  
 And of a myrthe I am right now bythoght,  
 To doon yow ese, and it shal costē noght.

“Ye goon to Canterbury; God yow speede,  
 The blisful martir quitē yow youre meede ! 770  
 And, wel I woot, as ye goon by the weye  
 Ye shapen yow to talen and to pleye;  
 For trewely confort ne myrthe is noon  
 To ridē by the weye doumb as a stoon;  
 And therefore wol I maken yow disport, 775  
 As I seyde erst, and doon yow som confort.  
 And if you liketh alle, by oon assent,  
 Now for to stonden at my juggēment,  
 And for to werken as I shal yow seye,  
 To-morwē, whan ye riden by the weye, 780  
 Now by my fader soulē that is deed,  
 But ye be myrie, smyteth of myn heed !  
 Hoold up youre hond withouten moorē speche.”

Oure conseil was nat longē for to seche;  
 Us thoughte it was noght worth to make it wys, 785  
 And graunted hym withouten moore avys,  
 And bad him seye his verdit, as hym leste.

“Lordynges,” quod he, “now herkneth for the beste,  
 But taak it nought, I prey yow, in desdeyn;  
 This is the poynt, to speken short and pleyn, 790  
 That ech of yow to shortē with your weye,  
 In this viage shal tellē talēs tweye,  
 To Caunterburyward, I mean it so,  
 And homward he shal tellen othere two,  
 Of aventures that whilom han bifalle. 795  
 And which of yow that bereth hym beste of alle,  
 That is to seyn, that telleth in this caas  
 Talēs of best sentence and moost solaas,  
 Shal have a soper at oure aller cost,  
 Heere in this placē, sittynge by this post, 800

Whan that we come agayn fro Caunterbury.  
 And, for to makē yow the moorē mury,  
 I wol myselven gladly with yow ryde  
 Right at myn owenē cost, and be youre gyde ;  
 And whoso wole my juggēment withseye 805  
 Shal paye al that we spenden by the weye ;  
 And if ye vouchē-sauf that it be so  
 Tel me anon, withouten wordēs mo,  
 And I wol erly shapē me therfore."

This thyng was graunted, and oure othēs swore 810  
 With ful glad herte, and preyden hym also  
 That he would vouchē-sauf for to do so,  
 And that he woldē been oure governour,  
 And of our talēs juge and reportour,  
 And sette a soper at a certeyn pris, 815  
 And we wol reulēd been at his devys  
 In heigh and lough ; and thus by oon assent  
 We been acorded to his juggēment.  
 And therupon the wyn was fet anon ;  
 We dronken and to restē wente echon 820  
 Withouten any lenger tarynge.

Amowē, whan that day gan for to sprynge,  
 Up roos oure Hoost and was oure aller cok,  
 And gadrede us togidre alle in a flok,  
 And forth we riden, a litel moore than paas, 825  
 Unto the wateryng of Seint Thomas ;  
 And there oure Hoost bigan his hors areste  
 And seyde, " Lordynges, herkneth, if yow leste :  
 Ye woot youre foreward and I it yow recorde.  
 If even-song and mowē-song accorde, 830  
 Lat se now who shal telle the firstē tale.  
 As evere mote I drynkē wyn or ale,  
 Whoso be rebel to my juggēment  
 Shal paye for all that by the wey is spent !

Now draweth cut, er that we ferrer twynne. 835  
He which that hath the shorteste shal bigynne.  
Sire Knyght," quod he, " my mayster and my lord,  
Now draweth cut, for that is myn accord.  
Cometh neer," quod he, " my lady Prioress,  
And ye, sire Clerk, lat be your shamefastnesse, 840  
Ne studieth noght; ley hond to, every man."

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

## THE KNIGHT'S TALE.

(GROUP A. 859—3108.)

*Iamque domos patrias, Scithice post aspera gentis  
Prelia, laurigero, etc.*—[STATIUS, *Theb.* xiii. 519.]

WHILOM, as oldë stories tellen us,  
Ther was a duc that hightë Thesëus ; 860  
Of Atthenes he was lord and governour,  
And in his tymë swich a conquerour,  
That gretter was ther noon under the sonne.  
Ful many a richë contree hadde he wonne ;  
That with his wysdom and his chivalrie 865  
He conquered al the regne of Femenye,  
That whilom was y-clepëd Scithia ;  
And weddedë the queene Ypolita,  
And broghte hire hoom with hym in his contree  
With muchel glorie and greet solempnytee, 870  
And eek hir fairë suster Emelye.  
And thus with victorie and with melodye  
Lete I this noble duc to Atthenes ryde  
And al his hoost in armës hym bisyde.  
And certës, if it nere to long to heere, 875  
I wolde han told yow fully the manere  
How wonnen was the regne of Femenye  
By Thesëus and by his chivalrye ;  
And of the gretë bataille for the nones  
Bitwixen Atthenës and Amazones : 880

And how asseged was Ypolita,  
 The fairë, hardy queene of Scithia ;  
 And of the feste that was at hir weddyng,  
 And of the tempest at hir hoom-comyng ;  
 But al that thyng I moot as now forbere. 885  
 I have, God woot, a largë feeld to ere,  
 And waykë been the oxen in my plough.  
 The remenant of the tale is long ynough ;  
 I wol nat letten eek noon of this route ;  
 Lat every felawe telle his tale aboute, 890  
 And lat se now who shal the soper wynne ;  
 And ther I lefte I wol ageyn bigynne.

This duc of whom I makë mencion,  
 Whan he was come almost unto the toun  
 In al his wele, and in his moostë pride, 895  
 He was war, as he caste his eye aside,  
 Where that ther kneled in the hyë weye  
 A compaignye of ladyes, tweye and tweye,  
 Ech after oother, clad in clothës blake ;  
 But swich a cry and swich a wo they make 900  
 That in this world nys creäture lyvyng  
 That herdë swich another waymentyng ;  
 And of this cry they noldë nevere stenten,  
 Til they the reynës of his brydel henten. 904

“ What folk been ye, that at myn hom-comyng  
 Perturben so my festë with criyng ? ”  
 Quod Thesëus. “ Have ye so greet envye  
 Of myn honour, that thus compleyne and crye ?  
 Or who hath yow mysboden or offended ?  
 And telleth me if it may been amended, 910  
 And why that ye been clothëd thus in blak ? ”

The eldeste lady of hem allë spak,  
 Whan she hadde swownëd with a deedly cheere  
 That it was routhë for to seen and heere,

And seyde, " Lord, to whom fortune hath geven 915  
 Victorie, and as a conqueror to lyven,  
 Nat greveth us youre glorie and youre honour,  
 But we biseken mercy and sucour.

Have mercy on oure wo and oure distresse :  
 Som drope of pitee thurgh thy gentillesse 920  
 Upon us wrecchēd wommen lat thou falle :

For certēs, lord, ther is noon of us alle  
 That she ne hath been a duchesse or a queene.  
 Now be we caytyves, as it is wel seene :  
 Thankēd be Fortune and hire falsē wheel, 925  
 That noon estat assureth to be weel.

And certēs, lord, to abyden youre presence,  
 Heere in the temple of the goddessse Clemence  
 We han ben waitynge al this fourtēnyght ;  
 Now help us, lord, sith it is in thy myght. 930

" I wrecchē, which that wepe and criē thus,  
 Was whilom wyf to kyng Cappanēus,  
 That starf at Thebēs,—cursēd be that day !  
 And allē we that been in this array,  
 And maken al this lamentacioun, 935  
 We losten alle oure housbondes at that toun,  
 Whil that the seegē ther aboutē lay.

And yet now the oldē Creon, weylaway !  
 That lord is now of Thebēs, the citee,  
 Fulfilde of ire and of iniquitee, 940

He for despit and for his tirannye,  
 To do the dedē bodyes vileynye  
 Of alle oure lordēs, whichē that been slaw,  
 Hath alle the bodyes on an heepe y-drawe,  
 And wol nat suffren hem, by noon assent, 945  
 Neither to been y-buried nor y-brent,  
 But maketh houndēs ete hem in despit."

And with that word, withouten moore respit,  
 They fillen gruf, and criden pitously,

"Have on us wrecched wommen som mercy,  
And lat oure sorwë synken in thyn herte." 950

This gentil duc down from his courser sterte  
With hertë pitous, whan he herde hem speke.  
Hym thoughtë that his hertë woldë breke  
Whan he saugh hem, so pitous and so maat, 955  
That whilom weren of so greet estaat ;  
And in his armës he hem alle up hente,  
And hem conforteth in ful good entente,  
And swoor his ooth, as he was trewë knyght,  
He woldë doon so ferforthly his myght 960  
Upon the tiraunt Creon hem to wreke,  
That all the peple of Grecë sholdë speke  
How Creon was of Thesëus y-served  
As he that hadde his deeth ful wel deserved.  
And right anoon, withouten moore abood, 965  
His baner he desplayeth and forth rood  
To Thebësward, and al his hoost biside.  
No neer Atthenës wolde he go ne ride,  
Ne take his esë fully half a day,  
But onward on his wey that nyght he lay ; 970  
And sente anon Ypolita the queene,  
And Emelye hir yongë suster sheene,  
Unto the toun of Atthenës to dwelle,  
And forth he rit ; ther is namoore to telle.

The redë statue of Mars with spere and targe 975  
So shyneth in his whitë baner large,  
That alle the feeldës glyteren up and down,  
And by his baner born is his penoun  
Of gold ful riche, in which ther was y-bete  
The Mynotaur, which that he slough in Crete. 980

Thus rit this duc, thus rit this conquerour,  
And in his hoost of chivalrie the flour,  
Til that he cam to Thebës, and alighte  
Faire in a feeld, ther as he thoughtë fighte.

But, shortly for to spoken of this thyng, 985  
 With Creon, which that was of Thebës kyng,  
 He faught, and slough hym manly as a knyght,  
 In pleyn bataille, and putte the folk to flyght,  
 And by assaut he wan the citee after,  
 And rente adoun bothe wall and sparre and rafter, 990  
 And to the ladyes he restored agayn  
 The bonës of hir housbondes that weren slayn,  
 To doon obsequies as was tho the gyse.  
 But it were al to longe for to devyse  
 The gretë clamour and the waymentynge 995  
 That the ladyes made at the brennyng  
 Of the bodies, and the grete honour  
 That Thesëus, the noble conquerour,  
 Dooth to the ladyes whan they from hym wente;  
 But shortly for to telle is myn entente. 1000

Whan that this worthy duc, this Thesëus,  
 Hath Creon slayn, and wonnë Thebës thus,  
 Stille in that feeld he took al nyght his reste,  
 And dide with al the contree as hym leste.

To ransake in the taas of bodyes dede, 1005  
 Hem for to strepe of harneys and of wede,  
 The pilours didn bisynesse and cure  
 After the bataille and disconfiture.  
 And so bifel that in the taas they founde,  
 Thurgh-girt with many a grevous, bloody wounde, 1010  
 Two yongë knyghtës, liggyng by and by,  
 Bothe in oon armës, wroght ful richely,  
 Of whichë two Arcita highte that oon,  
 And that oother knyght highte Palamon.  
 Nat fully quyke, ne fully dede they were, 1015  
 But by here cote-armures and by hir gere  
 The heraudes knewe hent best in special,  
 As they that weren of the blood roial



Of Thebës, and of sustren two y-born.  
 Out of the taas the pilours han hem torn 1020  
 And han hem caried softe unto the tente  
 Of Theseus, and ful soonë he hem sente  
 To Atthenës to dwellen in prisoun  
 Perpetuelly, he noldë no raunsoun.  
 And whan this worthy duc hath thus y-don, 1025  
 He took his hoost and hoom he rood anon,  
 With laurer crownëd as a conquerour;  
 And ther he lyveth in joye and in honour  
 Terme of his lyve; what nedeth wordës mo?  
 And in a tour, in angwissh and in wo, 1030  
 This Palamon and his felawe Arcite  
 For everemoore, ther may no gold hem quite.  
 This passeth yeer by yeer and day by day,  
 Till it fil onës, in a morwe of May,  
 That Emelye, that fairer was to sene 1035  
 Than is the lylie upon his stalkë grene,  
 And fressher than the May with flourës newe—  
 For with the rosë colour stroof hire hewe,  
 I noot which was the fyner of hem two—  
 Er it were day, as was hir wone to do, 1040  
 She was arisen and al redy dight:  
 For May wole have no slogardrie a nyght,  
 The sesoun priketh every gentil herte  
 And maketh hym out of his slepe to sterte,  
 And seith, "Arys, and do thyn observaunce." 1045  
 This makëd Emelye have remembraunce  
 To doon honour to May, and for to ryse.  
 Y-clothëd was she fresshe, for to devyse;  
 Hir yelow heer was broyded in a tresse  
 Bihynde hir bak a yerdë long, I gesse; 1050  
 And in the gardyn at the sonne up-riste,  
 She walketh up and down, and as hire fliste  
 She gadereth flourës, party white and rede,

To make a subtil gerland for hire hede,  
And as an aungel hevenyssshly she song. 1055

The gretë tour that was so thikke and strong,  
Which of the castel was the chief dongeoun  
(Ther as the knyghtës weren in prisoun,  
Of whiche I toldë yow and tellen shal),  
Was evene joynant to the gardyn wal, 1060  
Ther as this Emelye hadde hir pleyynge.

Bright was the sonne, and cleer that morwenynge,  
And Palamon, this woful prisoner,  
As was his wone, bi leve of his gayler,  
Was risen, and romëd in a chambre an heigh, 1065  
In which he al the noble citee seigh,  
And eek the gardyn ful of braunches grene,  
Ther as this fresshë Emelye the sheene  
Was in hire walk and romëd up and down.

This sorweful prisoner, this Palamoun, 1070  
Goth in the chambrë romynge to and fro,  
And to hymself compleynynge of his wo ;  
That he was born, ful ofte he seyde, "allas !"

And so bifel, by aventure or cas,  
That thurgh a wyndow, thikke of many a barre 1075  
Of iren, greet and square as any sparre,  
He cast his eyen upon Emelya,

And therwithal he bleynte and cridë, "A !"  
As though he stongen were unto the herte.  
And with that cry Arcite anon up sterte, 1080  
And seyde, "Coryn myn, what eyleth thee  
That art so pale and deedly on to see ?

Why cridestow ? who hath thee doon offence ?  
For Goddës love, taak al in pacience  
Oure prisoun, for it may noon oother be ; 1085  
Fortune hath geven us this adversitee.

Som wikke aspect or disposicioun  
Of Saturne, by sum constellacioun,

Hath geven us this, although we hadde it sworn ;  
 So stood the hevene whan that we were born ; 1090  
 We moste endure : this is the short and playn."

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

And with that word Arcitë gan espye  
 Wher as this lady romed to and fro,  
 And with that sighte hir beautee hurte hym so,  
 That if that Palamon was wounded sore, 1115  
 Arcite is hurt as moche as he, or moore ;  
 And with a sigh he seyde pitously :  
 "The fresshë beautee sleeth me sodeynly  
 Of hire that rometh in the yonder place,  
 And but I have hir mercy and hir grace, 1120  
 That I may seen hire attë leestë weye,  
 I nam but deed ; ther is namoore to seye."

This Palamon, whan he tho wordës herde,

Dispitously he lookēd and answerde,  
 "Whether seistow this in ernest or in pley?" 1125

"Nay," quod Arcite, "in ernest, by my fey!  
 God helpe me so, me list ful yvele pleye."

This Palamon gan knytte his browēs tweye,  
 "It nere," quod he, "to thee no greet honour,  
 For to be fals, ne for to be traitour 1130

To me, that am thy cosyn and thy brother  
 Y-sworn ful depe, and ech of us til oother,  
 That nevere, for to dyen in the peyne,  
 Til that deeth departē shal us tweyne,  
 Neither of us in love to hyndrē oother, 1135

Ne in noon oother cas, my leevē brother,  
 But that thou sholdest trewely forthren me  
 In every cas, as I shal forthren thee.  
 This was thyn ooth, and myn also certeyn;  
 I woot right wel thou darst it nat withseyn. 1140

Thus artow of my conseil, out of doute:  
 And now thou woldest falsly been aboute  
 To love my lady, whom I love and serve,  
 And evere shal, til that myn hertē sterve.  
 Nay certēs, false Arcite, thou shalt nat so; 1145

I loved hire first, and toldē thee my wo  
 As to my conseil, and my brother sworn  
 To forthrē me, as I have toold biforn.  
 For which thou art y-bounden as a knyght  
 To helpen me, if it lay in thy myght, 1150  
 Or ellēs artow fals, I dar wel seyn."

This Arcitē ful proudly spak ageyn:  
 "Thow shalt," quod he, "be rather fals than I,  
 And thou art fals, I telle thee, outrēly,  
 For *par amour* I loved hire first er thow. 1155  
 What wiltow seyn? thou wistest nat yet now  
 Whether she be a womman or goddesse!  
 Thyn is affeccoun of hoolynesse,

And myn is love as to a creature,  
 For which I toldë thee myn aventure 1160  
 As to my cosyn and my brother sworn.  
 I posë that thow lovedest hire biforn ;  
 Wostow nat wel the oldë clerkës sawe,  
 That ' who shal geve a love-re any lawe ?  
 Love is a gretter lawë, by my pan, 1165  
 Than may be geve of any erthely man.'  
 And therfore positif lawe and swich decree  
 Is broken al day for love in ech degree.  
 A man moot nedës love, maugree his heed ;  
 He may nat flee it, thogh he sholde be deed, 1170  
 Al be she mayde, or wydwe, or ellës wyf.  
 And eek it is nat likly al thy lyf  
 To stonden in hir grace, namoore shal I ;  
 For wel thou woost, thyselfen verrailly,  
 That thou and I be dampnëd to prisoun 1175  
 Perpetuelly, us gayneth no raunsoun.  
 We stryven as dide the houndës for the boon,  
 They foughte al day, and yet hir part was noon ;  
 Ther cam a kyte, whil that they weren so wrothe,  
 And bar away the boon bitwixe hem bothe ; 1180  
 And therfore, at the kyngës court, my brother,  
 Ech man for hymself, ther is noon oother.  
 Love, if thee list, for I love and ay shal,  
 And soothly, leevë brother, this is al.  
 Heere in this prisoun mootë we endure 1185  
 And everich of us take his aventure."

Greet was the strif and long bitwix hem tweye,  
 If that I haddë leyser for to seye ;  
 But to theeffect. It happëd on a day—  
 To telle it yow as shortly as I may— 1190  
 A worthy duc, that highte Perothëus,  
 That felawe was unto duc Thesëus,  
 Syn thilkë day that they were children lite,

Was come to Atthenes, his felawe to visite,  
 And for to pleye, as he was wont to do ; 1195  
 For in this world he lovèd no man so,  
 And he loved hym als tendrely agayn.  
 So wel they lovede, as oldë bookës sayn,  
 That whan that oon was deed, soothly to telle,  
 His felawe wente and soughte hym doun in helle— 1200  
 But of that storie list me nat to write.

Duc Perothëus lovèd wel Arcite,  
 And hadde hym knowe at Thebës yeer by yeer ;  
 And finally, at request and preyere  
 Of Perothëus, withouten any raunsoun, 1205  
 Duc Thesëus hym ket out of prisoun  
 Frely to goon wher that hym liste over-al,  
 In swich a gyse as I you tellen shal.

This was the forward, pleyonly for tendite,  
 Bitwixen Thesëus and hym Arcite ; 1210  
 That if so were that Arcite were y-founde,  
 Evere in his lif, by day or nyght, o stounde  
 In any contree of this Thesëus,  
 And he were caught, it was acorded thus,  
 That with a swerd he sholdë lese his heed : 1215  
 Ther nas noon oother remedie, ne reed,  
 But taketh his leve and homward he him spedde :  
 Lat hym be war, his nekkë lith to wedde.

How greet a sorwe suffreth now Arcite !  
 The deeth he feeleth thurgh his hertë smyte ; 1220  
 He wepeth, wayleth, crieth pitously ;  
 To sleen hymself he waiteth prively.  
 He seyde, " Allas that day that I was born !  
 Now is my prisoun worsë than biforn ;  
 Now is me shape eternally to dwelle, 1225  
 Nat in my purgatorie, but in helle.  
 Allas that evere knew I Perothëus !  
 For ellës hadde I dwelled with Thesëus

Y-fetered in his prisoun everemo.  
 Thanne hadde I been in blisse, and nat in wo, 1230  
 Oonly the sighte of hire whom that I serve,  
 Though that I nevere hir gracë may deserve,  
 Wolde han suffisëd right ynough for me.  
 O deerë cosyn Palamôn," quod he,  
 "Thyn is the victorie of this aventure! 1235  
 Ful blisfully in prison maistow dure—  
 In prisoun? certës nay, but in paradys!  
 Wel hath Fortune y-turnëd thee the dys,  
 That hast the sighte of hire and I thabsence.  
 For possible is, syn thou hast hire presence, 1240  
 And art a knyght, a worthy and an able,  
 That by som cas, syn Fortune is chaungeable,  
 Thow maist to thy desir som tyme atteyne,  
 But I, that am exilëd and bareyne  
 Of allë grace, and in so greet dispeir, 1245  
 That ther nys erthë, water, fir, ne eir,  
 Ne creature, that of hem makëd is,  
 That may me heele, or doon confort in this—  
 Wel oughte I sterve in wanhope and distresse;  
 Farwel, my lif, my lust and my gladnesse! 1250  
 "Allas, why pleynen folk so in commune  
 Of purvieaunce of God, or of Fortune,  
 That geveth hem ful ofte in many a gyse  
 Wel bettre than they kan hem self devyse?  
 Som man desireth for to han richesse, 1255  
 That cause is of his moerdre, or greet siknesse;  
 And som man wolde out of his prisoun fayn,  
 That in his hous is of his meynë slayn.  
 Infinite harmës been in this mateere,  
 We witen nat what thing we preyen heere. 1260  
 We faren as he that dronke is as a mous;  
 A dronkë man woot wel he hath an hous,  
 But he noot which the rightë wey is thider,

And to a dronkē man the wey is slider ;  
 And certēs in this world so faren we : 1265  
 We seken faste after felicitee,  
 But we goon wrong ful often trewely.  
 Thus may we seyēn alle, and namely I,  
 That wende and hadde a greet opinioun  
 That if I myghte escapen from prisoun, 1270  
 Thanne hadde I been in joye and perfit heele,  
 Ther now I am exilēd fro my wele.  
 Syn that I may nat seen you, Emelye,  
 I nam but deed, there nys no remedye."  
 Upon that oother sydē, Palamon, 1275  
 Whan that he wiste Arcitē was agon,  
 Swich sorwe he maketh that the gretē tour  
 Resounēd of his youlyng and clamour ;  
 The purē fettres on his shynēs grete  
 Weren of his bittre, saltē teerēs wete. 1280  
 "Allas !" quod he, "Arcita, cosyn myn,  
 Of al oure strif, God woot, the fruyt is thyn ;  
 Thow walkest now in Thebēs at thy large,  
 And of my wo thow gevest litel charge.  
 Thou mayst, syn thou hast wysdom and manhede, 1285  
 Assemblen alle the folk of oure kynrede,  
 And make a werre so sharpe on this citee,  
 That by som aventure, or som tretee,  
 Thow mayst have hire to lady and to wyf,  
 For whom that I moste nedēs lese my lyf. 1290  
 For as by wey of possibilitē,  
 Sith thou art at thy large, of prisoun free,  
 And art a lord, greet is thyn avauntage,  
 Moore than is myn that sterve here in a cage ;  
 For I moot wepe and waylē while I lyve, 1295  
 With al the wo that prison may me geve,  
 And eek with payne that love me geveth also,  
 That doubleth al my torment and my wo."



Therwith the fyr of jalousie up-sterste  
 Withinne his brest, and hente him by the herte 1300  
 So woodly, that he lyk was to biholde  
 The boxtree, or the asshen, dede and colde.

Thanne seyde he, " O cruel goddes that governe  
 This world with byndyng of youre word eterne, ·  
 And writen in the table of atthamaunt 1305  
 Youre parlément and youre eternē graunt,  
 What is mankyndē moore unto you holde  
 Than is the sheepe that rouketh in the folde ?  
 For slayn is man, right as another beest,  
 And dwelleth eek in prison and arreest, 1310  
 And hath siknesse and greet adversitee,  
 And oftē tymēs giltēlees, pardee.

" What governance is in this prescience,  
 That giltēlees tormenteth innocence ?  
 And yet encresseth this al my penaunce, 1315  
 That man is bounden to his observaunce,  
 For Goddēs sake to letten of his wille,  
 Ther as a beest may al his lust fulfille ;  
 And whan a beest is deed he hath no peyne,  
 But after his deeth man moot wepe and pleyne, 1320  
 Though in this world he havē care and wo :  
 Withouten doutē it may stonden so.  
 The answeere of this I letē to dyvynys,  
 But well I woot that in this world greet pyne ys.  
 Allas ! I se a serpent or a thief, 1325  
 That many a trewē man hath doon mescheef,  
 Goon at his large, and where hym list may turne ;  
 But I moot been in prisoun thurgh Saturne,  
 And eek thurgh Juno, jalous and eek wood,  
 That hath destroyēd wel ny al the blood 1330  
 Of Thebēs, with hise wastē wallēs wyde ;  
 And Venus sleeth me on that oother syde  
 For jalousie and fere of hym Arcite."

Now wol I stynte of Palamon a lite  
 And lete hym in his prisoun stillë dwelle, 1335  
 And of Arcita forth I wol you telle.

The sommer passeth, and the nyghtës longe  
 Encressen double wise the peynës stronge  
 Bothe of the loveure and the prisoner.  
 I noot which hath the wofuller mester ; 1340  
 For shortly for to seyn this Palamoun  
 Perpetuelly is dampnëd to prisoun,  
 In cheynës and in fettres to be deed,  
 And Arcite is exiled upon his heed  
 For evere mo, as out of that contree, 1345  
 Ne nevere mo he shal his lady see.

Yow loveres, axe I now this questioun,  
 Who hath the worse, Arcite or Palamoun?  
 That oon may seen his lady day by day,  
 But in prison he moot dwelle alway ; 1350  
 That oother wher hym list may ride or go,  
 But seen his lady shal he nevere mo.  
 Now demeth as yow listë, ye that kan,  
 For I wol tellë forth as I bigan.

## PART II.

Whan that Arcite to Thebës comen was, 1355  
 Ful ofte a day he swelte and seyde, "Allas!"  
 For seen his lady shal he nevere mo.  
 And, shortly to concluden al his wo,  
 So muchë sorwe hadde nevere creature  
 That is, or shal whil that the world may dure. 1360  
 His slepe, his mete, his drynke, is hym biraft,  
 That lene he wexe and drye as is a shaft ;  
 Hise eyen holwe, and grisly to biholde,  
 His hewë falow and pale as asshen colde,  
 And solitarie he was and evere allone, 1365

And waillynge al the nyght makyng his mone :  
 And if he herdē song or instrument  
 Thanne wolde he wepe, he myghtē nat be stent.  
 So feble eek were hise spiritz and so lowe,  
 And chaungēd so that no man koudē knowe 1370  
 His spechē nor his voys, though men it herde :  
 And in his geere for al the world he ferde,  
 Nat oonly like the loveris maladye  
 Of Hereos, but rather lyk manye,  
 Engendred of humour malencolik, 1375  
 Biforn, in his owene cellē fantastik.  
 And, shortly, turnēd was al up-so-doun  
 Bothe habit and eek disposicioun  
 Of hym, this woful love daun Arcite.

What sholde I al day of his wo endite ? 1380  
 Whan he endured hadde a yeer or two  
 This cruel torment and this payne and woo,  
 At Thebēs, in his contree, as I seyde,  
 Upon a nyght in sleepe as he hym leyde,  
 Hym thoughte how that the wyngēd god Mercurie  
 Biforn hym stood and bad hym to be murie ; 1386  
 His slepy yerde in hond he bar uprighte,  
 An hat he werede upon hise heris brighte.  
 Arrayēd was this god, as he took keepe,  
 As he was whan that Argus took his sleepe, 1390  
 And seyde hym thus, "To Atthenēs shaltou wende,  
 Ther is thee shapen of thy wo an ende."  
 And with that word Arcitē wook and sterte :  
 "Now trewely, hou soorē that me smerte,"  
 Quod he, "to Atthenēs right now wol I fare, 1395  
 Ne for the drede of deeth shal I nat spare,  
 To se my lady that I love and serve ;  
 In hire presence I recchē nat to sterve."

And with that word he caughte a greet mirour  
 And saugh that chaungēd was al his colour 1400

And saugh his visage al in another kynde ;  
 And right anon it ran hym in his mynde  
 That sith his facē was so disfigured  
 Of maladye the which he hadde endured,  
 He myghtē wel, if that he bar hym lowe, 1405  
 Lyve in Atthenēs everemore unknowe,  
 And seen his lady wel ny day by day.  
 And right anon he chaungēd his array  
 And cladde hym as a povrē laborer,  
 And al allone, save oonly a squier 1410  
 That knew his privētee and al his cas,  
 Which was disguised povrely as he was,  
 To Atthenēs is he goon the nextē way.  
 And to the court he wente upon a day,  
 And at the gate he profreth his servyse 1415  
 To drugge and drawe, what so men wol devyse.  
 And, shortly of this matere for to seyn,  
 He fil in office with a chamberleyn  
 The which that dwellynge was with Emelye,  
 For he was wys and koudē soone espye 1420  
 Of every servaunt, which that serveth here.  
 Wel koudē he hewen wode and water bere,  
 For he was yong, and myghty for the nones,  
 And therto he was long and big of bones,  
 To doon that any wight kan hym devyse. 1425  
 A yeer or two he was in this servyse,  
 Page of the chambre of Emelye the brighte,  
 And Philostrate he seydē that he highte.  
 But half so wel biloved a man as he  
 Ne was ther nevere in court of his degree ; 1430  
 He was so gentil of his condicioun  
 That thurghout al the court was his renoun.  
 They seyden that it were a charitee,  
 That Theseus wolde enhauncen his degree,  
 And putten hym in worshipful servyse, 1435

Ther as he myghte his vertu exercise.  
 And thus withinne a while his name is spronge,  
 Bothe of hise dedës and his goodë tonge,  
 That Thesëus hath taken hym so neer,  
 That of his chambre he made hym a squier, 1440  
 And gaf him gold to mayntene his degree;  
 And eek men broghte hym out of his contree,  
 From yeer to yeer, ful pryvëly, his rente;  
 But honestly and slyly he it spente  
 That no man wondred how that he it hadde. 1445  
 And thre yeer in this wise his lif he ladde  
 And bar hym so in pees, and eek in werre,  
 Ther was no man that Thesëus hath derre.  
 And in this blissë lete I now Arcite  
 And speke I wole of Palamon a lite. 1450

In derknesse and horrible and strong prison  
 Thise seven yeer hath seten Palamon  
 Forpynd, what for wo and for distresse.  
 Who feeleth double soor and hevynesse  
 But Palamon? that love destreyneth so 1455  
 That wood out of his wit he goth for wo;  
 And eek ther-to he is a prisoner  
 Perpetuelly, noght only for a yer.

Who koudë ryme in Englyssh proprely  
 His martirdom? for sothe it am nat I; 1460  
 Therefore I passe as lightly as I may.

It fel that in the seventhe yer in May,  
 The thriddë nyght, as oldë bookës seyn  
 That al this storie tellen moorë pleyn,  
 Were it by aventure or destyne— 1465  
 As whan a thyng is shapen, it shal be—  
 That soone after the mydnyght Palamoun  
 By helpyng of a freend brak his prisoun  
 And fleeth the citee faste as he may go,  
 For he hade geve his gayler drynkë so 1470

Of a clarree, maad of a certeyn wyn,  
 Of nercotikes, and opie of Thebës fyn,  
 That al that nyght, thogh that men wolde him shake,  
 The gayler sleepe, he myghtë nat awake ;  
 And thus he fleeth, as faste as evere he may. 1475  
 The nyght was short and fastë by the day,  
 That nedës-cost he moot hymselfen hyde,  
 And til a grovë fastë ther bisyde,  
 With dredeful foot, thanne stalketh Palamoun.  
 For, shortly, this was his opinioun, 1480  
 That in that grove he wolde hym hyde al day,  
 And in the nyght thanne wolde he take his way  
 To Thebës-ward, his freendës for to preye  
 On Thesëus to helpe him to werreye ;  
 And, shortly, outhur he woldë lese his lif 1485  
 Or wynnen Emelye unto his wyf.  
 This is theeffect and his ententë pleyn.

Now wol I turnë to Arcite ageyn,  
 That litel wiste how ny that was his care,  
 Til that Fortune had broght him in the snare. 1490

The bisy larkë, messenger of day,  
 Salueth in hir song the morwë gray,  
 And firy Phebus riseth up so brighte  
 That al the orient laugheth of the lighte,  
 And with hise stremës dryeth in the greves 1495  
 The silver dropës, hangynge on the leves.  
 And Arcita, that is in the court roial  
 With Thesëus, his squier principal,  
 Is risen, and looketh on the myrie day ;  
 And for to doon his observaunce to May, 1500  
 Remembrynge on the poynt of his desir,  
 He on a courser, stertyng as the fir,  
 Is riden into the feeldës hym to pleye,  
 Out of the court, were it a myle or tweye ;  
 And to the grove of which that I yow tolde, 1505

By aventure his wey he gan to holde,  
 To maken hym a gerland of the greves,  
 Were it of wodëbynde, or hawethorn leves,  
 And loude he song ageyn the sonnë shene :  
 " May, with alle thy floures and thy grene, 1510  
 Welcome be thou, fairë, fressshë May,  
 In hope that I som grenë getë may."  
 And from his courser with a lusty herte  
 Into a grove ful hastily he sterte,  
 And in a path he rometh up and down, 1515  
 Ther as by aventure this Palamoun  
 Was in a bussh, that no man myghte hym se,  
 For soore aferëd of his deeth was he.  
 No thyng ne knew he that it was Arcite,  
 God woot he wolde have trowëd it ful lite ; 1520  
 But sooth is seyð, gon sithen many yeres,  
 That feeld hath eyen, and the wode hath eres.  
 It is ful fair-a man to bere hym evene,  
 For al day meeteth men at unset stevene.  
 Ful litel woot Arcite of his felawe 1525  
 That was so ny to herknen al his sawe,  
 For in the bussh he sitteth now ful stille.  
 Whan that Arcite hadde romëd al his fille,  
 And songen al the roundel lustily,  
 Into a studie he fil al sodeynly, 1530  
 As doon thise loveres in hir queyntë geres,  
 Now in the cropë, now down in the breres,  
 Now up, now down, as boket in a welle.  
 Right as the Friday, soothly for to telle,  
 Now it shyneth, now it reyneth faste, 1535  
 Right so kan geery Venus overcaste  
 The hertës of hir folk ; right as hir day  
 Is gereful, right so chaungeth she array ;  
 Selde is the Friday al the wowke y-like.  
 Whan that Arcite had songe, he gan to sike, 1540

And sette hym doun withouten any moore :  
 "Allas," quod he, "that day that I was bore !  
 How longë, Juno, thurgh thy crueltee,  
 Woltow werreyen Thebës the citee ?  
 Allas, y-broght is to confusioun 1545  
 The blood roial of Cadme and Amphiouun ;  
 Of Cadmus, which that was the firstë man  
 That Thebës bulte or first the toun bigan,  
 And of the citee first was crounëd kyng.  
 Of his lynage am I, and his ofspryng 1550  
 By verray ligne, as of the stok roial ;  
 And now I am so caytyf and so thral,  
 That he that is my mortal enemy,  
 I serve hym as his squier povrëly.  
 And yet dooth Juno me wel moorë shame, 1555  
 For I dar noght biknowe myn owenë name,  
 But ther as I was wont to highte Arcite,  
 Now highte I Philostrate, noght worth a myte.  
 Allas, thou fellë Mars ! allas, Juno !  
 Thus hath youre ire oure kynrede al fordo, 1560  
 Save oonly me, and wrecched Palamoun,  
 That Thesëus martireth in prisoun.  
 And over al this, to sleen me outrelly,  
 Love hath his firy dart so brennyngly  
 Y-stikëd thurgh my trewë, careful herte, 1565  
 That shapen was my deeth erst than my sherte.  
 Ye sleen me with your eyën, Emelye !  
 Ye been the causë wherfore that I dye !  
 Of al the remenant of myn oother care  
 Ne sette I nat the montance of a tare, 1570  
 So that I koude doon aught to youre plesaunce."  
 And with that word he fil doun in a traunce  
 A longë tyme, and afterward up-sterste.  
 This Palamoun, that thoughte that thurgh his herte  
 He felte a coold swerde sodeynlichë glyde, 1575



For ire he quook, no lenger wolde he byde.  
 And whan that he had herd Arcitës tale,  
 As he were wood, with facë deed and pale,  
 He stirte hym up out of the buskës thikke,  
 And seide, " Arcitë, falsë traytour wikke ! 1580  
 Now artow hent, that lovest my lady so,  
 For whom that I have al this peyne and wo,  
 And art my blood and to my conseil sworn,  
 As I ful ofte have seyð thee heer-biforn,  
 And hast byjapëd heere duc Thesëus, 1585  
 And falsly chaungëd hast thy namë thus ;  
 I wol be deed, or ellës thou shalt dye ;  
 Thou shalt nat love my lady Emelye,  
 But I wol love hire oonly, and namo,  
 For I am Palamon, thy mortal foo, 1590  
 And though that I no wepene have in this place,  
 But out of prison am astert by grace,  
 I dredë noght, that outhur thow shalt dye,  
 Or thow ne shalt nat loven Emelye.

Chees which thou wolt, for thou shalt nat asterte ! "

This Arcitë, with ful despitous herte, 1596  
 Whan he hym knew, and hadde his talë herd,  
 As fiers as leoun pullëd out his swerd,  
 And seyðe thus, " By God that sit above,  
 Nere it that thou art sik and wood for love, 1600  
 And eek that thow no wepne hast in this place,  
 Thou sholdest nevere out of this grovë pace,  
 That thou ne sholdest dyen of myn hond,  
 For I defye the seurete and the bond  
 Which that thou seist that I have maad to thee. 1605  
 What, verray fool, thyng wel that love is fre !  
 And I wol love hire mawgree al thy myght.  
 But for as muche thou art a worthy knyght,  
 And wilnest to darreyne hire by bataille,  
 Have heer my trouthe, tomorwe I wol nat faile, 1610

Withoutē wityng of any oother wight,  
 That heere I wol be founden as a knyght,  
 And bryngen harneys right ynough for thee,  
 And chese the beste and leve the worste for me ;  
 And mete and drynkē this nyght wol I brynge 1615  
 Ynough for thee, and clothes for thy beddyng ;  
 And if so be that thou my lady wyne  
 And sle me in this wode ther I am inne,  
 Thou mayst wel have thy lady, as for me."

This Palamon answerde, " I graunte it thee." 1620  
 And thus they been departed til amorwe,  
 Whan ech of hem had leyd his feith to borwe.

O Cupide, out of allē charitee !  
 O regne, that wolt no felawe have with thee !  
 Ful sooth is seyde that lovē ne lordshipe 1625  
 Wol noght, hir thankēs, have no felaweshipe.  
 Wel fynden that Arcite and Palamoun.

Arcite is riden anon unto the toun,  
 And on the morwe, er it were dayēs light,  
 Ful prively two harneys hath he dight, 1630  
 Bothe suffisaunt and metē to darreyne  
 The bataille in the feeld betwix hem tweyne ;  
 And on his hors, allone as he was born,  
 He carieth al the harneys hym biforn :  
 And in the grove, at tyme and place y-set, 1635  
 This Arcite and this Palamon ben met.  
 To chaungen gan the colour in hir face,  
 Right as the hunters in the regne of Trace,  
 That stondeth at the gappē with a spere,  
 Whan hunted is the leoun or the bere, 1640  
 And hereth hym come russhyng in the greves,  
 And breketh bothē bowēs and the leves,  
 And thynketh, " Heere cometh my mortal enemy,  
 With-outē faile he moot be deed or I ;

For outhur I moot sleen hym at the gappe, 1645  
 Or he moot sleen me, if that me myshappe :"  
 So ferden they in chaungyng of hir hewe,  
 As fer as everich of hem oother knewe.

Ther nas no " Good day," ne no saluyng,  
 But streight, withouten word or rehersyng, 1650  
 Everich of hem heelpen for to armen oother,  
 As frendly as he were his owenē brother ;  
 And after that, with sharpē sperēs stronge,  
 They foynen ech at oother wonder longe.  
 Thou myghtest wenē that this Palamoun, 1655  
 In his fightyng were a wood leoun,  
 And as a cruel tigre was Arcite :  
 As wildē borēs gonnē they to smyte,  
 That frothen whit as foom for irē wood :  
 Up to the ancleē foghte they in hir blood. 1660

And in this wise I lete hem fightyng dwelle,  
 And forth I wole of Thesēus yow telle.

The Destinee, ministrē general,  
 That executeth in the world over al,  
 The purveiaunce that God hath seyn biforn, 1665  
 So strong it is that though the world had sworn  
 The contrarie of a thyng by ye or nay,  
 Yet somtyme it shal fallen on a day  
 That falleth nat eft withinne a thousand yeere.  
 For certainly oure appetitēs heere, 1670  
 Be it of werre, or pees, or hate, or love,  
 Al is this reulēd by the sighte above.

This mene I now by myghty Thesēus,  
 That for to hunten is so desirus,  
 And namely at the gretē hert in May, 1675  
 That in his bed ther daweth hym no day  
 That he nys clad, and redy for to ryde  
 With hunte and horne, and houndēs hym bisyde.

For in his huntynge hath he swich delit,  
 That it is al his joye and appetit 1680  
 To been hymself the gretë hertës bane,  
 For after Mars he serveth now Dyane.

Cleer was the day, as I have toold er this,  
 And Thesëus, with allë joye and blis,  
 With his Ypolita, the fairë queene, 1685  
 And Emelyë, clothëd al in grene,  
 On huntynge be they riden roially ;  
 And to the grove that stood ful fastë by,  
 In which ther was an hert, as men hym tolde,  
 Duc Thesëus the streightë wey hath holde ; 1690  
 And to the launde he rideth hym ful right,  
 For thider was the hert wont have his flight,  
 And over a brook, and so forth in his weye.  
 This duc wol han a cours at hym, or tweye, 1694  
 With houndës, swiche as that hym list commaunde.

And whan this duc was come unto the launde  
 Under the sonne he looketh, and anon  
 He was war of Arcite and Palamon,  
 That foughten breme, as it were borës two.  
 The brightë swerdës wenten to and fro 1700  
 So hidously, that with the leestë strook  
 It semëd as it woldë fille an ook ;  
 But what they werë no thyng he ne woot.  
 This duc his courser with his sporës smoot,  
 And at a stert he was bitwix hem two, 1705  
 And pullëd out a swerd, and cridë, " Hoo !  
 Namooore, up peyne of lesynge of youre hced !  
 By myghty Mars, he shal anon be deed  
 That smyteth any strook, that I may seen.  
 But telleth me what mystiers men ye been, 1710  
 That been so hardy for to fighten heere  
 Withouten juge, or oother officere,  
 As it were in a lystës roially ? "

This Palamon answerdē hastily  
 And seyde, " Sire, what nedeth wordēs mo ? 1715  
 We have the deeth deservēd bothē two.  
 Two woful wrecches been we, two caytyves,  
 That been encombred of oure owenē lyves,  
 And as thou art a rightful lord and juge,  
 Ne geve us neither mercy ne refuge, 1720  
 But sle me first, for seintē charitee,  
 But sle my felawe ēek as wel as me ;  
 Or sle hym first, for though thow knowest it lite,  
 This is thy mortal foo, this is Arcite,  
 That fro thy lond is banysshed on his heed, 1725  
 For which he hath deservēd to be deed ;  
 For this is he that cam unto thy gate  
 And seyde that he hightē Philostrate ;  
 Thus hath he japēd thee ful many a yer,  
 And thou hast makēd hym thy chief squier ; 1730  
 And this is he that loveth Emelye ;  
 For sith the day is come that I shal dye,  
 I makē pleynly my confessioun  
 That I am thilkē woful Palamoun,  
 That hath thy prisoun broken wikkedly. 1735  
 I am thy mortal foo, and it am I  
 That loveth so hootē Emelye the brighte  
 That I wol dyē present in hir sighte.  
 Therefore I axē deeth and my juwise ;  
 But sle my felawe in the samē wise, 1740  
 For bothe han we deservēd to be slayn."

This worthy duc answerde anon agayn,  
 And seyde, " This is a short conclusioun :  
 Youre owenē mouth, by youre confessioun,  
 Hath dampnēd yow, and I wol it recorde ; 1745  
 It nedeth noght to pyne yow with the corde ;  
 Ye shal be deed, by myghty Mars the rede ! "

The queene anon, for verray wommanhede,

Gan for to wepe, and so dide Emelye,  
 And alle the ladyes in the compaignye. 1750  
 Greet pitee was it, as it thoughte hem alle,  
 That evere swich a chauncē sholdē falle,  
 For gentil men they were, of greet estaat,  
 And no thyng but for love was this debaat;  
 And saugh hir bloody woundēs wyde and soore; 1755  
 And allē crieden, bothē lasse and moore,  
 "Have mercy, lord, upon us wommen alle!"  
 And on hir barē knees adoun they falle,  
 And wolde have kist his feet ther as he stood,  
 Til at the laste aslakēd was his mood, 1760  
 For pitee renneth soone in gentil herte,  
 And though he first for irē quook and sterte,  
 He hath considered shortly in a clause  
 The trespas of hem bothe, and eek the cause;  
 And although that his ire hir gilt accused, 1765  
 Yet in his resoun he hem bothe excused,  
 And thus he thoghtē wel, that every man  
 Wol helpe hymself in love, if that he kan,  
 And eek delivere hymself out of prisoun;  
 And eek his hertē hadde compassioun 1770  
 Of wommen, for they wepen evere in oon;  
 And in his gentil herte he thoughte anon,  
 And softe unto hym-self he seyde: "Fy  
 Upon a lord that wol have no mercy,  
 But been a leoun bothe in word and dede 1775  
 To hem that been in repentaunce and drede,  
 As wel as to a proud despitous man  
 That wol maynteynē that he first bigan.  
 That lord hath litel of discrecioun,  
 That in swich cas kan no divisoun, 1780  
 But weyeth pride and humblesse after oon."  
 And shortly, whan his ire is thus agoon,  
 He gan to looken up with eyen lighte,

And spak this samē wordēs, al on highte :

“ The god of love, a! *benedicite*, 1785

How myghty and how greet a lord is he !

Ageyns his myght ther gayneth none obstacles,

He may be cleped a god for hise myracles,

For he kan maken, at his owenē gyse,

Of everich herte as that hym list divyse. 1790

“ Lo heere this Arcite, and this Palamoun,

That quitly weren out of my prisoun,

And myghte han lyved in Thebēs roially,

And witen I am hir mortal enemy,

And that hir deth lith in my myght also, 1795

And yet hath love, maugree hir eyën two,

Y-brought hem hyder, bothē for to dye.

Now looketh, is nat that an heigh folye ?

“ Who may been a fool, but if he love ?

Bihoold, for Goddēs sake that sit above, 1800

Se how they blede ! be they noght wel arrayed ?

Thus hath hir lord, the god of love, y-payed

Hir wages and hir fees for hir servyse :

And yet they wenen for to been ful wyse

That serven love, for aught that may bifalle. 1805

But this is yet the bestē game of alle,

That she, for whom they han this jolitee,

Kan hem ther-fore as muchē thank as me.

She woot namoore of al this hootē fare,

By God, than woot a cokkow or an hare. 1810

But all moot ben assayēd, hoot and coold ;

A man moot ben a fool, or yong or coold ;

I woot it by myself ful yore agon,

For in my tyme a servant was I oon.

And therefore, syn I knowe of lovēs payne, 1815

And woot hou soore it kan a man distreyne,

As he that hath ben caught ofte in his laas,

I yow forgeve al hoolly this trespaas,

At requeste of the queene, that kneleth heere,  
 And eek of Emelye, my suster deere. 1820  
 And ye shul bothe anon unto me swere,  
 That nevere mo ye shal my contree dere,  
 Ne makē werre upon me, nyght ne day,  
 But been my freendēs in al that ye may.  
 I yow forgeve this trespas every deel." 1825  
 And they him sworn his axying, faire and weel,  
 And hym of lordshipe and of mercy preyde,  
 And he hem graunteth grace, and thus he seyde :  
 " To speke of roial lynage and richesse,  
 Though that she were a queene or a princesse, 1830  
 Ech of you bothe is worthy, doutelees,  
 To wedden whan tyme is ; but nathēlees—  
 I speke as for my suster Emelye,  
 For whom ye have this strif and jalousye—  
 Ye woot your self she may nat wedden two 1835  
 At onēs, though ye fighten everemo ;  
 That oon of you, al be hym looth or lief,  
 He moot go pipen in an yvy leef :  
 This is to seyn, she may nought havē bothe,  
 Al be ye never so jalouse ne so wrothe. 1840  
 And for-thy, I yow putte in this degree,  
 That ech of yow shal have his destyne  
 As hym is shape, and herkneth in what wyse ;  
 Lo heere your ende of that I shal devyse :—  
 " My wyl is this, for plat conclusioun 1845  
 Withouten any replicacioun—  
 If that you liketh, take it for the beste—  
 That everich of you shal goon where hym leste  
 Frely, withouten raunson or daunger ;  
 And this day fifty wykēs, fer ne ner, 1850  
 Everich of you shal brynge an hundred knyghtes  
 Armēd for lystēs up at allē rightes,  
 Al redy to darreyne hire by bataille.



And this bihote I yow with-uten faille  
 Upon my trouthe and as I am a knyght, 1855  
 That whether of yow bothë that hath myght,  
 This is to seyn, that whether he or thow  
 May with his hundred, as I spak of now,  
 Sleen his contrarie, or out of lystës dryve,  
 Him shal I geve Emelya to wyve, 1860  
 To whom that Fortune geveth so fair a grace.  
 The lystës shal I maken in this place,  
 And God so wisly on my soulë rewe  
 As I shal evene jugë been, and trewe.  
 Ye shul noon oother endë with me maken 1865  
 That oon of yow ne shal be deed or taken ;  
 And if yow thynketh this is weel y-sayd,  
 Seyeth youre avys and holdeth you apayd.  
 This is youre ende and youre conclusioun."  
 Who looketh lightly now but Palamoun ? 1870  
 Who spryngeth up for joyë but Arcite ?  
 Who kouthë tellë, or who kouthe endite,  
 The joyë that is makëd in the place  
 Whan Thesëus hath doon so fair a grace ?  
 But doun on knees wente every maner wight 1875  
 And thonken hym with al hir herte and myght ;  
 And namëly the Thebans often sithe.  
 And thus with good hope and with hertë blithe  
 They taken hir leve, and homward gonne they ride  
 To Thebës with hise oldë wallës wyde. 1880

## PART III.

I trowe men woldë deme it negligence  
 If I forgete to tellen the dispence  
 Of Thesëus, that gooth so bisily  
 To maken up the lystës roially,  
 That swich a noble theatre as it was 1885

I dar wel seyn that in this world there nas.  
 The circuit a mylë was aboute,  
 Wallëd of stoon and dychëd al withoute.  
 Round was the shape in manere of compaas,  
 Ful of degrees, the heighte of sixty pas, 1890  
 That whan a man was set on o degree,  
 He lettë nat his felawe for to see.

Estward ther stood a gate of marbul whit,  
 Westward right swich another in the opposit. 1895

And, shortly to concluden, swich a place  
 Was noon in erthe, as in so litel space ;  
 For in the lond ther was no crafty man  
 That geometrie or ars-metrik kan,

Ne portreitour, no kervere of ymages,  
 That Thesëus ne gaf him mete and wages, 1900  
 The theatre for to maken and devyse.

And, for to doon his ryte and sacrificse,  
 He estward hath upon the gate above,  
 In worshipe of Venus, goddessse of love,  
 Doon make an auter and an oratorie ; 1905

And westward, in the mynde and in memorie  
 Of Mars, he makëd hath right swich another,  
 That costë largely of gold a fother.

And northward, in a touret on the wal,  
 Of alabastre whit and reed coral, 1910  
 An oratorie richë for to see,

In worshipe of Dyane of chastitee,  
 Hath Thesëus doon wrought in noble wyse.

But yet hadde I forgeten to devyse  
 The noble kervyng and the portreitures, 1915  
 The shape, the contenaunce, and the figures,  
 That weren in thise oratories thre.

First, in the temple of Venus maystow se,  
 Wrought on the wal, ful pitous to biholde,  
 The broken slepës, and the sikës colde, 1920

The sacred teeris, and the waymentynge,  
 The fry strokës, and the desiryngë,  
 That lovës servauntz in this lyf enduren ;  
 The othës that her covenantz assuren.  
 Plesaunce and Hope, Desir, Foolhardynesse, 1925  
 Beautee and Youthë, Bauderie, Richesse,  
 Charmës and Force, Lesyngës, Flaterye,  
 Despensë, Bisynesse and Jalousye,  
 That wered of yclewe gooldës a gerland,  
 And a cokkow sityngë on hir hand ; 1930  
 Festes, instrumentz, carolës, daunces,  
 Lust and array, and alle the circumstaunces  
 Of love, whiche that I reken, and rekne shal,  
 By ordre weren peynted on the wal,  
 And mo than I kan make of mencioun ; 1935  
 For soothly al the mount of Citheroun,  
 Ther Venus hath hir principal dwellyngë,  
 Was shewëd on the wal in portreyngë,  
 With al the gardyn and the lustynesse.  
 Nat was forgeten the porter Ydelnesse, 1940  
 Ne Narcisus the faire of yore agon,  
 Ne yet the folye of kyng Salamon,  
 Ne yet the gretë strengthe of Ercules,  
 Thenchautementz of Medea and Circes,  
 Ne of Turnus, with the hardy fiers corage, 1945  
 The richë Cresus, kaytyf in servage.  
 Thus may ye seen that Wysdom ne Richësse,  
 Beautee ne Sleightë, Strengthë, Hardynesse,  
 Ne may with Venus holdë champartie,  
 For as hir list the world than may she gye. 1950  
 Lo, alle thise folk so caught were in hir las  
 Til they for wo ful oftë seyde, "Allas !"  
 Suffiseth heere ensamples oon or two,  
 And though I koudë rekene a thousand mo.  
 The statue of Venus, glorious for to se, 1955

Was naked, fletynge in the largë see,  
 And fro the navele doun al covered was  
 With wawës grene, and brighte as any glas.  
 A citole in hir right hand haddë she,  
 And on hir heed, ful semely for to se, 1960  
 A rosë gerland, fresssh and wel smellynge ;  
 Above hir heed hir dowvës flikerynge.

Biforn hire stood hir sonë Cupido,  
 Upon his shuldrës wyngës hadde he two,  
 And blind he was, as it is often seene ; 1965  
 A bowe he bar and arwës brighte and kene.

Why sholde I noght as wel eek telle yow al  
 The portreiture that was upon the wal  
 Withinne the temple of myghty Mars the rede ?  
 Al peynted was the wal, in lengthe and brede, 1970  
 Lyk to the estrës of the grisly place  
 That highte the gretë temple of Mars in Trace,  
 In thilkë coldë, frosty regioun  
 Ther as Mars hath his sovereyn mansioun.

First, on the wal was peynted a forest, 1975  
 In which ther dwelleth neither man nor best,  
 With knotty, knarry, bareyne treës olde  
 Of stubbës sharpe and hidouse to biholde,  
 In which ther ran a rumbel and a swough,  
 As though a storm sholde bresten every bough ; 1980  
 And downward from an hille, under a bente,  
 Ther stood the temple of Mars armypotente,  
 Wroght al of burnëd steel, of which the entree  
 Was long and streit, and gastly for to see.  
 And ther out came a rage, and such a veze 1985  
 That it made all the gatës for to rese.

The northren lyght in at the dorës shoon,  
 For wyndowe on the wal ne was ther noon  
 Thurgh which men myghten any light discerne ;  
 The dores were al of adamant eterne, 1990

- Y-clenchëd overthwart and endëlong  
 With iren tough ; and, for to make it strong,  
 Every pyler the temple to sustene  
 Was tonnë-greet, of iren bright and shene.
- Ther saugh I first the derke ymaginyng 1995  
 Of felonye, and al the compassyng ;  
 The cruel irë, reed as any gleede ;  
 The pykëpurs, and eke the palë drede ;  
 The smylere, with the knyfe under the cloke ;  
 The shepnë, brennyng with the blakë smoke ; 2000  
 The tresoun of the mordrynge in the bedde ;  
 The open werre, with woundës al bi-bledde ;  
 Contek with bloody knyf, and sharpe manace :  
 Al ful of chirkyng was that sory place.
- The sleere of hym self yet saugh I ther, 2005  
 His hertë blood hath bathëd al his heer ;  
 The nayl y-dryven in the shode a-nyght ;  
 The coldë deeth, with mouth gapyng up right.  
 Amyldës of the temple sat Meschaunce,  
 With discomfort and sory contenaunce. 2010
- Yet saugh I Woodnesse, laughyng in his rage,  
 Armëd compleint, out-hees, and fiers outrage ;  
 The careyne in the busk with throte y-corve ;  
 A thousand slayn and nat of qualm y-storve ;  
 The tiraunt with the pray by force y-raft ; 2015  
 The toum destroyëd, ther was no thyng laft.
- Yet saugh I brent the shippes hoppestëres ;  
 The huntë strangled with the wildë beres ;  
 The sowë freten the child right in the cradel ;  
 The cook y-scalded for al his longe ladel. 2020
- Noght was forgeten by the infortune of Marte  
 The cartere over-ryden with his carte ;  
 Under the wheel ful lowe he lay adoun.  
 Ther were also of Martes divisoun,  
 The barbour and the bocher, and the smyth 2025

That forgeth sharpë swerdës on his styth ;  
 And al above, depeynted in a tour,  
 Saugh I Conquest sittynge in greet honour,  
 With the sharpë swerd over his heed  
 Hangynge by a soutil twynës threed. 2030

Depeynted was the slaughtre of Julius,  
 Of grete Nero, and of Antonius ;  
 Al be that thilkë tyme they were unborn,  
 Yet was hir deth depeynted ther biforn  
 By manasyng of Mars, right by figure ; 2035  
 So was it shewëd in that portreiture  
 As is depeynted in the sterres above  
 Who shal be slayn or ellës deed for love ;  
 Suffiseth oon ensample in stories olde,  
 I may nat rekene hem allë though I wolde. 2040

The statue of Mars upon a cartë stood,  
 Armëd, and lookëd grym as he were wood,  
 And over his heed ther shynen two figures  
 Of sterrës that been clepëd in scriptures,  
 That oon Puella, that oother Rubëus. 2045  
 This god of armës was arrayëd thus :  
 A wolf ther stood biforn hym at his feet  
 With eyen rede, and of a man he eet.  
 With soutil pencil depeynted was this storie  
 In redoutynge of Mars and of his glorie. 2050

Now to the temple of Dyane the chaste,  
 As shortly as I kan, I wol me haste  
 To tellë yow al the descripsioun.  
 Depeynted been the wallës up and doun  
 Of huntyng and of shamefast chastitee. 2055  
 Ther saugh I how woful Calistopee,  
 Whan that Diane agrevëd was with here,  
 Was turnëd from a womman to a bere,  
 And after was she maad the loodë-sterre ;  
 Thus was it peynted, I kan sey yow no ferre. 2060

Hir sone is eek a sterre as men may see.  
 Ther saugh I Dane, y-turned til a tree—  
 I menē nat the goddessē Diane,  
 But Penneus doughter which that hightē Dane.  
 Ther saugh I Attheon an hert y-maked, 2065  
 For vengeance that he saugh Diane al naked;  
 I saugh how that hise houndēs have hym caught,  
 And freeten hym, for that they knewe hym naught.

Yet peynted was a litel forther moor  
 How Atthalante hunted the wildē boor, 2070  
 And Meleagre, and many another mo,  
 For which Dyanē wroghte hym care and wo.

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

This goddesse on an hert ful hyē seet, 2075  
 With smalē houndēs al aboute hir feet,  
 And undernethe hir feet she hadde a moone,  
 Wexynge it was, and sholdē wanye soone.  
 In gaudē grene hir statue clothēd was,  
 With bowe in honde and arwēs in a cas; 2080  
 Hir eyen castē she ful lowe adoun  
 Ther Pluto hath his derkē regioun.

A womman travaillynge was hire biforn,  
 But, for hir child so longē was unborn,  
 Ful pitously Lucyna gan she calle, 2085  
 And seyde, "Helpe, for thou mayst best of alle."  
 Wel koude he peynten lifly, that it wroghte;  
 With many a floryn he the hewēs boghte.

Now been the lystēs maad, and Thesēus,  
 That at his gretē cost arrayēd thus 2090  
 The templēs, and the theatre every deel,  
 Whan it was doon hym lykēd wonder weel;  
 But stynte I wole of Thesēus a lite,  
 And speke of Palamon and of Arcite.

The day approacheth of hir retournynge, 2095

That everich sholde an hundred knyghtës brynge,  
 The bataille to dareyne, as I yow tolde,  
 And til Atthenes, hir covenantz for to holde,  
 Hath everich of hem broght an hundred knyghtes  
 Wel armëd for the werre at allë rightes. 2100  
 And sikerly ther trowëd many a man  
 That nevere sithen that the world bigan,  
 As for to speke of knyghthod of hir hond,  
 As fer as God hath makëd see or lond,  
 Nas, of so fewe, so noble a compaignye; 2105  
 For every wight that lovëde chivalrye  
 And wolde, his thankës, han a passant name,  
 Hath preyëd that he myghte been of that game;  
 And wel was hym that ther-to chosen was;  
 For if ther fille tomorwë swich a caas, 2110  
 Ye knowen wel that every lusty knyght  
 That loveth paramours, and hath his myght,  
 Were it in Engëlund or ellës-where,  
 They wolde, hir thankës, wilnen to-be there.  
 To fightë for a lady, *benedicitee*! 2115  
 It were a lusty sightë for to see.  
 And right so ferden they with Palamon.  
 With hym ther wenten knyghtës many on;  
 Som wol ben armëd in an haubergeoun,  
 And in bristplate and in a light gypoun; 2120  
 And somme woln have a pairë platës large;  
 And somme woln have a Pruce sheeld or a targe;  
 Somme woln ben armëd on hir leggës weel,  
 And have an ax, and somme a mace of steel;  
 Ther is no newë gyse that it nas old. 2125  
 Armëd were they, as I have yow told,  
 Everych after his opinion.

Ther maistow seen comynge with Palamon  
 Lygurge hymself, the gretë kyng of Trace;  
 Blak was his berd, and manly was his face; 2130



The cercles of hise eyen in his heed  
 They glowēden bitwyxen yelow and reed,  
 And lik a grifphon lookēd he aboute,  
 With kempē heeris on hise browēs stoute ; 2134  
 Hise lymēs grete, hise brawnēs harde and stronge,  
 Hise shuldrēs brode, his armēs rounde and longe ;  
 And, as the gysē was in his contree,  
 Ful hye upon a chaar of gold stood he  
 With fourē whitē bolēs in the trays.  
 In stode of cote-armure over his harnays, 2140  
 With naylēs yelewe and brighte as any gold  
 He hadde a berēs skyn, col-blak, for-old.  
 His longē heer was kembd bihynde his bak,  
 As any ravenes fethere it shoon for-blak ;  
 A wrethe of gold, arm-greet, of hugē wighte, 2145  
 Upon his heed set ful of stonēs brighte,  
 Of fynē rubyes and of dyamauntz.  
 Aboute his chaar ther wenten white alauntz,  
 Twenty and mo, as grete as any steer,  
 To hunten at the leoun or the deer ; 2150  
 And folwēd hym with mosel faste y-bounde,  
 Colered of gold and tourettes fylēd rounde.  
 An hundred lordēs hadde he in his route,  
 Armēd ful wel, with hertēs stierne and stoute.  
 With Arcita, in stories as men fynde, 2155  
 The grete Emetrēus, the kyng of Inde,  
 Upon a steedē bay, trappēd in steel,  
 Covered in clooth of gold, dyapred weel,  
 Cam ridynge lyk the god of armēs, Mars.  
 His cote-armurē was of clooth of Tars 2160  
 Couchēd with perlēs, white and rounde and grete ;  
 His sadel was of brend gold, newe y-bete ;  
 A mantelet up-on his shulder hangynge,  
 Bret-ful of rubyes rede, as fyr sparklynge.  
 His crispē heer lyk ryngēs was y-ronne, 2165

And that was yelow, and glytered as the sonne.  
 His nose was heigh, his eyen bright citryn ;  
 Hise lippës rounde, his colour was sangwyn ;  
 A fewë frakenës in his face y-spreynd,  
 Bitwixen yelow and somdel blak y-meynd, 2170  
 And as a leoun he his lookyng caste.  
 Of fyve and twenty yeer his age I caste ;  
 His berd was wel bigonnë for to sprynge ;  
 His voys was as a trompë thonderynge ;  
 Upon his heed he wered, of laurer grene, 2175  
 A gerland, fressh and lusty for to sene.  
 Upon his hand he bar for his deduyt  
 An egle tame, as any lilye whyt.  
 An hundred lordës hadde he with hym there,  
 Al armëd, save hir heddes, in al hir gere, 2180  
 Ful richëly in allë maner thynges ;  
 For trusteth wel that dukës, erlës, kynges,  
 Were gadered in this noble compaignye,  
 For love and for encrees of chivalrye.  
 Aboute this kyng ther ran on every part 2185  
 Ful many a tame leoun and leopard.  
 And in this wise these lordës, alle and some,  
 Been on the Sonday to the citee come  
 Aboutë pryme, and in the toun alight.  
 This Thesëus, this duc, this worthy knyght, 2190  
 Whan he had broght hem in to his citee  
 And innëd hem, everich in his degree,  
 He festeth hem, and dooth so greet labour  
 To esen hem, and doon hem al honour,  
 That yet men weneth that no mannës wit 2195  
 Of noon estaat ne koude amenden it.  
 The mynstralcy, the service at the feeste,  
 The gretë giftës to the meeste and leeste,  
 The riche array of Thesëus paleys,  
 Ne who sat first, ne last upon the days, 2200

What ladyes fairest been, or best daunsynge,  
 Or which of hem kan dauncen best and synge,  
 Ne who moost felyngly speketh of love,  
 What haukës sitten on the perche above,  
 What houndës liggen in the floor adoun— 2205  
 Of al this make I now no mencioune,  
 But al theeffect, that thynketh me the beste ;  
 Now cometh the point, and herkneth if yow leste.

The Sonday nyght, er day bigan to sprynge,  
 Whan Palamon the larkë herdë synge, 2210  
 Al though it nere nat day by hourës two,  
 Yet song the larke, and Palamon also.  
 With hooly herte and with an heigh corage,  
 He roos to wenden on his pilgrymage  
 Unto the blisful Citherea benigne, 2215  
 I menë Venus, honourable and digne ;  
 And in hir houre he walketh forth a paas  
 Unto the lystës, ther hire temple was,  
 And doun he kneleth with ful humble cheer  
 And hertë soor, and seyde in this manere :— 2220

“ Faireste of faire, o lady myn, Venus,  
 Doughter to Jove, and spouse of Vulcanus,  
 Thow gladere of the mount of Citheron,  
 For thilkë love thow haddest to Adoon,  
 Have pitee of my bittrë teeris smerte, 2225  
 And taak myn humble preyere at thyn herte.  
 Allas ! I ne havë no langage to telle  
 Theeffectës ne the tormentz of myn helle ;  
 Myn hertë may myne harmës nat biwreie ;  
 I am so confus that I kan noght seye. 2230  
 But mercy, lady bright, that knowest weel  
 My thought, and seest what harmës that I feel,  
 Considere al this and rewe upon my soore  
 As wisly as I shal for everemoore,  
 Emforth my myght, thy trewë servant be, 2235

And holden werre alwey with chastitee ;  
 That make I myn avow, so ye me helpe.  
 I kepē noght of armēs for to yelpe,  
 Ne I ne axe nat to-morwe to have victorie,  
 Ne renoun in this cas, ne veynē glorie 2240  
 Of pris of armēs, blowen up and doun,  
 But I wolde have fully possessioun  
 Of Emelye, and dye in thy servyse.  
 Fynd thow the manere, hou and in what wyse ;  
 I recchē nat, but it may bettre be, 2245  
 To have victorie of hem, or they of me,  
 So that I have my lady in myne armes ;  
 For though so be that Mars is god of armes,  
 Youre vertu is so greet in hevene above  
 That if yow list I shal wel have my love. 2250

“ Thy temple wol I worshipe everemo,  
 And on thyn auter, where I ride or go,  
 I wol doon sacrifice and firēs beete ;  
 And if ye wol nat so, my lady sweete,  
 Thanne preye I thee, tomorwe with a spere 2255  
 That Arcita me thurgh the hertē bere ;  
 Thanne rekke I noght, whan I have lost my lyf,  
 Though that Arcita wynne hire to his wyf :  
 This is theeffect and ende of my preyēre :  
 Gif me my love, thow blisful lady deere.” 2260

Whan the orison was doon of Palamon,  
 His sacrifice he dide, and that anon,  
 Ful pitously with allē circumstaunces,  
 Al telle I noght as now his observaunces ;  
 But attē laste the statue of Venus shook 2265  
 And made a signē wher-by that he took  
 That his preyēre accepted was that day ;  
 For thogh the signē shewēd a delay,  
 Yet wiste he wel that graunted was his boone,  
 And with glad herte he wentē hym hoom ful soone.

The thridde houre in-equal that Palamon      2271  
 Bigan to Venus temple for to gon,  
 Up roos the sonne and up roos Emelye,  
 And to the temple of Dyane gan she hye.  
 Hir maydens that she thider with hire ladde      2275  
 Ful redily with hem the fyr they hadde,  
 Thencens, the clothës, and the remenant al  
 That to the sacrificë longen shal,  
 The hornës fulle of meeth, as was the gyse ;  
 Ther lakkëd noght to doon hir sacrificse.      2280  
 Smokyng the temple, ful of clothës faire,  
 This Emelye, with hertë debonaire,  
 Hir body wessh with water of a welle ;  
 But hou she dide hir ryte I dar nat telle,  
 But it be any thing in general ;      2285  
 And yet it were a game to heeren al ;  
 To hym that meneth wel it were no charge,  
 But it is good a man been at his large.  
 Hir brightë heer was kempd, untressëd al,  
 A coroune of a grene ook cerial      2290  
 Upon hir heed was set ful fair and meete ;  
 Two fyrës on the auter gan she beete,  
 And dide hir thyngës as men may biholde  
 In Stace of Thebës, and thise bookës olde.  
 Whan kyndled was the fyr, with pitous cheere,      2295  
 Unto Dyane she spak as ye may heere :  
 " O chastë goddessse of the wodës grene,  
 To whom bothe hevene and erthe and see is sene,  
 Queene of the regne of Pluto, derk and lowe,  
 Goddessse of maydens, that myn herte hast knowe      2300  
 Ful many a yeer, and woost what I desire,  
 As keepe me fro thy vengeaunce and thyn ire  
 That Attheon abouthtë cruelly ;  
 Chastë goddessë, wel wostow that I  
 Desire to ben a mayden al my lyf,      2305

Ne nevere wol I be no love, ne wyf.  
 I am, thow woost, yet of thy compaignye  
 A mayde, and love huntynge and venerye,  
 And for to walken in the wodës wilde,  
 And noght to ben a wyf and be with childe ; 2310  
 Noght wol I knowe the compaignye of man.  
 Now helpe me, lady, sith ye may and kan,  
 For tho thre formës that thou hast in thee.  
 And Palamon, that hath swich love to me,  
 And eek Arcite that loveth me so soore, 2315  
 This grace I preyë thee withoutë moore ;  
 As sendë love and pees bitwixe hem two,  
 And fro me turne away hir hertës so  
 That al hire hootë love and hir desir,  
 And al hir bisy torment and hir fir, 2320  
 Be queynt or turnëd in another place.  
 And if so be thou wolt do me no grace,  
 Or if my destynnee be shapen so  
 That I shal nedës have oon of hem two,  
 As sende me hym that moost desireth me. 2325  
 Bihoold, goddesse of clenë chastitee,  
 The bittrë teeres that on my chekës falle.  
 Syn thou art mayde, and kepere of us alle,  
 My maydenhede thou kepe and wel conserve  
 And whil I lyve a mayde I wol thee serve." 2330  
 The firës brenne upon the auter cleere  
 Whil Emelye was thus in hir preyëre,  
 But sodeynly she saugh a sightë queynte,  
 For right anon oon of the fyrës queynte  
 And quyked agayn, and after that anon 2335  
 That oother fyr was queynt and al agon,  
 And as it queynte it made a whistëlynge,  
 As doon thise wetë brondes in hir brennynge ;  
 And at the brondës ende out ran anon  
 As it were blodý dropës many oon ; 2340

For which so soore agast was Emelye  
 That she was wel ny mad, and gan to crye,  
 For she ne wistē what it signyfyed,  
 But oonly for the feere thus hath she cried,  
 And weep that it was pitee for to heere. 2345  
 And ther-with-al Dyanē gan appeere,  
 With bowe in honde right as an hunteresse,  
 And seyde, " Doghter, stynt thyn hevynesse.  
 Among the goddēs hye it is affermed,  
 And by eternē word writen and confermed, 2350  
 Thou shalt ben wedded unto oon of tho  
 That han for thee so muchel care and wo,  
 But unto which of hem I may nat telle.  
 Farwel, for I ne may no lenger dwelle.  
 The firēs whiche that on myn auter brenne 2355  
 Shulle thee declaren, er that thou go henne,  
 Thyn aventure of love, as in this cas."  
 And with that word the arwēs in the caas  
 Of the goddessē clateren faste and rynge,  
 And forth she wente and made a vanysshynge, 2360  
 For which this Emelye astonēd was,  
 And seyde, " What amounteth this, allas !  
 I puttē me in thy proteccioun,  
 Dyane, and in thy disposicioun."  
 And hoom she goth anon the nextē weye. 2365  
 This is theeffect, ther is namoore to seye.  
 The nextē houre of Mars folwyngē this,  
 Arcite unto the temple walkēd is  
 Of fiersē Mars, to doon his sacrificse  
 With alle the rytēs of his payen wyse. 2370  
 With pitous herte and heigh devocioun  
 Right thus to Mars he seyde his orisoun :  
 " O strongē god, that in the regnēs colde  
 Of Trace honoured art and lord y-holde,  
 And hast in every regne and every lond 2375

Of armës al the brydøl in thyn hond,  
 And hem fortunest as thee lyst devyse,  
 Accepte of me my pitous sacrificise.  
 If so be that my youthë may deserve,  
 And that my myght be worthy for to serve 2380  
 Thy godhede, that I may been oon of thyne,  
 Thanne preye I thee to rewe upon my pyne.  
 For thilkë peyne, and thilkë hootë fir,  
 In which thou whilom brendest for desir,  
 Whan that thou usedest the beautee 2385  
 Of fairë, yongë, fresshë Venus free,  
 And haddest hire in armës at thy wille,  
 Al-though thee onës on a tyme mysfille,  
 Whan Vulcanus hadde caught thee in his las,  
 And foond thee liggyng by his wyf, allas ! 2390  
 For thilkë sorwë that was in thyn herte,  
 Have routhe as wel upon my peynës smerte.  
 I am yong and unkonnyng, as thou woost,  
 And, as I trowe, with love offended moost  
 That evere was any lyvës creäture ; 2395  
 For she that dooth me al this wo endure  
 Ne reccheth nevere wher I synke or fleete.  
 And wel I woot er she me mercy heete  
 I moot with strengthë wyne hire in the place,  
 And wel I woot, withouten helpe or grace 2400  
 Of thee, ne may my strengthë noght availle.  
 Thanne helpe me, lord, tomorwe in my bataille,  
 For thilkë fyr that whilom brentë thee  
 As wel as thilkë fyr now brenneth me,  
 And do that I tomorwe have victorie. 2405  
 Myn be the travaille, and thyn be the glorie.  
 Thy sovereyn temple wol I moost honouren  
 Of any place, and alwey moost labouren  
 In thy plesaunce, and in thy craftës stronge ;  
 And in thy temple I wol my baner honge, 2410



And alle the armës of my compaignye,  
 And evere mo, un-to that day I dye,  
 Eternë fir I wol biforn thee fynde :  
 And eek to this avow I wol me bynde.  
 My beerd, myn heer, that hongeth long adoun, 2415  
 That nevere yet ne felte offensioun  
 Of rasour nor of shere, I wol thee geve,  
 And ben thy trowe servant whil I lyve.  
 Now, lord, have routhe upon my sorwës soore,  
 Gif me the victorie, I aske thee namoore." 2420  
 The preyëre stynte of Arcita the stronge,  
 The ryngës on the temple dore that honge,  
 And eek the dorës, clatereden ful faste,  
 Of which Arcita som-what hym agaste.  
 The fyrës brenden upon the auter brighte, 2425  
 That it gan al the temple for to lighte ;  
 And sweetë smel the ground anon up gaf,  
 And Arcita anon his hand up haf  
 And moore encens into the fyr he caste,  
 With othere rytës mo, and attë last 2430  
 The statue of Mars bigan his hauberk ryngë ;  
 And with that soun he herde a murmuryng  
 Ful lowe and dym, and seydë thus : " Victorie !"  
 For which he gaf to Mars honour and glorie.  
 And thus with joye and hopë wel to fare, 2435  
 Arcite anon unto his in is fare,  
 As fayn as fowel is of the brightë sonne.  
 And right anon swich strif ther is bigonne  
 For thilkë grauntyng in the hevene above,  
 Bitwixë Venus, the goddessse of love, 2440  
 And Mars, the sternë god armypotente,  
 That Juppiter was bisy it to stente ;  
 Til that the palë Saturnus the colde,  
 That knew so manye of adventures olde,  
 Foond in his olde experience an art 2445

That he ful soone hath plesed every part.  
 As sooth is seyde, elde hath greet advantage ;  
 In elde is bothe wysdom and usage ;  
 Men may the olde at-renne and noght at-rede.  
 Saturne anon, to stynten strif and drede, 2450  
 Al be it that it is agayn his kynde,  
 Of al this strif he gan remedie fynde.

“ My deerē doghter Venus,” quod Saturne,  
 “ My cours, that hath so wyde for to turne,  
 Hath moore power than woot any man ; 2455  
 Myn is the drenchyng in the see so wan,  
 Myn is the prison in the derkē cote,  
 Myn is the stranglyng and hangyng by the throte,  
 The murmure and the cherlēs rebellyng,  
 The groynynge and the pryvee empoysonyng : 2460  
 I do vengeance and pleyn correccioun  
 Whil I dwelle in signe of the leoun ;  
 Myn is the ruyne of the hye halles,  
 The fallynge of the toures and of the walles,  
 Upon the mynour or the carpenter— 2465  
 I slow Sampson, in shakynge the piler—  
 And mynē be the maladyēs colde,  
 The derkē tresons and the castēs olde ;  
 My lookyng is the fader of pestilence.  
 Now weepe namoore, I shal doon diligence 2470  
 That Palamon, that is thyn owenē knyght,  
 Shal have his lady as thou hast him hight.  
 Though Mars shal helpe his knyght, yet nathēlees,  
 Bitwixē yow ther moot be som tyme pees,  
 Al be ye noght of o compleccioun, 2475  
 That causeth al day swich divisioun.  
 I am thyn aiel, redy at thy wille ;  
 Weepe now namoore, I wol thy lust fulfille.”

Now wol I stynten of the goddes above,  
 Of Mars, and of Venus, goddessse of love, 2480

And tellë yow, as pleyonly as I kan,  
The grete effect for which that I bygan.

## PART IV.

Greet was the feeste in Atthenës that day,  
And eek the lusty seson of that May  
Made every wight to been in such plesaunce, 2485  
That al that Monday justen they and daunce,  
And spenten it in Venus heigh servyse;  
But, by the causë that they sholdë ryse  
Eerly, for to seen the gretë fight,  
Unto hir restë wenten they at nyght. 2490  
And on the morwë, whan that day gan sprynge,  
Of hors and harneys noyse and claterynge  
Ther was in hostelbryës al aboute,  
And to the paleys rood ther many a route  
Of lordës, upon steedës and palfreys. 2495  
Ther maystow seen divisynge of harneys  
So unkouth and so riche, and wroght so weel  
Of goldsmythrye, of browdyng, and of steel;  
The sheeldës brightë, testeres, and trappures;  
Gold-hewen helmës, hauberkes, cote-armures; 2500  
Lordës in paramantz on hir courseres;  
Knyghtës of retenue, and eek squieres  
Nailynge the speres, and helmës bokëlynge,  
Giggyng of sheeldës, with layneres lacyng;  
There, as nede is, they weren no thyng ydel; 2505  
The fomy steedës on the golden brydel  
Gnawynge, and faste the armurers also,  
With fyle and hamer, prikyng to and fro;  
Yemen on foote, and communes many oon  
With shortë stavës, thikke as they may goon; 2510  
Pypës, trompës, nakers, clariounes,  
That in the bataille blowen bloody sounes;  
The paleys ful of peplës up and down,

Heere thre, ther ten, holdynge hir questioun,  
 Dyvynynge of thise Thebane knyghtës two. 2515  
 Somme seyden thus, somme seyde it shal be so ;  
 Somme helden with hym with the blakë berd,  
 Somme with the balled, somme with the thikkë herd ;  
 Some seyde he lookëd grymme, and he wolde fighte,  
 He had a sparth of twenty pound of wighte : 2520  
 Thus was the hallë ful of divynynge  
 Longe after that the sonnë gan to sprynge.

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

An heraud on a scaffold made an " Oo ! "  
 Til al the noyse of peple was y-do ;  
 And whan he saugh the peple of noyse al stille, 2535  
 Tho shewëd he the myghty dukës wille.

" The lord hath of his heiigh discrecioun  
 Considered that it were destruccioun  
 To gentil blood to figheten in the gyse  
 Of mortal bataille now in this emprise ; 2540  
 Wherfore, to shapen that they shal nat dye,  
 He wolde his firstë purpos modifye.

" No man ther-fore, up peyne of los of lyf,  
 No maner shot, ne polax, ne shorte knyf,  
 Into the lystës sende, ne thider brynge ; 2545  
 Ne short sword, for to stoke with poynt bitynge,  
 No man ne drawe ne berë by his syde.  
 Ne no man shal unto his felawe ryde

But o cours with a sharpe y-groundē spere ;  
 Foyne, if hym list, on foote, hym self to were. 2550  
 And he that is at meschief shal be take,  
 And noght slayn, but be broght unto the stake  
 That shal ben ordeyned on either syde ;  
 But thider he shal by force, and there abyde.

“ And if so be the chiëftayn be take 2555  
 On outhur syde, or ellës slee his make,  
 No lenger shal the turneiynge laste.  
 God spedē you ! gooth forth, and ley on faste !  
 With long swerd and with maces fighteth youre fille.  
 Gooth now youre wey, this is the lordēs will.” 2560

The voys of peple touchēdē the hevene,  
 So loudē cridē they, with murie stevene,  
 “ God savē swich a lord, that is so good,  
 He wilneth no destruccion of blood ! ”

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

Ful lik a lord this noble duc gan ryde,  
 Thise two Thebans upon either side ; 2570  
 And after rood the queene and Emelye,  
 And after that another compaignye  
 Of oon and oother after hir degre ;  
 And thus they passen thurghout the citee,  
 And to the lystēs comē they by tyme. 2575

It nas not of the day yet fully pryme  
 Whan set was Thesēus ful riche and hye,  
 Ypolita the queene and Emelye,  
 And othere ladys in degrees aboute.  
 Unto the seettēs preesseth al the route ; 2580  
 And westward, thurgh the gatēs under Marte,  
 Arcite, and eek the hondred of his parte,  
 With bauer reed is entred right anon.

And in that selvë moment Palamon  
 Is under Venus, estward in the place, 2585  
 With baner whyt, and hardy chere and face.  
 In al the world to seken up and down  
 So evene, withouten variacioun,  
 Ther nerë swichë compaignyës tweye ;  
 For ther was noon so wys that koudë seye 2590  
 That any hadde of oother avauntage  
 Of worthynesse, ne of estaat, ne age,  
 So evene were they chosen, for to gesse ;  
 And in two regnës fairë they hem dresse.  
 Whan that hir namës rad were everichon, 2595  
 That in hir nombrë gylë were ther noon,  
 Tho were the gatës shet and cried was loude,  
 " Do now youre devoir, yongë knyghtës proude !"  
 The heraudes lefte hir prikyng up and down ;  
 Now ryngen trompës loude and clarioun ; 2600  
 Ther is namoore to seyn, but west and est  
 In goon the speres ful sadly in arrest ;  
 In gooth the sharpë spore into the syde.  
 Ther seen men who kan juste and who kan ryde ;  
 Ther shyveren shaftës upon sheeldës thikke ; 2605  
 He feeleth thurgh the hertë-spoon the prikke.  
 Up spryngen sperës twenty foot on highte ;  
 Out gooth the swerdës as the silver brighte ;  
 The helmës they to-hewen and to-shrede,  
 Out brest the blood with sternë stremës rede ; 2610  
 With myghty maces the bonës they to-breste.  
 He thurgh the thikkeste of the throng gan threste,  
 Ther stomblen steedës stronge, and doun gooth al ;  
 He rolleth under foot as dooth a bal ;  
 He foyneth on his feet with his tronchoun, 2615  
 And he hym hurtleth with his hors adoun ;  
 He thurgh the body is hurt and sithen y-take,  
 Maugree his heed, and broght unto the stake,

As forward was, right ther he moste abyde.  
 Another lad is on that oother syde. 2620  
 And som tyme dooth hem Thesëus to reste,  
 Hem to refresshe and drynken, if hem leste.  
 Ful ofte a-day han thisë Thebanes two  
 Togydre y-met, and wroght his felawe wo ;  
 Unhorsëd hath ech oother of hem tweye. 2625  
 Ther nas no tygre in the vale of Galgopheye,  
 Whan that hir whelpe is stole whan it is lite,  
 So crueel on the hunte, as is Arcite  
 For jelous herte upon this Palamoun ;  
 Ne in Belmarye ther nys so fel leoun 2630  
 That hunted is, or for his hunger wood,  
 Ne of his praye desireth so the blood,  
 As Palamoun to sleen his foo Arcite.  
 The jelous strokës on hir helmes byte ;  
 Out renneth blood on bothe hir sydës rede. 2635  
 Som tyme an ende ther is of every dede,  
 For, er the sonne unto the restë wente,  
 The strongë kyng Emetrëus gan hente  
 This Palamon, as he faught with Arcite,  
 And made his swerd depe in his flessch to byte, 2640  
 And by the force of twenty is he take  
 Unyolden, and y-drawe unto the stake.  
 And in the rescus of this Palamoun  
 The strongë kyng Lygurge is born adoun,  
 And kyng Emetrëus, for al his strengthe, 2645  
 Is born out of his sadel a swerdës lengthe ;  
 So hitte him Palamoun, er he were take ;  
 But al for noght, he was broght to the stake.  
 His hardy hertë myghte hym helpë naught,  
 He moste abyde, whan that he was caught, 2650  
 By force, and eek by composicioun.

Who sorweth now but woful Palamoun,  
 That moot namoorë goon agayn to fighte ?

And whan that Theseus haddë seyn this sighte  
 Unto the folk that foghten thus echon 2655  
 He crydë, "Hoo ! namoore, for it is doon !  
 I wol be trewë juge, and no partie ;  
 Arcite of Thebës shal have Emelie  
 That by his fortune hath hire faire y-wonne."

Anon ther is a noyse of peple bigonne 2660  
 For joye of this, so loude and heighe with-alle,  
 It semëd that the lystës sholde falle.

What kan now fairë Venus doon above ?  
 What seith she now, what dooth this queene of love,  
 But wepeth so, for wantynge of hir wille, 2665  
 Til that hir teerës in the lystës fille ?

She seyde, "I am ashamëd doutëlees."  
 Saturnus seyde, "Doghter, hoold thy pees ;  
 Mars hath his wille, his knyght hath all his boone,  
 And, by myn heed, thou shalt been esëd soone." 2670

The trompës, with the loudë mynstralcie,  
 The heraudes, that ful loudë yolle and crie,  
 Been in hire wele, for joye of daun Arcite.  
 But herkneth me, and stynteth now a lite,  
 Which a myracle ther bifel anon. 2675

This fierse Arcite hath of his helm y-don,  
 And on a courser, for to shewe his face,  
 He priketh endëlong the largë place,  
 Lokynge upward up-on this Emelye,  
 And she agayn hym caste a freendlich eye 2680  
 (For wommen, as to speken in comune,  
 Thei folwen all the favour of Fortune),  
 And was al his, in chere, as in his herte.

Out of the ground a furie infernal sterte,  
 From Pluto sent, at requeste of Saturne, 2685  
 For which his hors for ferë gan to turne,  
 And leep aside, and foundred as he leep,  
 And er that Arcitë may taken keep,



He pighte hym on the pomel of his heed,  
 That in the place he lay as he were deed, 2690  
 His brest to-brosten with his sadel-bowe.  
 As blak he lay as any cole or crowe,  
 So was the blood y-ronnen in his face.  
 Anon he was y-born out of the place,  
 With hertē soor, to Thesēus paleys. 2695  
 Tho was he korven out of his harneys,  
 And in a bed y-brought ful faire and blyve,  
 For he was yet in memorie and alyve,  
 And alwey crynge after Emelye.

Duc Thesēus with al his compaignye 2700  
 Is comen hoom to Atthenes his citee  
 With allē blisse and greet solempnitee;  
 Al be it that this aventure was falle  
 He noldē noght disconforten hem alle;  
 Men seyden eek that Arcite shal nat dye, 2705  
 He shal been heelēd of his maladye.

And of another thyng they weren as fayn,  
 That of hem allē was ther noon y-slayn;  
 Al were they soore y-hurt, and namely oon,  
 That with a spere was thirlēd his brest-boon. 2710  
 To othere woundēs and to broken armes  
 Somme hadden salvēs and somme hadden charmes;  
 Fermaciēs of herbēs, and eek save  
 They dronken, for they wolde hir lymēs have.  
 For which this noble duc, as he wel kan, 2715  
 Conforteth and honoureth every man,  
 And madē revel al the longē nyght  
 Unto the straungē lordēs as was right;  
 Ne ther was holden no disconfitynge  
 But as a justēs, or a tourneynge; 2720  
 For soothly ther was no disconfiture,  
 For fallyng nys nat but an aventure,  
 Ne to be lad by force unto the stake

Unyolden, and with twenty knyghtës take,  
 O persone allone, withouten mo, 2725  
 And haryed forth by armë, foot and too,  
 And eke his steedë dryven forth with staves,  
 With footmen, bothë yemen and eek knaves—  
 It nas aretted hym no vileynye ;  
 Ther may no man clepen it cowardye. 2730

For which anon duc Thesëus leet crye,  
 To stynten allë rancour and envye,  
 The gree as wel of o syde as of oother,  
 And eyther syde ylik as ootheres brother ;  
 And gaf hem giftës after hir degree, 2735  
 And fully heeld a feestë dayës three,  
 And convoyed the kygës worthily  
 Out of his toun a journee largely,  
 And hoom wente every man the rightë way ; 2739  
 Ther was namoore, but "Fare wel ! have good day !"  
 Of this bataille I wol namoore endite,  
 But speke of Palamoun and of Arcyte.

Swellethe the brest of Arcite, and the soore  
 Encreesseth at his hertë moore and moore.  
 The clothered blood, for any lechëcraft, 2745  
 Corrupteth, and is in his bouk y-laft,  
 That neither veynë-blood ne ventusynge,  
 Ne drynke of herbës may ben his helpynge ;  
 The vertu expulsif, or animal,  
 Fro thilkë vertu clepëd natural, 2750  
 Ne may the venym voyden ne expelle.  
 The pipës of his longës gonne to swelle,  
 And every lacerte in his brest adoun  
 Is shent with venym and corrupcioun.  
 Hym gayneth neither, for to gete his lif, 2755  
 Vomyt upward, ne downward laxatif ;  
 Al is to-brosten thilkë regioun ;  
 Nature hath now no dominacioun ;

And certeinly, ther nature wol nat wirche,  
 Farewel phisik, go ber the man to chirche. 2760  
 This al and som, that Arcita moot dye,  
 For which he sendeth after Emelye,  
 And Palamon, that was his cosyn deere.  
 Thanne seyde he thus as ye shal after heere :

“ Naught may the woful spirit in myn herte 2765  
 Declare o point of alle my sorwës smerte  
 To yow, my lady, that I lovë moost,  
 But I biquethe the servyce of my goost  
 To yow aboven every creature,  
 Syn that my lyf ne may no lenger dure. 2770  
 Allas, the wo ! allas, the peynës stronge,  
 That I for yow have suffred, and so longe !  
 Allas, the deeth ! allas, myn Emelye !  
 Allas, departynge of our compaignye !  
 Allas, myn hertës queene ! allas, my wyf ! 2775  
 Myn hertës lady, endere of my lyf !  
 What is this world ? what asketh men to have ?  
 Now with his love, now in his coldë grave  
 Allone, withouten any compaignye.  
 Farewel, my swetë foo, myn Emelye ! 2780  
 And softë taak me in youre armës tweye  
 For love of God, and herkneth what I seye.

“ I have heer with my cosyn Palamon  
 Had strif and rancour many a day agon  
 For love of yow, and for my jalousye ; 2785  
 And Juppiter so wys my soulë gye  
 To speken of a servaunt proprely,  
 With allë circumstances trewely,  
 That is to seyn, trouthe, honour, and knyghthede,  
 Wysdom, humblesse, estaat and heigh kynrede, 2790  
 Fredom, and al that longeth to that art ;  
 So Juppiter have of my soulë part  
 As in this world right now ne knowe I non

So worthy to ben loved as Palamon,  
 That serveth yow and wol doon al his lyf ; 2795  
 And if that evere ye shul ben a wyf,  
 Forget nat Palamon, the gentil man"—  
 And with that word his spechë faillë gan,  
 For from his feet up to his brest was come  
 The coold of deeth, that hadde hym overcome ; 2800  
 And yet moore-over, for in his armës two  
 The vital strengthe is lost and al ago.  
 Only the intellect, withouten moore,  
 That dwellëd in his hertë syk and soore,  
 Gan faillen when the hertë feltë deeth, 2805  
 Duskëd hise eyen two and faillëd breeth.  
 But on his lady yet caste he his eye ;  
 His lastë word was, " Mercy, Emelye !"  
 His spirit chaungëd hous, and wentë ther,  
 As I cam nevere, I kan nat tellen wher. 2810  
 Therefore I stynte, I nam no divinistre ;  
 Of soulës fynde I nat in this registre,  
 Ne me ne list thilke opinions to telle  
 Of hem, though that they writen wher they dwelle.  
 Arcite is coold, ther Mars his soulë gye ; 2815  
 Now wol I speken forth of Emelye.

Shrighte Emelye, and howleth Palamon,  
 And Thesëus his suster took anon  
 Swownynge, and bar hire fro the corps away.  
 What helpeth it to tarien forth the day, 2820  
 To tellen how she weep, bothe eve and morwe ?  
 For in swich cas wommen can have swiche sorwe,  
 Whan that hir housbonds ben from hem ago,  
 That for the moorë part they sorwen so,  
 Or ellis fallen in swich maladye, 2825  
 That, at the lastë, certainly they dye.

Infinite been the sorwës and the teeres  
 Of oldë folk, and folk of tendrë yeeres,

In all the toun for deeth of this Theban ;  
 For hym ther wepeth bothē child and man ; 2830  
 So greet a wepyng was ther noon certayn  
 When Ector was y-brought al fressh yslayn  
 To Troye. Allas ! the pitee that was ther,  
 Cracchyng of chekēs, rentyng eek of heer.

“ Why woldestow be deed ? ” thise wommen crye, 2835

“ And haddest gold ynough, and Emelye.”

No man ne myghtē gladen Thesēus,  
 Savyng his oldē fader Egēus,  
 That knew this worldēs transmutacioun,  
 As he hadde seyn it chaungen, up and doun, 2840  
 Joye after wo and wo after gladnesse,  
 And shewēd hem ensamples and liknesse.

“ Right as ther dyēd nevere man,” quod he,  
 “ That he ne lyvede in erthe in som degree,  
 Right so ther lyvēde never man,” he seyde, 2845

“ In all this world, that som tym he ne deyde ;  
 This world nys but a thurghfare ful of wo,  
 And we been pilgrymes passyng to and fro ;  
 Deeth is an ende of every worldly soore ; ”  
 And over al this yet seyde he muchel moore 2850  
 To this effect, ful wisely to enhorte  
 The peple that they sholde hem reconforte.

Duc Thesēus, with all his bisy cure,  
 Cast busily wher that the sepulture  
 Of goode Arcite may best y-makēd be, 2855  
 And eek moost honorable in his degree ;  
 And at the laste he took conclusioun  
 That ther as first Arcite and Palamoun  
 Hadden for love the bataille hem bitwene,  
 That in that selvē grovē, swoote and grene, 2860  
 Ther as he hadde hise amoureuse desires,  
 His compleynte, and for love hise hootē fires,  
 He woldē make a fyr in which the office

Funeral he myghte al accomplice :  
 And leet comande anon to hakke and hewe 2865  
 The okës olde, and leye hem on a rewe,  
 In colpons, wel arrayed for to brenne.  
 Hise officers with swiftë feet they renne,  
 And ryden anon at his comandement.  
 And after this Thesëus hath y-sent 2870  
 After a beere, and it al over spradde  
 With clooth of gold, the richeste that he hadde ;  
 And of the samë suyte he clad Arcite.  
 Upon his hondës hadde he glovës white,  
 Eek on his heed a coroune of laurer grene, 2875  
 And in his hond a sword ful bright and kone.  
 He leyde hym, bare the visage, on the beere.  
 Ther-with he weep that pitee was to heere ;  
 And, for the peple sholdë seen hym alle,  
 Whan it was day he broghte hym to the halle, 2880  
 That roreth of the cryng and the soun.  
 Tho cam this woful Theban Palamoun,  
 With flotery berd and ruggy asshy heeres,  
 In clothës blake, y-droppëd al with teeres ;  
 And passynge othere of wepynge, Emelye, 2885  
 The rewefulleste of al the compaignye.  
 In as muche as the servyce sholdë be  
 The moorë noble and riche in his degree,  
 Duc Thesëus leet forth thre steedës brynge,  
 That trappëd were in steele al gliterynge 2890  
 And covered with the armes of daun Arcite.  
 Upon thise steedes, that weren grete and white,  
 Ther sitten folk, of whiche oon baar his sheeld,  
 Another his spere up in his hondës heeld,  
 The thriddë bar with hym his bowe Turkeys, 2895  
 Of brend gold was the caas, and eek the harneys ;  
 And riden forth a paas with sorweful cheere  
 Toward the grove, as ye shul after heere.

The nobleste of the Grekës that ther were  
 Upon his shuldrës caryeden the beere, 2900  
 With slakë paas, and eyen rede and wete,  
 Thurghout the citee by the maister strete,  
 That sprad was al with blak, and wonder hye  
 Right of the same is al the strete y-wrye.

Upon the right hond wente olde Egëus, 2905  
 And on that oother syde duc Thesëus,  
 With vessels in hir hand of gold ful fyn  
 Al ful of hony, milk, and blood, and wyn :  
 Eek Palamon with ful greet compaignye,  
 And after that cam woful Emelye, 2910  
 With fyr in honde as was that tyme the gyse  
 To do the office of funeral servyse.

Heigh labour, and ful greet apparaillynge,  
 Was at the service and the fyr-makynge,  
 That with his grenë tope the heven raughte, 2915  
 And twenty fadme of brede the armës straughte,  
 This is to seyn the bowës weren so brode.  
 Of stree first ther was leyd ful many a lode,  
 But how the fyr was makëd up on highte,  
 And eek the namës that the treës highte— 2920  
 As ook, firre, birch, aspe, alder, holm, popeler,  
 Wylugh, elm, plane, assh, box, chasteyn, lynde, laurer,  
 Mapul, thorn, bech, hasel, ew, whippeltre—  
 How they weren feld, shal nat be toold for me ;  
 Ne hou the goddës ronnen up and down, 2925  
 Disherited of hire habitacioun,  
 In whiche they wonëden in reste and pees,  
 Nymphës, Fawnes, and Amadriades ;  
 Ne hou the beestës and the briddës alle  
 Fledden for ferë, whan the wode was falle ; 2930  
 Ne how the ground agast was of the light,  
 That was nat wont to seen the sonnë bright ;  
 Ne how the fyr was couchëd first with stree,

And thanne with dryë stokkës, cloven a thre,  
 And thanne with grenë wode and spicerye, 2935  
 And thanne with clooth of gold, and with perrye,  
 And gerlandes, hangynge with ful many a flour,  
 The mirre, thencens, with al so greet odour ;  
 Ne how Arcitë lay among al this,  
 Ne what richesse aboute his body is ; 2940  
 Ne how that Emelye, as was the gyse,  
 Putte in the fyr of funeral servyse,  
 Ne how she swownëd whan men made the fyr,  
 Ne what she spak, ne what was hir desire ;  
 Ne what jeweles men in the fyre tho caste 2945  
 Whan that the fyr was greet and brentë faste ;  
 Ne how somme cast hir sheeld, and somme hir spere,  
 And of hire vestimentz, whiche that they were,  
 And coppës full of wyn, and milk, and blood,  
 Into the fyr, that brente as it were wood ; 2950  
 Ne how the Grekës, with an huge route,  
 Thriës riden al the place aboute  
 Upon the left hand, with a loud shoutynge,  
 And thriës with hir sperës claterynge ;  
 And thriës how the ladyes gonnë crye, 2955  
 And how that lad was homward Emelye ;  
 Ne how Arcite is brent to asshen colde,  
 Ne how that lychëwakë was y-holde  
 Al thilkë nyght ; ne how the Grekës pleye  
 The wakë-pleyes ; ne kepe I nat to seye 2960  
 Who wrastleth best naked, with oille enoynt,  
 Ne who that bar hym best in no disjoynt.  
 I wol nat tellen eek how that they goon  
 Hoom til Atthenës, whan the pleye is doon ;  
 But shortly to the point thanne wol I wende, 2965  
 And maken of my longë tale an ende.

By processe and by lengthe of certeyn yeres,  
 Al styntyd is the moornyng and the teres



Of Grekës, by oon general assent.  
 Thanne semëd me ther was a parlément 2970  
 At Atthenes, upon certein poyntz and caas ;  
 Among the whichë poyntz y-spoken was,  
 To have with certein contrees alliaunce,  
 And have fully of Thebans obeissaunce.  
 For which this noble Thesëus anon 2975  
 Leet senden after gentil Palamon,  
 Unwist of hym what was the cause and why ;  
 But in hise blakë clothës sorwefully  
 He cam at his comandément in hye.  
 Tho sentë Thesëus for Emelye. 2980  
 Whan they were set, and hust was al the place,  
 And Thesëus abiden hadde a space  
 Er any word cam fram his wisë brest,  
 Hise eyen sette he ther as was his lest,  
 And with a sad visage he sikëd stille, 2985  
 And after that right thus he seyde his wille :  
 " The Firstë Moevere of the cause above,  
 Whan he first made the fairë cheyne of love,  
 Greet was theeffect and heigh was his entente ;  
 Wel wiste he why and what therof he mente, 2990  
 For with that fairë cheyne of love he bond  
 The fyr, the eyr, the water, and the lond,  
 In certeyn boundës that they may nat flee ;  
 That same Prince, and that same Moevere," quod he,  
 " Hath stablissed in this wrecchëd world adoun 2995  
 Certeynë dayës and duracioun  
 To al that is engendrid in this place,  
 Over the whichë day they may nat pace,  
 Al mowe they yet tho dayës wel abregge ;  
 Ther nedeth noght noon auctoritee allegge 3000  
 For it is preevëd by experience,  
 But that me list declaren my sentence.  
 Thanne may men by this ordre wel discernen

That thilkë Moevere stable is and eterne.  
 Wel may men knowë, but it be a fool, 3005  
 That every part deryveth from his hool ;  
 For nature hath nat taken his bigynnyng  
 Of no partie ne cantel of a thyng,  
 But of a thyng that parfit is and stable,  
 Descendynge so, til it be corrumpable. 3010  
 And therfore of his wisë purveiaunce  
 He hath so wel biset his ordinaunce,  
 That speses of thyngës and progressiouns  
 Shullen enduren by successiouns,  
 And nat eterne, withouten any lye ; 3015  
 This maystow understonde, and seen at eye.

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

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

“ Of man and womman seen we wel also,  
 That nedeth in oon of thisë termës two,  
 This is to seyn, in youthe or ellës age,  
 He moot be deed, the kyng as shal a page ; 3030  
 Som in his bed, som in the depë see,  
 Som in the largë feeld, as men may se ;  
 Ther helpeth noght, al goth that ilkë weye :  
 Thanne may I seyn that al this thyng moot deye.

“ What maketh this but Juppiter, the kyng ? 3035  
 The which is prince, and cause of allë thyng,  
 Convertynge al unto his proprë welle,  
 From which it is deryvëd, sooth to telle.

And here-agayns no creature on lyve,  
Of no degree, availleth for to stryve. 3040

“Thanne is it wysdom, as it thynketh me,  
To maken vertu of necessitee,  
And take it weel that we may not eschue,  
And namely that to us alle is due;  
And whoso gruccheth ought, he dooth folye, 3045  
And rebel is to hym that al may gye.  
And certainly a man hath moost honour,  
To dyen in his excellence and flour,  
Whan he is siker of his goodë name. 3049

Thanne hath he doon his freend, ne hym, no shame,  
And gladder oghte his freend been of his deeth,  
Whan with honour up yolden is his breeth,  
Than whan his name apallëd is for age,  
For al forgeten is his vassellage.  
Thanne is it best, as for a worthy fame, 3055  
To dyen whan that he is best of name.

“The contrarie of al this is wilfulnesse.  
Why grucchen we, why have we hevynesse  
That goode Arcite, of chivalrië flour,  
Departed is with duetee and honour 3060  
Out of this foulë prisoun of this lyf?  
Why grucchen heere his cosyn and his wyf  
Of his welfare that loved hem so weel?  
Kan he hem thank? nay, God woot, never a deel,  
That bothe his soule and eek hem self offende, 3065  
And yet they mowe hir lustës nat amende.

“What may I conclude of this longë serye,  
But after wo, I rede us to be merye,  
And thanken Juppiter of al his grace?  
And er that we departën from this place 3070  
I redë that we make of sorwës two  
O parfit joyë, lastynge everemo.  
And looketh now, wher moost sorwe is her-inne,

Ther wol we first amenden and bigynne."

"Suster," quod he, "this is my fulle assent, 3075

With all thavy's heere of my parlément,  
That gentil Palamon, thyn owenë knyght,  
That serveth yow with willë, herte, and myght,  
And evere hath doon, syn that ye first hym knewe,  
That ye shul of your grace upon hym rewe, 3080

And taken hym for housbonde and for lord;  
Lene me youre hond, for this is oure accord.

Lat se now of youre wommanly pitee;  
He is a kyngës brother sone, pardee,  
And though he were a povrë bachelor, 3085

Syn he hath servéd yow so many a yeer  
And had for yow so greet adversitee,  
It mostë been considered, leeveth me,  
For gentil mercy oghte to passen right."

Thanne seyde he thus to Palamon ful right: 3090

"I trowe ther nedeth litel sermonyng  
To makë yow assentë to this thyng;  
Com neer, and taak youre lady by the hond."  
Bitwixen hem was maad anon the bond  
That hightë matrimoigne, or mariage, 3095

By al the conseil and the baronage;  
And thus with allë blisse and melodye  
Hath Palamon y-wedded Emelye.  
And God, that al this wydë world hath wrought,  
Sende hym his love that it hath deere aboght, 3100

For now is Palamon in allë wele,  
Lyvyng in blisse, in riches, and in heele;  
And Emelye hym loveth so tendrely,  
And he hire serveth al-so gentilly,  
That nevere was ther no word hem bitwene 3105  
Of jalousie or any oother tene.

Thus endeth Palamon and Emelye,  
And God save al this fairë compaignye. *Amen.*

## NOTES ON "THE PROLOGUE."

1. **soote**: sweet, = *sweete* in l. 5, from O.E. (Old English) adv., and *sweete*, adj., respectively: the *e* in the latter is an *i*-mutation of the original vowel *ō* of the former. Both are adjectives here; hence it is evident that there had been confusion of forms. A double vowel is always long.

In writing the opening lines Chaucer probably had in mind the beginning of Book iv. of Guido delle Colonne's *Historia Trojana*.

6. **heeth**: not used elsewhere by Chaucer than here and in l. 606. The number of "uniques" in *The Prologue* is unusually large: in the whole *Prologue* it is about six times the average of the whole of his works, in the first seven hundred lines the proportion is considerably greater.

7. **croppes**: tops, not crops.

**yonge**: the final sounded *e* denotes the weak form of the adjective after the definite article.

8. "The difficulty here really resides in the expression 'his halfe cours,' which means what it says—viz., his 'half-course'—and not, as Tyrwhitt unfortunately supposed, 'half his course.' The results of the two explanations are quite different. Taking Chaucer's own expression as it stands, he tells us that, a little past the middle of April, 'the young sun has run his half-course in the Ram.' Turning to fig. 1 [in *The Astrolabe*, ed. SKEAT] we see that, against the month 'Aprilis,' there appears in the circle of zodiacal signs the *latter* half (roughly speaking) of Aries, and the *former* half of Taurus. Thus the sun in April runs a half-course in the Ram and a half-course in the Bull. 'The former of these was completed,' says the poet; which is as much as to say, that *it was past the 11th of April*. The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it may well be called 'the yonge sonne.'"—Chaucer's *Astrolabe*, p. xlvii., ed. SKEAT (who has the credit of having solved this difficulty).

**y-ronne**: O.E. *gerunnen*. Two things are to be noted: (1) *y-* or *i-* in Chaucer represents the O.E. prefix *ge-*; (2) *o* in Chaucer often stands for the sound of short *u* (as in *pull*), as it still does in modern English (*e.g.* son, one, won, wont, nothing, comfort), although the sound has shifted in the meantime. This *o* for *u* is due to the Anglo-Norman scribes, who respelt English in the thirteenth century, and

adopted this device to distinguish *u* from *n*, which were very much alike in the MSS.

12. **thanne**: correlative to *whan* in l. 1.

13. **palmeres**: the difference between palmers and pilgrims was, that the pilgrim had "some dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim might go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant" (BLOUNT).

17. **martir**: Thomas à Becket.

18. **seeke**: Boccaccio's invention of a company fleeing from the plague is not very far from Chaucer's thought of a company returning their thanks, by means of a pilgrimage, for their happy recovery from an epidemic.—TEN BRINK.

20. **Tabard**: "It is the sign of an inn in Southwark by London, within which was the lodging of the Abbot of Hyde by Winchester. This is the hostelry where Chaucer and the other pilgrims met together, and, with Henry Baily their host, accorded about the manner of their journey to Canterbury. And whereas through time it hath been much decayed, it is now by Master J. Preston, with the Abbot's house thereto adjoined, newly repaired, and with convenient rooms much increased, for the receipt of many guests."—SPEIGHT'S *Glossary to Chaucer*, 1598.

27. **toward**: scan with the accent on the first syllable.

34. **ther as**: to the place that—Canterbury.

37. **resoun**: accented on the second syllable here, but on the first in l. 274. Words of French origin often retain their original accent in Chaucer, especially those in *-oun*, *-our*, *-age*, *-ure*; but, as in the case of this word, Chaucer's verse also reflects the struggle that was taking place between the original and the Anglicised accent.

40. **whiche**: of what sort.

43. **Knyght**: it was a common thing in this age for knights to seek employment in foreign countries which were at war. "The course of adventures of our knight may be illustrated by those of a real knight of Chaucer's age, who, for anything that appears to the contrary, might have been upon this very pilgrimage." Then follows his epitaph, quoted from Leland's *Itinerary*, stating that Matheu de Gourney had been at the battles of Benamaryn, Crecy, Poitiers, etc., at the siege of Algezir, and several other battles and sieges, in which he nobly gained great praise and honour. "Why Chaucer should have chosen to bring his knight from Alexandria and Lettowe rather than from Crecy and Poitiers, is a problem difficult to resolve, except by supposing that the slightest services against infidels were in those days more honourable than the most splendid victories over Christians."—TYRWHITT. A somewhat similar epitaph is given in Todd's *Illustrations of Chaucer*, p. 227.

Lounsbury thinks Chaucer may have had the Duke of Hereford, afterwards Henry IV., in his mind when describing the Knight. "In his youth he had taken an active part in the operations that went on during the Middle Ages of turning inoffensive heathen into rather

savage Christians. . . . In 1390, at the age of twenty-four, he had fought against the Mohammedans of Barbary. . . . We are told by Thomas of Walsingham that with the help of the Marshal of Prussia he conquered the army of the King of Lettow. . . . No one will pretend indeed that the portrait drawn in *The Prologue* of the Knight—who is specially celebrated as fighting for the Christian faith—can have been designed even remotely as a representation of the deeds of Henry IV. The events in which the former is described as sharing happened before the latter was born. Still it is conceivable that in the portrayal of the character Chaucer may have had in mind the son of his patron.” —*Studies in Chaucer*, i. 91-3.

**worthy**: distinguished, either for rank, wealth, achievements, or character; hence sometimes well-to-do, respectable. Cf. ll. 47, 50, 68, 217, 459.

51. **Alisaundre**: Alexandria in Egypt was won, and immediately after abandoned, in 1365, by Pierre de Lusignan, King of Cyprus, who, according to his epitaph in Froissart, “conquered in battle the cities of Alexandria in Egypt, Tripoli in Syria, Layas in Armenia, Satalia in Turkey, with several other cities and towns, from the enemies of the faith of Jesus Christ.”

52. **hadde the bord bigonne**: had been placed at the head of the table—the usual compliment to extraordinary merit. That this is the true explanation is proved by numerous occurrences of the same or a similar phrase, one or two of which are here given, because this passage has been the subject of much discussion.

“And he, which had his prise deserved,

After the kinges owne word,

Was maad beginne a middel bord,”

*i.e.* was made to sit at the head of the middle table.—*Confessio Amantis*, ed. PAULI, viii. 3, 299.

“Thow schelt this dai be priour,

And be-ginne our deis” (*i.e.* dai’s) [ll. 2122-3];

and in another text:—

“Palmer, thou semest best to me,

Therefore men shal worshyp the:

Bogyn the borde, I the pray” [ll. 1955-7].—*Sir Beues of Hamtoun*, p. 104, E.E.T.S., ed. KÖLBING.

53. **Pruce**: when our military men wanted employment, it was usual for them to go and serve in Pruce, or Prussia, with the knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in Lettow (Lithuania), Ruce (Russia), and elsewhere.—TYRWHITT.

56. **Gernade**: Granada.

57. **Algezir**: the city of Algezir, modern Algeciras, on the south coast of Spain, 36° 8' N., 5° 29' W., was taken from the Moorish king of Granada in 1344, and among those who came to assist at the siege in 1343 the Earls of Derby and Salisbury are particularly named.

**Belmarye**: Froissart reckons among the Moorish kingdoms in Africa: “Tunis, Bugia, Morocco, Benmarin, Tremeçen (l. 62).”

58. **Lyeys, Satalye** : Pierre de Lusignan, King of Cyprus, soon after his accession to the throne in 1352, had taken Satalye, the ancient Attalia, modern Adalia, on the south coast of Asia Minor, 36° 55' N., 30° 47' E. ; and in another expedition about 1367 he had made himself master of the town of Layas in Armenia, modern Ayas. The Knight had therefore seen at least twenty-four years' service : Algezir 1343, Lyeys 1367.

59. **the Grote See** : the Mediterranean ; so, frequently, in the Bible ; see Ezekiel xlvii. 15, 19, 20.

60. **armee** : armed expedition. Two MSS. have *aryve*, arrival or disembarkation of troops, for which Professor Skeat thinks *armee* is a scribal misreading.

62. **Tramysene** : modern Tlemçen in Algeria, 34° 52' N., 1° 18' W. ; see note on l. 57.

65. **Palatye** : Palathia in Anatolia, Asia Minor. Froissart gives an account of several Christian barons in those parts, who kept possession of their lands after the Turkish conquest, but paid tribute.

70. In days when double negatives added force to the expression, Chaucer found it necessary to crowd four of them into two lines to indicate in the strongest possible way the charm of manner which was the chief characteristic of the knightly character, the chivalric courtesy which, while guarding the man's own dignity, respected fully the rights and feelings of the lowest with whom he was brought into personal contact.—LOUNSBURY.

Chaucer had been a soldier himself, and seems to have idealised the profession of arms ; at least, it is a noteworthy fact that, while he has one good man among his very miscellaneous assortment of clerics, his soldiers are, almost without exception, fine characters.

71. **no maner wight** : nobody whatever. Note the M.E. (Middle English) use of *maner* with a kind of appositive genitive.

74. **hors** : plural, as in l. 598. Long-stemmed neuters in O.E. remained unchanged in the plural ; see *year*, l. 82.

75. **wered** : a weak preterite. Modern English has incorrectly made *wear* a strong verb through analogy with such verbs as *beare*.

**gypon** : short vest, doublet. The student should if possible consult Fairholt's *Costume in England*, which has illustrations of many words used in *The Prologue*.

76. **habergeon** : it was a defense of an inferior description to the hauberk [of which *habergeon* is a diminutive] ; but when the introduction of plate-armour in the reign of Edward III. had supplied more convenient and effectual defenses for the legs and thighs, the long skirt of the hauberk became superfluous ; from that period the habergeon alone appears to have been worn.—WAY.

78. **his pilgrymage** : the pilgrimage he had vowed if he returned home safe and sound.

81. **crulle, etc.** : as curly as if they had been treated by some curling process. Modern English has transposed the *r*, hence *curl*.

85. **chyvaschie** : properly means an expedition on horseback, but is used generally for any military expedition.



86. **Flaundres, Artoys, Pycardie**: provinces in the north of France. See Gardiner's *Historical Atlas*.

87. **as of so litel space**: considering his short term of service.

88. **lady**: lady's, as in l. 695. Feminine nouns never formed their genitive in *s* in O.E.; hence "Lady Day, Friday," as compared with "Lord's Day, Thursday."

100. For the customs of chivalry see Sir Walter Scott's *Essay on Chivalry*.

101. **Yeman**: as a title of service or office, *yeoman* is used in a statute of Edward III. to denote a servant of the next degree above a *garson* or groom. The title of *yeoman* was given, in a secondary sense, to people of middling rank not in service. The appropriation of the word to signify a small landholder is more modern. —TYRWHITT.

**he**: Tyrwhitt says this pronoun relates to the Knight, as "Chaucer would never have given the son an attendant when the father had none." This is certainly an error, due to his overlooking the fact that both the Squire and his servant were the Knight's servants, just as the three horses belonged to him (l. 74).

103. **grene**: Lincoln green.

104. **poocok arwes**. Ascham, in his *Torophilus*, is not complimentary to peacock-feathered arrows: "There is no feather but only of a goose that hath all commodities in it."

109. **not-heed**: not "nut-head," as it has often been explained, but a "closely cropped head," as is proved by numerous occurrences of the verb *nott* = to crop, poll. Shakespeare uses *not-pated* in the same sense in 1 *Henry IV.*, II. iv. 78. *Roundhead* is a later equivalent of them both.

111. **bracér**: an archer's gauntlet. "Takel," "bracer," "bokeler," "bawdryk," "forster," occur nowhere else in Chaucer.

115. **Cristophere**: a figure of St. Christopher, used as a brooch, and worn for good luck. The figure of St. Christopher was looked upon with particular reverence among the middle and lower classes, and was supposed to possess the power of shielding the person who looked on it from hidden dangers.—T. WRIGHT.

116. **bawdryk**: "a belt passing mostly round one side of the neck, and under the opposite arm."

120. **seint Loy**: Saint Eligius. The Carter in *The Friar's Tale* swears by "Seint Loy" (D. 1564), as the patron saint of farriers and horses. "But what," asks Professor Hales in *Folia Literaria*, p. 102 foll., "is his saintship to the Prioress, or she to his saintship? . . . I believe the reference is to the fact that on a certain famous occasion St. Eloy refused to take an oath—firmly declined to swear, . . . and so an oath by Eloy would mean an oath according to his usage—i.e. an oath such as he might have uttered or approved—i.e. no oath at all. . . . Thus we arrive at what appears to be the real sense of the words—viz., the Prioress never swore at all."

There is a district in Bedford called St. Loye's, and a half-ruined chapel near Exeter commonly known as St. Loy's, showing that this abbreviated form of the name was not uncommon.

121. *madame*: cf. Lyndesay's *Monarchy*, iii. 4663:—

"The seilye Nun wyll thynk gret schame,  
Without scho callit be Madame."

124. *fetisly*: excellently; in l. 273 it means "neatly." The words "fetisly," "overlippe" (133), "wastel-breed" (147), "undergrowe" (156), occur nowhere else in Chaucer.

124-6. *Frenssh*. It is very difficult to decide whether or no these lines contain a touch of Chaucer's sly humour. On the one side we have Skeat and Pollard. The former says: "There is nothing to show that Chaucer here speaks slightly of the French spoken by the Prioress, though this view is commonly adopted by newspaper-writers who know only this one line of Chaucer, and cannot forbear to use it in jest. . . . Chaucer merely states a *fact*—viz., that the Prioress spoke the usual Anglo-French of the English court, of the English law-courts, and of the English ecclesiastics of the higher rank. The poet, however, had been himself in France, and knew precisely the difference between the two dialects; but he had no special reason for thinking *more highly* of the Parisian than of the Anglo-French. He merely states that the French which she spoke so 'fetisly' was, *naturally*, such as was spoken in England. She had never travelled, and was therefore quite satisfied with the French which she had learnt at home. The language of the King of England was quite as good, in the esteem of Chaucer's hearers, as that of the King of France." On the other side Lounsbury calls this "a most extraordinary interpretation of these lines for the sake of wresting them from their received and, it may be added, natural meaning." Chaucer may have had some very good reasons for preferring Parisian to Anglo-French: Parisian French had in the fourteenth century become the language of French literature; Chaucer must have been well aware that, in comparison with that spoken in the Ile de France, English French was an impure, moribund dialect; lastly, he may not have been indifferent to the distinction of having himself travelled in France and elsewhere (see l. 126). The testimony of *The Testament of Love*, even although Chaucer did not write it (as Skeat points out), is at least worth citing: "Certes there ben some that speke their poesy mater in Frenche, of which speche the French men have as good a fantasye, as we have in hearing of French mennes Englyshe." On the whole we incline to side with the much-abused "newspaper-writers."

125. *Stratford-atte-Bowe*: in Middlesex. The Prioress had probably been educated at the Benedictine nunnery there.

127 foll. "The emphasis laid on her manners and deportment is probably due to the fact that her Priory, like that of St. Mary's, Winchester, may have been a finishing school for girls and a residence for gentle ladies." Tyrwhitt pointed out that these lines are a reminiscence of a passage in the *Roman de la Rose*, 13612 foll., which may be thus translated: "And takes good care not to wet her fingers up to the joints in broth, nor to have her lips

anointed with soups or garlic or fat flesh, nor to heap up too many or too large morsels and put them in her mouth. She touches with the tips of her fingers the morsel which she has to moisten with the sauce, and lifts her mouthful warily, so that no drop of the soup or relish or pepper may fall on her breast. And so daintily she contrives to drink as not to sprinkle a drop upon herself. . . . She ought to wipe her lip so well, as not to permit any grease to stay there, at least upon her upper lip." That these were the manners of the time we know, because these directions agree almost literally with those contained in the different mediaeval works, such as *The Babees Book*, written for the purpose of teaching manners at table.

131. *alle*: should fall. The preterite indicative is *fil*; see l. 845.

133-5. She wiped her upper lip so clean after eating, that no spot of grease was left upon her cup when she drank.

134. *sene*: to be seen, visible, O.E. *gesiene*, an adjective; *ysene* (l. 592) is the same word with the original prefix. The final *e* is essential. It must be distinguished from the past participle *seen*, seen, which Chaucer would not rhyme with *clene*.

136. *reughte*: reached. At first sight this appears to be a strong verb which has become weak; in reality it belongs to the same class as "buy, bought, seek, sought, teach, taught," where the original vowel is seen in the preterite, and the vowel of the present has suffered *i*-mutation. Modern English has substituted an incorrect form "reached" for the correct form that we find here; but they are both alike weak, as may be known from the ending.

146. *of smale houndes*: some small dogs; exactly the construction of modern French, "*de petits chiens*."

147. *wastel-breed*: "wastel" is modern French *gâteau*, cake. It was, of course, unusual to feed dogs on bread made of cake-flour.

148. To scan this line *she if* may be read as one syllable; but it is better after *she* to make the caesural pause, at which there was frequently a supernumerary syllable.

149. *men smoot*: the singular verb shows that *men* is the indefinite pronoun, corresponding to O.E. *mon*, Ger. *man*, Fr. *on*, modern English *one*.

152. *greye*: this seems to have been the favourite colour of ladies' eyes in Chaucer's time. The miller's daughter in *The Reeve's Tale* has "eyes grey as glass" (A. 3974). Julia in *Two Gentlemen of Verona* (IV. iv. 197) says:—

"Her eyes are grey as glass, and so are mine."

157. *fetys*: *feat*, from Latin *factitius*, as *tretys* from *tractitius*. Compare *Tempest*, II. i. 273:—

"And look how well my garments sit upon me;  
Much feater than before."

159. *a peire of bedes gauded al with grene*: a set of beads, of which the greater beads, the gawdies, were of green. Every eleventh bead, or gawdy, stood for a Paternoster, the smaller beads for Ave

Marias. The common number was fifty-five, for fifty Aves and five Paternosters.

161-2. Probably the brooch was in the shape of a capital A, standing for *Amor*, Love or Charity, and was inscribed with the motto taken from Virgil's *Ecloques*, x. 69: "*Omnia vincit amor*" (love overcomes all things).

163. **Another Nonne**: the Prioress herself was the first nun (see l. 118); tales in the series are assigned to the Prioress and to the Second Nun.

164. **Chapeleyn**: the chaplain in the smaller nunneries was often woman.

**preestes thre**: there is no difficulty in the mere fact of the ladies having three priests in their train; the nunnery of St. Mary, Winchester, had twenty-six priests at the dissolution. But from this point onwards we read of one priest only, the "Nun's Priest," who tells the tale of the cock and the fox.

"Thanne spak oure Hoost with rude speche and boold,  
And seyde unto the Nonnes Preest anon,  
'Com neer, thou preest, com hyder, thou Sir John.'"

(B. 3998—4000.)

Here "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." This is urged by Tyrwhitt, *Hales (Folia Literaria*, 106), and Skeat. Then, it is suggested, "preestes thre" was inserted for the sake of the rime. One priest would reduce the number of pilgrims, excluding the Host, to twenty-nine (see l. 24).

165. **a fair for the maistrie**: a fair one above all others, of sovereign price, "excellent good." The Latin *pro magisterio*, and the French *pour la maistrie*, are found in old medical treatises to denote such medicines as we usually call sovereign, excellent above all others. The phrase is used by Robert of Gloucester, l. 11554:—

"An stede he gan aprikie wel vor the maistrie."—TYRWHITT.

166 **outridere**: cf. *Shipman's Tale*, B. 1252-6:—

"This noble monk, of which I yow devyse,  
Hath of his abbot, as hym list, licence—  
By cause he was a man of heigh prudence,  
And eek an officer—out for to ryde,  
To seen hir graunges and hire bernis wyde";

which gives the true explanation of the word—an officer of a monastery or abbey, whose duty was to look after the manors belonging thereto.

**venarie**: hunting; cf. A. 2308. The monks of the middle ages were extremely attached to hunting and field sports; and this was a frequent subject of complaint with the more severe ecclesiastics, and of satire with the laity.—WRIGHT

167. **to been an abbot able** : able to be an abbot—a very sly hit in view of the following description.

170. **gynglen** : jingle. It was a universal practice among riders who wished to be thought fashionable to have their horses' bridles hung with bells. Vincent of Beauvais mentions it in connection with the Templars in the thirteenth century. Wyclif, in his *Trilogie*, inveighs against the priests of his time for their "fat horses, and jolly and gay saddles, and bridles ringing by the way."

172. **ther as** : where.

**kepere of the celle** : prior of a religious house subordinate to a larger one.

173. The rules of St. Maur and St. Benet or Benedict, who founded the Benedictine order, were the oldest forms of monastic discipline in the Romish Church.

176. **space** : course. The monk kept up with the times.

177. **text** : quotation, not necessarily from Scripture. The reference is to the legend of Nimrod, who was reported to have built the Tower of Babel, among other crimes.

**a pulled hen** : a hen without its feathers—one of the many expressions for a thing of no value. Cf. ll. 182. 652.

179. **cloysterles** : the reading of the Harleian MS. only; all the others have *recocheles*, reckless. Neither reading is altogether satisfactory. Line 181 is used by the supporters of each reading in proof of its correctness. "*Cloisterless* being a coined word Chaucer goes on to explain it in l. 181." "The only objection to *cloisterless* is that, if it had been the true reading, there would have been no occasion to explain or paraphrase it in l. 181."

182. **thilke text** : this simile of a fish out of water, in illustration of a monk out of his cloister, is found in many early writings, the earliest being a Greek Life of St. Anthony, attributed to Athanasius, not later than A.D. 373. Chaucer may have taken it from the Life of St. Anthony in the *Legenda Aurea*, from which he took *The Second Nun's Tale*. Wyclif has: "For, as they seyn that groundiden these cloystris, thes men myghten no more dwelle out ther-of than fize myghte dwelle out of water."

The suggestion for the two lines 181-2 may very well have been given by the following from *Le Testament de Jean de Meun*, though Chaucer has reversed the sense of the passage :—

"Qui les voldra trouver, si les quiere en leur cloistre . . .

Car ne prisent le monde la montance d'une oistre."

*I.e.* whoever wishes to find them, let him seek them in their cloister, for they do not prize the world the value of an oyster.

186. **swynken** : toil—a strong verb. The noun *swynk* occurs two lines below. Cf. "swinked hedger." *Comus*, 293.

187. **Austyn** : St. Augustine of Hippo. Cf. Wyclif : "Saint Austin teacheth monks to labour with their hands."

**bit** : biddeth. Similarly we find *rit* = rideth, ll. 974, 981.

189. **prikasour** : a hard rider. The following words occurring in

this passage are found nowhere else in Chaucer: "outridere" (166), "gynglen" (170), "reule," *n.* (173), "cloysterles" (179), "waterlces" (180), "prikasour" (189), "y-purfiled" (193), "grys," *n.* (194), "stepe" (201), "stemed," "leed" (202), "bootes" (203, 273), "forpyned" (205), "roost," *n.* (206).

194. **grys**: costly grey fur.

200. **in good poynt**: cf. Fr. *embonpoint*, stoutness.

202. **stemed as a forneys of a leed**: (his eyes) shone like a furnace under a cauldron. Skeat says that a kitchen-copper is still sometimes called a *lead*. For *stemed* cf. Sir T. Wyatt's *Satires*, i. 53:—

"Under a stole she spied two stemyng eyes."

205. **forpyned**: wasted away by torture, the *for* being intensive.

208. The derivation of *wantowne* is noteworthy: the first syllable is an O.E. prefix meaning "not," *un-*; the second syllable is from O.E. *togen*, trained; hence *wanton* means literally "untrained," then "wild," "lively."

209. **lymytour**: a begging friar, licensed to beg within a certain limited district.

210. **ordres foure**: Dominicans, Franciscans, Carmelites, Augustines. The Carmelites, or White Friars, also called "Mary's men," dressed in white over a dark brown tunic, were founded in 1160. The Augustines or Austin Friars, named after St. Augustine of Hippo, dressed in black with a leathern girdle, were founded in 1150. The Jacobins, Dominicans, Black Friars, or Friars Preachers, wore uppermost a black cloak with a hood, and were founded in 1206 by St. Dominick of Castile. The Minorites, Franciscans, or Grey Friars, from the colour of their habit, called Cordeliers in France, were founded in 1209 by St. Francis of Assisi. Wyclif made of their initials the word *Caim*, the mediaeval spelling of *Cain*, to whose kin he said they belonged. This makes a useful mnemonic.

212-3. This is less generous than might appear; for it almost certainly refers to young women who had been his concubines.—**SKEAT**.

215. Scan: "Ful wél | bilóved | and fám- | uliér | was hé."

219. **moore**: greater, O.E. *māra*, comparative adjective; *mo*, more. O.E. *mā*, comparative adverb. In M.E. *moore* usually refers to size, *mo* to number; see ll. 101, 544, 808, 849. Here *moore* is a trochaic foot, like *myghte* in l. 320.

220. **licenciat**: a friar licensed by the Pope "to hear confessions, etc., in all places, independently of the local ordinaries." The curate, = parish priest (cf. Fr. *curé*), could not give absolution in all cases.

"Licenciat," "pitaunce" (224), "farsed" (233), "rote" (236), "yeddynge" (237), "lazar" (242, 245), "beggestere" (245), "poraille" (247), "rage," *v.* (257), "cope" (260), "worstede," "semycope" (262), "lipsed," "wantownesse" (264), occur nowhere else in Chaucer.

224. **wiste to**: knew he was sure to.

**pitaunce**: portion of victuals.

230. **may**: can, like O.E. *mæg*. Cf. Ps. cxxv. 1 in the Prayer-Book version: "Mount Sion which may not be removed," where the A.V. has "cannot."

**smerte**: impersonal. Notice how many such verbs there are in Chaucer, some of which have been lost in modern English; we have already had "bifil" (19), "thynketh" (37), "semed" (39), "liste" (102); to which may be added "liketh" (777), and others.

232. **men moote**: see note on l. 149.

233. **tytet**: hood. The friar made his hood a receptacle for his peddling wares. Cf. Wyclif (modernised): "They become pedlars, bearing knives, purses, pins, and girdles, and spices, and silk, and precious furs for women, and thereto small gentle hounds, to get love of them, and to have many great gifts for little good or naught."

237. No one could equal him in the singing of traditional songs. Cf. the Scotch expression "to bear the gree."

241. **tappestere**: female tapster, barmaid; tapsters were usually women in the middle ages. Here and in the next line *-stere* is a feminine suffix, as it was in O.E., and still is in "spinster." But its restriction to the feminine gender was early lost: so that "songster" and "seamster" have even formed feminines "songstress, seamstress." In a few words *-ster* has come to denote something of contempt: e.g. youngster, trickster.

242. **lazar**: leper, from Lazarus (Luke xvi. 19-31).

244. **as by his facultee**: considering his ability or dignity, or (possibly) in his own estimation.

246. **avaunce**: profit. Elsewhere in Chaucer always transitive.

252. After this line one MS., the Hengwrt, has the two following lines, which are in no other MS. :—

"And gaf a certeyn fermē for the graunt,  
Noon of his brethren cam ther in his haunt."

*I.e.* he paid a certain sum for his licence as a limiter, so that none of his brethren infringed his limits. There is nothing to show that these lines are not Chaucer's own, nor that their omission is not his own doing. The sentence runs better without them.

254. **In principio**. "Such is the limiter's saying of *In principio erat verbum* from house to house" (Tyndale), proves that the reference is to the first verse of St. John's Gospel, and not to the first verse of Genesis. See Scott's *Fair Maid of Perth*, chap. iii.

256. **purchas**: proceeds of his begging.

**rente**: income from fixed property, of which friars had none. The line is imitated from *The Romaunt of the Rose*, 6838 :—

"My purchas is better than my rent."

258. **So**. by acting as umpire; see l. 261.

**love-dayes**. Love-days (*dies amoris*) were days fixed for settling differences by umpire, without having recourse to law or violence. The ecclesiastics seem generally to have had the principal share in

the management of these transactions, which, throughout *The Vision of Piers Ploughman*, appear to be censured as the means of hindering justice and of enriching the clergy.—WRIGHT. See for example Pass. iii., ll. 157-8 :—

"She ledeth þe lawe as hire list and love-dayes maketh,  
And doth (*causeth*) men lese (*lose*) þorw (*through*) hire love þat  
lawe mygte wyne."

260. Scan : "With a thréd- | bare cōpe, | as is | a pōvre | scolér."

264. for his wantownesse : as a taking freak.

270. a forked berd. In Shottesbrooke church, Berkshire, there is a brass of a franklin of the time of Edward III., in which he is represented with a forked beard, which seems to have been the fashionable mode of dressing the beard among the bourgeoisie. The Anglo-Saxons wore forked beards.—WRIGHT.

273. faire and fetisly : repeated from l. 124.

276. "He would have the sea kept clear of privateers at all costs." The old subsidy of tonnage and poundage was given to the king *pur la sauvgarde et custodie del mer* (for the safeguard and custody of the sea).

277. Middelburgh is still a well-known canal port on the island of Walcheren in Holland, but as a sea-port it has been surpassed by Flushing, on the coast of the same island, the terminus of the Queensborough route to the Continent. The spot where Harwich now stands at the mouth of the Orwell was formerly known as the port of Orwell.

Professor Hales has shown (*Folia Literaria*, p. 100) that the mention of Middelburgh "proves that *The Prologue* must have been written not before 1384 and not later than 1388. In the year 1384 the woolstaple was removed from Calais and established at Middelburgh ; in 1388 it was fixed once more at Calais (see Craik's *History of British Commerce*, i. 123)."

278. sheeldes : French crowns, which had a shield on one side ; they were worth 3s. 4d. each. The merchant understood how to profit by the turns of the money market.

281. "He ordered his affairs in such a ceremonious or lofty manner."

282. chevyssaunce : agreement for borrowing money. "Motteleye" (271), "clasped" (273), "chevyssaunce," occur nowhere else in Chaucer.

285. Oxenford : Oxford, indicating the probable derivation, "the ford of oxen."

286. longe y-go : devoted himself for a long time.

290. his overeste courtopy : his uppermost short cloak (of coarse cloth). Besides "overeste," "sobrelly" (289), "fithele" (296), "scoleye" (302), occur nowhere else in Chaucer.

292. offce : secular employment.

293. hym was levere : we still say, He would as lief.

297. philosopfre : note the play upon this word, which is used in the double sense of philosopher and alchemist.



301. Imitated from his own *Troilus and Cressida*, iv. 1174:—

“And pitously gan for the soule preye.”

302. **gaf him, etc.**: gave him the money wherewith to attend high school, university. Note the singular verb with a plural antecedent. We have here an allusion to the common practice of poor scholars in the universities at this period, who wandered about the country begging, to raise money to support them in their studies.

305. **in forme and reverence**: with propriety and modesty.

307. **sownynge in**: tending to, = “sownynge,” l. 275.

310. **at the Parvys**: the church porch or portico of St. Paul's, where the lawyers were wont to meet for consultation, as we learn from Fortescue's *De Laudibus Legum Angliæ*, chap. 51.—WEIGHT.

“Parvys,” “assise” (314), “purchasour” (318), “hoomly,” “medlee,” *adj.* (328), “girt” (329), occur nowhere else in Chaucer.

315. **pleyn**: full; in l. 327 it = fully.

319-20. The learned Sergeant was clever enough to untie any entail, and pass the property in estate as fee simple.—KELKE.

323. He could express in proper terms all the cases and decisions.

325. **make a thyng**: draft a document.

**koude**: could; so *kouthe*, l. 390, O.E. *ōðe*. The *l* in “could” is intrusive, imitated from “would,” “should.” Note that in ll. 110, 327, 371, 467, etc., this verb is not an auxiliary, but has the full notional force of “know.” This has survived in modern German: *Ich kann Deutsch*, I know German.

329. **barres**: bars, ornaments. Cf. *Romaunt of the Rose*, 1103:—

“The barres were of gold ful fyne”;

translating “*Li clou furent d'or esmeré*.”

331. **Frankelēyn**: “a country gentleman, whose estate consisted in free land, and was not subject to feudal services or payments.” Fortescue (*De Laudibus Legum Angliæ*, chap. 29) describes a franklin as “*Pater familias—magnis ditatus possessionibus*” (enriched with great possessions). He is classed with but after the *Miles* (knight) and *Armiger* (esquire); and is distinguished from the *Libere tenentes* (freeholders) and *Valleti* (yeomen); though, as it should seem, the only real distinction between him and other freeholders consisted in the largeness of his estate.—TYRWHITT.

333. Mediaeval medicine, which followed Galen, recognised four “complexions” or temperaments of men: the sanguine, the choleric, the phlegmatic, the melancholy.

The following words in this description are “uniques” in Chaucer: “sangwyn,” *adj.* (“sangwyn,” *n.*, 439), “housholdere” (339), “envyned” (342), “snewed” (345), “bream,” “luce” (350), “sessiouns” (355), “anlaas,” “gipser” (357), “shirreve” (359), “vavasour” (360).

334. **sope in wyn**: bread or cake dipped in wine.

336.8. Cf. Chaucer's own translation of Boetius, *De Consolatione Philosophiæ*, iii., Prose 2, 54: “The whiche delyt only considerede

Epicurus, and juged and establisshed that delyt is the sovereyn good." For Epicurus (341—270 B.C.) see a Classical Dictionary.

340. St. Julian was the patron of hospitality. He was eminent for providing his votaries with good lodgings and accommodation of all sorts. In the title of his legend, in a MS. in the Bodleian, he is called "St. Julian the gode herberjour" (harbourer). Two of the closing lines are :—

"Therefore yet to this day thei (*they*) that over lond wende,  
Thei biddeth (*pray*) Seint Julian anon that gode herborw (*shelter*)  
he hem sende."

341. **after oon**: according to one standard, and that the best.

343. **bake**: baked. Bake = baken, O.E. *bæcan* being a strong verb.

349. **muwe**: derived from Lat. *mutare*, Fr. *muer*; it meant a place where hawks were kept when moulting, and later simply a *mew* or coop, as here.

350. **stuwe**: stew, fish-pond. "To ensure a supply of fish, stew-ponds were attached to the manors, and few monasteries were without them; the moat around the castle was often converted into a fish-pond, and well stored with luce, carp, or tench."—*Our English Homes*.

351. **wo**: this adjectival use of *woe* continued as late as Shakespeare's day; cf. 2 *Henry VI.*, III. ii. 73: "Be woe for me."

**but if**: unless.

352. **poynaunt**: pungent. Our forefathers were great lovers of "piquant sauce."

353. **table dormant**: as opposed to a *bord* mounted on trestles. "Tables, with a board attached to a frame, were introduced about the time of Chaucer, and, from remaining in the hall, were regarded as indications of a ready hospitality."

356. **tyme**: times. O.E. *tima*, being a weak noun, had plural *timan*.

**knyght of the shire**: "the designation given to the representative in Parliament of an English county." It will be remembered that Chaucer represented Kent in 1386.

357. **anlaas**: a short two-edged knife or dagger usually worn at the girdle, broad at the hilt and tapering to a point. It is probably derived from "hangynge on a laas" (l. 392).

**gipsar**: properly a pouch used in hawking, etc., but commonly worn by merchants or with any secular attire.

359. **shirreve**: *reeve* of a *shire*. Modern *sheriff*.

360. **vavasour**: literally "vassal of vassals" (late Lat. *vassus vassorum*); "a tenant by knight's service, who did not hold immediately of the king *in capite*, but of some mesne lord, which excluded him from the dignity of baron by tenure" (STRUTT). Tyrwhitt says: "In this place it should perhaps be understood to mean the whole class of middling landholders."

361. "Haberdasshere," "webbe," "dyere," "tapycer" (362),

"lyveree" (363), "chaped" (366), "geldehalle" (370), occur nowhere else in Chaucer.

363-4. Under the term "livery" was included whatever was dispensed (*delivered*) by the lord to his officials or domestics annually or at certain seasons. . . . The statute 7 Henry IV. expressly permits the adoption of such distinctive dress by fraternities and *les gens de mestere*, the trades of the cities of the realm; and to this prevalent usage Chaucer alludes when he describes five artificers of various callings, who joined the pilgrimage clothed all "in o lyveree of a solempne and greet fraternitee" (guild).—WAX.

365. **spiked**: trimmed. Cf. *Love's Labours Lost*, V. i. 14: "He is too picked, too spruce, too affected."

366. **chaped**: a *chape* was a *cap* of metal at the end of a sheath or scabbard. Cf. *All's Well That Ends Well*, IV. iii. 164: "Monsieur Parolles . . . that had the whole theorie of war in the knot of his scarf, and the practice in the chape of his dagger." In Edward III.'s reign an act was passed prohibiting all tradesman, mechanics, and yeomen, not worth five hundred pounds in goods and chattels, from wearing "any gold or silver upon their girdles, knives, rings, garters, pouches, ribands, chains, bracelets, or seals." Our five burgesses were therefore substantial citizens.

370. **deys**: dais; originally the high table; then, as here, the raised platform at the end of a hall on which the high table was placed. See any college hall at Cambridge or Oxford.

372. **shaply for to been an alderman**: fit to be chosen head of his guild.

373. **catel . . . and rente**: "goods and chattels," property and income.

377. **vigilies**: wakes on the dedication day of the parish church. "It was the manner in times past, upon festival evens, called *vigiliae*, for parishioners to meet in their church-houses or church-yards, and there to have a drinking-fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner, and they which were of the better sort had their mantles carried with them, as well for show as to keep them from cold at table."—SPEIGHT.

379. **for the nonces**: for the nonce; see l. 523. The initial *n* of "nonce" is prosthetic, having been taken over from the preceding definite article. Exactly the opposite has occurred in the case of the word "adder," which has lost its initial *n*.

381. **poudre-marchant tart and galyngale**: a tart kind of flavouring powder (twice mentioned in a book of old *Household Ordinances and Receipts*), and the root of sweet cyperus, the botanical name for two varieties of which is *galanga*.

382. **Londoun ale**: London ale was famous as early as the time of Henry III. In 1504 it was higher priced than Kentish ale by five shillings a barrel. In the course of the journey it appears that the Cook loved ale not wisely, but too well: see *The Manciple's Prologue*. II. 1—104.

384. **mortreux**: a stew or broth, in which flesh or fish formed the chief ingredient, and in the preparation of which the ingredients were stamped in a *mortar*—whence it is probable that the name was derived. Interesting information on this and several other matters in *The Prologue* will be found in *The Babees Book*, E.E.T.S., ed FURNIVALL.

386. **mormal**: cancer or gangrene; Lat. *malum mortuum*. Ben Jonson, in imitation of this passage, has described a cook with an "old mortmal on his skin": *Sad Shepherd*, ii. 2. We shall perhaps agree with Chaucer that we should have preferred the Cook without his mormal.

387. **blankmanger**: minced capon with other ingredients, such as sugar, cream or milk, rice or flour, almonds. This word and "chiknes," "poudre-marchant," "tart," "galyngale," "rooste," v. (p.p. 147), "mortreux," "mormal," occur nowhere else in Chaucer.

389. **Dertemouthe**: Dartmouth, in South Devon, formerly of much greater importance than now. From this port the English crusaders sailed in 1189.

390. **rouncy**: hack, chiefly used for agricultural work. "Rouncy," "lodemenage" (403), "cryke" (409), occur nowhere else in Chaucer.

391. **faldyng**: a coarse serge cloth, very rough and durable. The Shipman's gown is coloured black in the drawing in the Ellesmere MS. In *The Miller's Tale* (A. 3212) the Clerk of "Oxenford" has

"His presse y-covered with a faldyng reed" (red).

Lowell says of Chaucer: "His ear would never have tolerated the verses of nine syllables, with a strong accent on the first, attributed to him by Mr. Skeat and Mr. Morris. Such verses seem to me simply impossible in the pentameter iambic as Chaucer wrote it." Unfortunately the evidence is simply overwhelming that Chaucer did write a good many such lines. See "Metre" in the Introduction. Nine-syllabled lines will be found in Tennyson's *Lotos-Eaters* and his *Vision of Sin*, but they are introduced regularly or for special effects. Our best poets since Chaucer have rejected the nine-syllabled line occurring amongst ten-syllabled lines.

397. **fro Burdeauxward**: on the voyage home from Bordeaux, the centre of the French wine-trade with London.

398. He paid no heed to fastidious, or foolish, conscientious scruples. In l. 150 "conscience" meant pity.

400. **by water**: he made them walk the plank, as the English did the French in the naval battle off Sluys, 1340.

403. **harberwe**: harbour; in l. 765 it = inn (Fr. *auberge* is from the same root).

**lodemenage**: pilotage. "*Loode-sterre*," l. 2059, is from the same root, O.E. *lād*, way.

408. **Gootlond**: Gotland, an island in the Baltic belonging to Sweden. Pollard says Jutland is meant.

**Cape of Fynystere**: Cape Finisterre, N.W. of Spain.

409. **Britaigne**: Brittany.

410. **Maudelayne**: Magdalene; cf. "maudlin," and Magdalene (pron. *maudlin*) College. Mention has been found in the years 1379 and 1386 of a vessel of this name belonging to Dartmouth.

414. **astronomye**: astrology. A great portion of the medical science of the middle ages depended on astrological and other superstitious observances.

415. **kepte**: tended, observed. We had the noun *keep* in the sense of "heed" in l. 398.

416. According to the astrological hours, by his knowledge of the secret properties of nature. He carefully watched for a favourable star or sign in the ascendant. This passage should be compared with *House of Fame*, 1265-70 :—

"And clerkes eek, which comne wel  
Al this magyke naturel,  
That craftely don hir ententes  
To make, in certeyn ascendentes,  
Images, lo! through which magyk  
To make a man ben hool or syk."

417-8. **fortunen the ascendent of hise ymages**: choose a fortunate ascendant for making images. The "ascendent" is, strictly, that point of the zodiacal circle which was seen to be ascending above the horizon at a given moment—in this instance, the moment for making images; but it was usually extended to include thirty degrees, the length of a zodiacal sign. It was believed that images of men and animals, and even of the zodiacal signs, could be made of certain substances and at certain times, and could be so treated as to cause good or evil to a patient, by means of magical and planetary influences. The image of Aries was believed to heal diseases of the head, that of Leo diseases of the kidneys.

420. **hoot, etc.**: the four "humours" or elementary qualities, according to Galen. The mixture of prevalent qualities was supposed to determine the "complexion" or temperament: for example, the sanguine complexion was thought to be hot and moist; see l. 333.

429-34. The authors mentioned here wrote the chief medical textbooks of the middle ages. Chaucer's list is an expansion of one in the *Roman de la Rose*, which contains the names of Hippocrates, Galen, Rasis, Avicen, and Constantin.

429. **Esculapius**: Aesculapius. The productions of that particular practitioner it would have been difficult to find in any age of the world. But just as there were alchemical treatises that went under the name of Hermes, so during the middle ages there were medical ones that went under the name of Aesculapius. One of these Chaucer may have had in view.—LOUNSBURY.

430. **Deyscorides**: Dioscorides, a Greek physician of the second century, born in Cilicia. His *Materia Medica* in five books survives.

**Rufus**: a Greek physician of Ephesus, of the time of Trajan; wrote on anatomy.

431. **Ypocras**: Hippocrates (circ. 480—360 B.C.), a celebrated Greek

physician, considered the father of medicine; some sixty works bearing his name survive. The names of Hippocrates and Galen were nearly always spelt Ypocras and Galienus in the middle ages.

**Haly:** Hali, Serapion, and Avicen (Ibn Sina) were Arabian physicians and astronomers of the eleventh century. Hali wrote a commentary on Galen. There were three Serapions who wrote on medicine; probably the latest, John, is meant. Avicen, or Avicenna, received the surname of Prince of Physicians. His great work was *The Canon of Medicine*.

**Galyen:** Galen (A.D. 120—210), the celebrated Greek physician of Marcus Aurelius.

432. **Razis:** Rhazes, a Spanish Arab of the tenth century.

433. **Averrois:** Averroes (Ibn Roschd, 1126-98), the most famous of Arabian philosophers, lived in Spain and Morocco, translated and wrote a commentary on Aristotle, founded a Muhammedan philosophy of religion, and wrote "a sort of medical system" translated into Latin under the name *Colliget*.

**Damascien:** Johannes Damascenus, an Arabian physician and theologian of the ninth century.

**Constantyn:** Constantinus Afer (eleventh century), a native of Carthage, was a Benedictine monk of Monte Cassino; by his writings he helped to found the famous medical school of Salerno. Cf. *Merchant's Tale* (E. 1810-11):—

"Swiche as the cursed monk, Daun Constantyn,  
Hath written in his book, *De Coitu*."

434. **Bernard Gordonius**, contemporary with Chaucer, professor of medicine at Montpellier, wrote several works on the subject.

**Gatesden**, John, Fellow of Merton College, Oxford, and court physician under Edward II., wrote a treatise on medicine called *Rosa Anglica*.

**Gilbertyn:** Gilbertus Anglicus (thirteenth century), one of the earliest English writers on medicine.

439. **in sangwyn and in pers:** in blood-red and in bluish-grey. "Praktisour" (422), "drogges" (426), "digestible" (437), "pers" (439, 617), "taffata," "sendai" (440), occur nowhere else in Chaucer.

441. **esy of dispence:** a moderate spender.

442. **pestilence:** an allusion to the Black Death of 1349, or to the pestilences of 1362, 1369, 1376.

443. **for:** because.

**cordial:** Chaucer's sly hit at the doctor is based upon the fact that gold (*aurum potabile*) was regarded as a sovereign remedy in some cases.

447-8. The west of England, and especially the neighbourhood of Bath, was celebrated, till a comparatively recent period, as the district of cloth-making. Ypres and Ghent were the great clothing-marts on the Continent.—WRIGHT.

450. **offryngs:** the men first and then the women used on certain occasions, especially on Relic Sunday, to go up to the altar with their

offerings of bread and wine. Naturally questions of precedence arose. "Offrynge," "streite," *adv.* (457), "amblere" (469), "y-wimpled" (470), "hipes" (472), occur nowhere else in Chaucer.

454. **ten pound**: that this satire, if exaggerated, was not undeserved will be obvious to any one who examines the fashionable ladies' head-dresses of the period.

460. **chirche dore**: the priest formerly joined the hands of the couple at the church door, and afterwards celebrated mass, of which the newly married couple partook, at the altar.

461. **withouten oother compaignye**: besides other lovers; cf. the common vulgarity "to keep company." This expression, together with some traits of the Wife's character, is borrowed from the *Roman de la Rose*: "*autre compaignie*," l. 12985.

465. **Boloigne**: Boulogne, whither pilgrims resorted for an image of the Virgin.

466. **in Galice at Seint Jame**: at the shrine of St. James of Compostella, at *Santiago*, in Galicia. This was a great resort of pilgrims in the fourteenth and fifteenth centuries. A huge stone used to be pointed out as the rudderless boat in which the body of St. James the Apostle was carried to Galicia.

**Coloigne**: Cologne, where the bones of the Three Kings, or Wise Men, of the East were believed to be preserved.

468. **gat-tothed**: the question is still unsettled between two explanations of this much-disputed word. Skeat says: "=*gat-toothed*, meaning gap-toothed, having teeth wide apart or separated from one another. A *gat* is an opening, and is allied to *gate*." He supports this interpretation by a bit of folk-lore: "My teeth were set so far apart; it was a sure sign I should be lucky and travel." On the other hand, there is a good deal to be said for the meaning "*goat-toothed*," *i.e.* lascivious. See *The Wife's Prologue* (D. 603-4):—

"Gat-tothed I was, and that bicam me weel,  
I hadde the prente of seint Venus seel."

It is objected that O.E. *gāt*, goat, became *goot* in Chaucer; but words often develop differently in compounds, and we find the same vowel-change from *ā* to *ō* in Chaucerian *clad* and *axe* (ask).

472. **foot-mantel**: this appears in the Ellesmere drawing as a blue outer skirt, or riding petticoat, to keep the gown clean.

473. **paire of spores**: in the Ellesmere drawing the Wife is riding astride.

475. **remedies of love**: an allusion to the title and subject of Ovid's *Remedia Amoris*.

476. **daunce**: custom. Taken from *The Romaunt of the Rose*, 4800: "For she knew al the olde daunce."

478. **Parson**: in this character Chaucer eulogises the industrious secular clergy, with an implied contrast to the lazy, evil lives of the monks.

482. **parissheens**: parishioners. Chaucer's is the original form of the word. Besides this word, which occurs again in l. 488, there are

few "uniques" in this passage; only "ferreste" (494), "chaunterie" (510), "bretherhed" (511).

486. **cursen**. Refusal to pay tithes was punishable with the lesser excommunication.

489. **offryng and . . . substaunce**: voluntary contributions and regular income.

498. The reference is to Matt. v. 19.

503. **if a prest take keep**: if a priest will but pay heed thereto.

507-11. He did not hire out his benefice to a stranger in exchange for the easier life of singing masses for dead men's souls at St. Paul's or of being detained with some fraternity. Note that the force of the negative of l. 507 remains throughout these lines. There were thirty-five such chantries established at St. Paul's, served by fifty-four priests.

514. **mercenarie**: hireling. The Vulgate has *mercenarius* in John x. 12.

517. Not disdainful or repellent in speech. Cf. *Reeve's Tale* (A. 3964):—

"She was as digne as water in a dich."

518. Scan "déscreet."

526. **spiced**: seasoned, over-scrupulous, corrupt. Skeat has pointed out that the fees prepaid to judges were called "espices" (*spices*); hence "a 'spiced' judge, who would have a 'spiced' conscience, was scrupulous and exact because he had been prepaid, and was inaccessible to any but large bribes."

536. Cf. *Piers Plowman*, B-text, v. 552-3:—

"I dyke and I delve, I do þat treuthe hoteth (*commands*);

Some tyme I sowe, and some tyme I thresche."

541. **mere**: only poor people rode upon a mare in the middle ages.

"Swynkere" (531), "tabard" (541), occur nowhere else in Chaucer.

547. **that proved wel**: *sc.* to be true.

548. **ram**: the usual prize at wrestling matches. Matthew Paris mentions a wrestling match at Westminster in 1222, at which a ram was the prize. Cf. *Tale of Sir Thopas* (B. 1930-1):—

"Of wrastlyng was ther noon his peer,

Ther any ram shal stonde."

549. **a thikke knarre**: a thick knot—*i.e.* a thickly knotted, muscular fellow. Skeat points out that in the nine lines 549-57 *toft* is the only word of French origin. "Knarre," "harre" (550), "werte" (555), "goliardeys" (560), "tollen" (562), are peculiar to this passage.

550. **heve of harre**: heave off its hinges.

560. **goliardeys**: ribald buffoon. The suggested connection of this word with Walter Map's Goliath—the mediaeval spelling of Goliath, as we see in *The Man of Law's Tale* (B. 934)—is misleading. In several authors of the thirteenth century, the "goliardi" are classed with the jesters and buffoons; they "composed or recited satirical parodies



and coarse verses and epigrams for the amusement of the rich." Early Italian writing in burlesque is known as *la goliardica*.

561. **that**: his prating and jesting.

562. **tollen thries**: take three times the toll due, which amounted to one-twentieth or one-twenty-fourth of the corn ground, according to the power of the stream. Millers enjoyed a peculiar reputation for dishonesty during the middle ages.

563. **a thombe of gold**: alluding to the proverb, "An honest miller has a golden thumb." It is explained, on the authority of Mr. Constable, the Royal Academician, "that a miller's thumb acquires a peculiar shape by continually feeling samples of corn while it is being ground; and that such a thumb is called golden, with reference to the profit that is the reward of the experienced miller's skill." It is now open to any one to explain this explanation.

Of course the obvious meaning is, that there are no honest millers, and who can resist the belief that this is how Chaucer read it?

Syllogism: An honest miller has a thumb of gold.

This miller had a thumb of gold.

"Argal" (in spite of the undistributed middle): He was an honest miller—as *millers go*.

565. **A baggepipe** was a very popular instrument of music in the middle ages, and figures in the illuminated MSS. of various countries. Among other complaints of the Canterbury pilgrims made before the archbishop in 1407, it was said: "and some other pilgrims will have with them bagpipes."—William of Thorpe in Arber's *English Garner*, vi. 84.

567. **Mauunciple . . . of a temple**: manciple (purchaser of provisions) of an inn of court. Cf. the Inner and Middle Temple in London. "Manciple" is still in use.

568. Scan "*achátours*." This word and "*taille*" (570) are not found elsewhere in Chaucer.

570. **by taille**: on credit; lit. by tally, a stick on which the debt was scored, and of which the purchaser had a duplicate. Cf. Wyclif (modernised): "Lords take poor men's goods and pay not therefor but white sticks."

581. To make his own property sufficient income.

586. **sette hir aller cappe**: befooled, outwitted them all; *hir aller*, genitive plural, "of them all."

601. **syn that**: since. Just as "sithen" gave "syn" (still the Scotch form), so "sithence" (from O.E. *sithðan*, with genitive suffix) gave modern "since."

602. **brynge hym in arrerage**: prove him a defaulter. In this character, "*doked*" (590), "*gerner*," "*bynne*" (593), "*yeldyng*" (596), "*neet*," *n.*, "*dayerye*" (597), "*pultrye*" (598), "*arrerage*" (602), "*riche*," *adv.*, "*a-stored*" (609), "*wrighte*" (614), "*surcote*" (617), "*hyndreste*" (622), are unique occurrences. It is interesting

to remark how the proportion of these "uniques" to the number of lines varies with the character of Chaucer's descriptions.

604. **that . . . his** : whose ; and again in l. 2710 : a common construction in O.E.

605. **the deeth** : the plague, or the Black Death ; see note on l. 442.

611. **to geve and lene** : by giving and lending.

616. **Scot** : the name given to the horse of the Reeve (who lived at Bawdeswell in Norfolk) is a curious instance of Chaucer's accuracy ; for to this day there is scarcely a farm in Norfolk or Suffolk in which one of the horses is not called Scot.—BELL'S *Chaucer*.

621. **tukked . . . aboute** : with his long coat tucked up under his girdle.

623. **Somonour** : apparitor, or summoner of offenders before the ecclesiastical courts, which tried all matrimonial and testamentary causes, and had disciplinary powers for the punishment of immorality.

624. **cherubynnes** : of course cherubin is strictly a plural form, but as the plural was popularly much better known than the singular (*e.g.* in the *Te Deum*), the Romanic forms were all fashioned on *cherubin*. Cherubs were generally painted red and seraphs blue.

625. **sawcefeem** : having a pimpled face, supposed to be due to excess of salt phlegm (*salsum phlegma*). Tyrwhitt makes two apposite quotations from the *Thousand Notable Things* : "A sawsfeame or red pimpled face is helped with this medicine following" —two of the ingredients are quicksilver and brimstone (see l. 629). In another place, oil of tartar (see l. 630) is said "to take away cleane all spots, freckles, and filthy wheales." The following, from Udall, is amusing : "Little pimples or pushes, soche as, of cholere and salse flegme, bidden out in the noses and faces of many persones, and are called the Saphires and Rubies of the Taverne."

630. **oille of tartre** : cream of tartar, potassium bitartrate.

632. **whelkes**. Cf. *Henry V.*, III. vi. 107-9 : "One Bardolph, if your majesty know the man : his face is all bubukles, and whelks, and knobs, and flames o' fire." The list of words peculiar to this character is : "fyr-reed" (624), "sawcefeem" (625), "scaled" (627), "ceruce" (630), "oynement" (631), "whelkes" (632), "knobbes" (633), "garleek," "oynonys" (634), "harlot" (647), "girdles" (664).

635. See Prov. xxiii. 31.

643. **Watte** : Wat, Walter.

646. **Questio quid juris** : question, what of law ? The question is, what is the law on this point ?

647. **harlot** : fellow, rascal ; originally merely a young man or woman.

650. **good felawe** : boon companion. Lines 649-52 illustrate the abuses to which the system lent itself : the Summoner was a petty tyrant ; while he would wink at the immorality of a friend, he would also privately plunder a fool.

655. **in swich cas** : if he were leading an evil life.

656-8. He could escape other punishment, including the curse, by payment of a sufficient sum of money.

662. **Significavit**: usually the first word of the writ *de excommunicato capiendo*, for imprisoning an excommunicated person.

663. **daunger**: jurisdiction; within the reach or control of his office (in accordance with its derivation from late Lat. *dominiarium*). Cf. *Merchant of Venice*, IV. i. 180 :—

“ You stand within his danger, do you not ? ”

664. **yonge girles**: young people of both sexes. “ Knaue gerlys,” male children, occurs in *The Coventry Mysteries*, p. 181, and in *Piers Plowman* the sons of Lot are “ gerles.”

667. **ale-stake**: the ale-stake, which was not a maypole, projected horizontally from a tavern not more than seven feet over the roadway, and bore either a “ bush ” of ivy-leaves, or a “ garland ” (l. 666) of hoops with ribbons or flowers intertwined.

670. **Rouncivale**: as the Pardoner is an Englishman, the reference must be, not to the parent Roncevaux in Navarre, but to its “ cell ” (see note on l. 172), the hospital of the Blessed Mary of Rouncyvaille in Charing, London.

672. **com hider**, etc.: probably the beginning or refrain of some popular song.

673. **bar to hym a stif burdoun**: put in a strong bass. Cf. the harmonium and organ stop, “ bourdon.”

685. **vernycle**: *veronica* (a diminutive of Veronica), a copy in miniature of the picture of Christ which is supposed to have been miraculously imprinted upon a handkerchief of the supposed saint Veronica, preserved in the church of St. Peter at Rome. The legend was invented to explain the name, but on the basis of a false etymology. In Chaucer's time it was customary to make pilgrimages to Rome for the express purpose of seeing this portrait.

699. **of latoun ful of stones**: of latten, set with (imitation) precious stones. “ Latten, a fine kind of brass or bronze, used in the middle ages for crosses, candlesticks, etc.”—WEBSTER.

702. **upon lond**: in the country. Trevisa calls country people “ uplondish men.” “ This line gave John Heywood the cue for his *Merry Play between the Pardoner, the Friar, the Curate, and Neighbour Pratt*, where the Pardoner's list of relics is borrowed from Chaucer's.”

710. The words peculiar to this passage are: “ strike,” “ flex ” (676), “ ounces ” (677), “ trussed ” (681), “ glarynge ” (684), “ vernycle ” (685), “ pilwe-beer ” (694), “ gobet ” (696), “ ecclesiaste ” (708), “ offertorie ” (710).

734. **al**: although; again 744.

738. He must say one word as well as another.

741-2. It is not an unfair inference from this passage that Chaucer could not read Greek himself, as was almost certainly the case. “ That was probably in the power of extremely few men in Western Europe in the fourteenth century.” Chaucer took it either

from the *Roman de la Rose*, from which this whole apology is borrowed, or from his own translation of Boetius, wherein it runs: "Thou hast lerned by the sentence of Plato, that nedes the wordes moten be cosines to the thinges of which they speken." In *The Manciple's Tale* we find (D. 207-8):—

"The wise Plato seith, as ye may rede,  
'The word moot nede accorde with the dede.'"

751. **Oure Hooste** "represents most perfectly the magnanimous toleration, the serene benevolence, the easy and humane disposition, which lend such a refreshing effect to Chaucer's magnificent poem." The "Host of the Garter Inn" in *The Merry Wives of Windsor* is thought to have come of the same stock.

752. **marchal in an halle**: whose duty it was to observe precedence of rank and preserve order.

754. **Chepe**: Cheapside, then occupied by the wealthiest citizens.

772. **shapen yow**: are preparing; see l. 809.

781. **fader**: uninflected genitive, as in O.E.

785. **make it wys**: make it a matter of wisdom or deliberation, deliberate about it.

810. **swore**: supply "we"; cf. l. 1755.

817. **in heigh and lough**: in all respects; imitated from late Lat. *in alto et basso*.

823. **oure aller cok**: chanticleer for us all, lit. cock of us all.

825. **paas**: at a foot-pace; see also A. 2217, 2897.

826. **the wateryng of Seint Thomas** was a brook at the second milestone on the Canterbury road.

828. **leste**: a Kentish form, S. *luste*, N. *liste* (l. 102). Living in London, on the boundary-line of at least three dialects, Chaucer allowed himself a certain licence for the sake of rime.

832. As I hope never to drink anything but wine or ale. Imprecations of this kind are common in M.E.

844. **aventure, or sort, or cas**: may be distinguished as "hap" (3), "mishap" (1), or "destiny" (2).

## NOTES ON "THE KNIGHT'S TALE."

THE quotation from the *Thebaid* of Statius is the beginning of a short passage describing the return of Theseus after the conquest of Scythia.

859. The inferiority of Dryden's version of Chaucer's *Knight's Tale* cannot be better shown than by the quotation of a few lines :—

"In days of old there lived, of mighty fame,  
A valiant Prince, and Theseus was his name ;  
A chief, who more in feats of arms excelled,  
The rising nor the setting sun beheld.  
Of Athens he was lord ; much land he won,  
And added foreign countries to his crown.  
In Scythia with the warrior Queen he strove,  
Whom first by force he conquered, then by love ;  
He brought in triumph back the beauteous dame,  
With whom her sister, fair Emilia, came."

860. For Theseus, and all other persons and places to be found in a Classical Dictionary, reference must be made to the same. Note that Chaucer varies his pronunciation of proper names to suit his metre. We find Théseus, Théséüs, and Theséüs ; Vénus (2487) and Venüs (1904, 2480) ; Arcíte, Arcitë, and Árcité ; Atthénës (968) and Atthenës (973), etc. Cf. "cóntree" (864), "contrée" (869).

866. **regne of Femenye** (Lat. *femina*) : the kingdom (Lat. *regnum*) of the Amazons. Gower calls Penthesilea "queen of Feminee."

868. **Ypolita** : Antiope, the "Hippolyta" of *Midsummer Night's Dream*, which Shakespeare may have taken in part from Chaucer.

882. Taken from *Anelida and Arcite*, ll. 36, 37 : "the hardy quene of Cithia."

884. **tempest** : there is no tempest in Boccaccio ; it probably came, by a lapse of memory, from a mere simile in Statius.

890. **about** : in turn ; cf. "turn and turn about."

925. This and eleven other lines of this tale are taken from Chaucer's *Troilus and Cressida*, seeming to show that the two poems are not widely separated in date.

932. **Cappaneus** : Capaneus, one of the "Seven against Thebes" ; see l. 937.

949. **fillen gruf** fell flat on their faces ; cf. "grovelling."

972. Taken from *Anelida and Arcite*, l. 38:—

"With Emelye, hir yonge suster shene."

Lines 965-80, as well as ll. 859-74 (see Introduction), may be a recasting of *Anelida and Arcite*, ll. 22-46.

977. *feeldes*: the "fields" or ground of a banner (heraldry).

979. *y-bete*: the gold was hammered out into thin foil in the shape of the Minotaur.

988. *pleyn bataille*: open fight.

1011. *by and by*: side by side.

1012. *in oon armes*: with the same armorial bearings, showing that they were of the same house.

1013. *highte*: was called (O.E. *heht*, ordered, the O.E. for "was called" being *hätte*). *Highte* is etymologically incorrect in ll. 1557 for "be called," 1558 for "am called," and 3095 for "is called." In l. 2472, *hight* = promised.

1014. *Palamon*: see Hales's *Folia Literaria*, p. 107.

1016. *cote-armures*: "of no use as a defense, being made of a flimsy material; but worn over the true armour of defense, and charged with armorial bearings."

1035. Lines 1035, 1036, 1196, and 1502 are echoes of four lines in *The Legend of Good Women*.

1047. The custom of going a maying on the first of May is a remnant of the popular superstitious reverence formerly paid to that month, allusions to which abound in our early poets, and which was itself derived from the times of our pagan ancestors.

1051. *sonne up-riste*: sun's (O.E. *sunnan*) uprising. The student without a knowledge of O.E. (often of great help) must surmise that the *s*-less ending of the dependent genitive in such cases as this is due to the absence of *s* in the parent O.E. genitive.

1057. The "dungeon" was the grand tower of the earlier castles, and beneath it, under ground, was the prison. The dungeon or keep tower, being the strongest part of the fortress, was frequently made the residence of prisoners of higher rank. Hence the modern use of the word.—WRIGHT.

1087. Scan "aspéct."

1088-90. According to the old astrological system Saturn was a very unpropitious star to be born under. See ll. 2453 foll.

1089. *it*: that it should be otherwise.

1132. It was a common practice in the middle ages for persons to take formal oaths of fraternity and friendship, and a breach of the oath was considered something worse than perjury. Similarly, in the old heroic times we have such friendships as those of Achilles and Patroclus, Theseus and Pirithous (in this tale).

1133. *for to dyen in the peyne*: not even in order to escape death by torture.

1153. *shalt . . . be*: art necessarily, art bound to be, art proven. The student must be careful and suspicious of this verb in Chaucer, who uses it in various senses of obligation, compulsion, etc. See l. 853.

1155. **par amour**: frequent in the senses of "with the love of a lover," "with true affection"; see l. 2112.

1163-6. **the olde clerkes**: Boetius. In Chaucer's translation the passage runs: "But what is he that may geve a lawe to loveres? Love is a gretter lawe and a strengere to hymself than any lawe that men may geven."

1177. This particular form of Aesop's "The Lion, the Tiger, and the Fox" has not yet been found in any collection of fables.

1193. See Pirithous in a Classical Dictionary. His friendship for Theseus first arose when Pirithous invaded Attica.

1200. This version of the story is taken from the *Roman de la Rose*.

1201. **to write**: this has been adduced in proof that this tale was not originally written for the Knight to *tell*; but it may easily be a slip.

1204. Scan "réquest" and "preyére."

1212. **o stounde**: one moment. All MSS. but one read *or*, which makes no passable sense.

1238. **y-turned thee the dys**: turned or cast the dice for thee.

1262-3. From Boetius. In Chaucer's translation it is: "Right as a drunken man not nat [*knows not*] by whiche path he may retorne him to his hous."

1279. **pure**: very.

1344. **upon his heed**: upon pain of losing his head.

1347. An implied allusion to the mediaeval "courts of love," in which questions of this kind were seriously discussed.—WRIGHT.

1372. **geere**: demeanour, flighty behaviour, changeableness; so l. 1531. Cf. "geery" (1536), "gereful" (1538), changeable, changeful.

1373-4. Not only like one suffering from the malady of Eros, Love, but rather from mania.

1376. In the front part of his head, in the division of the brain appropriated to the imagination—where, according to mediaeval theory, mania was engendered. The division of the brain into cells is very ancient, and is found depicted in mediaeval MSS.

1387. **his slepy yerde**: Mercury's sleep-producing *caduceus* (wand).

1391-5. Scan "Atthénès."

1428. **Philostrate**: Arcite takes the name Penteo in Boccaccio's *Teseide*. *Filostrato* is the name of Boccaccio's poem from which Chaucer took his *Troilus and Cressida*, and he doubtless here follows Boccaccio's false derivation of the name from Lat. *stratus*—"prostrated by love." In *Midsummer Night's Dream* Philostrate is a favourite servant and "master of the revels to Theseus."

1440. Scan "squi-ér," and in l. 1451 "horrible."

1463. The third night is followed by the fourth day; so Palamon and Arcite meet on the 4th of May (l. 1574), which was a Friday (l. 1534), the first hour of which was dedicated to Venus (l. 1536) and to lovers' vows (l. 1501). The 4th of May was a Friday in 1386.

—SKEAT.

1471. **clarree**: the French term *claré* seems simply to have de-

noted a clear transparent wine, but in its most usual sense a compounded drink of wine with honey and spices.—WAY.

1472. Two MSS. have in the margin "Opium Thebaicum," but this probably came from Thebes in Egypt.

1476. **faste by the day** : the day close at hand.

1494. Copied from a line in Dante's *Purgatorio*.

1500. Cf. l. 1045, and *Midsummer Night's Dream*, I. i. 167 :—

"To do observance to a morn of May."

1522. A very popular old proverb. The Latin version is : "*Campus habet lumen et habet nemus auris acumen.*"

1523-4. It is right for a man ever to maintain a seemly bearing, for all day men meet at unappointed times.

1539. Friday is seldom like the rest of the week. There is a Devonshire proverb to the same effect : "Fridays in the week are never aleek."

1562. Scan "martireth."

1625. **sooth is seyð** marks a quotation, here from the *Roman de la*

1627. **hir thanks** : willingly. See ll. 2107, 2114.

1642. **brekeþ** : for *breking* or *breken* (parallel to *come*), in either case "attracted" by *hereth* and *thynketh*.

1648. As soon as they recognised each other.

1654. **foynen** : thrust. Cf. "to foynen is better than to smite" : a thrust is more dangerous than a cut.

1673. **by** : with reference to.

1707. **up payne** : (up)on pain.

1710. **what mystiers men** : what kind of men.

1725. **on his heed** : on pain of capital punishment.

1736. **it am I** : the regular construction in O.E. and M.E., and still preserved in German *ich bin es*.

1746. It will not be necessary to torture you into confession.

1747. **Mars the rede** : referring to the colour of the planet. Again l. 1969. Boccaccio uses the same epithet. "The mediæval writers constantly mixed up their astrological notions of the planets with the manner of looking at the poetical deities of the ancients."—WRIGHT.

1761. This line occurs four times in Chaucer : once in *The Legend*, here, and in *The Merchant's* and *Squire's Tales*.

1799. "Your lover is your only perfect fool." (Cf. "*Amare et sapere vis Deo conceditur*" (it is hardly given to God to love and be wise).)

1838. An old proverb, equivalent to our "go and whistle."

1850. **fer ne ner** : farther nor nearer, no sooner and no later.

'After some little trouble, I have arrived at the conclusion that Chaucer has given us sufficient data for ascertaining both the days of the month and of the week of many of the principal events of *The Knightes Tale*. The following scheme will explain many things hitherto unnoticed :—

On Friday, May 4th, before 1 a.m., Palamon breaks out of prison.



For (l. 1463) it was during the "third night of May, but (l. 1467) a little *after* midnight." That it was Friday is evident also, from observing that Palamon hides himself at day's approach, whilst Arcite rises "for to doon his observance to May, remembring on the *poynnt of his desyr*." To do this best, he would go into the fields at *sunrise* (l. 1491), during the hour dedicated to *Venus*—i.e. during the hour after sunrise on a *Friday*. If, however, this seem for a moment doubtful, all doubt is removed by ll. 1534-9 [read them].

All this is very little to the point unless we suppose Friday to be the day. Or, if the reader have *still* any doubt about this, let him observe the curious accumulation of evidence which is to follow.

Palamon and Arcite meet, and a duel is arranged for an early hour on the *day following*. That is, they meet on Saturday, May 5th. But, as Saturday is presided over by the inauspicious planet Saturn, it is no wonder that they are both unfortunate enough to have their duel interrupted by Theseus, and to find themselves threatened with death. Still, at the intercession of the Queen and Emily, a day of assembly for a tournament is fixed for "this day fifty wykes" (l. 1850). Now we must understand "fifty wykes" to be a poetical expression for *a year*. This is not mere supposition, however, but a *certainty*; because the appointed day was in the month of *May*, whereas fifty weeks and no more would land us in *April*. Then "this day fifty wykes" means "this day year," viz. on May 5th. [In fact, Boccaccio has "*un anno intero*": *Tes.* v. 98.]

Now, in the year following (supposed not a leap year), the 5th of May would be *Sunday*. But this we are expressly told in l. 2188. It must be noted, however, that this is not the day of the *tournament*,\* but of the *muster* for it, as may be gleaned from ll. 1850-4 and 2096. The eleventh hour "inequal" of Sunday night, or the second hour before sunrise of Monday, is dedicated to *Venus*, as explained by Tyrwhitt (l. 2217); and therefore Palamon then goes to the temple of Venus. The next hour is dedicated to Mercury. The third hour, the first after sunrise on Monday, is dedicated to Luna or Diana, and during this Emily goes to Diana's temple. The fourth after sunrise is dedicated to Mars, and therefore Arcite then goes to the temple of Mars. But the rest of the day is spent merely in jousting and preparations—"Al that *Monday* jousten they and daunce" (l. 2486). The tournament therefore takes place on Tuesday, May 7th, on the day of the week presided over by *Mars*, as was very fitting; and this perhaps helps to explain Saturn's exclamation in l. 2669, "Mars hath his wille."—SKEAT.

1866. Except the death or capture of one of you.

1868. Scan "Seyeth yóure | avýs."

1881-92. In 1390 Chaucer himself was entrusted with the task of putting up scaffolds in Smithfield for the king and queen to see the

\* It has been objected that this makes the tournament to take place, not on the anniversary of the duel, but two days later. But see l. 2096, where the anniversary of the duel is plainly made the day for assembling the hosts, not for the fight.

jousts which took place there in May. But *The Knight's Tale* is not likely to date so late as that.

1898. **ars-metrik** : arithmetic. Scan "géométrie."

1901. In all this description of the arena, there is a singular modification of the idea of an ancient amphitheatre, by clothing it in the description of a mediaeval tournament scene.—WRIGHT.

1905-6. Scan "oratoire," "memorie."

1913. **doon wrought** : caused [to be] wrought or made.

1918. The description of the temple of Venus should if possible be compared with those in Chaucer's *Parliament of Fowls*, 197—261 (see Introd., p. 17), and in the *House of Fame*, 119-39. In the latter we have "Naked fletinge in a see" (l. 1956), a "rose garlond" (l. 1961), "Hir dowves and daun Cupids" (ll. 1962-3).

1929. **yelewe gooldes** : yellow (the colour of jealousy) marigolds.

1936. **Citharoun** : Cithaeron, by mistake for the island of Cythera. Chaucer not infrequently makes similar mistakes. In fact he was not an exact scholar. He must have been in the habit of reading his authorities rapidly, often jumping at the general sense, and afterwards trusting to his memory without reference. It must be borne in mind too that MSS. were very costly, and that in consequence private libraries were a luxury of the rich. "Making a reference" might have meant walking across London. See Lounsbury, vol. ii., *The Learning of Chaucer*.

1940. In *The Romaunt of the Rose* (ll. 538-93), a maiden whose "name is Ydelnesse" (Fr. *Oiseuse*) is the portress of the garden where the rose (Beauty) is kept.

1969. The closing lines of Chaucer's *Anelida and Arcite* are:—

"And unto Mars avoweth sacrifye  
Within the temple, with a sorowful chere,  
That shapen was as ye shal after here."

Skeat says : "Here must have followed the description of the temple of Mars, written in seven-line stanzas. But it was all rewritten in a new metre, and is preserved to us for all time, in the famous passage in *The Knight's Tale*." Another equally probable explanation is that Chaucer stopped short in the *Anelida and Arcite* without describing the temple of Mars, having already determined to write *The Knight's Tale*.

1972. **Trace** : Thrace—the temple under Mount Haemus.

1979. **a rumbel and a swough** : a rumbling and a soughing.

1982. Lines 1982-6 and 1990-4 are translated from Boccaccio's description of a *real* temple of Mars, and are full realistic for Chaucer's description of a temple *painted* on the walls of the oratory.

1987. **northren lyght** : apparently due merely to an incorrect rendering of Statius' *adversum Phoebi iubar*, "the beam of adverse Phoebus."

2000. **shopne** : stables.

2004. **chirkyng** : shrieking. In his Boetius Chaucer uses it as an adjective to translate Lat. *stridens*.

2007. **shode**: parting of the hair, temple. Probably an allusion to Jael's killing Sisera, Judges iv.; no suicide was ever committed in such a way. Cf. *The Wife's Prologue* (D. 769-70):—

“And somme [wives] han dryven nayles in hir [husbands'] brayn  
Whil that they slepte, and thus they han hem slayn.”

2012. **out-hees**: outcry, hue and cry.

2017. **hoppesteres**: dancing. The daughter of Herodias is called a *hoppestre*, female dancer, in O.E. by Ælfric. Henry V.'s fleet is “A city on the inconstant billows dancing” (iii. *Prol.* 15). Chaucer found *bellatrices* (warlike) in the *Thebaid* or *bellatrici* in the *Teseide*, and probably mistook or misread it for *ballatrices*, which he took to mean “dancing.” Mars was hostile to ships when in the zenith, and if a fixed star co-operated with Mars the ships were burnt.

2025. **barbour**: the *Compost of Ptolomeus* states that one born under Mars is “good to be a barboure and a blode-letter and to drawe tethe.” That barbers were formerly blood-letters the barber's pole still bears witness.

2029-30. See Damocles in a Classical Dictionary.

2037. It was supposed by astrologers that every man's fortunes were depicted in the stars from the beginning of the world.

2045. **Puella** . . . **Rubeus**: names of two of the sixteen figures in geomancy. Each figure had a name and possessed a planet. Puer and Rubeus were dedicated to Mars, Puella to Venus, so that “Puella” is a mistake for Puer.

2059. **the lode-sterre**: the lode-star or polar star. Callisto was really changed into Arctos, the Great Bear, whereas the polar star is in the Little Bear. See a Classical Dictionary, *s.v.* Callisto, for a correct account.

2062. **Dane**: Daphne.

2065. **Attheon**: Actaeon.

2070. **Atthalante**: Atalanta.

2115. Scan “ben'cite”; in l. 1785 it is pentasyllabic.

2122. **Pruce**: Prussian. Anachronisms in Chaucer's writings are certainly numerous. They are far from being confined to particular incidents. The whole action of the piece is often pervaded by their spirit. In *The Knight's Tale* this is very conspicuous. It is in the time of the Greek heroic age that the events recorded in it take place; but the atmosphere which envelops it is the atmosphere of mediaeval chivalry. Not only is the feudal system, with its ideas and feelings, transferred to the mythologic age of Greece, but even its petty peculiarities of manner and of daily life. Theseus holds at Athens a great tournament. It is not only a fourteenth-century tournament in its general characteristics, but also in its smallest details, down even to the costume and armour of those who take part in it. One of the combatants is even furnished with a Prussian shield. Later in the story one of the weapons borne at the funeral of Arcite is his Turkish bow [l. 2895]. Still,

there is nothing peculiar about *The Knight's Tale* in this respect.—LOUNSBURY (iii. 376).

2129. **Lygurge**: Lycurgus. "Lycurgus occupies so prominent a place in this mythological dictionary [Boccaccio's *De Genalogia Deorum Gentilium et Heroum*] that it seems reasonable to suppose that it was from that source that he was introduced into *The Knight's Tale*" (LOUNSBURY). Only five lines of Chaucer's description are translated, and two others imitated, from the *Teseide*, in which Lycurgus fights on the side of Arcite. Speaking of Lycurgus, Lydgate's *Story of Thebes* has:—

"And, as I rede in another place,  
He was the same mighty champion  
To Athenes that cam with Palamon  
Ayenst his brother [see l. 1147] that called was Arcite,  
Yled in his chare with foure boles whyte,  
Upon his hed a wreth of gold ful fyn."

2141. **nyales**: *i.e.* of the bear.

2152. **tourettes**: holes pierced in a collar in which rings would turn round.

2160. **clooth of Tars**: "*i.e.* Tartary, Chinese stuffs which passed through Tartary on their way to Europe."—POLLARD.

2217. **in hir houre**. With the "planets" arranged in the following order—Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon—the first hour of each day belonged to the planet to which the day was dedicated, the next hour to the next planet on the list, and so on throughout the day. "To apply this doctrine to the present case, the first hour of the Sunday, reckoning from sunrise, belonged to the Sun, the planet of the day; the second to Venus, the third to Mercury, etc.; and continuing this method of allotment, we shall find that the twenty-second hour also belonged to the Sun, and the twenty-third to Venus; so that the hour of Venus really was, as Chaucer says, two hours before the sunrise of the following day. Accordingly, we are told in l. 2271 that the third hour after Palamon set out for the temple of Venus, the Sun rose, and Emily began to go to the temple of Diana. It is not said that this was the hour of Diana, or the Moon, but it really was; for, as we have just seen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth must be given to Mercury, and the first hour of Monday falls in course to the Moon, the presiding planet of that day. After this, Arcite is described as walking to the temple of Mars, l. 2367, in *the next hour of Mars*—that is, the *fourth* hour of the day. It is necessary to take these words together, for *the next hour*, singly, would signify the *second* hour of the day; but that, according to the rule of rotation mentioned above, belonged to Saturn, as the *third* did to Jupiter. The *fourth* was the *next hour of Mars* that occurred after the hour last named" (TYRWHITT). Emily was therefore two hours later than Palamon, and Arcite three later than Emily.

2224. **Adoon**: Adonis.

2230. Scan "cónfus."
2239. Scan "Ne I | né axe nat | to-mórwě | to have | victórie."
2271. *inequal*. In the astrological system, the day from sunrise to sunset, and the night from sunset to sunrise, being each divided into twelve hours, it is plain that the hours of the day and night were never equal except just at the equinoxes.—TYRWHITT.
2288. *at his large*: at liberty to do as he pleases (with regard to what he tells or omits).
2290. *grene ook cerial*: holm oak. Spelt more correctly "cerrial" (Lat. *cerrus*) by Dryden.
2294. *Stace of Thebes*: the *Thebaid* of Statius, where no such description is to be found.
2297. Borrowed by Dunbar in his *Golden Targe*, l. 76:—  
 "Dyane the goddesse chaste of woddis grene."
2313. *the thre formes*: the *diva triformis*, Luna in heaven, Diana and Lucina on earth, Proserpina in hell.
2345. *weep*: wept. *Weep*, strong and correct; *wepte* (l. 148), weak and incorrect. Similarly we have *sleep* (l. 98), *leep* (l. 2687).
2356. This is improper, as the fires *have* already *declared* the event of the combat. In the original, as I remember, the appearance of Diana is prior to the omen.—TYRWHITT.
2385. Scan "bé-au-tée."
2421. *stinte*: ceased. Cf. *Romeo and Juliet*, I. iii. 57-8:—  
 "It stinted and said 'Ay.'  
*Jul.* And stint thou too, I pray thee, nurse, say I."
- (Cf. l. 2348.)
2449. *at-rede*: outwit. Dryden ludicrously misunderstood this word in his rendering of this proverbial line:—  
 "For this advantage age from youth has won,  
 As not to be *outridden*, though outrun."
2451. *kynde*: nature. Saturn was supposed to be influential in producing strife. "Whan he doth reygne, there is moche debate."
2452. Scan "remédie."
- 2454-5. The *Compost of Ptolomeus* says of Saturn: "He is mighty of hymself. . . . It is more than xxx yere or (*ere*) he may ronne his course" (referring to the orbit of the planet).
2457. *derke cote*: dark cell—i.e. the lunatic's.
2467. Scan "máladyēs," "hóstelrýēs" (l. 2493), "cómpaignýēs" (l. 2589).
2477. *aiel*: grandfather; Venus being daughter of Jupiter, son of Saturn.
2504. Strapping of shields, with lacing of thongs.
2517. Lycurgus; see l. 2130.
2518. Apparently Emetrius (ll. 2165-6) and Arcite (l. 2415), if "balled" = shining.
2544. *shot*: crossbow-bolt or arrow.

2588. Scan : "So *évene*, withóuten *váriacioun*."

2606, etc. *he* : one, another.

2626. *the vale of Galgopheye* : the valley of Gargaphie in Boeotia, where Actaeon was turned into a stag.

2630. *Belmarye* : see note on l. 57.

2656. *Hoo* : the herald's cry to stop a combat ; see l. 1706. Also used to enjoin silence ; see l. 2533.

2683. *She was all his in her looks*, as she was the mistress of his heart.

2696. To save the time and trouble of regularly disarming him, the laces, etc., were cut.

2713. *save* : *sage*—considered one of the most universally efficient remedies in mediaeval times.

2733. *gree* : pre-eminence ; still used in Scotland. See note on l. 237.

2736. *dayes three* : the usual duration of a feast among our early forefathers.

2749-50. Sir T. Elyot says in his *Castel of Helth* that there are three Powers, animal, spiritual, and natural. Of these, it is the natural power which expels.

2761. *this al and som* : this is the long and short of the matter.

2811. As Tyrwhitt points out, the real reason why Chaucer could not here describe the passage of Arcite's soul to heaven is because he had already made use of the same description in his *Troilus*, v. 1807 foll.

2815. *ther, etc.* : there where may Mars take charge of his soul !

2853—2966. This description of the funeral pretty closely follows Boccaccio's, who imitated Statius, who imitated Virgil's *Aenid*, xi. 185-96. Chaucer in turn was imitated by Lydgate in his *Story of Thebes*.

2874. *gloves white* : were used at the funerals of unmarried persons.

2895. *bowe Turkeys* : probably a reminiscence of the "Turke bowes two" of *The Romaunt of the Rose*, l. 923. See note on l. 2122.

2921-3. This list has a remarkable history. It appeared first in Ovid's *Metamorphoses* ; then successively in Statius, Boccaccio, Chaucer's *Parliament of Fowls*, here, in Tasso, and in Spenser's *Faerie Queene*.

2928. *Amadriades* : Hamadryades ; see Classical Dictionary.

2958. *lychowake* : the description of the funeral presents the same curious mixture of classic and mediaeval ideas as that of the tournament. Here Chaucer seems to have confounded the "Wake-plays" of his own time with the funeral games of the Greeks.

2962. *in no disjoynt* : with no disadvantage.

2969. *Greekes* : in *Anelida and Arcite* Chaucer speaks of Greece and Thebes as two different countries fighting with each other.

2987 foll. From Boetius. "It is, however, the poet's passion for dialectics that led him into the most serious violations of his art. This itself was strengthened by his love for Boetius. . . . Almost the

only thing that impairs in the least the perfect unity and proportion of *The Knight's Tale* is a speech of over one hundred lines put in the mouth of Theseus at its close " (LOUNSBURY).

3016. **at eye** : at a glance.

3042. From the *Roman de la Rose*.

3089. **te passen right** : to surpass mere justice Cf. Portia's well-known speech on mercy, *Merchant of Venice*, IV. i. 184.

## APPENDIX A.

It is a most interesting and instructive occupation, and one well calculated to bring out the full force of the criticisms contained in the Introduction, to make an analysis of the descriptions of the pilgrims given in *The Prologue* under such heads as, for example, "mounts," weapons, jewelry and charms, clothing, physique, hair, beard, eyes, personal defects, voice and manner of speaking, singing, musical instruments, facts implying previous knowledge, similes and striking metaphors. Thus:—

### 1. "MOUNTS."

*Knight*.—"His hors were goode" (l. 74).

*Monk*.—"His hors in greet estaat" (l. 203).

"His palfrey was as broun as is a berye" (l. 207).

*Merchant*.—"And hye on horse he sat" (l. 271).

*Clerk*.—"As leene was his hors as is a rake" (l. 287).

*Shipman*.—"He rood upon a rouncey as he kouthe" (l. 390).

*Wife of Bath*.—"Upon an amblere esily she sat . . ." (l. 469).

And on hire feet a paire of spores sharpe" (l. 473).

*Ploughman*.—"In a tabard he rood upon a mere" (l. 541).

*Reeve*.—"This Reve sat upon a ful good stot

That was al pomely grey and highte Scot" (ll. 615-6).

### 2. WEAPONS.

*Yeoman*.—See ll. 104-8 and 111-4.

*Franklin*.—"An anlaas, and a gipsar al of silk,

Heeng at his girdel" (ll. 357-8).

*The Burgesses*.—"Hir knyves were chaped noght with bras,

But al with silver, wrought ful clene and weel"

(ll. 366-7).

*Shipman*.—"A daggere hangyng on a laas hadde he" (l. 392).

*Miller*.—"A swerd and a bokeler bar he by his syde" (l. 558).

*Reeve*.—"And by his syde he bar a rusty blade" (l. 618).

*Summoner*.—"A bokeler hadde he maad him of a cake" (l. 668).



## 3. CLOTHING.

("And eek in what array that they were inne.")

*Knight*.—"But he ne was nat gay ;

Of fustian he wered a gypon

Al bismotered with his habergeon" (ll. 74-6).

*Squire*.—"Embrouded was he, as it were a meede . . . (l. 89).

Short was his gowne, with sleeves longe and wyde" (l. 93).

*Yeoman*.—"And he was clad in cote and hood of grene" (l. 103).

*Prioress*.—"Ful semyly hir wympul pynched was . . . (l. 151).

Ful fetys was hir cloke as I was war" (l. 157).

*Monk*.—"I seigh his sleeves y-purfiled at the hond

With grys, and that the fyneste of a lond . . . (ll. 193-4).

His bootes souple" (l. 203).

*Friar*.—"His typet" (l. 233), and see ll. 259-63.

*Merchant*.—"In motteleye . . .

Upon his heed a Flaundryssh bevere hat ;

His bootes clasped faire and fetisly" (ll. 271-3).

*Clerk*.—"Ful thredbare was his overeste courtepy" (l. 290).

*Man of Law*.—"He rood but hoonly in a medlee cote,

Girt with a ceint of silk with barres smale ;

Of his array telle I no lenger tale" (ll. 328-30).

*Franklin*.—"His girdel whit as morne milk" (l. 358).

*The Burgesses*.—"And they were clothed alle in o lyveree

Of a solempne and greet fraternitee" (ll. 363-4).

*Shipman*.—"In a gowne of faldyng to the knee" (l. 391).

*Doctor*.—"In sangwyn and in pers he clad was al,

Lyned with taffata and with sendal" (ll. 439-40).

*Wife of Bath*.—See ll. 453-7 and 470-3.

*Ploughman*.—"In a tabard" (l. 541).

*Miller*.—"A whit cote and a blew hode wered he" (l. 564).

*Reeve*.—"A long surcote of pers upon he hade . . . (l. 617).

Tukked he was, as is a frere, aboute" (l. 621).

*Pardoner*.—"But hood, for jolitee, ne wered he noon,

For it was trussed up in his walet.

Hym thoughte he rood al of the newe jet ;

Dischevelee, save his cappe, he rood al bare" (ll. 680-3).

## 4. BEARDS.

*Merchant*.—"With a forked berd" (l. 270).

*Franklin*.—"Whit was his berd as is the dayesye" (l. 332).

*Shipman*.—"With many a tempest hadde his berd been shake"  
(l. 406).

*Miller*.—"His berd, as any sowe or fox, was reed,

And therto brood, as though it were a spade" (ll. 552-3).

*Reeve*.—"His berd was shave as ny as ever he kan" (l. 588).

*Summoner*.—"With scaled browes blake and piled berd" (l. 627).

*Pardoner*.—"No berd hadde he, ne nevere sholde have,

As smothe it was as it were late shave" (ll. 689-90).

## 5. FACTS NOT DEPENDING ON OBSERVATION ALONE.

*Knight*.—His wars and honours.

*Squire*.—His expeditions and accomplishments.

*Prioress*.—Details of education and character.

*Monk*.—His stables, hounds, and hunting; his letting "olde thynges pace," and his love for a "fat swan."

*Friar*.—"Ful swetely herde he confessioun,  
And plesaunt was his absolucioun.  
He was an esy man to geve penaunce  
Ther as he wiste to have a good pitaunce" (ll. 221-4).  
His knowledge of taverns, hostlers, and barmaids, with his lack of knowledge of the poor; his proficient begging; his supremacy on love-days; his special affectations in singing; his name "Huberd."

*Merchant*.—That he was in debt in spite of his flourishing exterior.

*Clerk*.—His unworldliness; his praying for the souls of those who gave him wherewithal to purchase books.

*Man of Law*.—His many fees and robes; his smartness in his profession.

*Franklin*.—The description of his table and of things fattening for it.

*Cook*.—His art in making "blankmanger."

*Shipman*.—His lack of conscience; his seamanship.

*Doctor*.—His league with his apothecary; his ignorance of the Bible; his love of gold.

*Wife of Bath*.—Her love of precedence; what she wore on her head on Sunday; the company she kept in her youth.

*Parson*.—His character in detail.

*Ploughman*.—His (Tolstoian) character.

*Miller*.—His supremacy at "wrestlynge."

*Manciple*.—His wisdom in buying.

*Reeve*.—His house upon a heath; that he had been brought up a carpenter.

*Summoner*.—How easily bribed.

*Pardoner*.—His tricks for bringing in the money.

## 6. SIMILES AND STRIKING METAPHORS.

*Knight*.—"And of his port as meeke as is a mayde" (l. 69).

*Squire*.—"With lokkes crulle as they were layd in presse" (l. 81).

"Embrouded was he, as it were a meede

Al ful of freshe floures whyte and reede; . . .

He was as fresch as is the monthe of May" (ll. 89-92).

"He sleep namoore than dooth a nyghtyngale" (l. 96).

*Prioress*.—"Hir eyen greye as glas" (l. 152).

*Monk.*—"And whan he rood men myghte his brydel heere  
Gynglen in a whistlynge wynd als cleere,  
And eek as loude, as dooth the chapel belle" (ll. 169-71).  
"His heed was balled, that shoon as any glas,  
And eek his face as it hadde been enoynt" (ll. 198-9).

"His heed,

"That stemed as a forneys of a leed" (ll. 201-2).

"He was nat pale, as a forpynd goost: . . .

His palfrey was as broun as is a berye" (ll. 205-7).

*Friar.*—"His nekke whit was as the flour-de-lys" (l. 238).

"And rage he koude, as it were right a whelpe" (l. 257).

"His semycope,

That rounded as a belle out of the presse" (ll. 262-3).

"His eyen twynkled in his heed aryght

As doon the sterres in the frosty nyght" (ll. 267-8).

*Clerk.*—"As leene was his hors as is a rake" (l. 287).

*Franklin.*—"Whit was his berd as is the dayesye" (l. 332).

"It snewed in his hous of mete and drynke" (l. 345).

*Wife of Bath.*—

"And on hir heed an hat

As brood as is a bokeler or a targe" (ll. 470-1).

*Miller.*—"His berd, as any sowe or fox, was reed,

And therto brood, as though it were a spade" (ll. 552-3).

"A toft of herys,

Reed as the brustles of a sowes erys" (ll. 555-6).

"His mouth as wyde was as a greet forneys" (l. 559).

*Reeve.*—"His tope was doked lyk a preest biforn;

Ful longe were his legges and ful lene,

Y-lyk a staf, ther was no calf y-sene" (ll. 590-2).

*Summoner.*—"That hadde a fyr-reed cherubynnes face" (l. 624).

"As hoot he was and lecherous as a sparwe" (l. 626).

*Pardoner.*—"This Pardoner hadde heer as yelow as wex,

But smothe it heeng, as dooth a strike of flex" (ll. 675-6).

"Swiche glarynge eyen hadde he as an hare" (l. 684).

"A voys he hadde as smal as hath a goot" (l. 688).

*Host.*—"A semely man oure hooste was with-alle

For to han been a marchal in an halle" (ll. 751-2).

"Up roos oure hoost and was oure aller cok" (l. 823).

And so on. These make no pretension to being complete, but will serve as a suggestion of what may be done in a similar way.

## APPENDIX B.

### RELATION OF "THE KNIGHT'S TALE" TO BOCCACCIO'S "TESEIDE."

BELOW are indicated the 270 lines of *The Knight's Tale* translated from the *Teseide*, and the 506 more or less closely imitated lines (see Introduction, p. 18). Thus the student is enabled here to trace for himself the borrowed and the original parts of the tale.\*

Translated :	905-8, 911, 917, 922-8, 982, 984,	945-7,
Imitated :	865-88, 898-900, 908-4,	988-92,
Translated :		1009-11,
Imitated :	948-9, 955-61, 965-78, 984-92, 995-6, 1001-6,	1016-18, 1021-7,
Translated :		1054-5, 1075-6, 1102,
Imitated :	1080-2, 1086-8, 1048-9, 1051-8,	1056-60, 1096-7, 1115-6,
Translated :		1214-5, 1278-4,
Imitated :	1129-32, 1169-70, 1172-6, 1181-4, 1191-4, 1202-18,	1228-49,
Translated :	1868-4,	
Imitated :	1861-2,	1869-71, 1402-4, 1437-40, 1448, 1451-7, 1467-71, 1478-9,
Translated :		1551-2, 1557-8,
Imitated :	1507, 1545-8,	1558-4, 1559-64, 1598-4, 1604-5, 1638-42,
Translated :	1668-9,	
Imitated :		1678, 1678-9, 1687, 1704, 1710, 1725-6, 1785, 1789, 1812-5, 1818,
Translated :		1835, 1887-94,
Imitated :	1826, 1829-81,	1850-2, 1857-60, 1922, 1925-8, 1981, 1986-7,
Translated :	1970,	1975-7, 1979, 1982-6, 1990-9, 2008-4,
Imitated :	1971-4,	2016, 2022, 2102-8, 2106,
Translated :	2129, 2185,	2140-2, 2175,
Imitated :		2188-9, 2162-4, 2182-8, 2190-4, 2197-8, 2202-6,
Translated :	2222-5, 2227-8, 2280-2, 2288-47, 2251-8,	
Imitated :		2261-8, 2275-9, 2281, 2288, 2290-2,
Translated :	2295-2800, 2802-8, 2807-9,	2816-21, 2828-5, 2831-2, 2884-40,
Imitated :		2811, 2827,

\* Dr. Koch (*Chaucer Society Essays*) remarks that the resemblance is greatest where the free course of the narrative is checked, i.e. in descriptions, speeches, or, and argues that these passages are probably worked up from the old *Palæmon* rather than taken directly from Boccaccio.

Translated :	2846-7, 2849, 2851,	2858-60, 2865, 2871-4, 2879-81, 2885-6,
Imitated :	2848,	2855-7,
Translated :	2889, 2898-4, 2400-4, 2410-1, 2418, 2415-7, 2428-7,	2481-2, 2485,
Imitated :		2428-9, 2438,
Translated :	2488-41,	2506-7, 2514-5, 2528, 2525, 2540,
Imitated :	2492-8,	2518, 2516, 2537-9, 2548-54,
Translated :	2559, 2561-4,	
Imitated :		2569-75, 2581-98, 2600, 2608, 2611-20, 2628-4, 2627, 2652,
Translated :		
Imitated :	2676-88, 2686-7, 2690-1, 2694-7, 2700-6, 2717, 2788-6, 2789, 2748-4, 2761-8,	
Translated :		2799-2808,
Imitated :	2765-76, 2781, 2788-5, 2787-91, 2798-4,	2809-11, 2817, 2827-30,
Translated :	2881-2, 2887, 2889-46, 2858-6,	2861-4, 2868-78, 2875,
Imitated :		2857-60, 2865-7,
Translated :	2879-84,	2887, 2899-2900, 2905-18, 2929-80,
Imitated :	2885-6,	2889-95, 2914-5, 2918-28,
Translated :	2988-8,	2947-8, 2952-4, 2967-9,
Imitated :	2981-2,	2989-46, 2949-51, 2955, 2957-62,
Translated :	2976-8,	2981-2, 8017, 8019, 8021-2,
Imitated :	2979-80,	2988-8, 2990, 2994-8002, 8020,
Translated :	8024, 8027-9, 8081-2,	8089-42, 8070,
Imitated :	8028,	8083-4, 8045, 8047-66, 8068, 8094-8,
Imitated :	8101-2.	

The following works will be found useful for the further study of Chaucer:—

- Pollard's *Chaucer Primer* (Macmillan, 1s.).  
 Lowell's *My Study Windows* (Scott, 1s. 6d.).  
 Ten Brink's *English Literature*, Vol. II. (Bell, 3s. 6d.).  
 Ten Brink's *Chaucers Sprache und Verskunst* (6s.).  
 Skeat's *Student's Chaucer* (Clarendon Press, 7s. 6d.).  
 Skeat's *Chaucer*, 6 vols. (Clarendon Press, 16s. each).  
 Lounsbury's *Studies in Chaucer*, 3 vols. (Osgood & McIlvaine, 42s.).  
 Fairholt's *Costume in England*, 2 vols. (Bell, 10s.).  
 J. Saunders' *Chaucer*, in *Cabinet Pictures of English Life*.

# GLOSSARY.

## ABBREVIATIONS USED IN THE GLOSSARY.

aoc.	= accusative	Mn. E.	= Modern English
A. F.	= Anglo-French	num.	= numeral
A. S.	= Anglo-Saxon	O. F.	= Old French
adj.	= adjective	O. H. G.	= Old High German
adv.	= adverb	O. Ir.	= Old Irish
Arab.	= Arabic	O. Merc.	= Old Mercian
C.	= Celtic	onom.	= onomatopoeic
cf.	= compare	O. North.	= Old Northumbrian
cog.	= cognate	orig.	= original, originally
comp.	= comparative	O. S.	= Old Saxon
Dan.	= Danish	pass.	= passive
dat.	= dative	pers., pr.	= person
dem.	= demonstrative	pp.	= preterite participle
dim., dimin.	= diminutive	prep.	= preposition
Du.	= Dutch	pres.	= present
F.	= French	pret.	= preterite
f.	= feminine	pron.	= pronoun
fr.	= from	Prov.	= Provencal (old)
Fris.	= Frisian	ptc.	= participle
G.	= modern German	ptc. pr., pr. ptc.	= present participle
Gr.	= Greek	reflex.	= reflexive
Ice., Icel.	= Icelandic (old)	rel.	= relative
imper., imperat.	= imperative	sb.	= substantive
ind., indic.	= indicative	Scand.	= Scandinavian
inf.	= infinitive	sg.	= singular
influ.	= influence of	Skt.	= Sanskrit
interr.	= interrogative	str.	= strong
It.	= Italian	supl.	= superlative
L.	= Latin	Swed., Sw.	= Swedish
lit.	= literally	Teut.	= Teutonic
L. L.	= Late Latin	v.	= <i>vide</i> , see
m.	= masculine	v. i.	= verb intransitive
M. E.	= Middle English	v. t.	= verb transitive
Merc.	= Mercian	w.	= weak
M. H. G.	= Middle High German		

## SIGNS.

- [ ] derivation, or reference to cognates, is given within [ ].  
 \* denotes hypothetical form assumed according to phonetic principles.  
 + compounded with.  
 ? probably, possibly.

A.  
 a: prep. [A. S. *on*], *in*, *on*, 854.  
 abood: sb. [cf. A. S. *abad*, pret.  
 of *abidan*], *abiding*, *awaiting*,  
*delay*, 965.

aboughts: pret. s. of *abiggen*,  
 abyen [A. S. *a-bycgan*], *atone*  
*for*, 2303.  
 abouts: adv. and prep. [A. S.  
*on-butan* = *on-be-utan*], *about*,

- in turn, one after the other*, 890.
- abregge**: v. t. [O.F. *abreger*, *abregier*, L. *abbreviare*], *to shorten, abridge*, 2999.
- accordaunt**: adj. [O.F. *accordant*, L.L. *accordantem*, pr. ptc. of *accordare* = *to agree*], *accordant, suitable, agreeable to*, 37.
- acorde**: v. i., pr. plu., *agree*, 880; *acorded*, pret. and pp., *suitcd, fitted, agreed*, 244, 830.
- achaat**: sb. [O.F. *achater*, L.L. *accaptare*], *buying, purchasing*, 571.
- achatour**: sb. [O.F. *achatour*, L.L. *accaptatorem*], *buyer, purchaser*, 568.
- adrad**: pp. as adj. [A.S. *adrædan*, *ondrædan* = *to fear greatly*], *afraid*, 605.
- aferd, afered**: pp. as adj. [A.S. *afæran*], *afraid*, 628, 1518.
- affeccoun**: sb. [O.F. *affection*, L. *affectionem*, *afficere* = *to influence*], *affection, aspiration after*, 1158.
- afille**: v. t. [O.F. *afiler*], *to file down, soften*, 712.
- after**: prep. [A.S. *after* = *æf-ter*, comp. form fr. of], *after, according to*, 347, 791.
- agaste**: pret. s. [pret. of A.S. *a + gæstan*, *to frighten*], *was terrified*, 2424.
- agayn, ageyn**: prep. [A.S. *ongean*, *ongeagn*], *against, towards*, 66, 1509.
- age, agon**: pp. and adv. [A.S. *a-gan*, pp. of *agan* = *to go forth*], *gone, passed*, 2802.
- aiel**: sb. [O.F. *aiel*, L.L. *aviolus*, dimin. of L. *avus*], *grand-father*, 2477.
- al**: adj., sb., adv. [A.S. *eall*, *all*, *al*], *all, every, although*, 734, 2264; *al be that* = *although*, 297; *over al* = *everywhere*, 547.
- alaunts**: sb. plu. [O.F. *alan*, L.L. *alanus*], *boar-hounds, mastiffs*, 2148.
- alder-best**: adj. [A.S. *ealra*, gen. plu. of *eall*, = *all*, + *betst*; v. *aller*], *best of all*, 710.
- alder-man**: sb. [A.S. *ealdor-mann*], *the head or principal of a guild*, 372.
- algate**: adv. [cf. Icel. *alla götu* = *every way*], *in every way, always*, 571.
- alighte**: pret., 983; *alyght*, pp., 722 [A.S. *alihtan* = *to descend, alight*], *alighted*.
- aller**: gen. plu. of *al*, *all* [A.S. *ealra*, gen. plu. of *eall*], *all*.
- als, also**: adv. and conj. [A.S. *eal-swa*], *as*, 170, 730.
- amblere**: sb. [O.F. *ambler*, L. *ambulo* = *to walk*], *an amb-ling horse*, 469.
- amorwe**: adv. [A.S. *on + mor-gen*], *on the morrow*, 822.
- amounte**: v. t. [A.F. *amunter*, L. *ad + montem*], *to amount, signify, denote*, 2362.
- amyddes**: prep. [A.S. *on + mid-des*, gen. s. str. of *midde* = *middle*], *amidst, in the middle*, 2009.
- an**: prep. [A.S. *an, on*], *on*, 1065.
- anlaas**: sb. [see note on 357], *dagger, two-edged knife*, 357.

**anon, anoon**: adv. [A.S. on an = *into one*; on ane = *in one (moment)*], at once, soon, in a short time, 82, 965.

**apalled**: pp. [O.F. apallir, L. ad + pallire for pallere], *made feeble, pale*, 3053.

**apayd**: pp. and adj. [O.F. apaier, L. ad + pacare, pacem = *peace*], *contented*, 1868.

**ape**: sb. [A.S. apa], *a dupe, fool*.

**apiked**: pp. [O.F. piquer], *cleaned, trimmed*, 365.

**apparaillynge**: sb. [O.F. apa-reiller, L.L. \*adparicare, to *make fit or equal*, L. par, *equal*], *preparation*, 2913.

**areste**: v. t. [A.F. arester, L. ad + restare], *to stop*, 827.

**arette**: v. t. [A.F. aretter, L. ad + reputare], *to ascribe, impute*, 2729; with the negative prefixed: *narete* = *not to impute*, 726.

**armee**: sb., *an expedition*, 60.

**armes**: sb. [O.F. armes, L. arma], *arms, weapons*, 2238.

**armypotente**: adj., *mighty in arms*, 1982.

**array**: sb. [O.F. arei], *state, situation, dress, equipage*, 41, 934, 1932.

**arriage**: sb. [A.F. arriage], *arrears, debt*, 602.

**arrest**: sb. [A.F. arest = *an arresting*], *rest for a spear, the socket of the spear*, 2602.

**ars-metrik**: sb. [O.F. arismet-ique, L. arithmetica, Gr. ἀριθμητική, ἀριθμός, *number*], *arithmetic*, 1898.

**artow**: *art thou*, 1141.

**arwes**: sb. [A.S. arwe, \*arhwe, cog. L. arcus], *arrows*, 1966.

**aryght**: adv. [A.S. on + riht], *exactly*, 267.

**as**: adv and conj. [A.S. eal-swa], *that*, 172; as now = *at present, at this time*, 885; ther as = *where that, where*, 172, 224, 249.

**ascendent**: sb. [L. ascendo], *the part of the zodiacal circle seen over the horizon at any moment*, 417.

**aslake**: v. t. [A.S. a-slacian], *to moderate, appease*, 1760.

**assaut**: sb. [O.F. assaut, L.L. assaltus, ad + saltus, *a leap*], *assault*, 989.

**asseged**: pp. [O.F. asegiar, L. obsidium], *besieged*, 881.

**ashen**: sb. plu. [A.S. asce], *ashes*, 1302.

**assoillyng**: sb. [O.F. assoiller, L. ab + solvo], *absolution*, 661.

**astert**: pp. [cog. Ger. stürzen = *to rush, spring*], *escaped*, 1592.

**astoned**: pp. [O.F. estoner, L.L. \*extonare, lit. *to thunder at*], *astonished*, 2361.

**astored**: pp. [O.F. estorer, L. instaurare], *stored, stocked*, 609.

**astronomye**: sb. [O.F. astron-omie, L. astronomia, Gr. ἀστρονομία], *astronomy, astrology*, 414.

**at**: prep. = *after, according to*, in, 663, 2551.

**at-rede**: v. t. [A.S. æt for oð,



- proclitic form of \*uð, = *away*,  
+ (ge)rædan, *to advise, coun-  
sel*, *to outwit*, 2449.
- at-renne**: v. i. [A.S. æt, v. at-  
rede, + rinnan, *to run*], *to  
outrun*, 2449.
- atte** [M.E. *atten*, A.S. ætþæm],  
*at the*, 29; *atte fulle* = *en-  
tirely*, 651.
- atthamsunt**: sb. [A.F. *adamant*,  
L. *adamantem*, Gr. δδάμωρα,  
*untamable*], *adamant*, 1307.
- auter**: sb. [O.F. *auter*, L. *altare*,  
*altus*, *high*], *altar*, 1905.
- avaunce**: v. i. [O.F. *avancer*],  
*to be of advantage*, *be profit-  
able*, 246.
- avaunt**: sb. [O.F. *avanter*, *to  
boast*], *a boast*, 227.
- aventure**: sb. [A.F. *aventure*, L.  
*adventura*], *adventure*, *chance*,  
*hazard*, *accident*, 25, 844, 1074,  
2722.
- avys**: sb. [O.F. *avis*, L.L. *ad-  
visum*, sb. = *view*], *advice*,  
*consideration*, *opinion*, 786,  
1868.
- axe**: v. t. [A.S. *acsian*], *to ask*,  
1347.
- azyng**: sb. = *request*, *demand*,  
1826.
- ay**: adv. [Icel. *ei*, *ey*], *ever*,  
*always*, 63, 233.
- B.
- baar**: v. *bar*.
- bachelor**: sb. [O.F. *bachelor*],  
*a bachelor*, *an aspirant to  
knighthood*, 80.
- bake**: pp. st. v. [A.S. *bacan*],  
*baked*, 343.
- balled**: adj. [cf. W. *bal* = *white*],  
*bald*, 199, 2518.
- bane**: sb. [A.S. *bana*], *destruc-  
tion*, *death*, 1097.
- bar, baar**: pret. s.; *baren*, pret.  
plu. [A.S. *beran* = *to bear*],  
*bore*, *conducted*, 105, 721.
- barbour**: sb. [A.F. *barbour*, L.L.  
*barbatorem*], *a barber*, *barber-  
surgeon*, 2025.
- bareyne**: adj. [O.F. *baraigne*],  
*barren*, *devoid of*, 1244, 1977.
- baronage**: sb. [O.F. *baronage*,  
L.L. *baronagium*], *an assembly  
of barons*, 3096.
- barres**: sb. [O.F. *barre*], *orna-  
ments of a girdle*, 329.
- bataille**: sb. [O.F. *bataille*, L.L.  
*battalia* = *soldiers' fighting  
exercises*], *fight*, *battle*, 61,  
988.
- banderie**: sb. [O.F. *baud* = *bold*,  
*wanton*, Teut. becomes Eng.  
*bold*], *pandering*, 1926.
- bawdryk**: sb. [O.F., O.H.G.  
*balderich* = O.H.G. *balz* = *a  
belt*], *baldrick*, *belt*, 116.
- bedde**: sb. [A.S. *bedd*], *bed*;  
gen. s. *beddes*, 293.
- bede**: sb. [A.S. (ge)-*bed*], *a  
prayer*, *a bead*, 159.
- been, ben**: inf., 140, 141, 510;  
pr. plu., 818; pp. *be*, *been*, 56,  
60 [A.S. *beon* = *to be*], *to be*.
- beere**: sb. [A.S. *bær*], *a beer*,  
2871.
- beets**: v. t. [A.S. *betan* = *to  
amend*, *repair*; fr. *bot* = *advan-  
tage*, *reparation*], *to kindle*,  
*light*, *mend*, *make up*, 2253,  
2292.

- beggestere**: sb. [? A.S. *bedegian*, *bedecian*, = *to beg*, + *estre*, *female agent*], *beggarwoman*, 242.
- bente**: sb. [cf. Low Ger. *bend* = *a meadow*], *a slope*, 1981.
- benygne**: adj. [L. *benignus*], *kind*, 483.
- berd**: sb. [A.S. *beard*], *beard*, 270, 2180.
- bere**: sb. [A.S. *bera*], *a bear*, 2018.
- berye**: sb. [A.S. *berige*], *a berry*, 207.
- best**: sb. [O.F. *beste*, L. *bestia*], *a beast*, 1976.
- bet**: adj. comp. [A.S. *bet*], *better*, 242.
- beth**: pr. plu., *are*, 178; v. *been*.
- bevere**: sb. [A.S. *befer*, *beofer*], *a beaver*, 272.
- bibledde**: pp. as adj., *covered over with blood*, 2002.
- bidden**: v. t., 3 pr. s. *bit* [A.S. *biddan*, confused with A.S. *beodan*], *to command*, 187.
- bifil**: pret. s. [A.S. *befeallan*, pret. s. *befeoll*], *befell*, 19.
- biforn**: adv. [A.S. *biforan*], *beforehand*, *first in the market*, 572; *in front*, 590.
- bigynne**: v. t. and i., 42; pret. s. *bigan*, 44; pp. *bigonne*, 52 [A.S. *beginnan*], *to begin*.
- bihote**: sb. [A.S. *be-hat*], *promisc*, 1854.
- biknowe**: v. t. [A.S. *be*, + *cñawan*, becomes Mn.E. *know*], *to confess*, 1556.
- biquethe**: v. t. [A.S. *bicweðan*], *to begueth*, 2768.
- biraft**: pp. of *bireven* [A.S. *bi-reafian* = *to deprive of*], *to bereave*, 1861.
- biseken**: v. t. [A.S. *be* + *secan*], *to beseech*, *ask for*, 918.
- bisette**: pret. s. [A.S. *bisettan*], *used, employed*, 279.
- biside**: prep., *beside*, *near*, 620.
- bismotered**: pp., *soiled, dirtied*, 76.
- bisy**: adj. [A.S. *bysig*], *busy, ceaseless*, 321, 2920; cf. *bisier*, 322.
- bisynesse**: sb., *labour, care, anxiety*, 520, 1007.
- bit** = *biddeth*, 187; v. *bidden*.
- bitynge**: adj. [A.S. *bitan* = *to cleave*], *sharp*, 2546.
- biwreye**: v. t. [A.S. *be*, + *wregan*, *to discover, accuse*], *to make known, bewray*, 2229.
- blank-manger**: sb. [O.F. *blanc-manger*], *an article of food of a white colour*; see note, 387.
- blede**: v. i., pret. *bledde* [A.S. *bledan*, *blod* = *blood*], *bleed*, 145, 1801.
- blew**: adj. [O.F. *bleu*], *blue*, 564.
- bleynte**: pret. s. [A.S. *blencan* = *to deceive*], *blenched, drew back suddenly*, 1078.
- blisful**: adj. [A.S. *bliðs*, *bliss*; *bliðe*, + *ful*], *blissful, blessed*, 17.
- blyve**: adv. [A.S. *be life* = *with life*], *quickly*, 2697.
- bocher**: sb. [O.F. *boucher*, *bouc*, *a he-goat*; Teut. becomes Mn.E. *buck*], *a butcher*, 2025.
- bokeler**, **bokeler**: sb. [O.F.

- boeler**, *a buckler, shield*, 112, 688.
- bokelynge**: sb. [O.F. bocle], *buckling*, 2503.
- boket**: sb. [A.S. buc = *a bucket, flagon*], *a bucket*, 1533.
- boles**: sb. [Scand. = Icel. boli], *bulls*, 2139.
- boold**: adj. [A.S. beald], *bold*, 458.
- boon**: sb. [A.S. ban], *bone*, 1177, 1180.
- boone**: sb. [Scand. = Icel. bon, cf. A.S. ben, becomes Mn.E. bene], *prayer, petition*, 2669.
- boote**: sb. [A.S. bot], *remedy*, 424.
- boras**: sb. [O.F. boras, Ar. boraq], *boras*, 630.
- bord**: sb. [A.S. bord = *a plank*], *a table*, 52; the bord bigonne = *taken the head of the table*, 52.
- bore**: pp., *born*, 1542.
- bores**: sb. [A.S. bar], *boars*, 1658.
- born**: pp., *borne, acquitted, conducted*, 87, 978.
- borwe**: sb. [A.S. borh = *a security, pledge*], *a pledge*, 1622.
- bote**: sb., *remedy, succour*, 424; v. boote.
- bouk**: sb. [A.S. buc], *a body, paunch*, 2746.
- bowes**: sb. [A.S. bog, boh, cf. Gr. *παῦς*], *boughs*, 1642.
- braacer**: sb. [O.F. brace, L. brachia = *the arms*, cog. W. braich, *arm*], *armour for the arm*, 111.
- brat**: sb. [cf. Swed. brädd], *brim*, 2164.
- brawn**: sb., plu. brawnes [O.F. braon, L.L. bradonem], *muscle, muscles*, 546, 2185.
- brede**: sb. [A.S. brædu], *breadth*, 1970, 2916.
- bream**: sb. [O.F. bresme, O.H.G. brahsema], *bream*, 350.
- breeme**: adv. [A.S. breme = *famous, noble*], *furiously*, 1699.
- brend**: adj., *burnished, bright*, 2162, 2896.
- brenne**: v. t., 1 and 3 pret. s. brente, 2403; 2 pret. s. brendest, 2384; pp. brent, 2017 [A.S. bærnna (influenced by Icel. brenna), caus. of pret. of beornan = *to burn*], *to burn*.
- brennynge**: sb., pr. ptc., *burning*, 996, 2000.
- brennyngly**: adj. = *burningly*, 1564.
- breres**: sb. [A.S. brer, also brære, plu.], *briars, brambles*, 1532.
- bresten**: v. t. [A.S. berstan (influenced by Icel. bresta)], *to burst*, 1980, 2610.
- bret-ful**: adj. [for bret v. brat], *brim-full*, 687.
- brode**: adj. and adv. [A.S. adj. brad, adv. brade], *broad*, 155, 471, 549; *broadly, plainly*, 739.
- brondes**: sb. [A.S. brand, brond], *brands*, 2338.
- brooch**: sb. [O.F. broche, *a pin, spit*], *a pin, brooch*, 160.
- brood**: adj. [A.S. brad], *broad*, 471.

- browdyage**: sb., *embroidery*, 2498.
- broyded**: pp. [A.S. *bregdan*, st. v., *to braid, weave*], *braided*, 1049.
- bristles**: sb. [a dimin. of A.S. *byrst*], *bristles*, 556.
- brydel**: sb. [A.S. *bridel*], *bridle*, 169.
- bulte**: pret. s., *built*, 1548.
- burdoun**: sb. [O.F. *bourdon* = *a drone, the humming of bees*], *bass, a bass voice*, 673.
- burgeys**: sb. [O.F. *burgeis*, L.L. *burgensis*], *a citizen, burgess*, 369.
- burned**: adj., *burnished*, 1983.
- busk**: sb., plu. *buskes* [cf. Dan. *busk*, Swed. *buske*]. *bush*, 2013.
- but if** = *unless*, 351, 656.
- by**: prep., *on, by means of*, 581; *by the morwe* = *of a morning*, 334; *by and by* = *close together*, 1011.
- byjaped**: pp. [A.S. *be*, + O.F. *japper, to yapp (of dogs)*], *be-fooled*.
- bynne**: sb. [A.S. *binn* = *a manger*], *a bin*, 593.
- byte**: v. t., *to out, cleave*, 2640; pr. plu., 2634.
- byynge**: sb., *buying*, 569.
- C.
- caas**: sb. [A.S. *cas*, L. *casus* = *a fall*], *case, condition, hap*, 585; plu., *cases (of law)*, 383.
- caas**: sb. [A.F. *caase*, L. *capsa*], *case, quiver*, 2358.
- can**: v. *connen, conne*.
- cantel**: sb. [O.F. *cantel*], *portion*, 3008.
- cappe**: sb. plu., *caps*, 586.
- careyne**: sb. [O.F. *caroigne*, L. *carnem, flesh*], *corpse*, 2013.
- carf**: v. *kerven*.
- carl**: sb. [Icel. *karl*, cf. A.S. *ceorl*, becomes Mn.E. *churl*], *a fellow*, 545.
- carpe**: v. i. [Scand. = Icel. *karpa, to boast*], *to chatter*, 474.
- cas**: sb., *chance, hap, condition*, 844, 1411; v. *caas*.
- castes**: sb. [Scand. = Icel. *kast*], *plots*, 2468.
- catel**: sb. [O.F. *catel*, L.L. *capitale, capitale (caput), goods, property*], *chattels, goods, property*, 373.
- caytyf**: adj. and sb. [A.F. *caitif*, L. *captivum (acc.)*], *wretched*, 1552; *a wretched person*, 924.
- ceint**: sb. [O.F. *ceint*, L. *cinctus* (pp. of *cingere*)], *a girdle*, 329.
- cerial**: adj., *belonging to a species of oak*; see note, 2290.
- certes**: adv. [O.F. *certes*, L. *certas*, plu. f. of *certus*, *certain*], *certainly*, 875.
- ceruse**: sb. [O.F. *ceruse*, L. *cerussa*, cf. Gr. *κηρωτόν, κηρός*, *beeswax*], *a kind of white lead ceruse*, 650.
- chaar**: sb. [O.F. *carre, car*, L. *carrum (acc.)*, Celtic becomes O.Ir. *carr*, W. *car*], *car*, 2188.
- champartie**: sb. [O.F. *champart* = *field-rent*, L. *campi partem*], *partnership*, 1949.
- chaped**: pp., *having plates or*

- caps of metal on, adorned, capped*, 386.
- chapeleyn**: sb. [A.F. chapelein, Church L. capellanus], *a chaplain, the nun who said the minor offices in a priory*, 164.
- chapman**: sb. [A.S. ceapman], *merchant*, 397.
- charge**: sb. [A.F. charge], *possession, power*, 733; *account, heed*, 1284; *harm*, 2287.
- chasteyn**: sb. [A.F. chestaine, L. castanea, Gr. κάστανος], *chestnut*, 2922.
- chaunterie**: sb. [A.F. chaunterie, L.L. cantaria, L. cantare, *to sing*], *chantry, fees for singing mass*, 510.
- cheere**: sb. [A.F. chere, L.L. cara, *the face, head*, Gr. κάρα], *manner, countenance, appearance*, 139, 728, 913.
- chekes**: sb. [A.S. ceace], *cheeks*, 633.
- cherl**: sb. [A.S. ceorl], *churl*, 2459.
- cherubynnes**: sb., gen. s. [for cherubymes; cherubym, plu., regarded in 624 as sing., + -es, gen. s. termination; Church L. cherubim, Heb. cherubim, plu. of cherub], *of a cherub*, 624.
- chese**: v. t. [A.S. ceosan], *to choose*, 1614.
- chevyssaunce**: sb. [O.F. chevisance], *agreement, especially for borrowing*, 282.
- chiere**: sb., *entertainment, cheer, delight*, 747; 2683, v. cheere.
- chiknes**: sb. [A.S. cicen, cycen], *chickens*, 383.
- chirkyng**: sb., *screaming, grating noise*, 2004.
- chyvachie**: sb. [A.F. chivauche, cheval = *a horse*, L. caballus, *a nag*], *a raid, expedition on horseback*, 85.
- chivalrie, chivalrye**: sb. [A.F. chevalerie, L.L. caballarius, *rider*, L. caballus], *knight-hood, knightly exploits, knights*, 45, 865, 878, 982.
- citole**: sb. [A.F. citole, L.L. citola, L. cithara, Gr. κιθάρα], *a oithern, a stringed musical instrument*, 1959.
- citryn**: adj. [O.F. citrin, L. citrinus], *citron-coloured*, 2167.
- clarree**: sb. [A.F. clare, L.L. claretum], *a mixture of wine and spices, clear transparent wine*, 1471.
- clasped**: pp., *fastened with a clasp*, 273.
- cleere**: adv. [A.F. cler, L. clarum], *clearly*, 170.
- clene**: adj. and adv. [A.S. clæne], *pure, clean, cleanly*, 133.
- clennesse**: sb., *cleanness, purity of life*, 506.
- clepen**: v. t., pp. cleped [A.S. cleopian = *to call*], *to call, call on*, 121, 620, 643.
- clerk**: sb. [Church L. clericus, Gr. κληρικὸς, κληρὸς, *a lot, scholar, writer*, 285, 1163.
- cloke**: sb. [O.F. cloque, L.L. cloca, clocca = *a bell, a bell-shaped cape*; cog. Ir. cloca, cleoca], *a cloak*, 157.
- clooth**: sb. [A.S. clath], *cloth*, 447.

- alothered**: adj. [A.S. clot = *a mass*], *clotted*, 2745.
- cloysterer**: sb. [A.F. cloister], *a monk*, 259.
- cofre**: sb. [A.F. cofre, L. cophinum (acc.)], *a coffer, chest*, 298.
- cock**: sb. [A.S. coc], *a cock*, 823.
- cockow**: sb. [O.F. concou, L. cuculus], *a cuckoo*, 1810, 1930.
- colblak**: adj. [A.S. col + blæc], *coal-black, black as a coal*, 2142.
- colered**: pp. [O.F. coler, L. collare, collum = *a neck*], *with collars, supplied with collars*, 2152.
- colerik**: adj. [L. cholericus, Gr. χολερικός, χολή = *gall*], *choleric*, 587.
- colpon**: sb. [A.F. colpoun, L.L. colponem], *a shred, bundle*, 679.
- comen**: inf. and pp. [A.S. inf. cuman, pp. cumen], *to come, come*, 23.
- communes**: sb. [A.F. commun, L. communem (acc.)], *commoners, common people*, 2509.
- compaignye**: sb. [O.F. compagnie, compain = *an associate at meals*, L. cum, *with*, + panis, *bread*], *company, companions, lovers*, 24, 461.
- compassyng**: sb. [O.F. compas, L. compassum (acc.)], *craft, contrivance*, 1996.
- compeer**: sb. [O.F., L. comparem (acc.)], *a gossip, a near friend*, 670.
- composicion**: sb. [A.F. com-  
posicion, L. compositionem], *agreement*, 848.
- connen**: v. t., pr. s. can, kan; pret. s. couthe, coude; pp. couthe [A.S. cunnan, pret. cuðe, pp. cuð], *to know, be able*, 14, 210, 327, 390.
- conseil**: sb. [O.F. conseil, L. consilium], *adviser, council*, 3096.
- contek**: sb. (A.F. kontek, O.F. contencer = *to strive, contend*), *strife*, 2003.
- contree**: sb. [O.F. contree, Prov. contrada, L.L. contrata, L. contra = *against*; ∴ contree, lit. = *the land over against us*], *country*, 216, 340.
- cope**: sb. [A.S. copp = *top*], *top*, 554.
- cope**: sb. [A.S. cuppe, L.L. cuppa, L. cupa = *a cask*], *cup*, 134.
- corage**: sb. [A.F. corage, L.L. \*coraticum, L. cor, *heart*, + -aticum], *heart, feeling*, 11, 22.
- cosyn**: sb. [O.F. cosin, L.L. consinus, L. consobrinus], *a cousin, kinsman*, 742, 1131.
- cote**: sb. [A.F. cote, O.F. cotte, M.H.G. kotte, kutte], *garment, coat*, 103, 328.
- couched**: pp. [A.F. cucher, O.F. colcher, L. collocare], *laid, inlaid*, 2161, 2933.
- coude**: v. connen.
- countour**: sb. [O.F. comptour], *auditor*, 359.
- countrefete**: v. t. [O.F. contrefeit, pp. of contrefeire, contrefaire, L. contra + facere], *to counterfeit, imitate*, 189.

**courtepy**: sb. [cf. Du. kort, *short*, + *pije* = *rough coat*], a *short cloak, cope*; overeste courtepy = *top cope*, 290.

**couthe**: v. connen.

**coverchiefs**: sb. [O.F. couvre-chef = *covering for the head*], *kerchiefs, head-dresses worn under the hat*, 453.

**covyne**: sb. [O.F. covine, L. convenire], *intriguing, deceit*, 604.

**crachynge**: sb., *scratching*, 2834.

**crie, crye**: v. i., pret. s. cride, 1078; pret. plu. criden, crieden, 949, 1756 [A.F. crier, cryer, older cridar, L. quiritare], *to cry*, 908; cridestow = *criedst thou*, 1083.

**cristen**: *Christian*, 55.

**cristophere**: *a small figure of St. Christopher, worn as a charm against evil*, 115.

**crope**: sb., plu. croppes [A.S. crop, *a top*], *top, a shoot, a top of a tree*, 7, 1532.

**croys**: sb. [O.F. crois, croiz, L. cruce], *a cross*, 699.

**crulle**: adj. [cf. Ger. krolle = *curl*], *curly, curled*, 81.

**cryke**: sb. [A.S. crecca, *a creek*], *a creek, inlet, harbour*, 409.

**curat**: sb. [L.L. curatus], *a parish priest*, 219.

**cure**: sb. [L. cura], *care, anxiety*, 303.

**curious**: adj., *careful*, 577.

**cursen**: v. t. [A.S. cursian], *to curse*, 486.

**curteis**: adj. [A.F. curteis, L.L.

cortensem, curtensem], *courteous*, 99.

**curteisie**: sb., *courtesy*, 46.

**cut**: sb., *lot, lots*, 635, 854.

## D.

**daliaunce**: sb. [A.F. daliaunce = *interference*], *tittle-tattle, gossip*, 211.

**dampned**: pp. [O.F. dampner, damner, L. damnare, damnum = *damage, fine*], *condemned, doomed*, 1175.

**darreyn**: v. t. [A.F. dereiner, L.L. derationare, *to justify, especially by arms*], *to contest, vindicate a claim*, 1609, 1853.

**daun**: sb. [O.F. dans, danz, L. dominus], *lord, a title of honour*, 1379, 2891.

**daunce**: sb. [Fr. danser, O.H.G. danson = *to draw*], *a game, custom*, 476.

**daunger**: sb. [A.F. dangier = *power, lordship, danger*, prob. L.L. dominiarium, L. dominium, dominus], *control, dominion, power, jurisdiction*; in daunger = *under his official control*, 663.

**daungerous**: adj., *not affable, difficult, hard to please*, 517.

**daweth**: pr. s. [A.S. dagian], *dauns*, 1676.

**dayerye**: sb. [deye, *a female servant, a dairymaid*, Icel. deigja], *dairy*, 597.

**dayesye**: sb. [dages cage = *eye of day*], *daisy*, 332.

**debonaire**: adj. [O.F. debonaire], *kind, gracious*, 2282.

**dede**: v. deed.

**deduyt**: sb. [A.F. *deduit*, *deduire*, *to rejoice*, L.L. *deducere*], *delight*, *pleasure*, 2177.

**dead**: adj. [A.S. *dead*], *dead*, 145; plu. *dede*, 942.

**deadly**: adj., *deathly*, 913; v. *deed*.

**deaf**: adj. [A.S. *deaf*], *deaf*, 446.

**deel**: sb. [A.S. *dæl*], *a deal*, *a part*, 415, 1825.

**deelen**: v. t. [A.S. *dælan*], *to deal*, *share*, *divide*, 247.

**death**: sb. [A.S. *deað*], *death*, *pestilence*.

**degree**: sb. [O.F. *degrat*, L. *de*, *down*, + *gradus*, *a step*], *step*, 1890; *rank* or *station of life*, 40, 1168.

**delit**: sb. [A.F. *delit*, *deliter*, L. *delectare*], *delight*, 335.

**delve**: v. t. [A.S. *delfan*], *to dig*, 536.

**delyvere**: adj. [O.F. *delivre*, lit. *freed*], *active*, 84.

**demeth**: imper. plu. [A.S. *de*, *man*, *to judge*], *judge*, 1353.

**departe**: v. t. [A.F. *departir*, L. *dis*, *apart*, + *partire*, *to divide*], *to separate*, 1134; pp., 1621.

**departynge**: sb., *a separating*, 2774.

**deepe**: adv. [A.S. *deope*], *deeply*, 129.

**depeynted**: pp. [O.F. *depeindre*], *painted*, *depicted*, 2027.

**dere**: v. t. [A.S. *derian*], *to hurt*, 1822.

**deere**: comp. adj. [cf. A.S. *deore* = *dear*], *dearer*, 1448.

**despense**: sb. [O.F. *despense*], *expenditure*, 1928.

**despit**: sb. [A.F. *despit* = *contempt*, L. *despectus*, *a looking down upon*], *vexation*, 941.

**despitous**: adj., *scornful*, *contemptuous*, 516, 1777.

**desport, disport**: sb. [A.F. *desport*, *mirth*], *sport*, *diversion*, 137, 775.

**destreyneth**: pr. s. [A.F. *destreindre*, L. *distringere*], *vexeth*, 1455.

**dette**: sb. [A.F. *dette*, L. *debita*], *debt*, 280.

**dettelees**: adj., *debtless*, *free from debt*, 582.

**devoir**: sb. [O.F. *devoir*, L. *debere*], *duty*, 2598.

**devys**: sb., *opinion*, *decision*, *direction*, 816; v. *devyse*.

**devyse, divyse**: v. t. [A.F. *deviser*, L. *divisus*, pp. of *dividere*], *to arrange*, *direct*, *order*, 1254; *to relate*, *describe*, 34, 994.

**deyntee**: sb. [O.F. *daintie*, L. *dignitatem*], *a dainty*, *rarity*, 168, 846.

**deys**: sb. [O.F. *deis*, L. *discum*], *a dais*, 370, 2200.

**diete**: sb. [O.F. *diete*, L.L. *dieta*, L. *diaeta*, Gr. *diata*, *a way of living*], *diet*, *daily food*, 435.

**dight**: pp. [A.S. *dihtan*, *to dress*, *dispose*], *dressed*, *prepared*, 1041, 1630.

**digne**: adj. [O.F. *digne*, L. *dignum*], *worthy*, 141; *dignified*, *repellent*, 517, 2216.

**dischevelles**: pp. as adj. [O.F.



- deschevelé, pp. of descheveler, *to dishevel*], *dishevelled, with his hair loose*, 683.
- disconfiture**: sb. [A.F. *desconfiture*], *defeat*, 2721.
- disconftyng**: *defeat*, 2719.
- disjoynt**: sb. [O.F. *desjoinct*, pp. of *desjoindre*, L. *disjungere*], *perplexity, disadvantage*, 2962.
- dispeir**: sb. [A.F. *despeir*, L. *despero*], *despair*, 1045.
- dispençe**: sb. [O.F. *despençe*], *spending, expense*, 441, 1882.
- dispitounly**: adv. [for etym. v. *despitous*], *angrily, cruelly*, 1124.
- disposicioun**: sb. [L. *dispositionem*, *arrangement*], *control, guidance*, 2364.
- distreyn**: v. t. [for etym. v. *destreyneth*], *to constrain*, 1816.
- divinistre**: sb. [L.L. \**divinista*], *a divine*, 2811.
- division**: sb. [L. *divisionem*], *a distinction, difference*, 1780.
- divisyng**: sb. [for etym. v. *devyse*], *a putting in order, preparation*, 2496.
- deked**: pp. [O. Norse, *dockr*, *a short tail*; cf. W. *tocio*, *to clip, deck*], *cut short*, 590.
- deng**: sb. [A.S. *dung*], *dung*, 530.
- doom**: sb. [A.S. *dom*, cog. Gr. *deus*], *doom, decision, judgment*, 323.
- doon**: v. t. 78, pr. s. 2621, pr. plu. 268, pp. 1905 [A.S. *don*, pret. *dyde*, pp. *ge-don*], *do, cause, make*.
- dormant**: adj. [F. *dormir*, L. *dormio*], *fixed, irremovable* 353.
- dorste**: pret. 3 s. [A.S. *dorste*, pret. of *dearr*, (I) *dare*], *durst*, 227.
- doute**: sb. [O.F. *dute*, *doute*, *doubte*, L. *dubitare*], *doubt*, 487.
- dowves**: sb. [Icel. *dufa*], *doves*, 1962.
- drawe, drawen**: v. t., imper. plu. *draweth*, pp. *drawe*, 396 [A.S. *dragan*, pp. *dragen*], *to draw, lead*, 2074.
- drede**: sb. [M.E., v. *drede*, q.v.], *dread, fear*, 1776.
- drede**: v. t. [A.S. (on) *drædan*], *dread, fear*, 1593.
- drededful**: adj., *full of fear, cautious, timid*, 1479.
- drenchyng**: sb. [A.S. *drencan* = *to drown*], *drowning*, 2456.
- drogges**: sb. [O.F. *dragée*, Gr. *τράγνια*, *sweetmeats*], *drugs*, 426.
- droghte**: sb. [A.S. *drugōðe*], *drought*, 595.
- dronke**: pp. and adj. fr. *drinken* [A.S. *drincan* = *to drink*], *drunk, drunken*, 1261, 1262.
- drouped**: pret. [Icel. *drupa*], *drooped*, 107.
- drugge**: v. t., *to drudge*, 1416.
- dustee**: sb. [A.F. *duete*, L. *debitum*, pp. of *debere*], *duty*, 3060.
- dure**: v. t. [A.F. *durer*, L. *durare*, *durus*, *hard, unyielding*], *to endure, abide*, 1236, 2770.
- duke, dusken**: v. i., *to grow dark or dim*, 2806.

- dasseyne**: adj. [A.F. dozeine, L. duodecim], *a dozen*, 578.
- dwelle, dwellen**: v. i. [A. S. dwellan, *to deceive, prevent, hinder*; cog. Mn.E. dull], *to tarry, remain*, 1023, 1661.
- dyapred**: pp. [O.F. diaspre, *diapered cloth*, med. L. diasprus, Gr. *ταπισ*, prob. of Semitic origin], *variegated with flowery patterns, diapered*, 2158.
- dyched**: *provided with a ditch or moat*, 1888.
- dyen**: v. i. [Icel. deyja], *to die*, 1133.
- dyke**: v. t. [A.S. dic = *a dike, ditch*], *to make ditches*, 536.
- dys**: sb. plu. [O.F. de, L. datum], *dice*, 1238.
- dyvynys**: sb. plu. [O.F. devin, L. divinum], *theologians, divines*.
- E.
- ecclesiaste**: sb. [O.F. ecclesiaste, Church L. ecclesiastes, Gr. *ἐκκλησιαστής*, *ἐκκλησία* = *an assembly*], *an ecclesiastic, a preacher*, 708.
- ech**: adj. [A.S. ælc = *a-ge-lic*], *each*, 369; echon = *each one*, 820.
- eck**: adv. [A.S. eac, Goth. auk], *also*, 5, 41, 56.
- eft**: adv. [A.S. eft], *again*, 1669.
- elde**: sb. [A.S. eldu, yldu], *age, old age*, 2447.
- elles, ellis**: adv. [A.S. elles, cog. Gr. *ἄλλος*, L. *alius*], *else*, 375, 735.
- embrouded**: pp., *embroidered*, 89.
- emforth**: prep. [A.S. efen, Mn.E. even, + *forth*], *according to*, 2235.
- emprise**: sb. [A.F. emprise, emprise, L.L. in-prensam, pp. of in-prendere], *an undertaking, enterprise*, 2540.
- encombred**: pp. and adj. [A.F. encombrer], *wearied, tired, troubled, in danger*, 508, 1718.
- encressen**: v. t. [A.F. encresc-, stem of encrescerai, fut. of encrestre, L. in-crescere, *to grow upon*], *to cause to increase*, 1838.
- endelong**: adv. [A.S. and-lang], *lengthways, from end to end*, 1991, 2678.
- endere**: sb. [A.S. endian, *to end*], *one who causes the death of another, a slayer*, 2776.
- endite**: v. t. [A.F. enditer, L.L. indictare], *to compose, write*, 95, 1872.
- engendred**: pret. 421, pp. as adj. 4 [O.F. engendrér, L. in + genero, *to beget*], *sprung up, produced*.
- enhauncen**: v. t. [A.F. enhauncer], *to raise*, 1434.
- enhort**: v. t. [O.F. enhorter, L. inhortari], *to encourage*, 2851.
- enoynt**: pp. [A.F. enoint, L. inunctum, pp. of inungere], *anointed*, 199.
- entente**: sb. [O.F. entente], *intention, purpose*, 958.
- entuned**: pp. [L. in- + tonus, *a tone*], *intoned*, 123.
- envyned**: pp. as adj. [O.F. enviné], *"cellared," supplied with wine*, 342.

**er**: adv. [A.S. *ær*], *ere*, *before*, 36, 255.

**erodeceones**: sb. gen. [Gr. *ἀρχι- + δακνός*], *archdeacon's*, 655.

**ere**: v. t. [A.S. *erian*, cf. L. *arare*], *to plough*, 886.

**erly**: adv. [A.S. *ærlice*], *early*, 33.

**eschaunge**: sb. [A.F. *eschaunge*], *exchange*, 278.

**ese**: sb. [A.F. *eise* = *pleasure*], *pleasure*, *entertainment*.

**esen**: v. t., pp. *esed* [A.F. *aiser*, *aisier*], *entertain*, *accommodate*, 29, 2194.

**estaat, estat**: sb. [O.F. *estat*, L. *statum*], *estate*, *state*, *condition*, 203.

**estatlich, estatly**: adj., *stately*, *dignified*, 140, 281.

**estres**: sb. plu. [O.F. *estre*, L.L. *essere* = *to be*], *inner parts*, 1971.

**esy**: adj. [O.F. *aisie*], *easy*, 223; *esy of dispenche* = *moderate in spending*, 441.

**ete**: v. t. [A.S. *etan*], *eat*, *devour*, 947.

**eterne**: adj. [O.F. *eterna*, L. *aeternum*], *eternal*, 1109.

**evens**: adj. [A.S. *efne*], *ordinary*, *moderate*, *average*, 83.

**evens**: adv., *evenly*, *calmly*, 1523; *closely*, 1060.

**everich**: adj. [A.S. *æfre + ælc*], *each*, *every*, 241, 371; *everychon* = *each one*, *every one*, 31.

**everydeel**: adv., *every whit*, 368.

**eyen**: sb. plu. [A.S. *eage*, plu. *eagan*], *eyes*, 152, 1783.

**eyloth**: v. t., pr. 3 s. [A.S. *eglan*], *ailoth*, *ails*, *troubles*, 1081.

## F.

**facultee**: sb. [O.F. *faculté*, L. *facultatem*], *thought*, *opinion*, 244.

**fader**: sb. [A.S. *fæder*], *father*, 100; gen. *fader*, 781.

**fadme**: sb. plu. [A.S. *fæðm*: the gen. plu. *fæðma* was used in expressing lengths], *fathoms*, 2916.

**fair**: adj. [A.S. *fæger*], *fair*; a *fair* = *a likely one*, 165.

**faire**: adv. [A.S. *fægere*], *fairly*, *well*, *gracefully*, *neatly*, 94, 273.

**faldyng**: sb., *a coarse cloth*, 391.

**falle**: v. i., pret. s. *fil*, 845, 1103; plu. *fillen*, 949; pret. s. subj. *fil*, 131; pp. *fallen*, *falle*, 324 [A.S. *feallan*, pret. s. *feoll*, plu. *feollon*, pp. *feallen*], *to fall*, *be fall*, *occur*, 585.

**falow**: adj. [A.S. *fealu*], *fallow*, *yellowish*, 1364.

**famulier**: adj. [A.F. *familier*, L. *familiarem*], *familiar*, 215.

**fare, faren**: v. i. [A.S. *faran*, *to go*], *to go*, *proceed*, 1261.

**farsed**: pp. [O.F. *farcir*, L. *farcire*], *stuffed*, 233.

**faste**: adv. [A.S. *fæst*], *near*, *close*, *hard by*, 1688.

**fayn**: adj. and adv. [A.S. *fægen*], *glad*, *fain*, *gladly*, 1257, 2437.

**feeldes**: sb. plu. [A.S. *feld*], *the heraldic fields or grounds of a banner*, 977.

**felawe**: sb. [Icel. *fe-lag-i* = *partner in common property*, *fe* (= A.S. *feoh*), *property*, + *lag*, *a laying together*, *society*], *fellow*, *companion*, 650, 1031.

- felaweshipe**: sb., *company*, 26, 32.
- fer**: adj. and adv., pos. and comp.; *ferre*, 2060, *ferrer*, 835, comp.; *ferreste*, 494, superl. [A.S. *feorr*; comp. *fierra* (comp. adv. *fierr*); superl. *fierrest*, wk. *fierresta*], *far*, *late*, 388, 491.
- feren**: v. i., pret. s. *ferde*, 1372; plu. *ferden*, 1647 [A.S. *feran*, pret. *ferde*], *to act, behave*.
- ferforthly**: adv., *far forth, much*, 960.
- fermacies**: sb. plu. [O.F. *farmacie*, L.L. *pharmacia*, Gr. *φάρμακία*], *pharmacies, medicines*, 2713.
- ferne**: adj. [A.S. *fyrn*], *ancient, distant, foreign*, 14.
- ferther**: adv. [A.S. *furðor* (= *fore* + suffix *-ðor*)], *further*, 36.
- ferthyng**: sb. [A.S. *feorðung* = *a fourth part*], *a morsel, a small article of a farthing's value*, 134, 255.
- feste**: sb. [A.F. *feste*, L. *festa*], *a feast*, 883, 906.
- feste**: v. t., *to feast, entertain*, 2193.
- festne**: v. t. [A.S. *fæstnian*], *to fasten*, 195.
- fet**: pp. [A.S. *fetian*, pp. *fetod*], *fetched*, 819, 2527.
- fether**: sb. [A.S. *feðer*], *feather*, 107.
- fetisly**: adv., *skilfully, neatly*, 124, 273.
- fetys**: adj. [O.F. *faitis*, L. *facitium*], *neat, well-made*, 157.
- fey**: sb. [O.F. *fei*, *feid*, L. *fidem*], *fath*, 1126.
- feyne**: v. t. [A.F. *feindre*, L. *ingere, to shape*], *to feign*, 705.
- file**: v. t. [A.S. *fellan*, caus. of *feallan*], *to fell*, 1702; pp. *feld*, 2924.
- fir, fyr**: sb. [A.S. *fyr*], *fire*, 1502.
- fithle**: sb. [? L.L. *vidula, a fiddle*, cf. O.F. *viele, a viol*], *fiddle*, 296.
- fleete**: pr. s. [A.S. *fleotan*], *float*, 2397.
- fletynge**: pr. ptc., *floating*, 1956.
- flex**: sb. [A.S. *fleax*], *flax*, 676.
- flotery**: adj., *floating, dishevelled*, 2883.
- flour**: sb. [A.F. *flur*, L. *florem*], *flower*, 4.
- flour-de-lys**: sb. [O.F. *flor-de-lis*], *fleur-de-lis*, 238.
- floytynge**: pr. ptc. [O.F. *flauter*, L.L. *\*flatuare*, L. *flatus*], *fluting*, 91.
- folye**: sb. [A.F. *folie*, L.L. *follum, a buffoon*], *folly*, 1942.
- fond**: pret., *found*, 701.
- foo**: sb. [A.S. *fah*], *foe*, 63.
- foom**: sb. [A.S. *fam*], *foam*, 1659.
- for**: conj., *because, seeing that*, 443.
- for-blak**: adj., *very black*, 2144.
- for-by**: prep., *by, past*, 175.
- for-do**: pp., *ruined, destroyed*, 1560.
- forneys**: sb. [O.F. *fornaise*, L. *fornacem*], *a furnace, fire*, 202, 559.
- for-old**: adj., *very old*, 2142.
- forpyned**: pp. as adj. [A.S. *for* + *pinian*], *wasted by torment, tormented*, 205, 1453.

**forster**: sb. [O.F. forest, + A.S. -ere, personal term.], *a forester*, 117.

**forthre, forthren**: v. t. [A.S. fyrthrian, *to promote, support*], *to further, aid*, 1137.

**fortunen**: v. t. [O.F. fortune, L. fortuna], *to presage, to give good or bad fortune to*, 417, 2377.

**for-thy**: conj., *therefore*, 1841.

**forward, foreward**: sb. [A.S. fore - weard, *a precaution, agreement*], *agreement*, 33, 829.

**fother**: sb. [A.S. foðer], *a cart-load*, 530, 1908.

**foughten**: pp. of fighten, v. t. [A.S. feohtan, pret. feaht (plu. fuhton), pp. fohten], *to fight*, 62.

**fourtenyght**: sb. [A.S. feower-tiene + niht], *fortnight*, 829.

**fowel**: sb. [A.S. fugol], *a fowl, bird*, 9, 190.

**foyne, foynen**: v. t. [O.F. foindre, foigner], *to thrust*, 1654, 2550.

**frakenes**: sb. plu. [Icel. frekna], *freckles*, 2169.

**frankeleyn**: sb. [A.F. fraunkeleyn, L.L. franchilanus; the suffix -lanus is Teutonic, cf. A.S. -ling], *a freeholder, a wealthy farmer*, 331.

**fraternitee**: sb. [O.F. fraternité, L. fraternitatem], *a guild*, 364.

**freend**: sb. [A.S. freond], *a friend*, 299, 1468.

**frere**: sb. [O.F. frere, fredre, L. fratrem], *a friar*, 208.

**freten**: v. t. [A.S. fretan, for-, intensive prefix, + etan, *to eat*], *eat*, 2019; *freeten*, pp., 2068.

**fro**: prep. [Scand. = Icel. fra, cf. A.S. fram becomes M.E. and Mn.E. from], *from*, 44.

**furie**: sb., *fury, monster*, 2684.

**fyr-reed**: adj., *fire-red, red as fire*, 624.

## G.

**gadrede**: pret. of gaderen [A.S. gaderian, gædrian], *to gather*, 824.

**galyngale**: sb. [O.F. galingal = *the root of the cyperus rush*], *sweet cyperus root*, 381.

**game**: sb. [A.S. gamen], *pleasure*, 2286.

**gamed**: pret., *pleased*, 534.

**gan**: pret. s. of ginnen, pret. plu. gonne [A.S. -ginnen, pret. -gan, plu. -gunnon, pp. -gunnen], *to begin*; pret. gan is freq. an auxiliary = *did*, 301, 1540, 1879.

**garleek**: sb. [A.S. garleac, gar, *spear*, + leac, *a herb, plant, leek*], *garlic*, 634.

**gat-tothed**: adj., *gate-toothed, gap-toothed*, i.e. *with teeth wide apart*, 468 (v. note).

**gaude**: sb. [O.F. gaudé, Sp. gualda, *a herb to dye yellow with*], *dyer's greenwood producing a green dye, weld*, 2079.

**gauded**: pp., *having gawdies or large beads; ? dyed, dyed green*, 159.

**gayler**: sb. [O.F. gaiole = *a prison*], *gaoler*, 1064.

**gaynen**: v. i. [Icel. gegna, *to go*

- against, to answer, suit*], *avail*, 1176, 1787.
- geere, gere**: sb. [A.S. *gearwe*, s. f. plu. = *preparation, dress*, *gearo* = *ready*], *apparel*, 365; *weapons*, 1016; *behaviour, manner*, 1372, 1531.
- geery, gereful**: adj., *changeable*, 1536, 1538.
- geldehalle**: sb. [A.S. *gield*, *gild*, = *payment*, + *heall*], *guildhall*, 370.
- geldyng**: sb. [M.E. *gelden*, *to geld*, Icel. *gelda*], *a gelding*, 691.
- gentil**: adj. [A.F. *gentil*, L. *gentilem*], *noble*, 72.
- gentillesse**: sb. [O.F. *gentillesse*], *nobleness, gracefulness*, 920.
- gereful**: v. *geery*.
- gerland**: sb. [A.F. *gerlaunde*], *a garland, a tavern sign of three hoops at right angles to each other*, 1054.
- gerner**: sb. [A.F. *gerner*, L.L. *granarium*], *garner*, 593.
- gesse**: v. t. [cf. Du. *gissen*], *to deem, suppose, think*, 82, 1050.
- geten**: pp., *got, secured*, 291.
- geve, geven**: v. t., pret. *gaf*, 227, pp. *geve*, 1166, 1470 [A.S. *giefan*], *to give, value*, 223.
- giggyng**: sb. [O.F. *guige* = *a strap for hanging the buckler over the shoulder*], *strapping, fitting with straps*, 2504.
- gilty**: adj. [A.S. *gylt* = *debt, fault, guilt*, *gieldan*, *to pay, requite*], *guilty*, 660.
- gipseer**: sb. [O.F. *gibbeciere*, *gibier* = *game*], *pouch*, 357.
- girles**: sb. plu., *youths of both sexes*, 664.
- gise, gyse**: sb. [A.F. *guise*, Teut. = A.S. *wise*], *fashion, manner*, 663, 993.
- gladere**: sb., *one who makes glad*, 2223.
- gleede**: sb. [A.S. *gled*], *glowing coal or ashes*, 1997.
- glyteren**: v. i. [Icel. *glitra* = *to shine*], *to glitter, shine*, 997.
- gobet**: sb. [Norm. F. *gobet*], *a small piece, shred*, 696.
- gold-hewen**: pp. as adj. [A.S. *gold*, + *heawan* = *to hew*], *of beaten gold, adorned with beaten gold*, 2500.
- goliardeys**: sb. [O.F. *goliardeis*, L.L. *goliardensis*], *a ribald buffoon*, 560.
- gonne**: v. *gan*.
- good**: sb. [A.S. *god*], *property*, 581.
- gooldes**: sb. plu. [cf. O.F. *goude*], *marigolds*, 1929.
- goon**: v. i. [A.S. *gan*, *to go*], *to go*, 12, 2602; *to walk, go on foot*, 2252.
- goot**: sb. [A.S. *gat*], *goat*, 688.
- goost**: sb. [A.S. *gast*], *ghost, spirit*, 205.
- goun**: sb. [A.F. *goune*], *a gown, robe*, 391.
- governance, governaunce**: sb. [A.F. *governer*, L. *gubernare*], *management, control, business matters*, 281, 1313.
- grace**: sb. [A.F. *grace*, L. *gratia* = *favour*], *favour*, 2316.
- graunt**: sb. [A.F. *graunter*, L.L. *credentare*, L. *credentem*, pr. ptc. of *credere*], *decree*, 1806.

**grece**: sb. [O.F. gresse, L. crassus, *fat*, *gross*], *grease*, 135.

**gree**: sb. [O.F. gre, gred, gret, L. gratum = *pleasing*], *superiority*, *pre-eminence*, 2733.

**greet**: adj., comp. gretter, 197 [A.S. great], *great*, 84, 1994.

**greyn**: sb. [A.F. grein, grain, L. granum], *grain*, 596.

**groves**: sb. plu. [A.S. graf = *a grove*], *groves*, 1495, 1641.

**grifphon**: sb. [O.F. griffon = *a gripe*], *a griffin*, 2133.

**grisly**: adj. [A.S. grislic], *horrible*, *dreadful*, 1363.

**grope**: v. t. [A.S. grapian = *to grasp*], *to probe*, 644.

**ground**: sb. [A.S. grund], *texture*, 453.

**groynynge**: sb. [O.F. groigner, grogner], *murmuring*, *discontent*, 2460.

**grucche**, **grucchen**: v. i. [O.F. groucher], *to murmur*, *grumble*, *grudge*, 3045.

**gruf**: adv. [O.N. grufa, *to stoop down*; liggja a grufa = *to lie on one's face*], *flat on one's face*, 949.

**grys**: sb. [O.F. gris = *gray*], *gray fur*, 194.

**gyde**: sb. [O.F. \*guider (guier), *to guide*, Teut., cog. A.S. witan, *to know*], *guide*, 804.

**gye**: v. t. [O.F. guier, *to guide*], *to guide*, 1950, 2786, 3036.

**gyle**: sb. [A.F. gile, O.F. guile, Teut., cog. A.S. wile, Mn.E. wile], *guile*, 2596.

**gynglan**: v. i. [?onom.], *to jingle*, 170.

**gypon**, **gypoun**: sb. [a dimin. of gipe = *a cassock*], *a short vest*, *doublet*, 75, 2120.

**gyse**: v. gise.

## H.

**haberdassher**: sb. [O.F. hapertas = *a kind of cloth*], *a seller of small wares*, 361.

**habergeon**, **habergeoun**: sb. [O.F. hauberjon, hauberc, O.H.G. halsberc = A.S. healsbeorga, *a neck defence*, heals, *neck*, + beorgan, *to protect*], *a coat of mail*, *a habergeon*, 76, 2119.

**hadde**: pret. s., *had*, 48.

**hakke**: v. t. [cf. Ger. hacken, *to cut up*], *to hack*, 2865.

**halwes**: sb. plu. [A.S. halig = *holy*], *saints*, *shrines of saints*, 14.

**han**: v. t. [A.S. habban], *to have*, 876; pr. plu., 849.

**hangen**: v. t., pret. heeng, heng [A.S. hon, \*hangan, pret. s. heng, pp. hangen], *to hang*, 160, 358, 676.

**happe**: v. i. [Icel. happ = *hap*, *chance*], *to happen*, 585.

**hardily**: adv. [O.F. hardi, O.H.G., cog. with A.S. heard, becomes Mn.E. hard], *boldly*, *surely*, *certainly*, 156.

**harlot**: sb. [O.F. harlot], *a vagabond*, *rascal*, 647.

**harlotrie**: sb., *scurriosity*, 561.

**harnays**, **harneys**: sb. [O.F. harneis], *armour*, 1006, 1613.

**harnaised**: pp., *equipped*, 114.

- harre** : sb. [A.S. *heorr*, *a hinge*], *a hinge, hinges*, 550.
- haryed** : pp. [O.F. *harier* = *to harry, vex*], *harried, taken as a prisoner*, 2726.
- hatan** : v. t., pr. subj. *heeste*, 2398 ; pret. *highte*, 719 ; pp. *hight*, *highte*, 616, 860, 2472 [form and active meaning, A.S. *hatan*, pret. *heht*, = *to command, promise, name* ; passive meaning, A.S. *hatte*, pres. and pret. pass. of *hatan*, = *is named, was named*], *to bid, promise, call, be called, named*.
- hauberk** : sb. [for etym. v. *habergeon*], *a coat of mail*, 2431.
- haunt** : sb. [O.F. *hanter*, *to frequent*, Bret. *hent*, *a path*, W. *hynt*], *use, practice*, 447.
- heed** : sb. [A.S. *heafod*], *head*, 198, 1344.
- heeld** : pret. s. [A.S. *heold*, pret. of *healdan*], *held, esteemed*, 182.
- heele** : sb. [A.S. *hælu*], *health, prosperity*, 1271.
- heeng** : v. *hangen*.
- heep** : sb. [A.S. *heap*], *heap, crowd*, 575.
- heer, here** : sb., plu. *heris*, 1388, *herys*, 555 [A.S. *hær*], *hair*, 675, 1049.
- heere** : v. t. [A.S. *hieran*], *to hear*, 169 ; pret. *herde*, 221.
- heere** : adv. [A.S. *her*], *here*, 1260.
- heeste** : v. *haten*.
- heigh** : adj. [A.S. *heah*], *high*, 316.
- hem** : pron. plu., dat. and acc. [A.S. *heom*, *him*, dat. plu.], *them*, 11, 2072, 3064.
- henne** : adv. [A.S. *heonan*], *hence*, 2356.
- hente** : v. t., 299, 2638 ; pret. s., 957 ; pret. plu. *henten*, 904 ; pp. *hent*, 1581 [A.S. *hentan*], *to get, take, seize*.
- heraud** : sb. [O.F. *heraud*, *herault*, O.H.G. *haren*, *to shout*], *herald*, 1017, 2533.
- herberwe** : sb. [A.S. *hereberga*, Icel. *herbergi*, lit. *army-shelter*], *harbour, lodging, inn*, 403, 765.
- herd** : adj., *haired*, 2518.
- herde, hierde** : sb. [A.S. *hierde* = *a herdsman*], *a herd, herdsman*, 603.
- herde** : pret., *heard*, 221 ; v. *heere*.
- here** : pron., *their* ; v. *hir*.
- heris, herys** : v. *heer*, sb.
- herkneht** : imper. plu. [A.S. *hercneht* = *to hearken*] *hearken*, 828.
- hert** : sb. [A.S. *hert*, *heorot*], *a hart*, 1681.
- herte** : sb. [A.S. *heorte*], *a heart*, 150, 229.
- herte-spoon** : sb. [A.S. *heorte* + *spon*], ? *breast-bone*, 2606.
- heste** : sb. [A.S. *hæs*], *command, behest*, 2532.
- hethen** : sb. and adj. [A.S. *hæðen*, *hæð* = *heath*], *heathen, a heathen power or army*, 66.
- hethenesse** : sb., in concrete sense, = *heathen lands*, 49.
- heve** : v. t., pret. *haf*, 2428 [A.S.



- hebban**, pret. *hof*, to *raise*, *lift*], to *heave*, *raise*, *lift*, 550.  
**hevene**: sb. [A.S. *heofon*], *heaven*, 519.  
**hevenysshly**: adv., in a *heavenly manner*, 1055.  
**hewe**: sb. [A.S. *hiw*], *colour*, *complexion*, *hue*, 394; *colour for painting*, 2088.  
**hider**: adv. [A.S. *hider*, *hiðer*], *hither*, 672.  
**hierde**: sb., v. *herde*.  
**hight**, **highte**: v. *haten*.  
**highte**: sb. [A.S. *heahðo*, *highðo*], *height*; on *highte* = *aloud*, 1784.  
**hipe**: sb. [A.S. *hype*], *hip*, 472.  
**hir**, **hire**: gen. and dat. s., 3 pers. pron., f. [A.S. *hire*, gen. and dat. s., cf. *heo* = *she*], *her*, 119, 1052.  
**hir**: gen. plu., 3 pers. pron. [A.S. *hiera*, *hira*], *their*, of *them*, 11, 586, 1016.  
**hise**: gen. s., 3 pers. pron., m. [A.S. *his*, gen. s. of *he*], *his*, 1.  
**holde**, **holden**: pp. [A.S. *healdan*], *esteemed*, *held*, 141, 1307, 1690.  
**holt**: sb. [A.S. *holt*, cf. Ger. *holz*], *wood*, *grove*, 6.  
**holwe**: adj. [A.S. *holh*, *holg*], *hollow*, *hollow*, 289.  
**hond**: sb. [A.S. *hond*, *hand*], *hand*, 193.  
**hoo**, **oo**: interj., *stop!* *silence!* 1706, 2533, 2656.  
**hool**: adj. (sb.) [A.S. *hal* = *whole*], *whole*, 3006; dat. *hoole*, 583.  
**hoolly**: adv., *wholly*, 599, 1818.  
**hooly**: adj. [A.S. *halig*], *holy*, 17, 178, 479.  
**hoomly**: adv. [A.S. *ham* + *-liche*], in a *homely manner*, 328.  
**hoot**, **hoote**: adj. and adv. [A.S. *hat*, *hate*], *hot*, *hotly*, 97, 394.  
**hoppestere**: sb. used as adj. in 2017 [A.S. *hoppestere* = a *female dancer*], *dancing*, 2017.  
**hors**: sb. s. and plu. [A.S. *hors*, s. and plu.], *horse*, *horses*, 74, 598.  
**hosen**: sb. plu. [A.S. *hosan*, plu.], *stockings*, 456.  
**hostelrie**, **hostelrye**: sb. [O.F. *hostel*, L.L. *hospitale*, L. *hospitem*, a *guest*], a *hotel*, *inn*, 23, 718.  
**hostiler**: sb., an *innkeeper*, 241.  
**houre**: sb. [A.F. *houre*, L. *hora*], (an *astrological*) *hour*, 416.  
**houabond**: sb. [A.S. *hus-bunda*, *hus*, = a *house*, + contr. of pr. ptc. *buende*, *buan* = to *dwell*, ∴ = *house-dweller*], a *husband*, 460.  
**humblesse**: sb. [humble, A.F. *humble*, *humile*, L. *humilem*], *humility*, 2790.  
**humour**: sb. [O.F. *humour*, L. *humor* = *moisture*], *humour*, 1375.  
**hunte**: sb. [A.S. *hunta*], a *hunter*, 1678, 2018, 2628.  
**hurtle**: v. t. [freq. A.F. *hurter*, Mn.E. *hurt*], to *push*, 2616.  
**hust**: pp. [cog. Dan. *hyst* = *silence!*], *hushed*, 2981.  
**hy**, **hye**: adj. and adv., comp.

- hyer**, 399 = *high, highly*, 271, 399.  
**hye**: sb., *haste*, 2979.  
**hye**: v. i. [A.S. *higian*], *to haste, hasten*, 2274.  
**hym**: pers. and reflex. pron., *him, himself*, 87, 510.  
**hymselfen**: reflex. pron., *himself*, 184.  
**hyne**: sb. [A.S. *hina*, *a domestic*], *hind, farm-servant*, 603.  
**hyre**: sb. [A.S. *hyr*], *hire*, 507.

## I.

- ilke**: adj. [A.S. *ylca*], *same*, 64, 721.  
**in, inne**: sb. [A.S. *inn*], *house, lodging, inn*, 2436.  
**in**: prep. [A.S. *in*], *in; on*, 2579; *according to*, 416.  
**infect**: adj. [O.F. *infector*, L. *inficio, infectum*], *invalid, made invalid*, 320.  
**infortune**: sb. [Lat. *in*, neg. prefix, + *fortuna*], *misfortune*, 2021.  
**inne**: adv. [A.S. *inne*], *in*, 41.  
**inned**: pp. of *innen* [A.S. *innian*], *to house, lodge*, 2192.  
**iren**: sb. [O.Merc. *iren* = W.Sax. *isern*], *iron*, 700.

## J.

- jangler**: sb. [M.E. *jangle*, O.F. *jangler* = *to jest, mock*], *a prater, loud talker*, 560.  
**japed**: pp. [O.F. *japper*, *to yapp (of dogs)*], *cheated*, 1729.  
**japes**: sb., *jest, tricks*, 705.  
**jet**: sb. [M.E. *jetten*, O.F.

- jetter*, L. *jactare*, *to throw about*], *fashion*, 682.  
**joltee**: sb. [O.F. *jolite*, *joli, jolif* = *gay*; Scand., cog. with E. *yule*], *comfort, joyfulness*, 680, 1807.  
**journee**: sb. [O.F. *journee* = *a day, a day's journey*, L.L. *jornata*, \**diurnata*, L. *diurnus*], *a day's march*, 2738.  
**juge**: sb. [A.F. *juge*, L. *judicem*], *a judge*, 814.  
**juste**: v. t. [O.F. *juster*, L.L. *juxtare*, *to approach*, L. *juxta*], *to joust, tilt*, 96, 2486.  
**juwise**: sb. [A.F. *juise*, L. *judicium*], *judgment, doom*, 1739.

## K.

- kan**: v. *connen*.  
**kaytyf**: sb. [A.F. *caitif*, L. *captivum*], *captive*, 1946.  
**keepe**: sb., *care, attention, heed*, 397, 503.  
**kemhd**: pp. of *kembe* [A.S. *cemban*], *combed, neatly trimmed*, 2144.  
**kompe**: adj., *rough, bristly, shaggy*, 2134.  
**kene**: adj. [A.S. *cene*], *sharp*, 104, 1966.  
**kepe**: v. t., pret. *kepte* [A.S. *cepan* = *to keep, guard*], *take care of, observe*, 415, 2238.  
**kepere**: sb., *principal, head*, i.e. *prior*, 172.  
**kerven**: v. t., pret. *carf*, pp. *korven* [A.S. *ceorfan*, pret. *cearf* (plu. *carfon*), pp. *corven*], *to carve, cut*, 2696.  
**kervere**: sb., *carver*, 1899.

- knarre, knarry**: adj., *gnarled, knotted, muscular*, 549, 1977.
- knave**: sb. [A.S. *cnapa*], *servant*, 2728.
- knobbe**: sb., *a pimple*, 633.
- knownen**: v. t., pp. *knowe, knowen*, 1203 [A.S. *cnawan*, pret. *eneow*, pp. *cnawen*], *to know*, 730.
- koude**: pret. of *connen* (q.v.), *knew, could*, 94, 110.
- kowthe**: pp., *renowned*, 14; v. *connen*.
- kynde**: sb. [A.S. (ge)cynd], *nature*, 2451.
- L.
- laas, las**: sb. [O.F. *las*, L. *laqueus* = *a noose, snare*], *a cord, snare, net*, 392, 1817.
- laoerte**: sb. [O.F. *lacerte*, L. acc. *lacertum* = *muscle*, commonly *the muscular part of the arm*], *muscle*, 2753.
- lacynge**: sb., *lacing*, 2504.
- lad, ladde**: pp. and pret. of *leden*, [A.S. *lædan*, pret. *lædde*, pp. *læded*, *lad* = *a way*], *to lead*, 1446, 2652.
- lady**: gen. s., 88, 695 [A.S. *hlæfdige*, gen. *hlæfdigan* = *\*hlaford-ig-e*, f.; *hlaford*, v. *lodes*], *lady's*.
- laffe**: pret. of *leven* [A.S. *læfan*], *to cease*, 492.
- large**: sb., adj. and adv. [A.F. *large*], *free*, 374; *freely*, 734; *liberty, freedom*, 1283.
- lasse**: adj. comp. [A.S. *læssa*], *less*, 1756.
- lat**: imperat. [A.S. *lætan*, *letan*], *let*, 188; v. *leet*.
- late**: adv. [A.S. *læte*], *late*, 690.
- latoun**: sb. [O.F. *laton*], *a kind of metal, brass*, 699.
- launde**: sb. [A.F. *launde*], *a clearing*, 1691.
- laurer**: sb. [O.F. *laurier*, L.L. *\*laurarium*, L. *laurus*], *laurel*, 1027.
- lay**: pret. of *liggen* (q.v.), *stop, lodge*, 20, 920.
- lazar**: sb. [Ch. L. *lazari* = *lepers*, *Lazarus*], *a leper*, 242.
- laxatif**: sb. [O.F. *laxatif*, L. *laxus*], *a purging medicine*, 2756.
- laynere**: sb. [O.F. *laniere*, L.L. *\*laniaria*, L. *laniare* = *to tear*], *strap, thong*, 2504.
- lecheecraft**: sb. [A.S. *læce + cræft*], *the skill of a physician*, 2745.
- leed**: sb. [A.S. *lead*], *a leaden vessel*, 202.
- leene, lene**: adj. [A.S. *hlæne*], *lean*, 287.
- leepe**: v. i., pret. *leep* [A.S. *hleapan*, pret. *hleop*], *leap*, 2687.
- leet**: pret. of *leten* [A.S. *lætan*, pret. *let*], *to let, leave*, 128, 508; *cause*, 2976.
- leeve**: adj. [A.S. *leof*], *dear*, 1136.
- leeveth**: imperat. [A.S. (ge)lyfan], *believe*, 3088.
- lekes**: sb. [A.S. *leac*, *a herb*, *leek*], *leeks*, 634.
- lene**: adj., v. *leene*.
- lene**: v. t. [A.S. *lænan* = *to lend*], *to lend, give*, 611, 3082.
- leoun**: sb. [O.F. *leon*, L. *leonem*], *lion*, 1598.

- lese** : v. t. [A.S. *leosian*], *to lose*, 1215.
- lesynge** : sb., *losing*, 1707.
- leste** : sb., *pleasure*, 192 ; v. lust.
- lesten, listen** : v. t., pret. *leste*, *liste* [A.S. *lystan*], *to please*, 750, 1052.
- lesynges** : sb. [A.S. *leasung*], *leasings, lies*, 1927.
- letten** : v. t., pret. *lette* [A.S. *lettan*], *to hinder, prevent*, 889 ; *letten of, to forego*, 1317.
- letuaries** : sb. [O.F. *letuaire*, *electuaire*, L. *electuarium* = *a medicine dissolving in the mouth*], *electuaries*, 426.
- levere** : adj. comp. [A.S. *leofra*, comp. of *leof* = *dear*], *dearer, rather*, 293.
- lewed** : adj. [A.S. *læwed*, adj., = *lay*], *ignorant*, 502, 574.
- leyn** : v. t., pret. *leyde*, pp. *leyd* [A.S. *lecgan*], *to lay*, 81, 841.
- leysar** : sb. [A.F. *leisir*, L. *licere*], *leisure*, 1188.
- licour** : sb. [O.F. *licur*, L. *liquor-em*], *liquor, liquid, juice*, 3.
- lief** : adj. [A.S. *leof*], *pleasing*, 1837 ; v. *levere*.
- lify** : adv. [A.S. *lif* + *lice*], *in a life-like manner*, 2087.
- liggen** : v. i. [A.S. *licgan*], *to lie*, 2205.
- liggynges** : pr. ptc. of *liggen*, = *lying*, 1011.
- lighte** : adj. [A.S. *leoht*], *bright, cheerful*, 1783.
- ligne** : sb. [O.F. *ligne*, L. *linea* = *a line*], *lineage*, 1551.
- lik, lyk** : adj. [A.S. (ge)*lic*], *like*, 259, 412.
- lipsed** : pret. of *lipsen* [A.S. *whispian*], *liaped*, 264.
- listes, lystes** : sb. plu. [A.F. *listes*, plu. ; O.F. *lissee* = *a tilt-yard*], *the lists, the ground enclosed for a tournament*, 1852, 1862.
- lite** : adj. [A.S. *lyt*], also *litel* [A.S. *lytel*], *small, little*, 87, 494.
- lith** : pr. s., *lies*, 1795 ; v. *liggen*.
- lodemenage** : sb. [A.S. (ge)*lad*, *a way, path*, + *menage*, L. *manus*, through O.F.], *pilotage*, 403.
- lokkes** : sb. plu. [A.S. *loce*], *locks (of hair), curls*, 677.
- lond** : sb. [A.S. *land*], *land, country*, 14.
- longen** : v. t. [A.S. *langian*], *to long for, to belong to*, 12, 2278.
- longes** : sb. plu. [A.S. *lunge*], *lungs*, 2752.
- loode-sterre** : sb. [A.S. (ge)*lad* + *steorra*], *a load-star, the pole-star*, 2059.
- loore** : sb. [A.S. *lar*], *lore, learning*, 527.
- looth** : adj. [A.S. *lað*], *hateful*, 486.
- lordes** : sb. plu. and gen. s. [A.S. *hlaford*, \**hlaf-weard* = *loaf-warden*], *lords, lord's*, 47.
- lordynges** : sb., *lordlings, sirs*, 761.
- lough** : adj. [? Scand., cf. Icel. *lagr*, cog. A.S. *licgan*, *to lie*], *low*, 522.
- love-dayes** : sb. plu. [A.S. *lufu* + *dæg*], *love-days, days for the amicable settlement of differences*, 258.

**love-knotte**: sb. [A.S. lufu + cnotta], *a love-knot, a complicated knot*, 196.

**lovyere**: sb., gen. s. loveris [A.S. lufu = *love*], *a lover*, 80, 1373.

**luce**: sb. [O.F. luz], *a pike*, 350.

**lust**: sb. [A.S. lust = *joy, pleasure*], *pleasure*, 1250.

**lusty**: adj., *pleasant, joyful*, 80.

**lustynesse**: sb., *pleasantness*, 1939.

**lyche-wake**: sb. [A.S. lic, = *the body*, + wacian = *to watch*], *corpse-watch*, 2958.

**lyf, lyve**: sb. [A.S. lif], *life*, 71, 459; on lyve = *alive*, 3039.

**lymes**: sb. plu. [A.S. lim], *limbs*, 2185.

**lymytour**: sb. [O.F. limiteur, Church L. limitatorem], *one licensed to beg within certain limits*.

**lynage**: sb. [A.F. lineage], *lineage*, 1110.

**lytarge**: sb. [O.F. litharge, L. lithargyrus, Gr. λιθάργυρος], *white-lead*, 629.

**lyves**: adj., *living*, 2395.

**lyven**: v. i. [A.S. lifian, libban = *to live, remain*], *to live*, 335.

### M.

**maat**: adj. [O.F. mat, Arab. mat = *dead (used in chess)*], *dejected*, 955.

**magyk**: sb. [L. magicus, *pertaining to sorcery*; Gr. μαγεια, *the theology of the Magians*], *magic*, 416.

**maistre**: sb. [O.F. maistre, L.

magistrum], *a master, chief, skilful artist*, 576; **maister strete** = *chief street*, 2902.

**maistrie**: sb. [O.F. maistrie], *skill, superiority, excellence*, 165.

**make**: sb. [A.S. (ge)maca], *match, opponent*, 2556.

**maken**: v. t. [A.S. macian], *to make, compose, draw up*, 325, 384.

**male**: sb. [O.F. male = *a bag*], *a bag*, 694.

**manasyngre**: sb. [M.E. manacen, O.F. menacer], *a menacing*, 2035.

**maner**: sb. [A.F. manere, L.L. maneria = *habit*; L. manus, *a hand*], *manner, kind*, 71.

**mannes**: sb., gen. s. [A.S. mannes, gen. of mann], *man's*, 574.

**mantel**: sb. [A.F. mantel], *a mantle*; *foot-mantel* = *a mantle reaching from the hips downwards*, 472.

**mantelet**: sb., *a little mantle*, 2163.

**manye**: sb. [L., Gr. μανία], *mania*, 1374.

**marchal**: sb. [O.F. mareschal, L.L. mariscalcus, O. H. G. marahscalc, O.E. marah = *a horse*, cog. A.S. mearh, W. march, + scalc = *a servant*], *a marshal, steward*, 755.

**marybones**: sb. plu. [A.S. mearh + ban], *marrow-bones*, 380.

**mateere**: sb. [O.F. matere, L. materia], *matter, point, question*, 1259.

**maugree, mawgree**: prep. [O.F.

- maugre**, L. *malum + gratum*], *in spite of*, 1169, 1607.
- maunciple**: sb. [O.F. *mancipe*, L. *mancipium* = *a formal purchase*], *a purveyor or purchaser of provisions, a manciple*, 567.
- may**: pr. s. [A.S. *mæg*, 1 and 3 pers.; *meaht*, *miht*, 2 pers.], *may, can*, 230; *maistow* = *mayest thou*, 1236.
- medlee**: adj. [O.F. *medle*], *of mixed stuff, motley*, 328.
- meede**: sb. [A.S. *mæd*], *a mead, meadow*, 89.
- meeste**: adj. superl. [A.S. *mæst*], *most*, i.e. *most important*, 2198.
- meeth**: sb. [cog. Gr. *μέθυ*], *mead*, 2279.
- men**: indef. pron. [A.S. *menn*, plu. of *mann*], *man, one*, used like Fr. *on*, 149.
- mere**: sb. [A.S. *mere*, f. of *mearesh* = *horse*], *a mare*, 541.
- merye, mury, murye, myrie**: adj. [A.S. *merg*], *pleasant, merry*, 208, 757, 802.
- meschaunce**: sb. [O.F. *mescheance*; *mes*, L. *minus*, *loss*, + *chance*, L.L. *cadentia*, *a falling*, L. *cadere*], *mischance, misfortune*, 2009.
- meschief**: sb. [O.F. *meschief*; *mes*, L. *minus*, *less*, + *chief*, L. *caput*, *a head*], *danger, mishap, misfortune*, 493, 2551.
- mester**: sb. [O.F. and A.F. *mester*, *mestier* = *business, need*, L. *ministerium*], *need*, 1340.
- mesurable**: adj. [A.F. *mesure*, L. *mensura*], *moderate*, 435.
- mete**: sb. [A.S. *mete*], *meat, food*, 127, 136.
- mete**: adj. [A.S. *mæte*, *tight-fitting*], *meet, fit, close-fitting*, 1631.
- meynee**: sb. [O.F. *meisnee*, L.L. *maisnada*, \**mansionata*, L. *mansio*], *household*, 1258.
- mirre**: sb. [A.S. *myrre*, L. *myrrha*, Gr. *μύρρα*], *myrrh*, 2938.
- mo**: adv. comp. [A.S. *ma*], *more*, 576.
- moerdre**: sb. [A.S. *moðor*, cf. L.L. *murdrum*], *murder*, 1256.
- moevre**: sb. [M.E. *moven*, A.F. *mover*, L. *movere*], *mover, cause*, 2987.
- mone**: sb. [A.S. *mænan* = *to moan*], *a complaint, moan*, 1366.
- montance**: sb. [O.F. *montance*], *sum, value*, 1570.
- moot, moote, mote, moste**: pr. s.; **mooten**, pret. **moste, muste** [A.S. 1 and 3 pr. s. *mot*, 2 pr. s. *most*, plu. *moton*, pret. *moste*], *may, must, ought*, 232, 735, 1290.
- mordrynge**: sb., *murdering*, 2001.
- mormal**: sb. [cf. L.L. *malum mortuum* = *a disease of the feet and skin*], *gangrene, cancer, sore*, 386.
- morne**: sb. [A.S. *morgen*], *morning*, 358.
- mortal**: adj. [L. *mortalis*, *mors*, *mortis* = *death*], *deadly, implacable*, 1590.
- mortreux**: sb. [O.F. *mortreux*], *a sort of stew, soups*, 384.

**morwe, morwenynge**: sb. [A.S. *morgen*], *morning, morrow*, 334, 1062.

**mosel**: sb. [O.F. *musel*, cog. Mn. E. *morsel*], *muzzle*, 2151.

**motteleye**: sb. [O.F. *mattele* = *clotted, curdled*], *a motley garb*, 271.

**mow**: v. [A.S. \**mugan*], *to be able*, 2999; v. *may*.

**moyste**: adj. [O.F. *moiste*, L.L. *mustius*, L. *mustum* = *new wine, must*], *soft*.

**much**: adj. [A.S. *micel, mycel*, minus the suffix, due to Scand. infl., cf. Icel. adv. *mjok*; cog. Gr. *μέγας*], *great*, 494.

**muchel**: adj. [A.S. *micel, mycel*, cog. Gr. f. *μεγάλη*], *much*, 132.

**murierly**: adv. comp., *more merily*, 714; v. *merye*.

**muwe**: sb. [O.F. *mue*, *a coop for fowls, the moulting of feathers*, O.F. *muer*, L. *mutare* = *to change*], *a mew, coop*, 349.

**mymour**: sb. [A.F. *minour*, L.L. *minatorem*], *miner*, 2465.

**mysboden**: pp. [A.S. *mis*, = *amiss, wrong*, + pp. of M.E. *bede*, A.S. *beodan* = *to bid, offer*], *insulted, abused*, 909.

**myselven**: refl. pron. [A.S. *min* + self, *selfa*], *myself*, 803.

**mysfille**: pret. [A.S. *mis*, + *feallan*, pret. *feoll*], *had a mishap, came to grief*, 2388.

**myster, mystier**: sb. [O.F. and A.F. *mester*, L. *ministerium*], *trade, craft*, 613, 1710.

## N.

**nacion**: sb. [A.F. *nacioun, naciun*, L. *nationem*], *nation*, 53.

**naker**: sb. [O.F. *nacre*, a word borrowed from the Turks], *drum, kettledrum*, 2511.

**nam** = *ne am* [A.S. *ne* + *eom*], *am not*, 1122.

**namely**: adv. [A.S. *nama* + *lice*], *especially*, 1268.

**namo** = *na mo* = *no more*, 544.

**nalette**: v. *arette*.

**narwe**: adj. [A.S. adj. *nearu*, adv. *nearwe*], *close, narrow*, 625.

**nas** = *ne was* [A.S. *ne wæs*], *was not*, 251, 321.

**nat**: adv. [A.S. *nawiht* (= *ne* + *awiht*)], *not*, 74, 244.

**natheless**: adv. [A.S. *na* + *þe* + *læs*], *nevertheless*, 35, 1832.

**ne**: adv. and conj. [A.S. *ne* = *not, nor*], *not, nor*; *ne . . . ne* = *neither . . . nor*; *ne . . . but* = *only*, 120.

**natureel**: adj. [L. *naturalis*], *natural, of nature*, 416.

**nayles**: sb. plu. [A.S. *nægel*], *nails, claws*.

**nedes, nedes-cost**: adv. [O. Merc. *ned* + O.F. *cost*], *of necessity*, 1169, 1477.

**neer, ner**: adj. and adv. comp. [A.S. *nearra* (*neara*)], adj. comp., posit. *near, adv.*, *nearer, sooner, less*, 968, 1850.

**neet**: sb. [A.S. *neat* = *cattle*], *cattle*, 597.

**nekke**: sb. [A.S. *hnecca*], *neck*, 238, 1218.

**nerootikes**: sb. [L.L. *narcoticum*

- (medicamen), Gr. *νάρκη*, *benumbing*, *narcotics*, 1472.
- ne** = **ne** were [A.S. *ne wære*], *were not*, 875, 2211.
- nexte** : adj. superl. [A.S. superl. *W. nexta*, *near*], *nearest*, *shortest*, *next*, 1413, 2367.
- noght** : adv. [A.S. *nawiht* = *ne + awiht*], *not*, 107.
- noðde** : pret. [A.S. *noðde*, pret. of *nyllan* = *ne willan*], *would not*, 550.
- nones**, **nony** : sb. [= *-n + ones*, *-n* of L.W.S. *þan*, A.S. *þæm*, *þam*, dat. s. m. and n. of the def. art., + A.S. *anes*, gen. s. of *an* = *one*], *time*, *nonce*, *occasion*, 379, 523.
- nonne** : sb. [O.F. *nonne*, L.L. *nonna*; cf. A.S. *nunne*], *a nun*, 163.
- noon** : adj. [A.S. *nan*], *none*, *no one*, 210.
- noot** : 1 and 3 pr. s., 284, 1039, 1263 [A.S. *ne*, + *witan*, inf.; *wat* (plu. *witon*), pr. indic.; *wiste*, pret.], *know not*, *knows not*.
- norissyng**, **norisshyng** : sb. [O.F. *noriss*, stem of pte. of *norir*, L. *nutrire* = *to nurse*], *nurture*, *nourishment*, 437, 3017.
- nosethirles** : sb. plu. [A.S. *nosu*, + *þyrlian*, *to pierce*], *nostrils*, 557.
- not-head** : sb. [A.S. *hnutu*, = *a nut*, + *heafod*], *a clean-shaved head*, *a crop head*, 109.
- nowthe** : adv. [A.S. *nu þa* = *now then*], *now*, 462.
- ny** : adj. [A.S. *neah*], *nigh*, *near*, 32.
- nyghtertale** : sb. [A.S. *niht*, = *night*, + (ge)*tal*, *number*], *night-time*, 97.
- nya** : v. [A.S. *ne + is*], *is not*, 901.
- O.
- o** : num. [A.S. *an*], *one*, 304, 363.
- observaunce** : sb. [O.F. *observance*], *respect*, 1045.
- of** : prep. and adv. [A.S. *of*], *of*, *off*, 782.
- offensioun** : sb. [L. *offensionem*], *offence*, *hurt*, *damage*, 2416.
- office** : sb. [A.F. *office*, L. *officium*], *a secular employment*, 292; *rite*, 2863.
- oon** : num. [A.S. *an*], *one*, *the same*, *same kind of*, 341, 1012.
- other**, plu. **othere** : adj. and pron. [A.S. *oðer*], *other*, *others*, 113, 2885.
- opie** : sb. [O.F. *opie*, L. *opium*, Gr. *ὀπιον*, *poppy-juice*], *opium*, 1472.
- ordinance** : sb. [A.F. *ordinance*], *orderly disposition*, *plan*, 2567.
- othes** : sb. plu. [A.S. *að*], *oaths*, 810.
- oughte** : pr. and pret. of *owen* [A.S. *ahte*, pret. of *agan* = *to possess*], *to be obliged*, *to owe*, 1249.
- ounce** : sb. [L. *uncia* = *the twelfth part of anything*], *a small piece*, 677.
- oure** : poss. pron. [A.S. *ure*], *of us*, *our*, 799, 823.
- outhes** : sb. [L.L. *uthesium* = *hutesium*, O.F. *huter*], *hue and cry*, 2012.



**outhur** : conj. [A.S. a-hwæðer, awðer], *either*, 1485.

**out-ridere** : sb., *one fond of riding about*, 166.

**outrely** : adv. [A.S. utor, comp. of ut, + lice], *utterly*, 237, 1154.

**over-al** : adv., *everywhere*, 216, 1207.

**overeste** : adj. superl. [superl. of A.S. ofer], *topmost, top*, 290.

**overspradde** : pret. [A.S. ofer + sprædan], *spread over*, 678.

**overthwart** : adv. [A.S. ofer, + Icel. þvert = *transverse*, cog. A.S. þweorh], *across*, 1991.

**owher** : adv. [A.S. a-hwær], *anywhere*, 653.

**owene** : adj. [A.S. agen, pp. of agan = *to possess*], *own*, 213.

**oynement** : sb. [A.F. oignement, ongier, *to anoint*, L. unguere], *ointment*, 631.

**oynoun** : sb. [A.F. oynoun, L. unionem], *onion*, 634.

## P.

**paas** : sb. [A.F. pas, L. passum], *a foot-pace*, 825 ; a paas = *slowly*, 2897.

**pace** : v. i. and t. [A.F. passer], *to go, pass, outstrip*, 36, 175.

**pan** : sb. [A.S. panne], *brainpan, skull*, 1165.

**paraments** : sb. plu., *rich clothes*, 2501.

**paramours** : adv. [O.F. par amour], *as a lover*, 2112.

**pardee** : interj. [O.F. par dieu], *a common oath = by God!*

**parfit** : adj. [O.F. parfit, parfait, L. perfectum], *perfect*, 388.

**parissen** : sb. [O.F. paroissen, paroisse, Ch. L. parocia, Gr. παρoικία], *parishioner*, 488.

**parlement** : sb. [A.F. parlement, O.F. parler, *to talk*, L.L. parabolare], *parliament, deliberation*, 1306.

**parvys** : sb. [O.F. parvis, parais = *the porch of a church* ; L.L. paradisum = *the portico of St. Peter's, Rome, paradise* ; Gr. παρὰδoικος, *church porch*, i.e. of St. Paul's, 310.

**partie** : sb. [A.F. partie, L. partita = *divided*], *partisan*, 2657 ; *part*, 3008.

**partrich** : sb. [A.F. perdrice, L. perdicem], *a partridge*, 349.

**party** : adv. [O.F. (en)partie], *partly*, 1053.

**pas** : sb. plu., *paces*, 1890 ; v. paas.

**passant** : adj., *surpassing*, 2107.

**passen** : v. t., *to go beyond, exceed, surpass*, 448, 3089 ; v. pace.

**pees** : sb. [A.F. pees, L. pacem], *peace*, 532.

**peire** : sb. [O.F. paire, L. par = *equal*], *a pair*, 159.

**penoun** : sb. [A.F. penon = *feather of a cross-bow, bolt*], *a pennon*, 978.

**perce** : v. t. [O.F. percer], *to pierce*, 2.

**perfit** : adj., *perfect*, 1271 ; v. parfit.

**perrye** : sb. [A.F. perrye, O.F. pierre, pere, L. petra], *precious stones*, 2936.

**person, personn** : sb. [O.F. per-

- sone**, L.L. *persona* (ecclesiae), *the person (of the church)*; L. *persona* = *person*, a *parson*, *parish priest*, 478, 702.
- pers**: adj. [O.F. *pers.*], *blue*, *bluish grey*, 439, 617.
- peyne**, **pyne**: sb. [A.F. *payne*, L.L. *pena*, L. *poena*], *torture*, 1133, 1324.
- peyne**, **peynen**: v. refl. [M.E. sb. *peyne* (q.v.)], *to take pains*, *endeavour*, 139.
- philosophre**: sb. [O.F. *philosophie*, L. *philosophum*, Gr. *φιλόσοφος* = *a lover of wisdom*], *a philosopher*, *alchemist*, 297.
- pigges**: sb., gen. s. [A.S. *pegga*], *pig's*, 700.
- pighte**: pret. of *picchen* [cog. W. *pig* = *a point*], *to pitch*, 2689.
- piled**: adj. [O.F. *peler*, *piller*, *pilare*, *to deprive of hair*], *plucked*, *thin*, 627.
- pilours**: sb. plu., *plunderers*, 1007.
- pilwe-beer**: sb. [A.S. *pyle* (= \**pulwi*), L. *pulvinus*, + A.S. *bær*], *pillow-case*, 694.
- pitance**: sb. [O.F. *pitance*], *portion of food*, *food-allowance*, 221.
- pitous**: adj. [O.F. *pitous*, L.L. *pietousus*, L. *pictas*], *compassionate*, *piteous*, 143.
- plat**: adj. [O.F. *plat*], *flat*, 1845.
- pleyen**: v. t. [A.S. *plegian*], *to play*, 236.
- pleyn**: adj. [A.F. *plain*, L. *planum*], *open*, *fair*, 988.
- pleyn**: adj. and adv. [O.F. *plein*, L. *plenum*], *full*, 315; *fully*, 327.
- pleynen**: v. t. [O.F. *plaindre*, L. *plangere*], *to complain*, 1251.
- plowman**: sb. [Icel. *plogr*, *a plough*, + A.S. *mann*], *a ploughman*, *a poor farmer*, 529.
- pocok arwes**: sb. plu. [A.S. *pea*, L. *pavo*, + A.S. *coc*, *cocc*, + A.S. *arwe*, cog. L. *arcus*], *peacock arrows*, i.e. *arrows made of peacock feathers*, 104.
- point**, **poynt**: sb. [O.F. (en bon) *point*], *condition*, *case*, 200.
- polax**: sb. [M.E. *poll* = *poll*, *head*, + A.S. *ax*], *a halberd*, *polc-axe*, 2544.
- pomel**: sb., *crown*, *top of the head*, 2689.
- pomely**: adj. [O.F. *pommel  *], *dappled*, *dapple*, 616.
- poraille**: sb. plu. [A.F. *poverail*], *poor folk*, *rabb  *, 247.
- port**: sb. [O.F. *port*, L. *porto*], *carriage*, *behaviour*, 67, 138.
- portreiteur**: sb., *a painter*, 1899.
- portreiture**: sb., *a picture*, 1915.
- pose**: v. t. [O.F. *poser*, L. *pauso*, *to halt*, *stop*, infl. by meaning of *pono*, *I place*], *to put the case*, *suppose*, *assume*, 1162.
- post**: sb. [A.S. *post*, L. *postem*], *pillar*, *support*, 214.
- poudre**: sb. [A.F. *poudre*, L. *pulverem*, *dust*], *powder*; *poudre-marchant*, *flavouring powder*, 381.
- povre**: v. i., *to pore*, *look close and long*, 185.

**povre**: adj. [A.F. *povre*, L. *pau-*  
per, becomes Mn.E. *pauper*],  
*poor*, 225, 260.

**poynaunt**: adj. [pr. ptc. of O.F.  
*poindre*, L. *pungere*, *to prick*],  
*pungent*, *piquant*, 352.

**poynt**: v. *point*.

**praktisour**: sb., *practitioner*, 422.

**pray**: sb. [O.F. *preie*, L.L. *preda*,  
L. *praeda*], *prey*, 2015.

**preest**, **prest**: sb., plu. *preestes*  
[A.S. *preost*, Ch. L. *presbyter*,  
Gr. *πρεσβύτερος*, *elder*], *a priest*,  
164, 501.

**presse**: sb. [A.F. *presse*], *a press*,  
*mould*, 81, 263.

**preyere**: sb. [A.F. *preiere*, Ch.  
L. *precaria*], *prayer*, 231.

**prikasour**: sb. [A.S. *prician*, *to*  
*prick*, *spur*], *a hard rider*, 189.

**prikyng**: sb., *spurring*, 191; pr.  
ptc., *riding*, 2508.

**pris**, **prys**: sb. [A.F. *pris*, L.  
*pretium*], *price*, *esteem*, *prize*,  
*renown*, 67, 2241.

**prively**, **pryvely**: adv., *secretly*,  
609, 652; v. *pryvee*.

**privtee**: sb. [A.F. *privete*, L.  
*privatum*], *identity*, *privacy*,  
*secret counsel*, 1411.

**propre**: adj. [A.F. *propre*, L.  
*proprium*], *own*, 540, 581.

**pryme**: sb. [Ch. L. *prima*], *the*  
*period from 6 a.m. to 9 a.m.*;  
*also 9 a.m.*, 2576.

**pryvee**: adj. [A.F. *prive*, L. *pri-*  
*vatum*], *private*, *secret*, 2462.

**pulle**: v. t. [A.S. *pullian* = *to*  
*pull*], *to pluck*, 652.

**pulled**: pp. as adj., *plucked*,  
*moulting*, 177.

**pultrye**: [A.F. *pultrie*, *poletrie*],  
*poultry*, 598.

**purchas**: sb. [A.F. *purchas*, *pur-*  
*chacer*, *to pursue*, *acquire*],  
*earning*, *proceeds from begging*,  
256.

**purchasour**: sb., *conveyancer*, 318.

**purchasyng**: sb., *conveyancing*,  
320.

**pure**: adj. [O.F. *pur*, L. *purum*],  
*the very*, 1279.

**purteye**: v. t. [O.F. *portray*,  
stem of *portrayant*, pr. ptc. of  
*portraire*, L.L. *protrahere*], *to*  
*pourtray*, 96.

**purveiaunce**: sb. [A.F. *pur-*  
*veaunce*, L. *providentia*], *pro-*  
*vidence*, 1252, 1665.

**pykepurs**: sb. [M.E. *pyken*, *to*  
*pick*, + *purs*, A.S. *purs*, L.L.  
*bursa*, Gr. *βυστή*, *a skin*], *a*  
*pickpurse*, 1998.

**pyler**: sb. [A.F. *piler*, L.L. *pilare*],  
*pillar*, 1993.

**pynochen**: v. t. [O.F. *pincer*, It.  
*picciare*, *piccio*, *a beak*, *bill*], *to*  
*cavil*, 326; pp., *closely plated*,  
151.

**pyne**: sb., v. *peyne*.

**pyne**: v. t. [A.S. *pinian*], *to pain*,  
*torture*, 1746.

**pynges**: sb. [A.S. *pinn* = *pin*,  
*peg*], *pins*, *pegs*, 234.

#### Q.

**qualm**: sb. [A.S. *cwealm*], *disease*,  
2014.

**queynte**: adj. [O.F. *cointe* =  
*prudent*, *trim*, L. *cognitum*],  
*quaint*, *strange*, 2333.

**queynte**: pret., *queynt*, pp. of

**quenchen**, v. t. [A.S. *cwencan*],  
to *quench*, 2321.

**quite**: v. t. [O.F. *quiter*, L.L.  
*quietare*], *pay*, *redeem*, 770,  
1082.

**quitly**: adv. [M.E. *quite*, v. t.  
(q.v.)], *freely*, 1792.

**quod**: pret. of *quethen* [A.S.  
*cweðan*, pret. *cwæð* (plu.  
*cwædon*), pp. *gecweden*], to  
*say*, *speak*, 907.

**quook**: pret. of *quaken* [A.S.  
*cwacian*], to *quake*, 1576, 1762.

**quyk**, **quyke**: adj. [A.S. *cwic*],  
*quick*, *alive*, 306, 1015.

## R.

**rad**: pp. of *reden* [A.S. (ge)-  
*rædan*], to *read*, 2595; v. *reder*.

**raughte**: pret. of *rechen* [A.S.  
*ræcan*, pret. *ræhte*], to *reach*,  
136, 2915.

**raunsoun**: sb. [A.F. *raunson*,  
*ranson*, L. *redemptionem*],  
*ransom*, 1024.

**recoche**: v. t. [A.S. *recan*], to *care*,  
*reck*, *mind*, 1398, 2245.

**recocheles**: adj., *reckless*, 179.

**recorde**: v. t. [O.F. *recorder*, L.L.  
*recordare*, L. *recordari*], to  
*declare*, *confirm*, 1745.

**rede**: v. t. [A.S. (ge)*rædan*], to  
*counsel*, *advise*, 3068.

**rede**: v. t. [A.S. (ge)*rædan*], to  
*read*, 741.

**redentynges**: sb. [A.F. *reducer*,  
L. *redubitare*], *reverence*, 2050.

**redy**: adj. [A.S. (ge)*ræde*], *ready*,  
*prepared*, 21.

**reed**: sb. [A.S. *ræd*], *counsel*,  
*plan*, *adviser*, 665, 1216.

**reed**, **reede**: adj. [A.S. *read*], *red*,  
90, 153.

**regne**: sb. [A.F. *regne*, L. *regnum*],  
*kingdom*, *region*, 1638, 2373.

**reherce**: v. t. [A.F. *rehercer*,  
O.F. *herce*, a *harrow*, L. *hir-*  
*picem*], to *reherce*, 732.

**rehersyng**: sb., *rehearsal*, 1650.

**rekene**, **rekne**: v. t., pr. *indie*.  
*reken*, 1933 [cf. Du. *rekenen*],  
to *reckon*, 401.

**relikes**: sb. [A.F. *relikes*, L.  
*reliquias*], *relics*, 701.

**remenaunt**: sb. [A.F. pr. pte.  
*remenant*, L. *remanere*], *rem-*  
*nant*, *remainder*, 724.

**renges**: sb. [O.F. *reng*, *renc*,  
O.H.G. *hring* = *ring*], *ranks*,  
2594.

**renne**, **rinnen**: v. i., pp. *y-ronne*,  
8 [A.S. *rinnan*, pret. *s. ran*,  
pp. *gerunnen*], to *run*, 2868.

**rentynges**: sb. [O. North. *rendan*  
= to *cut*, or *tear down*], *tear-*  
*ing*, 2834.

**repplicacioun**: sb. [L. *replica-*  
*tionem*], *reply*, 1846.

**rese**: v. i. [A.S. *hryslan*], to  
*shake*, *quake*, 1986.

**resons**: sb. [A.F. *resoun*, *raisoun*,  
L. *rationem*], *opinions*, *talk*,  
274.

**roule**: sb. [A.F. *reule*, L. *regula*],  
*rule*, *discipline*, 175.

**rove**: sb. [A.S. (ge)*refa*], *roove*,  
*steward*, 542.

**rowe**: sb. [A.S. *rawe*, *ræwe*], a  
*row*, *line*, 2868.

**rowe**, **rowen**: v. t. [A.S. *hreoowan*]  
to *be sorry for*, to *have pity on*,  
1863.

**reyn** : sb. [A.S. *regn*], *rain*, 492.

**reyn** : sb. [O.F. *resne*, L. *retineo*]  
— *I retain, hold back*, *rein*,  
904.

**reysed** : pp. [A.S. *ræsan*, *to rush*],  
*seen service*, 54.

**riche** : adj. as sb. [O.F. *riche*],  
*rich people*, 248.

**richesse** : sb. [O.F. *richese*, A.F.  
*richesce*], *riches*, 1926.

**riden** : v. t., 3 pr. s. *rit*, 974 :  
pret. s. *rood*, 169, 328 ; pret.  
plu. *riden*, *ryden*, 825, 856  
[A.S. *ridan*, pret. s. *rad*, plu.  
*ridon*], *to ride*.

**right** : sb. [A.S. *riht*], *justice*,  
*equity*, 3089.

**rightes** : adv., *rightly* ; at alle  
*rightes* = *rightly in every way*,  
1852, 2100.

**romen** : v. i. [cf. O.S. *romon*], *to*  
*roam, walk*, 1099.

**roost** : sb. [A.F. *rost*], *roast meat*,  
206.

**rooste, roste** : v. t. [O.F. *rostir*],  
*to roast*, 147, 383.

**rote** : for *roote*, dat. of *root* [Icel.  
*rot* = *a root*], *a root*, 2.

**rote** : sb. [\*A.F. *rote*, cf. L.L.  
*chrotta*, O.Ir. *crot*, W. *crwth*],  
*a small harp, a kind of fiddle*  
*or crowd*, 236.

**rouken** : v. i., *to huddle*, 1308.

**rouncy** : sb. [A.F. *runcin*], *a*  
*hack, nag*, 390.

**rounded** : pret. [M.E. (adj.)  
*rounde* = *round* ; A.F. *rounde*,  
L. *rotundum* (acc.)], *assumed*  
*a round form*, 263.

**roundel** : sb. [O.F. *rondel*], *a*  
*roundel, song*, 1529.

**route** : sb. [A.F. *route*, *a band*  
*of men* ; L. *rupta* = *a company*  
*in broken ranks*], *a company*,  
*assembly*, 612.

**routhe** : sb. [M.E. *rewe*, 2 (q.v.)],  
*pity, compassion, sorrow*, 914.

**ruggy** : adj. [cf. Swed. *ruggig* =  
*rough, hairy*], *uncombed*, 2883.

**rumbel** : sb. [cf. L. *rumor*], *a*  
*rumbling*, 1979.

**ryden** : v. *riden*.

## S.

**salue** : v. t. [O.F. *saluer*, L.  
*salutare*], *to salute*, 1492.

**saluyng** : sb., *salutation*, 1649.

**sangwyn** : adj. [A.F. *sanguine*,  
L. *sanguineum*], *red*, 333, 439.

**saugh, seigh** : pret. s. of *se* (q.v.).

**sautrie** : sb. [O.F. *sautier*, Ch.L.  
*psalterium*, Gr. *ψαλτήριον*],  
*psaltery, a kind of harp*, 296.

**save** : sb. [O.F. *sauge*, L. *salvia*],  
*sage*, 2713.

**sawcefleem** : adj. [L.L. *salsum*  
*phlegma*], *pimpled*, 625.

**scaled** : adj. [A.S. *scale* = *a shell*,  
*husk*], *scabby*, 627.

**scapen** : v. i. [O.F. *escaper*, L.  
*ex*, + L.L. *cappa, capa*, = *a*  
*mantle*, ∴ lit. *to slip out of*  
*one's mantle*], *to escape*, 1107.

**scarsly** : adv. [A.F. *escars*, L.L.  
*excarpsum*], *frugally*, 583.

**scathe** : sb. [A.S. *scāða*, cf. Icel.  
*skáðe*], *harm, misfortune*, 446.

**selendre** : adj. [O.F. *esclendre*,  
of Teutonic origin], *slender*,  
587.

**seole** : sb. [A.S. *seola*, L. *schola*,  
Gr. *σχολή*], *school*, 125.

**scolar** : sb., *scholar, student*, 260.

**scoleys** : v. t., *to attend school or college, to study*, 302.

**se, seen, sene** : v. t. ; pret. saugh, seigh, 144, 193 ; pp. seyn, 1665 [A.S. seon, pret. s. seah, pp. sewen and gesegen], *to see*, 891, 1035.

**seche, seken** : v. t. [A.S. secan], *to seek*, 784.

**see** : sb. [A.S. sæ], *sea*, 59.

**secke** : adj. [A.S. seoc], *sick, ill*, 18.

**seigh** : v. se.

**seistow** : 1125 ; v. seye.

**seken** : v. seche.

**seld** : adv. [A.S. seld], *seldom*, 1539.

**selle** : v. t. [A.S. sellan = *to give*], *to give, sell*, 278.

**selve** : pron. and adj. [A.S. self], *self, same*, 2584.

**semen** : v. i. [A.S. seman], *to seem*, 318.

**semely, semyly** : adv., *in a seemly manner*, 123, 151.

**semycope** : sb. [L. semi + L.L. capa, cappa], *a short cloak*, 262.

**sendal** : sb. [O.F. and A.F. cendal, ? Gr. σινδών, orig. = *Indian muslin*, Skt. Sindhu = *India*], *a kind of fine silk*, 440.

**sene** : adj. [A.S. gesiene], *visible*, 134.

**sentence** : sb. [A.F. sentence, L. sententia], *meaning, wisdom, judgment*, 306, 798.

**servage** : sb. [O.F. servage], *bondage*, 1946.

**servant, servaunt** : sb. [O.F. servant, servir, L. servire], *lover*, 1814, 2787.

**serie** : sb. [L. seriem], *series*, 3067.

**seson** : sb. [A.F. seson, O.F. saison, L. sationem = *a sowing*], *season*, 19.

**seten** : v. sitten.

**sethe** : v. i. [A.S. seoðan = *to boil, cook*], *to boil, seethe*, 388.

**seye, seyn** : v. t. ; pret. seyde, 183, 219 [A.S. secgan, pret. sæde, pp. gesæd], *to say*, 181, 468 ; seistow = *sayest thou*, 1125.

**seyl** : sb. [A.S. segl], *a sail*, 696.

**seyn** : pp., *seen*, 1665 ; v. se.

**shake** : inf. and pp. [A.S. sceacan, pp. scacen], *to shake, shaken*, 406.

**shal** : 1 and 3 pr. s. ; shalt, 2 pr. s. ; shulle, pres. plu. ; sholde, pret. [A.S., 1 and 3 pr. s. sceal, 2 pr. s. scealt, plu. sculon, pret. scolde], *to have to, to be sure to*, 731, 858, 1153 (v. note), 2556.

**shamefast** : adj. [A.S. scamu + fæst], *modest*, 2055.

**shamefastnesse** : sb., *modesty*, 840.

**shapen** : v. t., pres. plu., 772 ; shape, pp., 1225 [A.S. sceapan, pret. scop, sceop, pp. scapen], *to prepare, intend, destine*.

**shaply** : adj. [A.S. (ge)sceap + lie], *adapted, fit*, 372.

**shaven** : v. t. ; shave, pp., 588 [A.S. sceafan, pp. scafen], *to shave*.

- sheaf**: sb. [A.S. sceaf], *a sheaf*, 104.
- sheeldes**: sb. [A.S. scield, scyld], *French crowns or écus, so called from their having a figure of a shield on one side*, 278.
- sheene, shene**: adj. [A.S. scene], *bright, beautiful*, 115, 1509.
- shent**: pp. of shenden [A.S. scendan], *to confound*, 2754.
- shere**: sb. [M.E. shere = *to shear*, A.S. sceran], *shears*, 2417.
- shepne**: sb. [A.S. scypen = *a stable*], *stables*, 2000.
- sherte**: sb. [Icel. skyrtá], *shirt*, 1566.
- shirreve**: sb. [A.S. scir-gerefa], *a governor of a county, a sheriff*, 359.
- shiten**: adj., *befouled*, 504.
- sho**: sb. [A.S. sceoh], *a shoe*, 253.
- shode**: sb. [A.S. scade], *parting of the hair*, 2007.
- sholde**, 184; v. shal.
- shoon**: pret. of shynen (q.v.).
- shorte**: v. t. [A.S. sceort = *short*], *to shorten*, 791.
- shortly**: adv., *briefly*, 1000, 1485.
- shot**: sb. [A.S. (ge)scot], *arrow, cross-bow bolt*, 2544.
- shour**: sb. [A.S. scur], *shower*, 1.
- shrighte**: pret. of shriken [cf. Swed. skrika], *to shriek*, 2817.
- shyne**: sb. [A.S. scina], *shin, leg*, 386, 1279.
- shyane**: v. i., pres. plu., 2043; pret. shoon, 198 [A.S. scinan, pret. scan], *to shine*.
- sike**: adj., *sick*, 245; v. seeke.
- sike**: sb., *a sigh*, 1920; v. sike (3).
- sike**: v. i.; siked, pret., 2985 [A.S. sican], *to sigh*, 1540.
- siker**: adj. [L. securus], *sure, certain*, 3049.
- sikerly**: adj., *surely, certainly*, 137.
- sit**: v. sitten.
- sith**: adv. and conj. [A.S. sið = *later, sith*], *since*, 1732.
- sithe, sithes**: sb., *times*, 485, 1877.
- sithen**: adv. and conj. [A.S. siððan, sið, adv. = *later*, + þon, instr. of pron. se], *since*, 2102.
- sitten**: v. i.; sit, 3 pr. s., 1599; seten, pp., 1452 [A.S. sittan, pp. seten], *to sit*, 370.
- slee, sleen**: v. t.; sleeth, 3 pr. s., 1118; sle, pres. subj., 1618; slough, slow, pret., 980, 987; slawe, slayn, 63, 943 [A.S. slean, pret. sloh (plu. slogon), pp. slægen, slegen], *to strike, slay*.
- sleep**: pret. of slepe [A.S. slæpan, pret. slep], *to sleep*, 98, 397.
- sleere**: sb., *slayer, murderer*, 2005.
- sleighte**: sb. [Icel. slægð], *contrivance, craft*, 604, 1948.
- sleve**: sb. [A.S. slefe], *sleeve*, 93.
- slider**: adj. [M.E. sliden, A.S. slidan = *to slide*], *slippery*, 1264.
- slogardrie**: sb. [cf. Du. alak, slek = *a snail*], *snail*, 1042.
- slough, slow**: v. slee.
- slily**: adv. [Icel. slægr], *cleverly, prudently, wisely*, 1444.

**smale**: adj. [A.S. smæl], *small, little*, 9.

**smerte**: adv. [A.S. smearte], *smartly*, 149.

**smerte**: v. t.; pret. smerte [A.S. smertan], *to pain, hurt, displease*, 230, 534.

**smokyng**: pr. ptc. [A.S. smoca = *smoke*], *smoking, recking*, 2281.

**smyteth**: imperat. plu. [A.S. smitan], *smite, strike*, 782.

**snewed**: pret. [A.S. sniwan = *to snow*], *abounded*, 345.

**snybben**: v. t. [cf. Dan. snibbe = *to rebuke, scold*], *to reprove, reprimand*, 523.

**sobrelly**: adv. [O.F. sobre, L. sobrium, + A.S. lie], *sadly, sedately, solemnly*, 289.

**softe**: adv. [A.S. softe], *softly, gently*, 1021.

**solaas**: sb. [A.F. solas, L. solatium], *pleasantry*, 798.

**solempne**: adj. [A.F. solempne, L. solemnem], *festive, important*, 209, 364.

**solempnely**: adv., *with dignity, with importance*, 274.

**solempnitee**: sb. [A.F. solempnitee, L. solemnitatem], *feast, festivity*, 870.

**som, some, somme**: adj. and pron., s. and plu. [A.S. sum], *a certain, one, some*, 640, 2121; *som . . . som = one . . . other*, 1255-7; *alle and some = one and all*, 2187.

**somdel**: adv. [A.S. sum + dæl], *something*, 174; *somewhat*, 446.

**somer**: sb. [A.S. sumor], *summer*, 394.

**somoneur**: sb. [A.F. sumenour], *apparitor*, 623.

**somtyme**: adv. [A.S. sum + tima], *once, at one time*, 65, 85.

**sondry**: adj. [A.S. sundor, *sonder*], *sundry, various, divers*, 14, 25.

**sone**: sb. [A.S. sunu], *son*, 79.

**sonne**: sb., gen. s., 1051 [A.S. sunne], *sun*, 7, 1062.

**song, soong, songe**: pret. of *singen*; pp. *songe, songen*, 711, 1529 [A.S. singan, pret. s. sang, pret. plu. sungon, pp. *sungen*], *to sing*, 122, 714.

**soo**: adv. [A.S. swa], *so*, 102.

**soor**: sb. [A.S. sar], *grief*, 2695.

**soore**: adv., *sorely*, 148, 230.

**soote**: v. *swoote*.

**sooth, sothe**: sb. and adj. [A.S. soð, sb. and adj.], *truth*, 284; *true*.

**soothly**: adv. [A.S. soðlice], *truly*, 117.

**sope**: sb. [Icel. soppa, cog. Mn.E. soup, sip], *a sop, soaked bread*, 334.

**soper**: sb. [A.F. soper], *supper*, 348.

**sort**: sb. [O.F. sort], *lot, destiny*, 844.

**sory**: adj., *sorrowful*, 2004; v. *soor*.

**sothe**: adv. [A.S. soðe = *truly*], *truly*, 483.

**soun**: sb. [A.F. soun, L. sonum], *sound*, 674.

**souple**: adj. [O.F. souple, L.



- suplicem** = *submissive*, *pliable*, *soft*, *close-fitting*, 203.
- soutil**: adj. [A.F. sotil, sutil, L. subtilem], *subtle*, *fine-wrought*, 2030.
- sovereyn**: adj. [A.F. sovereign, L.L. \*superanum], *exceeding great*, 67.
- sowne**: v. t. [A.F. suner, soner, L. sonare], *to sound*, 565.
- sownyng**: pr. ptc. [M.E. sowne (q.v.)], *sounding like*, *conducting to*, *tending to*, 275.
- space**: sb. [L. spatium], *course*, 176.
- sparre**: sb. [A.S. speoru], *a bar*, *bolt*, 990.
- sparth**: sb. [Icel. sparða], *halberd*, *battle-axe*, 2520.
- sparwe**: sb. [A.S. spearwa], *a sparrow*, 626.
- speede**: v. i.; spedde, pret. [A.S. spedan], *to go*, *succeed*, *prosper*, 769, 1217.
- spiced**: adj. [M.E. spice, O.F. espice, L.L. specia, L. speciem], *seasoned*, *nice*, *scrupulous*, 526.
- spore**: sb. [A.S. spura, spora], *spur*, 473, 2603.
- squier**: sb. [O.F. escuyer, L.L. scutarius, L. scutum = *a shield*], *a knight's shield-bearer*, *esquire*, 79.
- starf**: v. sterve.
- statue**: sb. [O.F. statue, L. statua, statuo = *to set*, *place*], *image*, 975.
- stelen**: v. t. [A.S. stelan], *to steal*, 562.
- stemed**: pret. [cog. M.E. stem, A.S. steam = *a bright light*], *shone*, 202.
- stente**, **stynte**, **stenten**, **stynten**: v. i.; stynt, pret., 2421; stent, pp., 1368 [A.S. styntan], *to stop*, *pause*, *end*, 903, 1334.
- stepe**: adj., *bright*, 201, 753.
- sterre**: sb. [A.S. steorra], *star*, 268.
- sterte**: v. i.; pret. sterte, pp. stert [cog. Du. storten = *to spring*], *to start*, *leap*, *escape*, 952, 1762.
- sterve**: v. i.; pret. starf, 933 [A.S. steorfan], *to die*, 933, 1249.
- stevens**: sb. [A.S. stefn], *voice*, 2562; *meeting*, *appointment*, 1524.
- stif**: adj. [A.S. stif], *strong*, 673.
- stoke**: v. t. [O.F. estoquer], *to stick*, *stab*, 2546.
- stonden**: v. i. [A.S. standan], *to stand*, 88; stonden at = *hold to*, *stand by*, 778.
- stongen**: pp. of stingen [A.S. stingan, pp. stungen], *to sting*, 1079.
- stoore**: sb. [O.F. estore], *stock*, *provision*, 598.
- stot**: sb. [cf. Icel. stutr = *a bull*], *a cob*, 615.
- stounde**: sb. [A.S. stund], *a moment*, 1212.
- straughte**: pret. of streccen [A.S. streccan, pret. strehte, pp. streht], *to stretch*, 2916.
- stree**: sb. [A.S. streaw, strea], *straw*, 2918.
- strait**: adj. [A.F. estreit, L. strictus], *narrow*, 174.

**streite** : adv., *tightly*, 457.  
**stream** : sb. [A.S. stream], *stream, river, current*, 402, 464.  
**strepe** : v. t. [A.S. strypan], *to strip*, 1006.  
**strike** : sb., *hank (of flax)*, 676.  
**stronde** : sb. [A.S. strand], *strand, shore*, 13.  
**stroof** : pret. of striifen [O.F. estriver], *to strive, contest*, 1038.  
**stubbe** : sb. [A.S. styb], *stump*, 1978.  
**stuwe** : sb., *stew, fishpond*, 350.  
**stynt, stynte, stynten** : v. *stent*.  
**styth** : sb. [Icel. steði], *anvil*, 2026.  
**styward** : sb. [A.S. stigeward, stigu + weard], *a steward*, 579.  
**substance** : sb. [A.F. substance, L. substantia], *income*, 489.  
**subtil** : adj. [L. subtilis], *cunningly devised, finely woven*, 1054.  
**subtilly** : adv., *craftily*, 610.  
**suffisaunce** : sb. [A.F. suffisance], *a sufficiency, competency*, 490.  
**suffisant** : adj. [A.F. suffisant], *sufficient*, 1631.  
**superfluitee** : sb. [O.F. superfluité, L. superfluitas], *luxury*, 436.  
**surecote** : sb. [O.F. sur, L. super, + cote, M.H.G. kotte, kutte], *an overcoat*, 617.  
**suster** : sb.; plu. sustren, 1019 [A.S. swuster, swecstor, plu. sweostor], *sister*, 871, 1019.  
**swelten** : v. i.; pret. swelte [A.S. sweltan, pret. swealt], *to swoon*, 1356.

**sword** : sb. [A.S. sweord], *a sword*, 112.  
**swete** : adj. [A.S. swete], *sweet*, 5.  
**swich, swiche** : adj. [A.S. swylce], *such*, 3, 247.  
**swoote, soote** : adj. [A.S., adv. swote = *sweetly*], *sweet*, 1, 2860.  
**swore** : pp. of sweren [A.S. swerian, pret. swor, pp. sworen], *to swear*, 810.  
**swough** : sb. [M.E. swowne (q.v.)], *soughing (of wind)*, 1979.  
**swowne** : v. i. [A.S. swogan = *to sound like the wind, to sigh, sigh*], *to swoon*, 913.  
**swynk** : sb. [A.S. (ge)swinc], *labour, toil*, 188, 540.  
**swynken** : v. i. [A.S. swincan], *to toil*, 186.  
**swynkere** : sb., *labourer*, 531.  
**syn** : adv. and conj. [short for sithen (q.v.)], *since*, 601, 1193.  
**syngynge** : pr. ptc., *singing*; v. song.

## T.

**tass** : sb. [O.F. tas], *a heap*, 1005.  
**tabard** : sb. [O.F. tabard, tabart], *a short coat, a tabard*, 541.  
**taffata** : sb. [L.L. taffata], *a kind of fine silk, taffeta*, 440.  
**taille** : sb. [O.F. taille = *a cut, a notch, a tally*], *tally, credit, trust*, 570.  
**takel** : sb. [cf. Du. takel], *tackle especially an arrow*, 106.  
**taken** : v. t.; take, pp. [Icel. taka], *to take*, 2555.  
**talen** : v. t. [A.S. talian = *to reckon*], *to tell tales*, 772.

**tappestere** : sb. [A.S. *tæppa*, + -estre, denoting female agent], *barmaid*, 241.

**tapyoor** : sb. [O.F. *tapissier*, tapis = *a carpet*; L. Gr. *τανήριον, τανήριον*], *tapestry-maker, upholsterer*, 362.

**targe** : sb. [O.F. *targe*], *shield*, 471, 975.

**tarien** : v. i. [A.S. *tergan*], *to delay*, 2820.

**tart** : adj. [A.S. *teart*, from stem of *teran* = *to tear*], *bitter, sharp*, 381.

**teoris** : sb. plu. [A.S. *tear*, *teagor*, cf. Gr. *δάκρυ*], *tears*, 1921.

**tellen** : v. t. [A.S. *tellan*], *to tell*, 73.

**temple** : sb. [O.F. *temple*, L. *templum*], *a temple, an inn of court*, 567.

**tendite** : v. t. [A.S. *to*, + A.F. *enditer*, L.L. *indictare*], *to endite*, 1209.

**tene** : sb. [A.S. *teona*], *sorrow*, 3106.

**terme** : sb. [A.F. *terme*, L. *terminum*], *the remainder*, 1029; *termes* = *terms, well-defined words*, 323.

**testeres** : sb. [O.F. *testiere*, *teste* = *a head*], *head-pieces, helmets*, 2499.

**text** : sb. [O.F. *texte*, L. *textum*], *a written remark, a saying*, 177, 182.

**thabscence** : art. + sb. [the def. art. + L. *absentia*], *the absence*, 1239.

**than, thanne** : adv. [A.S. *þænne*], *then*, 12, 42.

**thankes** : sb. gen. as adv. [A.S. *þanc*], *of (his, her, their) own thought, willingly*, 1626, 2107.

**tharray** : def. art. + sb. [the def. art., + O.F. *arrai*, L. *ad*, = *to*, + a Teutonic root seen in Eng. *ready*], *the array*, 716.

**that** : dem. pron. and def. art. [A.S. *þæt*, neut. of the def. art.], *that, the*, 113; *that* . . . *his* = *whose*, 2710.

**thavys** : sb. [the + O.F. *avis*], *the advice*, 3076.

**thencens** : art. + sb. [the, + A.F. *encens*, L. *incensum*], *the incense*, 2277.

**thenchauntemantz** : art. + sb. [the + A.F. *enchantment*], *the enchantments*, 1944.

**thencrees** : art. + sb. [the, + M.E. *encrees*, v. *encressen*], *the increase*, 275.

**ther** : adv. [A.S. *þær*], *where*, 547; *ther* as, v. as; *therto* = *moreover, besides that*, 48, 325.

**therfore** : adv. [A.S. *þære*, dat. s. fem. of the def. art., + *for*], *for that object, for that purpose*, 809.

**thilke** : adj. [A.S. *þyle*], *that same*, 182, 1734.

**thing, thyng** : sb. [A.S. *þing*], *document*, 325; *for any thing* = *at any cost*, 276.

**thinken, thynken** : v. i.; pret. *thoughte*, 785 [A.S. *þyncan*, pret. *þuhte*, pp. *geþuht*], *to appear, seem*, 37, 2207.

**tho** : dem. pron. [A.S. *þa*], *those*, 498, 1123.

**tho** : adv. [A.S. *þa*], *then*, 993

**thombe** : sb. [A.S. þuma], *thumb*, 563.

**thoughte** : v. thinken.

**thral** : sb. and adj. [O.North. þræl], *a slave, serf, enslaved*, 1552.

**thresshe** : v. t. [A.S. þerscan], *to thrash*, 536.

**threste** : v. t. [Icel. þrysta], *to press*, 2612.

**thries** : adv. [A.S. þriwa=*thrice*; the termination is due to analogy with A.S. anes = *once*], *thrice*, 63, 463.

**thurgh-girt** : pp. as adj. [A.S. þurh + pp. of M.E. girden = *to strike*], *pierced through*, 1010.

**thynken** : v. thinken.

**thynne** : adj. [A.S. þynne, cog. Ir. tana, W. tēbau, teneu, L. tenuis], *thin*, 679.

**til** : prep. [Icel. til], *to*, 180, 2062.

**to-brete** : v. t. [A.S. to-berstan], *to break in pieces*, 2611.

**toft** : sb. [cog. touffe, Icel. toppr, Eng. top], *tuft*, 555.

**to-hewan** : v. t. [A.S. to-, prefix, = *in twain*, + heawan = *to hew, cut*], *to hew or cut in pieces*; pret., 2609.

**tollen** : v. t. [M.E. ib tolle, A.S. toll, L. telonium, Gr. τελώνιον], *to take toll*; tollen thries = *take threefold one's due*, 560.

**tonge** : sb. [A.S. tunge], *tongue*, 265.

**tonne** : sb. [A.S. tunne], *tun*, 1994.

**too** : sb. [A.S. ta], *toe*, 2726.

**tope** : sb. [A.S. top], *head*, 590.

**tores** : v. tourettes.

**to-shrede** : v. t.; pret., 2609 [A.S. to-, prefix, = *in twain*, + screadian], *to cut into shreds*.

**tour** : sb. [O.F. tur, tour, L. turrem], *tower*, 1030.

**touret** : sb. [O.F. tourette, dimin. of tour], *turret*, 1909.

**tourettes, torets** : sb. [O.F. touret], *holes pierced in the collar to admit rings*, 2162.

**trappures** : sb. [cog. L.L. trapus = *cloth*], *trappings*, 2499.

**travaille** : sb. [A.F. travaille, L.L. \*trabaculum, L. trabem, *a beam*; cf. It. travaglio=*a frame for restraining vicious horses*], *work, labour, toil*, 2406.

**trays** : sb. [O.F. trays, plu. of traict, L. tractum, pp. of trahere], *traces*, 2139.

**tretee** : sb. [O.F. traite, L.L. tracta], *treaty*, 1288.

**tretys** : adj. [O.F. traitis, tretis, L.L. tractitius, L. trahere], *well made, long and well shaped*, 152.

**trewe** : adj. [A.S. treowe], *true*, 531.

**trewely** : adv. [A.S. (ge)treowlice], *truly*, 481.

**trompe** : sb. [A.F. trompe], *trumpet*, 674, 2174.

**trone** : sb. [O.F. trone, L. thronum, Gr. θρόνος], *throne*, 2529.

**trowe** : v. t. [A.S. treowian], *to believe*, 155, 524.

**trussed** : pp. of trussen [O.F. trusser, -torser, L.L. \*tortiare], *to pack* 681.

**tukked** : pp. of *tukken*, *tuken* [A.S. *tucian*], *to tuck*, 621.

**turnelyage** : sb. [O.F. *tourneier* = *to turn or twist about*], *a tournament*, 2557.

**twelf** : num. adj. [A.S. *twelf*], *twelve*, 651.

**tweye** : num. adj. [A.S. *twega*, gen. of *twegen*], *tweyne* [A.S. *twegen*], *two*, *twain*, 702, 1134.

**twyne** : sb. [A.S. *twin*], *a doubled thread*, 2030.

**twynne** : v. i. [cog. A.S. *twegen* = *two*], *to depart*, 835.

**tyde** : sb. [A.S. *tid*], *time*, 401.

**tyme** : sb. [A.S. *tima*, plu. *timan*], *time*, *times*, 356.

**typet** : sb. [A.S. *tæppet*, L. *tapete*], *hood*, *cowl*, 233.

## U.

**undergrowe** : pp. [A.S. *under*, + *growen*, pp. of *growan*], *undergrown*, 156.

**un-knowe** : adj., *unknown*, 1406.

**unkonnyge** : adj., *unknowing*, *ignorant*, 2393.

**unkouth** : adj., *rare*, 2497.

**un-set** : adj. [A.S. *un*, + *settan*, *to set*], *unappointed*, 1524.

**unwist** : adj. [*un*, + *wist*, A.S. *witan* = *to know*; v. *wite*], *unknown*, 2977.

**un-yelden** : adj. [A.S. *un*, + *golden*, pp. of *geldan*, *to pay*, *yield*], *not having yielded*, 2642.

**up** : prep. [A.S. *up*], *upon*, 2543.

**up-ryste** : sb. [A.S. *up*, + *risan* = *to rise*], *uprising*, 1051.

**up-so-doun** : adv. [A.S. *up* + *swa* + *dun*], *upside-down*, 1377.

## V.

**vasselage** : sb. [A.F. *vasselage*], *good service*, 3054.

**vavasour** : sb. [L.L. *vassus vasorum*], *landholder*, lit. *a vassal of vassals*, 360.

**venerie**, **venerye** : sb. [O.F. *venerie*, *vener*, *to hunt*, L. *venari*], *hunting*, *the chase*, 166, 2308.

**ventusyng** : sb. [O.F. *ventouser*], *cupping*, 2747.

**venym** : sb. [O.F. *venin*, L. *venenum*], *venom*, *poison*, 2754.

**verdit** : sb. [A.F. *veirdit*, L. *vere dictum*], *verdict*, 787.

**vernycle** : sb. [Ch. L. *veronica*, also *veronica*, fr. *Veronica*, *the traditional name of the woman who wiped the Saviour's face*], *a copy of the supposed imprint of Christ's face on the handkerchief of St. Veronica*, 685.

**verrally** : adv. [A.F. *verrai*, L.L. \**veracum*, L. *verus*], *truly*, 338.

**vertu** : sb. [O.F. *vertu*, *virtud*, L. *virtutem*], *efficiency*, *productive energy*, 4.

**veyne** : sb. [A.F. *veine*, L. *vena*], *a vein*, 3.

**veze** : sb. [cf. Icel. *fysi*, *impulse*], *rush of wind*, 1985.

**viage** : sb. [O.F. *viage*, L. *viaticum* = *provisions for a journey*, *via* = *a way*], *voyage*, *journey*, *travels*, 77, 723.

**vigilias** : sb. [O.F. *vigile*, L. *vigilia*], *wakes*, *festivals*, 377.

**vileynye** : sb. [A.F. vilanie, vilain = *a peasant, villainous*; L.L. villanus = *a farm-servant*; L. villa = *a farmstead, country-house*], *vulgarity*, 726.  
**vitaille** : sb. [A.F. vitaille, L. victualia = *provisions*], *victuals*, 248, 749.

**vouche-sauf** : v. t. [A.F. voucher, L. vocare, + A.F. sauf, L. saluum = *to vouch or attest as safe*], *to vouchsafe, grant*, 807, 812.

**voysden** : v. t. [A.F. voider], *to expel*, 2751.

**voys** : sb. [O.F. vois, L. vocem], *voice*, 688.

## W.

**wake-pleyes** : sb. [M.E. waken, A.S. wacian = *to watch*, + A.S. plega = *brisk motion, fight, play*], *ceremonies attending the vigils for the dead*, 2960.

**wan** : v. winnen.

**wanhope** : sb. [M.E. wan- = un-, + A.S. hopa], *despair*, 1249.

**wantowne** : adj. [M.E. wan- = un-, + M.E. townen, town = *well behaved, well taught*; A.S. togen, pp. of teon = *to educate*], *brisk, lively*, 208.

**wantownesse** : sb., *wantonness*, 264.

**wanye** : v. i. [A.S. wanian], *to wane, decrease*, 2078.

**war** : adj. [A.S. wær], *aware, prudent*, 157, 309.

**war** : pres. subj. of warien [A.S. warian], *to beware*, 662.

**wastel-breed** : sb. [O.F. wastel,

+ O.North. bread = *cake of fine flour*, 147.

**waterless** : adj. [A.S. wæter, + leas = *-less*], *without water, out of water*, 180.

**wawe** : sb. [A.S. wæg], *wave*, 1958.

**wayke** : adj. [Icel. veikr, cf. A.S. wac], *weak*, 887.

**waymentynge** : sb. [A.F. weimenter], *lamentation, lamenting*, 902, 995, 1921.

**wayted** : pret. of wayten [A.F. wayter], *to look for, trouble about*, 525, 571.

**webbe** : sb. [A.S. webba], *weaver*, 362.

**wedde** : sb. dat., 1218 [A.S. wedd], *a pledge*.

**wedden** : v. t.; pret. weddede [A.S. weddian = *to pledge*], *to wed*, 868, 1832

**wede** : sb. [A.S. wæde], *clothing*, 1006.

**weel, wel** : adj. and adv. [A.S. well], *good, prosperous*, 926; *well, full, quite, very*, 24, 614.

**wela** : sb. [A.S. wela], *weal, prosperity*, 895.

**welle** : sb. [A.S. wella, weallan = *to boil up*], *source*, 3037.

**wene** : v. t.; wende, pret. [A.S. wenan, pret. wende], *to ween, think*, 1269, 1655.

**wende, wenden** : v. i.; wente, pret. [A.S. wendan, pret. wende], *to go*, 16, 78.

**were** : pret. indic. and subj. [A.S. wære, wæren, wæron], *were, would be*, 28, 486.

**were** : v. t. [A.S. werian], *to guard*, 2550.

- wered**: pret. [A.S. *werede*, pret. of *werian* = *to wear*], *wore*, 564, 1929.
- werre**: sb. [O.F. *werre*], *war*, *military service*, 47.
- werreye, werreyen**: v. t. [O.F. *werreier*], *to make war against*, 1484, 1544.
- werte**: sb. [A.S. *wearte*], *a wart*, 555.
- wesshen**: v. t.; pret. *wessh* [A.S. *wascan*, pret. *wose*], *to wash*, 2283.
- wetten**: v. t.; pret. *wette* [A.S. *wætan*], *to wet*, 129.
- wex**: sb. [A.S. *weax*], *wax*, 675.
- weye**: sb. [A.S. *weg*], *a way*, 467.
- weyen**: v. t.; pret. plu. *weyeden* [A.S., str. v. *wegan*; pret. *wæg*, plu. *wægon*], *to weigh*, 454.
- whan**: adv. [A.S. *hwanne*], *when*, 1.
- what**: interr. pron., interj., and adv. [A.S. *hwæt*], *what, why*, 184, 854; *partly*, 1453.
- whelke**: sb. [cog. A.S. *hwelian* = *to putrefy*], *pimple*, 632.
- wher, where**: conj. [A.S. *hwæðer*], *whether*, 1101, 2252.
- whish, whiche**: pron. [A.S. *hwhile*], *which, whom, what sort, what kind*, 40, 568; *which a* = *what a, how great a*, 2675.
- whil**: conj. [A.S. *hwil* = *a time, a space*], *while, whilst*, 397.
- whilom**: adv. [A.S. *hwilum* = *at times*], *formerly, once*, 795.
- whippeltre**: sb. [cf. M.H.G.
- wipel-bom* = *the cornel-tree*, *cornel-tree, dogwood*, 2923.
- whit**: adj. [A.S. *hwit*], *white*, 238.
- wif**: sb. [A.S. *wif*], *wife, woman*, 445.
- wight**: sb. [A.S. *wiht*], *person*, 71.
- wille, wol, wole**: 1 and 3 pers. s.; plu. *woln*, 2121, 2122; pret. *wolde*, 192 [A.S. *wille*, 1 and 3 pers. s.; *wilt*, 2 pers. s.; *wolde*, pret.], *will*; *wiltow*, *woltow* = *wilt thou*, 1156, 1544; *woldestow* = *wouldest thou*, 2835.
- wilne**: v. t. [A.S. *wilnian*], *to desire*, 1609.
- wiltow**: v. *wille*.
- winnen, wyne**: v. t.; pret. *wan*, 442; pp. *wonne, wonnen*, 51, 877 [A.S. (ge)*winnan*, pret. *wan* (plu. *wunnon*), pp. *wunnen*], *to win, gain, acquire*, 427, 1617.
- wirke**: v. t. [A.S. *wyrkan*, pret. *worhte*, pp. *geworht*], *to work*, 2759.
- wisly**: adv. [A.S. (ge)*wisslice*], *surely*, 1863, 2234.
- wite, wyte**: v. t.; 1 and 3 pers. s. *wot, woot*; 2 pers. s. *wost*, 1174; plu. *witen*, 1260, *woot*, 1835; pret. *wiste*, 280 [A.S. *witan*; 1 and 3 pers. s. *wat*, 2 pers. s. *wast*, plu. *witon*, pret. *wiste*, pp. *witen*], *to know*.
- withholde**: pp. [A.S. *wið-healden*, pp. of *wið-headan*], *detained*, 511.

**withouten** : prep. [A.S. wiðutan],  
*besides*, 461.

**withseye, withseyn** : v. t., *to*  
*gainsay*, 805, 1140.

**wityng** : sb., *knowledge*, 611 ;  
v. wite.

**wo** : sb. and adj. [A.S. wea],  
*harm, injury*, 2614 ; *sad, wor-*  
*ful*, 851.

**wodebynde** : sb. [A.S. wudu, +  
bindan], *woodbine*, 1508.

**wol, wolde, woldestow, wole,**  
**woltow** : v. wille.

**wonder** : adj. and adv. [A.S.  
wundor], *wonderful*, 2073 ;  
*wonderfully*, 483.

**wonderly** : adv., *wondrously, won-*  
*derfully*, 84.

**wone** : sb. [A.S. gewuna], *cus-*  
*tom*, 335.

**wonen** : v. i. ; pret. plu. woneden,  
2927 [A.S. wunian], *to live*.

**wonne** : v. winnen.

**wonynge** : pr. ptc., *living*, 388.

**wood** : adj. ; **woodly**, adv. [A.S.  
wod] ; *mad*, 184 ; *madly*, 1301.

**woodnesse** : sb., *madness*, 2011.

**woot** : v. wite.

**worthy** : adj. [A.S. weorð],  
*well-to-do, respectable, dis-*  
*tinguished*, 43, 212.

**wostow = knowest thou**, 1163 ;  
v. wite.

**wowke** : sb., *week*, 1539 ; v. wyke.

**wrastlyng** : sb. [A.S. wræst-  
lian], *wrestling*, 548.

**wrecche** : sb. and adj. [A.S.  
wrecca], *a wretch*, 931 ;  
*wretched*, 1106.

**wright** : sb. [A.S. wryhta],  
*wright, workman*, 614.

**write** : pp. [A.S. writen, pp. of  
writan], *written*, 161.

**wroghte** : pret. of wirche (q.v.),  
497.

**wyde** : adj. [A.S. wid], *wid,*  
*spacious*, 28.

**wydwe** : sb. [A.S. widwe], *a*  
*widow*, 253.

**wyke** : sb. [A.S. wicu, wucu ;  
L. vicem], *a week*, 1850.

**wympul** : sb. [Icel. vimpill, cf.  
A.F. giumpel], *a covering for*  
*the neck, a wimple*, 151.

**wyn** : sb. [A.S. win ; L. vinum],  
*wine*, 334.

**wynne** : v. winnen.

**wynnyng** : sb., *gain, profit*, 275 ;  
v. winnen.

**wys** : adj. [A.S. wis], *wise*, 68.

**wys** : adv. [A.S. gewiss], *surely*,  
2786.

**wyse** : sb. [A.S. wise], *wise*,  
*fashion, manner*, 2370.

## Y.

**y-bete** : pp. of beten [A.S. beatan,  
pret. beot, pp. beaten], *to*  
*stamp, beat*, 979, 2612.

**y-brent**, 946 : pp. of brenne, q.v.

**y-clenched** : pp. of clenchen  
[Dan. klinke = *to rivet*], *to*  
*clamp*, 1991.

**y-cleped**, 867 : pp. of clepen, q.v.

**y-corve**, 2013 : pp. of kerven,  
q.v.

**ye** : adv. [A.S. gea], *yea, yes*,  
1667.

**yeddynges** : sb. [M.E. yeddien,  
A.S. geddian, *to sing, speak*],  
*proverbial sayings, popular*  
*songs*, 237.



- yeer, yer, yere** : sb. s. and plu. [A.S. *gar, gear*], *year, years*, 82, 1452.
- yeldynge** : sb. [M.E. *yelden* = *to pay*; A.S. *geldan, gieldan*], *yielding, return, produce*, 596.
- yelowe** : adj. [A.S. *geolw-, stem of geolu (geolo)*], *yellow*, 2141.
- yeman** : sb., plu. *yemen* [cog. Fris. *gaman, gamon* = *a villager*], *a yeoman, retainer*, 101, 2509.
- verde** : sb. [O. Merc. *gerd*], *stick, wand*, 149, 1387.
- y-go** = *gone*, 286, pp. of *goon*, q.v.
- y-holde** : pp. of *holden* [A.S. *healdan, pp. healden*], *to hold, regard*, 2374.
- y-lad** : pp. of *leden*, *to lead, carry*, 530; v. *lad*.
- y-liche** : adv. [A.S. *gelice*], *alike*, 2526.
- y-lyk** : adj. [A.S. *gelic*], *like*, 592.
- ymages** : sb. [O.F. *image*, L. *imago*], *astrological figures*, 418.
- ymagiayng** : sb., *plotting*, 1995.
- y-meynd** : pp. of *mengen* [A.S. (ge)mengan], *to mingle*, 2170.
- ynogh** : adv. [A.S. *genoh*], *enough*, 373.
- yolden** : pp., *yielded*, 3052; v. *un-yolden*.
- yolle** : v. t. [A.S. *gellan (grellan)*, pret. *geall* (plu. *gullon*), pp. *gollen*], *to yell, shout*, 2672.
- yong, yonge** : adj. [A.S. *geong*; cf. L. *juvencus*], *young*, 7, 79.
- youlyng** : sb. [M.E. *youlen*, Icel. *gaula*], *yelling, clamour*, 1278.
- yow** : pers. and reflex. pron. [A.S. *eow*], *you, yourself, yourselves*, 772, 1105.
- y-preved** : pp. of *preven* [O.F. *prover*, L. *probare*], *to prove*, 485.
- y-purfiled** : pp. [O.F. *pourfiler*, *filer* = *to twist threads*, fil = *thread*, L. *filum*], *trimmed, edged with fur*, 193.
- y-raft** : pp. of *reve* [A.S. *reafian*], *to bereave, take away*, 2015.
- y-renne** : pp. of *rennen* [A.S. *rinnan*, pp. *gerunnen*], *to run*, 8.
- y-sene** : adj., *visible*, 592; v. *sene*.
- y-shadwed** : pp. [M.E. sb. *shadwe*, A.S. *sceadu (stem sceadw-)*], *shaded*, 607.
- y-shryve** : pp. of *shriven*, *shryven*. [A.S. *scrifan*, L. *scribere*], *to confess, shrive*, 226.
- y-stiked** : pp. [A.S. *stician*], *pierced*, 1565.
- y-storve** : pp. of *sterven* [A.S. *steorfan*, pp. *storven*], *to die*, 2014.
- y-teyd** : pp. of *teiyen* [A.S. *tigan*], *to fasten*, 457.
- y-turned** : pp. of *turnen* [A.F. *turner*, L. *tornare*], *to cast*, 1238.
- yvele** : adj. [A.S. *yfel*], *ill*, 1127.
- y-wroght** : pp. of *werke, wirche*, q.v.
- y-wrye** : pp. of *wrihen* [A.S. \**wrihan (wreon)*, pp. *wrigen*], *to cover*, 2904.
- y-wympled** : pp., *decked with a wimple*, 470; v. *wympul*.

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