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THE COMPLETE WORKS

OF

GEOFFREY CHAUCER

SKEAT

BOETHIUS AND TROILUS

HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD

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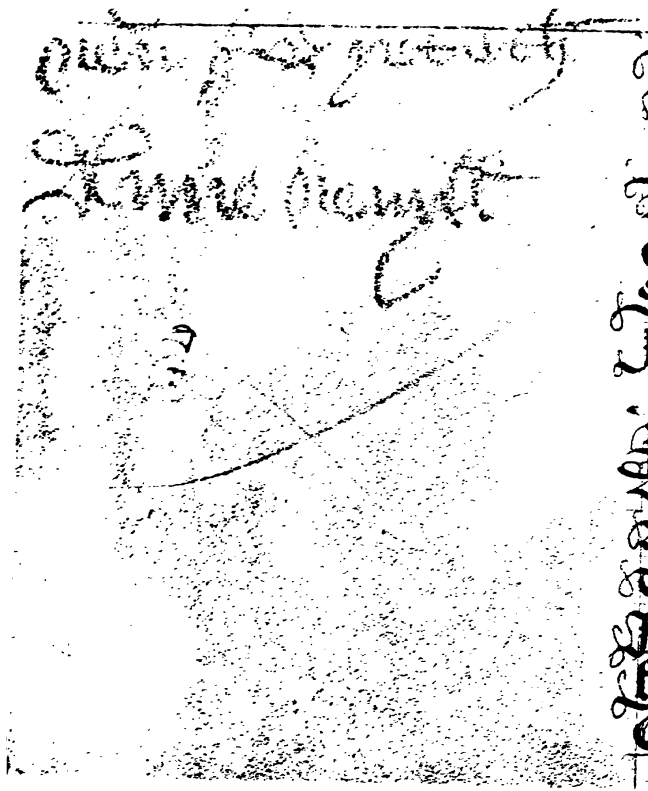

Thus wepyng that he koude neuere celle
He seyde allas how shal I wreche faire
ffor wel fele I alwey my loue enarlle
And hope is lasse and lasse alway Pandare
Enarssen ek the causes of my care
So welawey whi nyl myn herte breste
ffor as in lone there is but litel reste

Pandare answerde freend thow maiste for me
Don as the liste but hadde ich it so hoote
And thyn estat the sholde go with me
Though al this town and on this thyng by note
I nolde sette at al that noys a groote
ffor whan men han wel eyde than wol they rowne
Ek wonder last but wyne nyght neuere in towne

MS. Corp. Chr. Coll., Cambridge. Troil. iv. 575-588

THE COMPLETE WORKS

OF

GEOFFREY CHAUCER

EDITED, FROM NUMEROUS MANUSCRIPTS

BY THE

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"

BOETHIUS AND TROILUS

'Adam scriveyn, if ever it thee befalle
Boece or Troilus to wryten newe,
Under thy lokkes thou most have the scalle,
But after my making thou wryte trewe.'
Chaucers Wordes unto Adam.

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INTRODUCTION TO BOETHIUS.

§ 1. Date of the Work.

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

> 'Adam scriveyn, if ever it thee befalle
> *Boece* or *Troilus* to wryten newe'—

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

§ 2. Boethius.

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

Anicius Manlius Torquatus Severinus Boethius, the most

learned philosopher of his time, was born at Rome about A.D. 480, and was put to death A.D. 524. In his youth, he had the advantage of a liberal training, and enjoyed the rare privilege of being able to read the Greek philosophers in their own tongue. In the particular treatise which here most concerns us, his Greek quotations are mostly taken from Plato, and there are a few references to Aristotle, Homer, and to the *Andromache* of Euripides. His extant works shew that he was well acquainted with geometry, mechanics, astronomy, and music, as well as with logic and theology; and it is an interesting fact that an illustration of the way in which waves of sound are propagated through the air, introduced by Chaucer into his House of Fame, ll. 788–822, is almost certainly derived from the treatise of Boethius *De Musica*, as pointed out in the note upon that passage. At any rate, there is an unequivocal reference to 'the felinge' of Boece 'in musik' in the Nonnes Preestes Tale, B 4484.

§ 3. The most important part of his political life was passed in the service of the celebrated Theodoric the Goth, who, after the defeat and death of Odoacer, A. D. 493, had made himself undisputed master of Italy, and had fixed the seat of his government in Ravenna. The usual account, that Boethius was twice married, is now discredited, there being no clear evidence with respect to Elpis, the name assigned to his supposed first wife; but it is certain that he married Rusticiana, the daughter of the patrician Symmachus, a man of great influence and probity, and much respected, who had been consul under Odoacer in 485. Boethius had the singular felicity of seeing his two sons, Boethius and Symmachus, raised to the consular dignity on the same day, in 522. After many years spent in indefatigable study and great public usefulness, he fell under the suspicion of Theodoric; and, notwithstanding an indignant denial of his supposed crimes, was hurried away to Pavia, where he was imprisoned in a tower, and denied the means of justifying his conduct. The rest must be told in the eloquent words of Gibbon[1].

'While Boethius, oppressed with fetters, expected each moment the sentence or the stroke of death, he composed in the tower of Pavia the "Consolation of Philosophy"; a golden volume, not unworthy of the leisure of Plato or Tully, but which claims

[1] Decline and Fall of the Roman Empire, chap. xxxix. See the whole chapter.

incomparable merit from the barbarism of the times and the situation of the author. The celestial guide[1], whom he had so long invoked at Rome and at Athens, now condescended to illumine his dungeon, to revive his courage, and to pour into his wounds her salutary balm. She taught him to compare his long prosperity and his recent distress, and to conceive new hopes from the inconstancy of fortune[2]. Reason had informed him of the precarious condition of her gifts; experience had satisfied him of their real value[3]; he had enjoyed them without guilt; he might resign them without a sigh, and calmly disdain the impotent malice of his enemies, who had left him happiness, since they had left him virtue[4]. From the earth, Boethius ascended to heaven in search of the SUPREME GOOD[5], explored the metaphysical labyrinth of chance and destiny[6], of prescience and freewill, of time and eternity, and generously attempted to reconcile the perfect attributes of the Deity with the apparent disorders of his moral and physical government[7]. Such topics of consolation, so obvious, so vague, or so abstruse, are ineffectual to subdue the feelings of human nature. Yet the sense of misfortune may be diverted by the labour of thought; and the sage who could artfully combine, in the same work, the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness which he affected to seek. Suspense, the worst of evils, was at length determined by the ministers of death, who executed, and perhaps exceeded, the inhuman mandate of Theodoric. A strong cord was fastened round the head of Boethius, and forcibly tightened till his eyes almost started from their sockets; and some mercy may be discovered in the milder torture of beating him with clubs till he expired. But his genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; the writings of the philosopher were translated by the most glorious of the English Kings, and the third emperor of the name of Otho removed to a more honourable tomb the bones of a catholic saint, who, from his Arian persecutors, had acquired the honours of martyrdom and the fame of miracles. In the last hours of Boethius, he derived some comfort from the

---

[1] Philosophy personified; see Book i, Prose 1, l. 3.
[2] See Book ii, Prose 1.
[3] See Book ii, Proses 5, 6.
[4] See Book iii, Prose 9.
[5] See Book iv, Metre 1.
[6] See Book iv, Prose 6.
[7] See Book v.

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

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

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

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

I. e. in modern English:—'This can be easily ascertained from the learned men who read Boece on the Consolation of Philosophy, and the opinions which are found therein; as to which, any one *who would well translate it for them* would confer much benefit on the unlearned folk':—a pretty strong hint[1]!

[1] See the Romaunt of the Rose (in vol. i.), ll. 5659-5666; and the note to l. 5661. It is also tolerably obvious, that Chaucer selected Metre 5 of Book ii. of Boethius for poetical treatment in his 'Former Age,' because Jean de Meun had selected for similar treatment the very same passage; see Rom. de la Rose, ll. 8395-8406.

§ 5. The chief events in the life of Boethius which are referred to in the present treatise are duly pointed out in the notes; and it may be well to bear in mind that, as to some of these, nothing further is known beyond what the author himself tells us. Most of the personal references occur in Book i. Prose 4, Book ii. Prose 3, and in Book iii. Prose 4. In the first of these passages, Boethius recalls the manner in which he withstood one Conigastus, because he oppressed the poor (l. 40); and how he defeated the iniquities of Triguilla, 'provost' (*præpositus*) of the royal household (l. 43). He takes credit for defending the people of Campania against a particularly obnoxious fiscal measure instituted by Theodoric, which was called 'coemption' (*coemptio*); (l. 59.) This Mr. Stewart describes as 'a fiscal measure which allowed the state to buy provisions for the army at something under market-price—which threatened to ruin the province.' He tells us that he rescued Decius Paulinus, who had been consul in 498, from the rapacity of the officers of the royal palace (l. 68); and that, in order to save Decius Albinus, who had been consul in 493, from wrongful punishment, he ran the risk of incurring the hate of the informer Cyprian (l. 75). In these ways, he had rendered himself odious to the court-party, whom he had declined to bribe (l. 79). His accusers were Basilius, who had been expelled from the king's service, and was impelled to accuse him by pressure of debt (l. 81); and Opilio and Gaudentius, who had been sentenced to exile by royal decree for their numberless frauds and crimes, but had escaped the sentence by taking sanctuary. 'And when,' as he tells us, 'the king discovered this evasion, he gave orders that, unless they quitted Ravenna by a given day, they should be branded on the forehead with a hot iron and driven out of the city. Nevertheless on that very day the information laid against me by these men was admitted' (ll. 89–94). He next alludes to some forged letters (l. 123), by means of which he had been accused of 'hoping for the freedom of Rome,' (which was of course interpreted to mean that he wished to deliver Rome from the tyranny of Theodoric). He then boldly declares that if he had had the opportunity of confronting his accusers, he would have answered in the words of Canius, when accused by Caligula of having been privy to a conspiracy against him—'If I had known it, thou shouldst never have known it' (ll. 126–135). This, by the way, was rather an

imprudent expression, and probably told against him when his case was considered by Theodoric.

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

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

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

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

§ 7. The treatise 'De Consolatione Philosophiæ' is written in the form of a discourse between himself and the personification of Philosophy, who appears to him in his prison, and endeavours to soothe and console him in his time of trial. It is divided (as in this volume) into five Books; and each Book is subdivided into chapters, entitled Metres and Proses, because, in the original, the alternate chapters are written in a metrical form, the metres employed being of various kinds. Thus Metre 1 of Book I is written in alternate hexameters and pentameters; while Metre 7 consists of very short lines, each consisting of a single dactyl and

spondee. The Proses contain the main arguments; the Metres serve for embellishment and recreation.

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

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

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

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

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

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

a poem on the folly of war (met. 4). Boethius inquires why the good suffer (pr. 5). Philosophy reminds him that the motions of the stars are inexplicable to one who does not understand astronomy (met. 5). She explains the difference between Providence and Destiny (pr. 6). In all nature we see concord, due to controlling Love (met. 6). All fortune is good; for punishment is beneficial (pr. 7). The labours of Hercules afford us an example of endurance (met. 7).

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

§ 9. It is unnecessary to enlarge here upon the importance of this treatise, and its influence upon medieval literature. Mr. Stewart, in the work already referred to, has an excellent chapter 'On Some Ancient Translations' of it. The number of translations that still exist, in various languages, sufficiently testify to its extraordinary popularity in the middle ages. Copies of it are found, for example, in Old High German by Notker, and in later German by Peter of Kastl; in Anglo-French by Simun de Fraisne; in continental French by Jean de Meun[1], Pierre de Paris, Jehan de Cis, Frere Renaut de Louhans, and by two anonymous authors; in Italian, by Alberto della Piagentina and several others; in Greek, by Maximus Planudes; and in Spanish, by Fra Antonio Ginebreda; besides various versions in later times. But the most interesting, to us, are those in English, which are somewhat numerous, and are worthy of some special notice. I shall here dismiss, as improbable and unnecessary, a suggestion sometimes made, that Chaucer may have consulted some French version in the hope of obtaining assistance from it; there is no sure trace of anything of the kind, and the internal evidence is, in my opinion, decisively against it.

§ 10. The earliest English translation is that by king Ælfred, which is particularly interesting from the fact that the royal author

[1] There is a copy of this in the British Museum, MS. Addit. 10341.

frequently deviates from his original, and introduces various notes, explanations, and allusions of his own. The opening chapter, for example, is really a preface, giving a brief account of Theodoric and of the circumstances which led to the imprisonment of Boethius. This work exists only in two MSS., neither being of early date, viz. MS. Cotton, Otho A VI, and MS. Bodley NE. C. 3. 11. It has been thrice edited; by Rawlinson, in 1698; by J. S. Cardale, in 1829; and by S. Fox, in 1864. The last of these includes a modern English translation, and forms one of the volumes of Bohn's Antiquarian Library; so that it is a cheap and accessible work. Moreover, it contains an alliterative verse translation of most of the *Metres* contained in Boethius (excluding the *Proses*), which is also attributed to Ælfred in a brief metrical preface; but whether this ascription is to be relied upon, or not, is a difficult question, which has hardly as yet been decided. A summary of the arguments, for and against Ælfred's authorship, will be found in Wülker's *Grundriss zur Geschichte der angelsächsischen Litteratur*, pp. 421–435.

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

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

§ 13. In the year 1410, we meet with a *verse* translation of the whole treatise, ascribed by Warton (Hist. E. Poetry, § 20, ed. 1871, iii. 39) to John Walton, Capellanus, or John the Chaplain, a canon of Oseney. 'In the British Museum,' says Warton, 'there is a correct MS. on parchment[1] of Walton's translation of Boethius; and the margin is filled throughout with the Latin text, written by Chaundler above mentioned [i. e. Thomas Chaundler, among other preferments dean of the king's chapel and of Hereford Cathedral, chancellor of Wells, and successively warden of Wykeham's two colleges at Winchester and Oxford.] There is another less elegant MS. in the same collection[2]. But at the end is this note:—

[1] MS. Harl. 44 (Wülker); *not* MS. Harl. 43, as in Warton, who has confused this MS. with that next mentioned.

[2] MS. Harl. 43 (Wülker); *not* MS. Harl. 44, as in Warton.

'Explicit liber Boecij de Consolatione Philosophie de Latino in Anglicum translatus A. D. 1410, per Capellanum Ioannem. This is the beginning of the prologue:—"In suffisaunce of cunnyng and witte[1]." And of the translation:—"Alas, I wrecch, that whilom was in welth." I have seen a third copy in the library of Lincoln cathedral[2], and a fourth in Baliol college[3]. This is the translation of Boethius printed in the monastery of Tavistock in 1525[4], and in octave stanzas. This translation was made at the request of Elizabeth Berkeley.'

Todd, in his Illustrations of Gower and Chaucer, p. xxxi, mentions another MS. 'in the possession of Mr. G. Nicol, his Majesty's bookseller,' in which the above translation is differently attributed in the colophon, which ends thus: 'translatus anno d*omi*ni millesimo ccccx°. per Capellanum Iohannem Tebaud, alius Watyrbeche.' This can hardly be correct[5].

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

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

'I have herd spek and sumwhat haue y-seyne,
Of diuerse men[6], that wounder subtyllye,

[1] There is a better copy than either of the above in MS. Royal 18 A. xiii. The B. M. Catalogue of the Royal MSS., by Casley, erroneously attributes this translation to Lydgate. And there is yet a fourth copy, in MS. Sloane 554. The Royal MS. begins, more correctly:—'In suffisaunce of cunnyng and of wyt.'

[2] MS. i. 53.

[3] MS. B. 5. There is yet another MS. in the library of Trinity College, Oxford, no. 75; and others in the Bodleian Library (MS. Rawlinson 151), in the Cambridge University Library (Gg. iv. 18), and in the Phillipps collection (as in note 5 below).

[4] 'The Boke of Comfort, translated into Englesse tonge. Enprented in the exempt Monastery of Tavestok in Denshyre, by me, Dan Thomas Rychard, Monke; 1525. 4to.'—Lowndes.

[5] The MS. is now in the collection of Sir Thomas Phillipps; no. 1099.

[6] He here implies that Chaucer's translation was by no means the only one then in existence; a remarkable statement.

In metir sum, and sum in prosë pleyne,
This book translated haue[1] suffishantlye
In-to[2] Englissh tongë, word for word, wel nye[3];
Bot I most vse the wittes that I haue;
Thogh I may noght do so, yit noght-for-thye,
With helpe of god, the sentence schall I saue.

To Chaucer, that is floure of rethoryk
In Englisshe tong, and excellent poete,
This wot I wel, no-thing may I do lyk,
Thogh so that I of makynge entyrmete:
And Gower, that so craftily doth trete,
As in his book, of moralitee,
Thogh I to theym in makyng am vnmete,
ȝit most I schewe it forth, that is in me.'

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

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

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

Boethius: Book II: Meter V.

A verse translation by John Walton.

Full wonder *blisseful was* that rather *age*,
When mortal men couthe *holde hem*-selven[4] *payed*

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[1] MS. inserts *full*, needlessly.
[2] *Perhaps read* In.
[3] MS. neye.
[4] MS. hy*m*self.

To fede hem-selve[1] with-oute suche *outerage*,
With mete that trewe feeldes[2] have arrayed;
With acorne[*s*] *thaire hunger* was alayed,
And so thei couthe sese thaire talent;
Thei had[den] yit no queynt[e] craft assayed,
As *clarry* for to *make* ne *pyment*[3].

To de[*y*]*en purpure couthe thei noght* be-thynke,
The white flees, with venym Tyryen;
The rennyng ryver yaf hem lusty drynke,
And *holsom sleep the*[*y*] took *vpon the* grene.
The pynes, that so full of braunches been,
That was thaire hous, to kepe[n] *vnder schade.*
The see[4] *to kerve* no *schippes* were there seen;
Ther was no man that *marchaundise* made.

They liked not to sailen vp and doun,
But kepe hem-selven[5] where thei weren bred;
Tho was ful huscht the cruel clarioun,
For *eger hate* ther was *no blood I-sched*,
Ne therwith was non *armour* yet be-bled;
For in that tyme who durst have be so *wood*
Suche bitter *woundes* that he nold have dred,
With-outen réward, for to lese his *blood.*

I wold oure tyme myght *turne* certanly,
And wise[6] *maneres* alwey with vs dwelle;
But love of hauyng brenneth feruently,
More fersere *than the* verray *fuyre* of helle.
Allas! who *was* that man *that* wold him melle
With[7] *gold and* gemmes that were *kevered* thus[8],
That first began to myne; I can not telle,
But that he fond *a perel*[9] *precious.*

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

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[1] MS. theym self.
[2] *Printed* feldes *by* Mr. Stewart.
[3] Observe that this line is due to Chaucer's *gloss*, not to his text.
[4] MS. Thisee (!).
[5] MS. hem self.
[6] *Printed* thise *by* Mr. Stewart.
[7] MS. This (giving no sense).
[8] Mr. Stewart *omits* thus.
[9] MS. parelous (!). This shews that Walton's text can be corrected by Chaucer's.

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

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

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

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

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

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

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

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

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

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

I do not think the question as to the probable date of its composition need detain us long. It is so obviously connected with 'Troilus' and the 'House of Fame,' which it probably did not long precede, that we can hardly be wrong in dating it, as said above, about 1377–1380; or, in round numbers, about 1380 or a little earlier. I quite agree with Mr. Stewart (Essay, p. 226), that, 'it is surely most reasonable to connect its composition with those poems which contain the greatest number of recollections and imitations of his original;' and I see no reason for ascribing it, with Professor Morley (English Writers, v. 144), to Chaucer's

youth. Even Mr. Stewart is so incautious as to suggest that Chaucer's 'acquaintance with the works of the Roman philosopher .... would seem to date from about the year 1369, when he wrote the Deth of Blaunche.' When we ask for some tangible evidence of this statement, we are simply referred to the following passages in that poem, viz. the mention of 'Tityus (588); of Fortune the debonaire (623); Fortune the monster (627); Fortune's capriciousness and her rolling wheel (634, 642); Tantalus (708); the mind compared to a clean parchment (778); and Alcibiades (1055–6);' see Essay, p. 267. In every one of these instances, I believe the inference to be fallacious, and that Chaucer got all these illustrations, *at second hand*, from Le Roman de la Rose. As a matter of fact, they are all to be found there; and I find, on reference, that I have, in most instances, already given the parallel passages in my notes. However, to make the matter clearer, I repeat them here.

Book Duch. 588. Cf. Comment li juisier *Ticius*
S'efforcent ostoir de mangier; Rom. Rose, 19506.
Si cum tu fez, las *Sisifus*, &c.; R. R. 19499.

Book Duch. 623. The dispitouse debonaire,
That scorneth many a creature.

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

Que miex vaut asses et profite
Fortune *perverse et contraire*
Que la mole et *la debonnaire*.

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

Book Duch. 627. She is the monstres heed y-wryen,
As *filth over y-strawed with floures*.

Si di, par ma parole ovrir,
Qui vodroit *un femier covrir*
De dras de soie ou *de floretes*; R. R. 8995.

As the second of the above lines from the Book of the Duchesse is obviously taken from *Le Roman*, it is probable that the first is

also; but it is a hard task to discover the particular word *monstre* in this vast poem. However, I find it, in l. 4917, with reference to Fortune; and her *wheel* is not far off, six lines above.

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

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

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

B. D. 1055–6. Cf. Car le cors Alcipiades
Qui de biauté avoit adés . . .
Ainsinc le raconte Boece; R. R. 8981.

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

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

§ 18. When we come to consider the style and manner in which Chaucer has executed his self-imposed task, we must first of all make some allowance for the difference between the scholarship of his age and of our own. One great difference is obvious, though constantly lost sight of, viz. that the teaching in those days was almost entirely oral, and that the student had to depend upon his

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

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

'We must now glance (he adds) at the literary style of the translation. As Ten Brink has observed, we can here see as clearly as in any work of the middle ages what a high cultivation is requisite for the production of a good prose. Verse, and not prose, is the natural vehicle for the expression of every language in its infancy, and it is certainly not in prose that Chaucer's genius shews to best advantage. The restrictions of metre were indeed to him as silken fetters, while the freedom of prose only served to embarrass him; just as a bird that has been born and bred in captivity, whose traditions are all domestic, finds itself at a sad loss when it escapes

from its cage and has to fall back on its own resources for sustenance. In reading "Boece," we have often as it were to pause and look on while Chaucer has a desperate wrestle with a tough sentence; but though now he may appear to be down, with a victorious knee upon him, next moment he is on his feet again, disclaiming defeat in a gloss which makes us doubt whether his adversary had so much the best of it after all. But such strenuous endeavour, even when it is crowned with success, is strange in a writer one of whose chief charms is the delightful ease, the complete absence of effort, with which he says his best things. It is only necessary to compare the passages in Boethius in the prose version with the same when they reappear in the poems, to realise how much better they look in their verse dress. Let the reader take Troilus' soliloquy on Freewill and Predestination (Bk. iv. ll. 958–1078), and read it side by side with the corresponding passage in "Boece" (Bk. v. proses 2 and 3), and he cannot fail to feel the superiority of the former to the latter. With what clearness and precision does the argument unfold itself, how close is the reasoning, how vigorous and yet graceful is the language! It is to be regretted that Chaucer did not do for all the Metra of the "Consolation" what he did for the fifth of the second book. A solitary gem like "The Former Age" makes us long for a whole set[1]. Sometimes, whether unconsciously or of set purpose, it is difficult to decide, his prose slips into verse:—

> It lyketh me to shewe, by subtil song,
> With slakke and délitáble soun of strenges (Bk. iii. met. 2. 1).
>
> Whan Fortune, with a proud right hand (Bk. ii. met. 1. 1)[2].'

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

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[1] Yet we must remember that 'The Former Age' only reproduces a *part* of this Metre; and that it also introduces a passage from Jerome, besides reminiscences of Ovid and of Le Roman de la Rose; as shewn in the notes.

[2] Mr. Stewart adds another instance, from Bk. iii. met. 5. 5:—

> And that the last ile in the see
> That hight Tyle, be thral to thee.

I hope this was unintentional, for they are poor verses. It is higher praise to say that, especially in the Metres, Chaucer's prose often flows well, with a certain melody of its own. Mr. Stewart also gives some instances in which he supposes that Chaucer 'actually reproduces the original Latin metre;' but they are imperfect and unintended.

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

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

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

i. met. 1. 3. rendinge Muses: 'lacerae Camenae.'

„ 20. unagreable dwellinges[1]: 'ingratas moras.'

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

i. pr. 3. 2. I took hevene: 'hausi caelum.'

i. met. 4. 5. hete: 'aestum;' (see the note). So again, in met. 7. 3.

i. pr. 4. 83. for nede of foreine moneye: 'alienae aeris necessitate'

i. pr. 4. 93. lykned: 'astrui;' (see the note).

i. met. 5. 9. cometh eft ayein hir used cours: 'Solitas iterum mutet habenas;' (see the note).

ii. pr. 1. 22. entree: 'adyto;' (see the note).

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[1] Mr. Stewart quotes this as: 'a long unagreable dwellynges;' but 'draweth a-long' is a fair translation of 'protrahit.'

ii. pr. 1. 45. use hir maneres: 'utere moribus.'

ii. pr. 5. 10. to hem that despenden it: 'effundendo.'

„ 11. to thilke folk that mokeren it: 'coaceruando.'

„ 90. subgit: 'sepositis;' (see the note).

ii. met. 6. 21. *the gloss is wrong;* (see the note).

ii. met. 7. 20. cruel day: 'sera dies;' (see the note).

iii. pr. 2. 57. birefte awey: 'adferre.' Here MS. C. has *afferre*, and Chaucer seems to have resolved this into *ab-ferre*.

iii. pr. 3. 48. foreyne: 'forenses.'

iii. pr. 4. 42. many maner dignitees of consules: 'multiplici consulatu.'

iii. pr. 4. 64. of usaunces: 'utentium.'

iii. pr. 8. 11. anoyously: 'obnoxius;' (see the note).

„ 29. of a beest that highte lynx: 'Lynceis;' (see the note).

iii. pr. 9. 16. Wenest thou that he, that hath nede of power, that him ne lakketh no-thing? 'An tu arbitraris quod nihilo indigeat egere potentia?' On this Mr. Stewart remarks that 'it is easy to see that *indigeat* and *egere* have changed places.' To me, it is not quite easy; for the senses of the M.E. *nede* and *lakken* are very slippery. Suppose we make them change places, and read:—'Wenest thou that he, that hath lak of power, that him ne nedeth no-thing?' This may be better, but it is not wholly satisfactory.

iii. pr. 9. 39–41. that he . . . yif him nedeth=whether he needeth. A very clumsy passage; see the Latin quoted in the note.

iii. pr. 10. 165. the soverein fyn and the cause: 'summa, cardo, atque caussa.'

iii. pr. 12. 55, 67. a keye: 'clauus;' and again, 'clauo.'

„ 74. a yok of misdrawinges: 'detrectantium iugum.'

„ 75. the savinge of obedient thinges: 'obtemperantium salus.'

iii. pr. 12. 136. the whiche proeves drawen to hem-self hir feith and hir acord, everich of hem of other: 'altero ex altero fidem trahente . . . probationibus.' (Not well expressed.)

iii. met. 12. 5. the wodes, moveable, to rennen; and had maked the riveres, &c.: 'Siluas currere, mobiles Amnes,' &c.

iii. met. 17–19. Obscure and involved.

iv. pr. 1. 22. of wikkede felounes: 'facinorum.'

iv. pr. 2. 97. Iugement: 'indicium' (*misread as* iudicium).

iv. met. 7. 15. empty: 'immani;' (*misread as* inani).

v. pr. 1. 3. ful digne by auctoritee: 'auctoritate dignissima.'

„ 34. prince: 'principio.'

„ 57. the abregginge of fortuit hap: 'fortuiti caussae compendii.'

v. pr. 4. 30. by grace of position (*or* possessioun): 'positionis gratia.'

v. pr. 4. 56. right as we trowen: 'quasi uero credamus.'

v. met. 5. 6. by moist fleeinge: 'liquido uolatu.'

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

i. pr. 6. 28. Lat. 'uelut hiante ualli robore.' Here Mr. Stewart quotes the reading of MS. A., viz. 'so as the strengthe of the paleys schynyng is open.' But the English text in that MS. is corrupt. The correct reading is 'palis chyning;' where *palis* means *palisade*, and translates *ualli*; and *chyning is open* means *is gaping open*, and translates *hiante*.

ii. pr. 5. 16. Lat. 'largiendi usu.' The translation has: 'by usage of large yevinge *of him that hath yeven it*.' I fail to see much amiss; for the usual sense of *large* in M. E. is *liberal, bounteous, lavish*. Of course we must not substitute the modern sense without justification.

ii. pr. 5. 35. 'of the laste beautee' translates Lat. 'postremae pulcritudinis.' For this, see my note on p. 431.

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

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

iii. pr. 11. 86. Lat. 'sede;' Eng. 'sete.' This is quite right. Mr. Stewart quotes the Eng. version as having 'feete,' but this is only a corrupt reading, though found in the best MS. Any one

who is acquainted with M. E. MSS. will easily guess that 'feete' is merely mis-copied from 'ſeete,' with a long *ſ*; and, indeed, *sete* is the reading of the black-letter editions. There is a blunder here, certainly; only it is not the author's, but due to the scribes.

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

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

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

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

§ 22. After all, the chief point of interest about Chaucer's translation of Boethius is the influence that this labour exercised upon his later work, owing to the close familiarity with the text which he thus acquired. I have shewn that we must not expect to find such influence upon his earliest writings; and that, in the case of the Book of the Duchesse, it affected him at second hand, through Jean de Meun. But in other poems, viz. Troilus, the House of Fame, The Legend of Good Women, some of the Balades, and in the Canterbury Tales, the influence of Boethius is frequently observable; and we may usually suppose such influence to have been direct and immediate; nevertheless, we should always keep an eye on Le Roman de la Rose, for Jean de Meun was, in like manner, influenced in no slight degree by the same work. I have often taken an opportunity of pointing out, in my Notes to Chaucer, passages of this character; and I find that Mr. Stewart, with praiseworthy diligence, has endeavoured to give (in Appendix B, following his Essay, at p. 260) 'An Index of Passages in Chaucer which seem to have been

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

§ 23. Comparison with 'Boece' of other works by Chaucer.

Troilus and Criseyde: Book I.

365.[1] a mirour.—Cf. B. v. met. 4. 8.

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

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

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

786. Ticius.—B. iii. met. 12. 29.

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

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

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

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

846–7. That, as hir Ioyes moten overgoon,
So mote hir sorwes passen everichoon.—B. ii. pr. 3. 52–4.

848–9. For if hir wheel stinte any-thing to torne,
Than cessed she Fortune anoon to be.
B. ii. pr. 1. 82–4.

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

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

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

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[1] 365 is the number of the line; see p. 164 below. I refer to Boethius by the letter 'B.', meaning the text as printed in the present volume, giving the *line* of the text as well as the number of the Prose or Metre, so that every passage can easily be found.

Troilus: Book II.

'42.[1] Forthy men seyn, ech contree hath his lawes.—B. ii. pr. 7. 49–51. (This case is doubtful. Chaucer's phrase—*men seyn*—shews that he is quoting a common proverb. 'Ase fele thedes, as fele thewes, quoth Hendyng.' 'Tant de gens, tant de guises.' —Ray. So many countries, so many customs.—Hazlitt).

526. O god, that at thy disposicioun
Ledest the fyn, by Iuste purveyaunce,
Of every wight. B. iv. pr. 6. 149–151.

766–7. And that a cloud is put with wind to flighte
Which over-sprat the sonne as for a space.
B. i. met. 3. 8–10.

Troilus: Book III.

617.[2] But O, Fortune, executrice of wierdes,
O influences of thise hevenes hye!
Soth is, that, under god, ye ben our hierdes.
B. iv. pr. 6. 60–71.

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

813. O god—quod she—so worldly selinesse . . .
Y-medled is with many a bitternesse.—B. ii. pr. 4. 86, 87.

816. Ful anguisshous than is, god woot—quod she—
Condicioun of veyn prosperitee. B. ii. pr. 4. 56.

820–833.—B. ii. pr. 4. 109–117.

*836. Ther is no verray wele in this world here.
B. ii. pr. 4. 130.

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

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

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

1691–2. Felicitee.—B. iii. pr. 2. 55.

1744–68. Love, that of erthe and see hath governaunce, &c.
B. ii. met. 8. 9–11; 15, 16; 3–8; 11–14; 17, 18.

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[1] The prefixed asterisk marks a *doubtful* or *wrong* instance.

[2] I omit the comparison of Bk. iii. ll. 8–14 with Boethius; for the whole stanza is copied from the *Filostrato*, Bk. iii. st. 75. Also, that of l. 373 with B. iii. met. 9. 1; for l. 373 is copied from the *Filostrato*, Bk. iii. st. 15.

Troilus: Book IV.

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

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

391. Ne trust no wight to finden in Fortune
Ay propretee; hir yeftes ben comune.
B. ii. pr. 2. 7–9; 61–2.

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

503. For sely is that deeth, soth for to seyne,
That, oft y-cleped, comth and endeth peyne.
B. i. met. 1. 12–14.

*835. And alle worldly blisse, as thinketh me,
The ende of blisse ay sorwe it occupyeth.
B. ii. pr. 4. 90.

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

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

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

*1587. . . . thenk that lord is he
Of Fortune ay, that nought wol of hir recche;
And she ne daunteth no wight but a wrecche.
B. ii. pr. 4. 98–101.

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

Troilus: Book V.

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

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

*1541–4. Fortune, whiche that permutacioun
Of thinges hath, as it is hir committed
Through purveyaunce and disposicioun
Of heighe Iove. B. iv. pr. 6. 75–77.

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

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

The House of Fame.

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

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

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

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

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

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

Legend of Good Women.

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

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

MINOR POEMS.

III. Book of the Duchesse.

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

V. Parlement of Foules.

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

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

599. . . . as oules doon by light;
The day hem blent, ful wel they see by night.
B. iv. pr. 4. 132–3.

IX. The Former Age.

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

X. Fortune.

1–4. Compare B. ii. met. 1. 5–7.

10–12. Compare B. ii. pr. 8. 22–25.

13. Compare B. ii. pr. 4. 98–101.

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

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

29–30. Cf. B. ii. pr. 2. 17, 18.

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

33, 34. Cf. B. ii. pr. 8. 25–28.

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

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

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

50–52. Cf. B. ii. pr. 8. 25–28.

57–64. Cf. B. ii. pr. 2. 11–18.

65–68. Cf. B. iv. pr. 6. 42–46.

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

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

XIII. Truth.

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

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

3. and climbing tikelnesse.—B. iii. pr. 8. 10, 11.

7. And trouthe shal delivere. Cf. B. iii. met. 11. 7–9; 15–20.

8. Tempest thee noght.—B. ii. pr. 4. 50.

9. hir that turneth as a bal.—B. ii. pr. 2. 37.

15. That thee is sent, receyve in buxumnesse.—B. ii. pr. 1. 66–68.

17, 19. Her nis non hoom. Cf. B. i. pr. 5. 11–15.

18. Forth, beste.—B. iii. pr. 3. 1.

19. Know thy contree, lok up.—B. v. met. 5. 14, 15.

XIV. Gentilesse.

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

XV. Lak of Stedfastnesse.

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

Canterbury Tales: Group A.

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

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

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

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

*1251–4. Cf. B. iv. pr. 6. 147–151.

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

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

1266. We seke faste after felicitee,
But we goon wrong ful often, trewely.
B. iii. pr. 2. 59, 60; met. 8. 1.

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

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

2987–2993[1]. The firste moevere, &c.—B. ii. met. 8. 6–11. (But see also the *Teseide*, Bk. ix. st. 51.)

2994–9, 3003–4.—B. iv. pr. 6. 29–35.

3005–3010.—B. iii. pr. 10. 18–22.

3011–5.—B. iv. pr. 6.

Group B.

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

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

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

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

The Tale of Melibeus. The suggested parallels between this

[1] I omit mention of l. 2839 (compared with B. ii. met. 3. 14); for it is taken from the *Teseide*, Bk. ix. 10, 11.

Tale and Boece are only three; the first is marked by Mr. Stewart as doubtful, the third follows Albertano of Brescia word for word; and the second is too general a statement. It is best to say that no certain instance can be given[1].

THE MONK'S PROLOGUE. 3163. Tragedie.—B. ii. pr. 2. 51.

THE MONKES TALE: HERCULES. 3285–3300.—B. iv. met. 7. 20–42. (But see Sources of the Tales, § 48; vol. iii. p. 430.)

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

3434. For what man that hath freendes thurgh fortune,
Mishap wol make hem enemys, I gesse.
B. iii. pr. 5. 48–50.

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

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

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

3653. NERO. See B. ii. met. 6; esp. 5–16.

3914. JULIUS CESAR. No man ne truste upon hir favour longe. B. ii. pr. 1. 48–53.

3921. CRESUS.—B. ii. pr. 2. 44–46.

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

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

NONNE PREESTES TALE. 4190. That us governeth alle as in comune.—B. ii. pr. 2. 61.

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

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

GROUP D.

*100. WYF OF BATH. He hath not every vessel al of gold.—B. iv. pr. 1. 30–33. (But cf. 2 Tim. ii. 20.)

170. Another tonne.—B. ii. pr. 2. 53.

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[1] The three points are: (1) Avarice is insatiable, l. 2321, which answers to 'finem quaerendi non inuenit,' quoted as from Seneca, but really from Palladius; see Albertani Brixiensis Liber Consolationis, ed. T. Sundby, p. 37: (2) Good and evil are two contraries, l. 2479; compare the same, p. 96: (3) Fortune the nurse, l. 2635, translated from 'fortuna usque nunc me fouit'; see the same, p. 89.

1109–1116. 'Gentilesse.'—B. iii. pr. 6. 24–38; met. 6. 6, 7.

1140. Caucasus.—B. ii. pr. 7. 43.

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

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

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

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

THE FRERES TALE. 1483. For som-tyme we ben goddes instruments.—B. iv. pr. 6. 62–71.

THE SOMNOURS TALE. 1968. Lo, ech thing that is oned in him-selve, &c.—B. iii. pr. 11. 37–40.

GROUP E.

THE CLERKES TALE. Mr. Stewart refers ll. 810–2 to Boethius, but these lines translate Petrarch's sentence—'Nulla homini perpetua sors est.' Also ll. 1155–1158, 1161; but these lines translate Petrarch's sentence—'Probat tamen et sæpe nos, multis ac *grauibus flagellis exerceri sinit*, non ut animum nostrum sciat, quem sciuit antequam crearemur . . . abundè ergo constantibus uiris ascripserim, quisquis is fuerit, qui pro Deo suo sine murmure patiatur.' I find no hint that Chaucer was directly influenced by Boethius, while writing this Tale.

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

1582. a mirour—B. v. met. 4. 8.

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

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

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

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

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

GROUP F.

THE SQUIERES TALE. *258. As sore wondren somme on cause of thonder. Cf. B. iv. met. 5. 6. (Somewhat doubtful.)

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

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

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

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

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

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

GROUP G.

THE SECONDE NONNES TALE. I think it certain that this early Tale is quite independent of Boethius. L. 114, instanced by Mr. Stewart, is from 'Ysidorus'; see my note.

THE CANOUNS YEMANNES TALE. *958. We fayle of that which that we wolden have.—B. iii. pr. 9. 89–91. (Very doubtful.)

GROUP H.

THE MAUNCIPLES TALE. 160.

ther may no man embrace
As to destreyne a thing, which that nature
Hath naturelly set in a creature.—B. iii. met. 2. 1–5.

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

GROUP I.

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

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

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

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

In the first place, we may remark that, of the Tales mentioned above, there is nothing to shew that The Seconde Nonnes Tale, the Clerkes Tale, or even the Tale of Melibeus, really refer to

any passages in Boethius. They may, in fact, have been written *before* that translation was made. In the instance of the Second Nonnes Tale, this was certainly the case; and it is not unlikely that the same is true with respect to the others.

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

The case of the Knightes Tale is especially interesting; for the numerous references in it to Boece, and the verbal resemblances between it and Troilus shew that *either* the original *Palamoun and Arcite* was written just after those works, *or else* (which is more likely) it was revised, and became the Knight's Tale, nearly at that time. The connection between Palamon and Arcite, Anelida, and the Parlement of Foules, and the introduction of three stanzas from the Teseide near the end of Troilus, render the former supposition unlikely; whilst at the same time we are confirmed in the impression that the (revised) Knightes Tale succeeded Boece and Troilus at no long interval, and was, in fact, the *first* of the Canterbury Tales that was written *expressly for the purpose* of being inserted in that collection, viz. about 1385–6.

§ 25. The Manuscripts.

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

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

[1] I have noted a few inaccuracies, chiefly due to confusion of *c* and *t* (which are written alike), and to abbreviations. At p. 2, l. 13, for '*pro*cede' read '*per*cede.' At p. 9, l. 28, for 'basilicis' read 'basilius.' At p. 11, l. 32, read 'auauntede.' At p. 12, l. 10, read '*con*uict'; &c. Cf. note to Bk. v. pr. 6. 82.

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

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

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

'Nam cur rogati sponte recte[1] censetis
Ni mersus alto uiueret fomes corde.'

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

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

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

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

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[1] Here *recte* is miswritten for *recta*, clearly because the scribe was still thinking of the latter syllable of the preceding *sponte*. But observe that Ch. has 'the rightes,' a translation of *recta*. This proves at once that Chaucer did not use *this particular copy* as his original; and of course the peculiar mode in which it is written precludes such a supposition. But I believe it to be copied from Chaucer's copy, all the same.

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

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

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

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

'Suis retrusum possidere thesauris.'

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

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

'Bella bis quinis operatus annis
Vltor attrides frigie ruinis,
Fratris amissos thalamos piauit.'

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

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

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

'The wreker Attrides, *that is to seyn, Agamenon*, that wroughte and continuede the batailes by ten yeer, recovered and purgede *in wrekinge*, by the destruccioun of Troye, the loste chaumbres of

mariage of his brother; *this is to seyn, that he, Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.*'

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

Similarly, we find in this MS. the original of the gloss explaining *coempcioun* (p. 11); of the 'Glose' on p. 15; of the 'Glosa' on p. 26; and of most of the notes which, at first sight, look like additions by Chaucer himself[2].

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

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[1] This shews how entirely wrong an editor would be who should change the forms into *Atrides* and *Agamemnon*; unless, indeed, he were to give due notice. For it destroys the evidence. Note also, that *Agamenon* is the usual M. E. form. It appears as *Agamenoun* in Troil. iii. 382.

[2] Hence it is easy to see that when Chaucer's glosses agree, as they sometimes do, with those in Notker's Old High German version or in any other version, the agreement is due to the fact that both translators had similar *Latin* glosses before them.

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

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

In this MS., the English text, like the Latin one, has a few imperfections. One imperfection appears in certain peculiarities of spelling. The scribe seems to have had some habits of pronunciation that betoken a greater familiarity with Anglo-French than with English. The awkward position of the guttural sound of *gh* in *neighebour* seems to have been too much for him; hence he substituted *ssh* (=*sh-sh*) for *gh*, and gives us the spelling *neysshebour* (Bk. ii. pr. 3. 24, foot-note; pr. 7. 57, foot-note.) Nevertheless, it is the best MS. and has most authority. For further remarks, see the account of the present edition, on pp. xlvi–xlviii.

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

has *naieth*. On account of its close agreement with the text, I have made but little use of it.

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

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

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

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

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

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

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

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

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

7. There is also a copy in a MS. belonging to the Cathedral Library at Salisbury. It was discovered by Dr. Wülker in 1875;

see the *Academy* for Oct. 5, 1875. Bk. i. met. 1 was printed, from this MS., by Dr. Wülker in *Anglia*, ii. 373. It resembles MS. A.

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

§ 26. The Printed Editions.

Caxton. Chaucer's Boethius was first printed by Caxton, without date; but probably before 1479. See the description in The Biography and Typography of W. Caxton, by W. Blades; second edition, 1882; p. 213. A complete collation of this text with MS. A., as printed by Morris, was printed by L. Kellner, of Vienna, in Englische Studien, vol. xiv, pp. 1–53; of which I have gladly availed myself. The text agrees very closely indeed with that printed by Thynne in 1532, and resembles MS. C. rather than MS. A.

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

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

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

Bk. i. met. 4. 8. Cx. thonder leyte[1].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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[1] My text has *thonder-light*, as in the MSS.; but *leyte* or *leyt* is better; see note to the line (p. 422), and see above, p. xlii, l. 8.

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

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

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

§ 27. THE PRESENT EDITION.

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

Finding the ground thus clear, I have taken occasion to introduce the following improvements. The text is founded on MS. C., certainly the best extant authority, which it follows, on the whole, very closely. At the same time, it has been carefully collated throughout with the text of MS. A., and (what is even

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

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

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

[1] There is a later edition by Peiper, said to be the best; but it is out of print, and I failed to obtain a copy. But I have also collated the Latin text in the Delphin edition, ed. Valpy, 1823, and the edition by Renatus Vallinus, 1656; both of these contain useful notes.

Metre. The usual method of referring to editions *by the page* is an extremely poor and inconvenient makeshift; and it is really nearly time that editors should learn this elementary lesson. Unfortunately, some difficulty will always remain as to the numbering of the lines of *prose* works, because the length of each line is indefinite. The longest chapter, Bk. iv. pr. 6, here extends to 258 lines; the shortest, Bk. iii. met. 3, has less than 7 lines.

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

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

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

INTRODUCTION TO TROILUS.

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

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

Owing to the patient labours of Mr. W. M. Rossetti, who has collated the *Filostrato* with the *Troilus* line by line, and published the results of his work for the Chaucer Society in 1875, we are able to tell the precise extent to which Chaucer is indebted to Boccaccio for this story. The *Filostrato* contains 5704 lines; and the *Troilus* 8239 lines[1], if we do not reckon in the 12 Latin lines printed below, at p. 404. Hence we obtain the following result.

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

In other words, Chaucer's debt to Boccaccio amounts to *less than* one-third of the whole poem; and there remains more than two-thirds of it to be accounted for from other sources. But

[1] Mr. Rossetti has a note, shewing that Prof. Morley's figures are incorrect. He himself reckons *Troilus* as containing 8246 lines, because the number of stanzas in Book V. of Dr. Furnivall's print of MS. Harl. 3943 is wrongly given as 268 instead of 267.

even after all deductions have been made for passages borrowed from other authors, very nearly two-thirds remain for which Chaucer is solely responsible. As in the case of the Knightes Tale, close investigation shews that Chaucer is, after all, less indebted to Boccaccio than might seem, upon a hasty comparison, to be the case.

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

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

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

§ 5. It is, however, necessary to observe here that, in taking his story from Boccaccio, Chaucer has so altered and adapted it as to make it peculiarly his own; precisely as he has done in the case of the Knightes Tale. Sometimes he translates very closely and even neatly, and sometimes he takes a mere hint from a long

[1] For a fuller comparison with this poem, see § 21 below; p. lxv.

passage. He expands or condenses his material at pleasure; and even, in some cases, transposes the order of it. It is quite clear that he gave himself a free hand.

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

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

§ 7. It will help us to understand matters more clearly, if we further observe the haphazard manner in which quotations were often made. We know, for example, that no book was more accessible than the Vulgate version of the Bible; yet it is quite common to find the most curious mistakes made in reference to it. The author of Piers Plowman (B. text, iii. 93–95) attributes to Solomon a passage which he quotes from Job, and

(B. vii. 123) to St. Luke, a passage from St. Matthew; and again (B. vi. 240) to St. Matthew, a passage from St. Luke. Chaucer makes many mistakes of a like nature; I will only cite here his reference to Solomon (Cant. Tales, A 4330), as the author of a passage in Ecclesiasticus. Even in modern dictionaries we find passages cited from 'Dryden' or 'Bacon' at large, without further remark; as if the verification of a reference were of slight consequence. This may help to explain to us the curious allusion to *Zanzis* as being the author of a passage which Chaucer must have known was from his favourite Ovid (see note to Troil. iv. 414), whilst he was, at the same time, well aware that Zanzis was not a poet, but a painter (Cant. Tales, C 16); however, in this case we have probably to do with a piece of our author's delicious banter, since he adds that Pandarus was speaking 'for the nonce.'

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

§ 8. The first and second scraps from Horace are hackneyed quotations. 'Multa renascentur' occurs in Troil. ii. 22 (see note,

p. 468); and 'Humano capiti' in Troil. ii. 1041 (note, p. 472). In the third case (p. 464), there is no reason why we should hesitate to accept the theory, suggested by Dr. G. Latham (*Athenæum*, Oct. 3, 1868) and by Professor Ten Brink independently, that the well-known line (Epist. I, 2. 1)—

'Troiani belli scriptorem, maxime Lolli,'

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

We should also notice that Lollius was to Chaucer a mere name, which he used, in his usual manner, as a sort of convenient embellishment; for he is inconsistent in his use of it. In Book i. 394, 'myn autour called Lollius' really means Petrarch; whereas in Book v. 1653, though the reference is to the Filostrato, Bk. viii. st. 8, Chaucer probably meant no more than that Lollius was an author whom the Italian poet might have followed[1]. Cf. my note to the House of Fame, 1468, where the name occurs for the third time. We may also notice that, in Book iii. 1325, Chaucer bears testimony to the 'excellence' of his 'auctor.' The statement, in Book ii. 14, that he took the story 'out of Latin' is less helpful than it appears to be; for 'Latin' may mean either Latin or Italian.

§ 9. I have spoken (§ 4) of 'a particular case of borrowing,' which I now propose to consider more particularly. The discovery that Chaucer mainly drew his materials from Boccaccio seems to have satisfied most enquirers; and hence it has come to pass that one of Chaucer's sources has been little regarded, though it is really of some importance. I refer to the Historia Troiana of Guido delle Colonne[2], or, as Chaucer rightly

[1] Lydgate accepts Chaucer's view without question. He says—'And of this syege wrote eke Lollius'; Siege of Troye, ed. 1555, fol. B 2, back.

[2] Usually called Guido de Colonna, probably because he was supposed to belong to a famous family named Colonna; but his name seems to have been taken from the name of a place (see note 1 on p. lvi). My quotations from Guido are from MS. Mm. 5. 14, in the Cambridge University Library.

calls him, Guido de Columpnis, i.e. Columnis (House of Fame, 1469). Chaucer's obligations to this author have been insufficiently explored.

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

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

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

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

No book or author is now known by that name; and, as Chaucer was in this case much indebted to Boccaccio, critics have jumped to the conclusion that *Trophee* means either Boccaccio or the Filostrato; and this conclusion has been supported by arguments so hopeless as to need no repetition. But it is most likely that Lydgate, who does not seem to have known any Italian[1], spoke somewhat casually; and, as Chaucer was to some extent indebted to Guido, he may possibly have meant Guido.

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

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[1] He refers to the story of Troy as existing 'in the Latyn and the Frenshe'; Siege of Troye, fol. B 1, back; and explains 'the Latyn' as 'Guido.'

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

> 'At bothe the worldes endes, *seith Trophee*,
> In stede of boundes, he a piler sette.'

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

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

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

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

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

> 'And of the pyllers that at Gades he set,
> Which Alexsaundre, of Macedone the kyng,
> That was so worthy here in his lyuynge,
> Rood in his conquest, as *Guydo* list to write,
> With all his hoost proudely to visyte . . .
> And these boundes named be of all
> Of Hercules, for he hymselfe theim set
> As for his markes, all other for to lette
> Ferther to passe, as *Guydo* maketh mynde'; &c.
>
> Siege of Troye, ed. 1555, fol. B 6.

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

§ 12. *Why* this particular book was so called, we have no means of knowing[1]; but this does not invalidate the fact here pointed out. Of course the Latin side-note in some of the MSS. of the Monkes Tale, which explains 'Trophee' as referring to 'ille vates Chaldeorum Tropheus,' must be due to some mistake, even if it emanated (as is possible) from Chaucer himself. It is probable that, when the former part of the Monkes Tale was written, Chaucer did not know much about Guido's work; for the account of Hercules occurs in the very first chapter. Perhaps he confused the name of Tropheus with that of Trogus, i. e. Pompeius Trogus the historian, whose work is one of the authorities for the history of the Assyrian monarchy.

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

Book I. 145–7:—

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

The reference here is simply to Guido's history, whence, and not at first hand, both Chaucer and his readers could easily get the required information. Guido constantly refers to these authors; and, although he speaks disrespectfully of Homer[2], he professes to put great faith in Dares and Dytes, whose names he frequently cites as being those of his best authorities[3].

With the description of Troilus in ll. 1072–1085, it is interesting to compare the words of Guido, in Book VIII. 'Troilus vero, licet multum fuit corpore magnus, magis fuit tamen corde magnanimus; animosus multum, set multam habuit in sua

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[1] In an Italian work entitled 'Testi Inediti di Storia Trojana,' by E. Gorra, Turin, 1887, a passage is quoted at p. 137, from Book XIII of Guido, which says that Terranova, on the S. coast of Sicily, was also called 'columpne Herculis,' and Gorra suggests that this was the place whence Guido derived his name 'delle Colonne.' At any rate, Guido was much interested in these 'columns'; see Lydgate, Siege of Troye, fol. M 4. I think *Tropæus*, from Gk. τροπαῖα, may refer to these *columnæ*; or Guido may have been connected with *Tropea*, on the W. coast of Calabria, less than fifty miles from Messina, where he was a judge.

[2] 'Homerus . . . fingens multa que non fuerunt, et que fuerunt aliter transformando'; Prologus. See the E. translation in the Gest Hystoriale, or alliterative Troy-book, ll. 38–47; Lydgate, Siege of Troye, fol. B 2.

[3] See allit. Troy-book, ll. 60–79.

animositate temperiem; dilectus plurimum a puellis cum ipse aliqualem seruando modestiam delectaretur in illis. In viribus et strenuitate bellandi *uel fuit alius Hector uel secundus ab ipso.* In toto eciam regno Troie iuuenis nullus fuit tantis viribus nec tanta audacia gloriosus[1].' The latter part of this description should be compared with Book II. 157–161, where the very phrase 'Ector the secounde' is used; see also ll. 181–189.

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

'The furst and the fairest fourmet was Dardan.'
Allit. Troy-book, l. 1557.

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

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

Book IV. 1397, &c. 'For al Apollo and his clerkish lawes,' &c. Guido gives rather a long account of the manner in which Criseyde upbraided her father Chalcas at their meeting. Chaucer says nothing about this matter in Book V. 193, but he here introduces an account of the same speech, telling us that Creseyde *intended* to make it! I quote from Book XIX. 'Sane deceperunt te Apollinis friuola responsa, a quo dicis te suscepisse mandatum vt tu paternas Lares desereres, et tuos in tanta acerbitate Penates[2] sic tuis specialiter hostibus adhereres. Sane non fuit ille deus Apollo, set, puto, fuit comitiua infernalium Furiarum a quibus responsa talia recepisti.' Cf. allit. Troy-book, 8103–40; and observe that Lydgate, in his Siege of Troye, R 3, back, omits the speech of Criseyde to her father, on the ground that it is given in Chaucer. Yet such is not the case, unless we allow the present passage to stand for it. In Book V. 194, Chaucer (following Boccaccio) expressly says that she was *mute*!

Book IV. 1695–1701. This last stanza is not in Boccaccio; but the general sense of it is in Guido, Book XIX, where the interview ends thus:—'Set diei Aurora quasi superueniente

[1] See allit. Troy-book, ll. 3922–34; Lydgate, Siege of Troye, fol. F 3, back.
[2] MS. penatos.

uicina, Troilus a Brisaida in multis anxietatibus et doloribus discessit; et ea relicta ad sui palacii menia properauit.' Lydgate, at this point, refers us to Chaucer; Siege of Troye, fol. R 2, back. The allit. Troy-book actually does the same; l. 8054.

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

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

Book V. 799–805[1]. The description of Diomede in Boccaccio (Fil. VI. 33) is merely as follows:—

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

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

Book V. 810. To gon y-tressed, &c. Perhaps suggested by

[1] The mention of Escaphilo, i.e. Ascalaphus, in Book V. 319, was perhaps suggested by the mention of Ascalaphus by Guido (after Dictys, i. 13, Homer, Il. ii. 512) as being one of the Grecian leaders; see allit. Troy-book, l. 4067.

the remark in Guido (Book XIX) that Cressid's hair was unbound in her hour of deepest sorrow:—'aureos crines suos a lege ligaminis absolutos a lactea sui capitis cute diuellit.' Cf. IV. 736.

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

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

Book V. 1013. Obviously from Guido; the passage follows soon after that last quoted. 'Associauit [Diomedes] eam vsque-quo Brisaida recipere in sui patris tentoria se debebat. Et ea perueniente ibidem, ipse eam ab equo descendentem promptus adiuit, et vnam de cirothecis[1], quam Brisaida gerebat in manu, ab ea nullo percipiente furtiue subtraxit. Set cum ipsa sola presensit, placitum furtum dissimulauit amantis.'

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

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

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

'Tunc ilico Diomedes superuenit . . qui repente in Troilum irruit, ipsum ab equo prosternit, ab eo auferens equum suum, quem per suum nuncium specialem ad Brisaidam in exennium[2] destinauit, mandans nuncio suo predicto vt Brisaide nunciet equum ipsum eius fuisse dilecti . . . . Brisaida vero equum Troili recepit hilariter, et ipsi nuncio refert hec verba: "Dic secure domino tuo quod illum odio habere non possum, qui me tanta puritate cordis affectat . . . . [Diomedes] Brisaidam accedit, et eam suplex hortatur vt sibi consenciat in multitudine lacrimarum. Set illa, que multum vigebat sagacitatis astucia, Diomedem sagacibus machinacionibus differre procurat, ut ipsum afflictum amoris incendio magis affligat, et eius amoris vehemen-

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[1] I. e. glove; from Gk. χείρ, hand, and θήκη, case.

[2] Put for xenium (ξένιον), a gift, present.

ciam in maioris augmentum ardoris extollat. Vnde Diomedi suum amorem non negat, etiam nec promittit."'

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

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

'Troilus autem tunc amorem Brisaide Diomedi obprobriosis verbis improperat; set Greci Diomedem . . . abstraxerunt' . . .

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

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

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

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

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

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

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

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

Book V. 1849–1855. The introduction of this stanza is quite irrelevant, unless we remember that, in Guido, the story of Troy is completely mixed up with invectives against idolatry. In Book X, there is a detailed account of the heathen gods, the

worship of which is attributed to the instigation of fiends. See the long account in the allit. Troy-book, ll. 4257–4531, concluding with the revelation by Apollo to Calchas of the coming fall ot Troy. Cf. Lydgate, Siege of Troye, fol. K 6. Of course, this notion of the interference of the gods in the affairs of the Greeks and Trojans is ultimately due to Homer.

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

§ 18. This is not the place for a full consideration of the further question, as to the sources of information whence Boccaccio and Guido respectively drew their stories. Nor is it profitable to search the supposed works of Dares and Dictys for the passages to which Chaucer appears to refer; since he merely knew those authors by name, owing to Guido's frequent appeals to them. Nevertheless, it is interesting to find that Guido was quite as innocent as were Chaucer and Lydgate of any knowledge of Dares and Dictys at first hand. He acquired his great reputation in the simplest possible way, by stealing the whole of his 'History' bodily, from a French romance by Benoît de Sainte-More, entitled *Le Roman de Troie*, which has been well edited and discussed by Mons. A. Joly. Mons. Joly has shewn that the *Roman de Troie* first appeared between the years 1175 and 1185; and that Guido's *Historia Troiana* is little more than an adaptation of it, which was completed in the year 1287, without any acknowledgment as to its true source.

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

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

In his Hist. of Eng. Literature (E. version, ii. 113), Ten Brink remarks that, whilst Chaucer prefers to follow Guido rather than

Benoît in his Legend of Good Women, he 'does the exact opposite to what he did in Troilus.' For this assertion I can find but little proof. It is hard to find anything in Benoît's lengthy Romance which he may not have taken, much more easily, from Guido. There are, however, just a few such points in Book V. 1037–1078. Thus, in l. 1038, Criseyde gives Diomede Troilus' horse; cf. Benoît, l. 15046—'lo cheval Vos presterai.' L. 1043 is from the same, ll. 15102–4:—

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

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

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

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

'Et les bonnes ilec ficha
Ou Alixandre les trova.'

This hint he has somewhat elaborated, probably because he took a personal interest in 'columns,' on account of their reference to his own name—'delle Colonne.' I believe that the notion of Alexander finding Hercules' Pillars is due to a rather large blunder in geography. Hercules set up his pillars 'at the end of the world,' viz. at the straits of Gibraltar, whereas Alexander set up his at another 'end of the world,' viz. at the furthest point of India which he succeeded in reaching. So says his Romance; see Alexander and Dindimus, ed. Skeat, l. 1137; Wars of Alexander, l. 5063. The setting up of pillars as boundary-marks seems to have been common; cf. Vergil, Æn. xi. 262. Among the points noticed by Gorra, I may mention the following:—

1. Some account (p. 7) of the Ephemeris Belli Troiani by

Dictys Cretensis, who, it was pretended, accompanied Idomeneus to the Trojan war. Achilles is depicted in dark colours; he is treacherous towards Agamemnon; falls in love with the Trojan princess, Polyxena; and slays Hector by a stratagem. It appears to have been a work of invention, resting upon no Greek original.

2. Some account (p. 17) of the Historia de Excidio Troiae of Dares Phrygius, a work which (as was pretended) was discovered by Cornelius Nepos. This also, in the opinion of most critics, was an original work. At p. 115, there is a comparison of the lists of Greek leaders and the number of their ships (cf. Homer, Il. ii.) as given by Dares, Benoît, and Guido.

3. At p. 123, there is an enumeration of points in which Guido varies from Benoît.

4. At p. 152, is an account of some Italian prose versions of the story of Troy. Such are: La Istorietta Trojana, with extracts from it at p. 371; a romance by Binduccio dello Scelto, with extracts relating to 'Troilo e Briseida' at p. 404; a version of Guido by Mazzeo Bellebuoni, with extracts relating to 'Paride ed Elena' at p. 443; an anonymous version, with extracts relating to 'Giasone e Medea' at p. 458; a version in the Venetian dialect, with extracts relating to 'Ettore ed Ercole' at p. 481; another anonymous version, with extracts at p. 493; and La 'Fiorita' of Armannino, Giudice da Bologna, with extracts at p. 532.

5. At p. 265, is an account of Italian poetical versions, viz. Enfances Hector, Poema d'Achille, Il Trojano di Domenico da Montechiello, Il Trojano a stampa (i.e. a printed edition of Il Trojano), and L'Intelligenza. At p. 336, Boccaccio's Filostrato is discussed; followed by a brief notice of an anonymous poem, also in ottava rima, called Il cantare di Insidoria. It appears that Boccaccio followed some recension of the French text of Benoît, but much of the work is his own invention. In particular, he created the character of Pandaro, who resembles a Neapolitan courtier of his own period.

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

after which a 'jousting' takes place between Diomede and Troilus, in which the former is badly wounded.

For further remarks, we are referred, in particular, to H. Dunger's Dictys-Septimius: über die ursprüngliche Abfassung und die Quellen der Ephemeris belli Troiani; Dresden, 1878 (Programm des Vitzthumschen Gymnasiums); to another essay by the same author on Die Sage vom trojanischen Kriege, Leipzig, 1869; to Koerting's Dictys und Dares, &c., Halle, 1874; to A. Joly's Benoît de Sainte-More et le Roman de Troie, Paris, 1871; and to an article by C. Wagener on Dares Phrygius, in *Philologus*, vol. xxxviii. The student may also consult E. Meybrinck, Die Auffassung der Antike bei Jacques Millet, Guido de Columna, und Benoît de Ste-More, printed in Ausgaben und Abhandlungen aus dem Gebiete für Romanischen Philologie, Marburg, 1886; where the author concludes that Millet was the originator of the story in France. Also W. Greif, Die mittelalterlichen Bearbeitungen der Trojanersage; Marburg, 1886.

§ 20. A few words may be said as to the names of the characters. Troilus is only once mentioned in Homer, where he is said to be one of the sons of Priam, who were slain in battle, Iliad, xxiv. 257; so that his story is of medieval invention, except as to the circumstance of his slayer being Achilles, as stated by Vergil, Æn. i. 474, 475; cf. Horace, Carm. ii. 9. 16. Pandarus occurs as the name of two distinct personages; (1) a Lycian archer, who wounded Menelaus; see Homer, Il. iv. 88, Vergil, Æn. 5. 496; and (2) a companion of Æneas, slain by Turnus; see Vergil, Æn. ix. 672, xi. 396. Diomede is a well-known hero in the Iliad, but his love-story is of late invention. The heroine of Benoît's poem is Briseida, of whom Dares (c. 13) has merely the following brief account: 'Briseidam formosam, alta statura, candidam, capillo flauo et molli, superciliis junctis[1], oculis venustis, corpore aequali, blandam, affabilem, uerecundam, animo simplici, piam'; but he records nothing more about her. The name is simply copied from Homer's Βρισηΐδα, Il. i. 184, the accusative being taken (as often) as a new nominative case; this Briseis was the captive assigned to Achilles. But Boccaccio substitutes for this the form Griseida, taken from the accusative of Homer's Chryseis, mentioned just two lines above, Il. i. 182. For this

[1] Cf. 'And save hir browes ioyneden y-fere'; Troil. v. 813.

Italian form Chaucer substituted Criseyde, a trisyllabic form, with the *ey* pronounced as the *ey* in *prey*. He probably was led to this correction by observing the form Chryseida in his favourite author, Ovid; see Remed. Amoris, 469. Calchas, in Homer, Il. i. 69, is a Grecian priest; but in the later story he becomes a Trojan soothsayer, who, foreseeing the destruction of Troy, secedes to the Greek side, and is looked upon as a traitor. Cf. Vergil, Æn. ii. 176; Ovid, Art. Amat. ii. 737.

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

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

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

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

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

V. 365.—R. 18709.

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

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

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

§ 22. I have frequently alluded above to the alliterative 'Troy-book,' or 'Gest Historiale,' edited for the Early English Text Society, in 1869–74, by Panton and Donaldson. This is useful for reference, as being a tolerably close translation of Guido, although a little imperfect, owing to the loss of some leaves and some slight omissions (probably) on the part of the scribe. It is divided into 36 Books, which agree, very nearly, with the Books into which the original text is divided. The most important passages for comparison with Troilus are lines 3922–34

(description of Troilus); 3794–3803 (Diomede); 7268–89 (fight between Troilus and Diomede); 7886–7905 (Briseida and her dismissal from Troy); 8026–8181 (sorrow of Troilus and Briseida, her departure, and the interviews between Briseida and Diomede, and between her and Calchas her father); 8296–8317 (Diomede captures Troilus' horse, and presents it to Briseida); 8643–60 (death of Hector); 9671–7, 9864–82, 9926–9 (deeds of Troilus); 9942–59 (Briseida visits the wounded Diomede); 10055–85, 10252–10311 (deeds of Troilus, and his death); 10312–62 (reproof of Homer for his false statements).

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

> 'Who-so wilnes to wit of thaire wo fir [futher],
> Turne hym to TROILUS, and talke[1] there ynoughe!'

I. e. whoever wishes to know more about their wo, let him turn to TROILUS, and there find enough. This is a clear allusion to Chaucer's work by its name, and helps to date the translation as being later than 1380 or 1382. And, as the translator makes no allusion to Lydgate's translation of Guido, the date of which is 1412–20, we see that he probably wrote between 1382 and 1420[2]; so that the date 'about 1400,' adopted in the New Eng. Dictionary (s. v. *Bercelet*, &c.) cannot be far wrong[3].

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

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[1] *Talke* is not in the Glossary. As *lk* is a common way of writing *kk* (as shewn in my paper on 'Ghost-words' for the Phil. Soc.), the word is really *takke*, a variant of *take*; and the sense is 'let him take.'

[2] Lydgate began his Troy-book on Oct. 31, 1412, and finished it in 1420; see this shewn in my letter to the *Academy*, May 7, 1892.

[3] Hence it was not written by Sir Hugh Eglintoun, if he died either in 1376 or 1381; see Pref. to allit. Troy-book, pp. xvii, xxv.

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

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

'Of his distresse me nedeth nat reherse;
For worthy Chaucer, in that same boke,
In goodly termes, and in ioly verse,
Compyled hath his cares, who wyl loke.
To breke my slepe, another queare I toke,
In whiche I founde the fatal desteny
Of fayre Creseyde, whiche ended wretchedly.

Who wot if al that Chaucer wrate was trewe?
Nor I wotte nat if this narration
Be authorysed, or forged of the newe
Of some poete by his inuention,
Made to reporte the lamentation
And woful ende of this lusty Creseyde,
And what distresse she was in or she deyde.'

§ 25. The Manuscripts.

1. MS. Cl.—The Campsall MS., on vellum, written before 1413; prepared for Henry, Prince of Wales, afterwards Henry V, as shewn by his arms on leaf 2. The poem occupies leaves 2-120; each page usually contains five stanzas. Two pages have been reproduced by the autotype process for the Chaucer Society; viz. leaf 1, recto, containing stanzas 1–5, and leaf 42, verso, containing stanzas 249–251 of Book II, and stanza 1 of Book III. This is a beautifully written MS., and one of the best; but it is disappointing to find that it might easily have been much better. The scribe had a still better copy before him, which he has frequently treated with supreme carelessness; but it is some consolation to find that his mistakes are so obvious that they can easily be corrected. Thus, in Book I, l. 27, he writes *dorst* for *dorste*, though it ruins the grammar and the metre; in l. 31, he actually has *hym* for *hem*, to the destruction of the sense; in l. 69, he has

high (!) for *highte*; and so on. It therefore requires careful control. In particular, the scribe gives many examples of the fault of 'anticipation,' i.e. the fault whereby the mind, swifter than the pen, has induced him to write down letters that belong to a *later* syllable or word, or to omit one or more letters. Thus in Book I, l. 80, he omits *u* in *pryuely*, writing *pryely*; in l. 126, he omits *and* before *hoom*; in l. 198, he omits *lewede*; in l. 275, he omits *gan*; &c. But the faults of 'anticipation' appear most clearly in such startling forms as *addermost* for *aldermost*, I. 248, where the former *d* is due to the one that is coming; *assent* for *absent*, IV. 1642, for a like reason; *estal* for *estat*, because the next word is *royal*, I. 432; *pyn* for *pyng*, because the next word is *myn*, I. 683; *nat* for *nas*, because the next word is *not*, I. 738; *seynt* for *seyn*, because the next word is *that*, V. 369; *shad* for *shal*, because the next word is *drede*, V. 385; *liten* for *litel*, because *weten* follows, IV. 198; *make* for *may*, because the line ends with *wake*, III. 341; *fleld* for *feld*, II. 195. Sometimes, however, the scribe's mind reverts to something already written, so that we find *Delphebus* for *Delphicus*, because *Phebus* precedes, I. 70; *bothen* for *bothe*, because *deden* precedes, I. 82; *falles* for *fallen*, after *unhappes*, II. 456; *daunder* for *daunger*, III. 1321; *tolle* for *tolde*, III 802; &c. Downright blunders are not uncommon; as *incocent* for *innocent* (where again the former *c* is due to the latter), II. 1723; *agarst* for *agast*, III. 737; *right* for *rit*, V. 60. We even find startling variations in the reading, as in III. 1408:—

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

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

As for to bidde a wood man for to renne

appears in the startling form—

As for to bydde a womman for to renne.

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

The Campsall MS., now in the possession of Mr. Bacon Frank,

has been printed in full, as written, for the Chaucer Society; and I have relied upon the accuracy of this well-edited print.

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

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

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

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

> Men louyn women þ*our* al þis tou*n* aboute;
> Be þey þe wers? whi, nay, w*ith*-outyn doute.

Bk. ii. 792 runs thus:—

> How ofte tyme may men rede and se.

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

> What shulde ye don but, for myn disconfort,
> Stondyn for nought, and wepyn out youre ye?
> Syn sche is queynt that wont was yow disport[1],
> In vayn from this forth have I seyn twye;
> For[2] medycyn youre vertu is a-weye;
> O crewel eyen, sythyn that youre dispyt
> Was al to sen Crisseydes eyen bryght.

Bk. iv. 638 runs thus:—

> Pandare answerde, of that be as be may.

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

> The salte teris fro*m* hyre eyȝyn tweyn
> Out ran, as scho*ur* of aprille, ful swythe;
> Hyre white brest sche bet, and for the peyne,
> Aftyr the deth cryede a thousent sithe,
> Syn he that wonyt was hir wo for to lythe,
> Sche mot forgon; for which disauenture
> Sche held hire-selue a for-lost creature.

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

> To whom for eu*er*emor myn herte is holde:
> And thus he pleynyd, and ferth*er*e-more he tolde.

We cannot believe that Bk. iv. 309–15, as here given, can be

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[1] MS. to disport; *but* to *is needless.*

[2] MS. I for; I *is needless.*

genuine[1]; but it seems possible that some of the other readings may be so. The stanza, Bk. iv. 750–6, as here given, seems to represent the first draft of these lines, which were afterwards altered to the form in which they appear in the text, whilst at the same time the stanza was shifted down. However, this is mere speculation; and it must be confessed that, in many places, this MS. is strangely corrupted. Several stanzas have only six lines instead of seven, and readings occur which set all ideas of rime at defiance. Thus, in I. 1260, *paste* (riming with *caste*) appears as *passede*; in I. 1253, *ryde* (riming with *aspyde*) appears as *rydende*; in III. 351, *hayes* (riming with *May is*) appears as *halis*; &c.

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

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

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

[1] Two false rimes; *ye* and *aweye*; *dispyt* and *bright* (correctly, *bright e*).

accounts for the extraordinary disorder in which these stanzas are arranged. The MS. also omits III. 1744–1771, and some other stanzas occasionally.

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

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

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

This MS. has a large number of notes and glosses. Some are of small interest, but others are of value, and doubtless

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[1] Not *clene*, as in the St. John's MS. and in the Phillipps MS.; for Chaucer never rimes *clene* (with open *e*) with such words as *grene*, *quene* (with close *e*); see, on this point, the remarks on my Rime-Index to Troilus, published for the Chaucer Society. MS. Harl. 2392 likewise has *sheene*, a word in which the long *e* is of 'variable' quality.

proceeded from the author himself, as they furnish useful references and explanations. I here notice the best of them.

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

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

II. 1238–9. 'Leuis impressio, leuis recessio.' Clearly, a proverb.

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

III. 1177. 'Beati misericordes'; from Matt. v. 7.

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

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

III. 1417. 'Lucifera: stella matutina.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V. 1107. 'Laurigerus'; see note.

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

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

V. 1550. 'Vnbodye: decorporare.'

There are many more such glosses, of lesser interest.

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

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

The next four are in the Bodleian Library, Oxford.

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

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

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

I take 'Tregentyll' to be the scribe's name[1]. Besides the 'Troilus,' the MS. contains, on a fly-leaf, the unique copy of the Balade to Rosemounde, beneath which is written (as in the former case) 'tregentil' to the left of the page, and 'chaucer' to the right; connected by a thin stroke. See my 'Twelve Facsimiles of Old English MSS.'; Plate XII.

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

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[1] Some guess that it means 'Tres gentil Chaucer.' But this seems to me very improbable, if not stupid.

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

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

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

16. A MS. in the Library of Durham Cathedral, marked V. ii. 13. A single stanza of Troilus, viz. I. 631–7, occurs in MS. R. 3. 20, in Trinity College Library, Cambridge; and three stanzas, viz. III. 302–322, in MS. Ff. 1. 6, leaf 150, in the Cambridge University Library; all printed in Odd Texts of Chaucer's Minor Poems, ed. F. J. Furnivall, Chaucer Society, 1880, pp. x–xii. In 1887, Dr. Stephens found two vellum strips in the cover of a book, containing fragments of a MS. of Troilus (Book V. 1443–1498); see Appendix to the Report of the Cambridge Antiquarian Society, May 24, 1887; pp. 331–5.

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

§ 26. THE EDITIONS. 'Troilus' was first printed by Caxton, about 1484; but without printer's name, place, or date. See the description in Blades' Life of Caxton, p. 297. There is no title-page. Each page contains five stanzas. Two copies are in the British Museum; one at St. John's College, Oxford; and one (till

lately) was at Althorp. The second edition is by Wynkyn de Worde, in 1517. The third, by Pynson, in 1526. These three editions present Troilus as a separate work. After this, it was included in Thynne's edition of 1532, and in all the subsequent editions of Chaucer's Works.

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

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

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

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

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

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

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

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

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

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

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

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

§ 28. It is worth notice that Troilus contains about fifty lines

in which the first foot consists of a single syllable. Examples in Book I are:—

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

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

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

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

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

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

For myself, I prefer the English.

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

ERRATA AND ADDENDA.

I. BOETHIUS.

P. 8, Book I, met. 4, l. 8. *For* thonder-light *a better reading is* thonder-leit; see p. xliii, and the note (p. 422).

P. 10; foot-notes, l. 10. *Read:* C. vnplitable; A. inplitable.

P. 26, Book II, met. 1, l. 11. *For* proeueth *read* proeveth.

P. 29, Book II, pr. 3, l. 3. *Delete the comma after* wherwith.

P. 48, Book II, pr. 7, l. 86. *For* thas *read* that.

P. 50, Book II, pr. 8, l. 17. *For* windinge *read* windy. See pp. xlii, 434.

P. 58, Book III, pr. 3, l. 68. *For* all *read* al.

P. 62, l. 4. Counted as l. 10; it is really l. 9.

P. 63, Book III, pr. 5, l. 41. *For* of *read of* (in italics).

P. 74, Book III, pr. 10, l. 6. *For* has *read* hast.

P. 111. The side-number 215 is one line too high.

P. 122, Book IV, met. 6, l. 24. Delete the square brackets; see pp. xlii, xliii.

P. 124, Book IV, pr. 7, l. 61. MS. C. *has* confirme; *and* MS. A. *has* conferme. *But the right reading must be* conforme; *for the* Latin *text has* conformandae.

II. TROILUS.

P. 159, Book I, 204. *For* cast *read* caste.

P. 160, Book I, 217. The alternative reading is better; see note, p. 463.

P. 160, Book I, 239. *For* yet *read* yit (for the rhyme).

P. 162, Book I, 284. *For* neuer *read* never.

P. 163, Book, I, 309. *For* Troylus *read* Troilus.

P. 163, Book I, 310. *For* thyng *read* thing.

P. 165, Book I, 401. *Alter* ! *to* ?

P. 166, Book I, 406. *For* thurst *read* thurste.

P. 166, Book I, 420. *For* deye *read* dye (for the rhyme).

P. 171, Book I, 570. *For* euery *read* every.

P. 172, Book I, 621. *For* Troylus *read* Troilus (as elsewhere).

P. 173, Book I, 626. Delete the comma after 'fare.'

P. 174, Book I, 656. *For* y *read* I.

P. 174, Book I, 657. *Insert 'at the beginning.*

P. 181, Book I, 879. *For* the *read* thee.
P. 192, Book II, 113. *Delete* ' *at the end.*
P. 194, Book II, 170. *Insert* ' *at the beginning.*
P. 205, Book II, 529. *For* penaunc *read* penaunce.
P. 208, Book II, 628. *For* swych *read* swich.
P. 229, Book II, 1294. *Insert* ' *at the beginning.*
P. 234, Book II, 1461. *For* streyt *read* streght, *as in* MS. H.
P. 260, Book III, 522. *Delete the comma after* laft.
P. 260, Book III, 535. *For* made *read* mad *or* maad.
P. 261, Book III, 558. *For* lengere *read* lenger.
P. 264, Book III, 662. *For* thondre *read* thonder.
P. 271, Book III, 885. *For* ringe *read* ring.
P. 282, Book III, 1219. *For* sweet *read* swete.
P. 312, Book IV, 318. *For* to the peyne *read* to my peyne.
P. 390, Book V, 1039. *For* she *read* he. Cf. note, p. 499; and p. lx, l. 3.
P. 431, note to Prose 5, 35; l. 3. *Delete* for which I find *no* authority. (In fact, *postremo* is the reading given by Peiper, from *one* MS. only; most MSS. have *postremae*, the reading given by Obbarius, who does not recognise the reading *postremo*).
P. 463. Note to I, 217. *Add*—So too in Barbour's Bruce, i. 582: 'Bot oft failyeis the fulis thocht.'
P. 479, last line; and p. 480, first line. *For* represents the Pers. and Arab. *dū'lkarnayn*, lit. two-horned; from Pers. *dū*, two, and *karn*, horn—*read* represents the Arab. *zū'lkarnayn*, lit. two-horned; from Arab. *zū*, lord of, *hence*, possessing, and the dual form of *karn*, horn.
Notes to I. 948, 951; II. 36, 1335; III. 1219. Dr. Köppel has shewn (in Archiv für das Studium der neueren Sprachen, xc. 150, that Chaucer here quotes from Alanus de Insulis, Liber Parabolarum (as printed in Migne, Cursus Patrologicus, vol. ccx). The passages are:—

Fragrantes uicina rosas urtica perurit (col. 582).

Post noctem sperare diem, post nubila solem;
Post lacrimas risus laetitiamque potes (583).

Mille uiae ducunt homines per saecula Romam (591).

De nuce fit corylus, de glande fit ardua quercus (583).

Dulcius haerescunt humano mella palato,
Si malus hoc ipsum mordeat ante sapor (592).

P. 498, Note to V, 806. *Add*—L. 813 is due to Dares; see p. lxiv, note.
P. 499, Note to V, 1039, l. 6. *For* the rest is Chaucer's addition *read* the statement that she gave it to Diomede is due to Benoît; see p. lxii. Again, just below, *read* The incidents of the 'broche' and 'pensel' are also due to the same; see p. lxii.

BOETHIUS DE CONSOLATIONE PHILOSOPHIE.

BOOK I.

METRE I.

Carmina qui quondam studio florente peregi.

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

Allas! allas! with how deef an ere deeth, cruel, torneth awey fro wrecches, and naiteth to closen wepinge eyen! Whyl Fortune, unfeithful, favorede me with lighte goodes, the sorowful houre, *that is to seyn, the deeth*, hadde almost dreynt myn heved. But

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

1, 2. *Imperfect in* C. 6. C. foleweden; A. folweden. 8. C. sorful; A. sorouful. C. wierdes, *glossed* fata; A. werdes. 11. C. arn; A. ben. 12. C. of; A. upon. C. emptyd; A. emty. 16. C. nayteth; A. Ed. naieth. 17. A. *glosses* lighte *by* sc. temporels. C. sorwful; A. sorouful.

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

PROSE I.

Hec dum mecum tacitus ipse reputarem.

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

In the nethereste hem or bordure of thise clothes men redden, y-woven in, a Grekissh P, *that signifyeth the lyf Actif*; and aboven

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19. C. deceyuable; A. disceyuable. 20. C. vnpietous; A. vnpitouse. 22. C. stidefast; A. stedfast.

PR. I. 1. C. While that; A. In the mene while that. 2. C. sawh; A. sawe. 3. C. heyhte; A. heyȝt. C. gret; A. greet. 5. C. myht; A. myȝt. 6. C. vygor; A. vigoure. C. myhte; A. myȝt. C. emted; A. emptid. 7. C. gret; A. greet (*and so often*). 9. C. dowtows; A. doutous (*and so* ow *for* ou *often*). 10. C. lyk; A. lyche. 11. C. heyhte; A. heyȝte (*and so elsewhere*). 12. C. hef; A. heued; Ed. houe. 14. C. riht (*and so* h *for* gh *often*). 16. C. knewh; A. knewe. 17. C. dirknesse; A. derkenes. 19. *Both* dyrken. C. the smokede; A. by-smoked. 21. A. in swiche; C. *om.* swiche. C. *glosses* P *by* practik. C. syngnifieth; A. signifieth.

that lettre, in the heyeste bordure, a Grekissh T, *that signifyeth the lyf Contemplatif.* And bi-twixen these two lettres ther weren seyn degrees, nobly y-wroght in manere of laddres; by whiche degrees men mighten climben fro the nethereste lettre to the uppereste. Natheles, handes of some men hadde corven that cloth by violence and by strengthe; and everiche man of hem hadde born awey swiche peces as he mighte geten. And forsothe, this forseide woman bar smale bokes in hir right hand, and in hir left hand she bar a ceptre.

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

And thus this companye of Muses y-blamed casten wrothly the

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22. C. *glosses* T *by* theorik. C. singnifieth; A. signifieth. 23. C. by-twixen; A. by-twene. 24. C. nobely; A. nobly. 25. C. clymbyn (*and so* -yn *for* -en *constantly*). C. Ed. nethereste; A. nethemast. 26. C. Ed. vppereste; A. ouermast. 31. C. say; A. sauȝ. 33. C. amoued; A. ameued. C. cruwel; A. cruel. 34. C. sike; A. seek. C. the; A. thise (Lat. *has*). 37. C. noryssyn; A. norysche. C. hym; A. hem. 39. C. fructefiynge; A. frutefiyng. 40. C. corn; A. cornes (Lat. *segetem*). 41. C. *om.* the. C. *om.* ne. 42. C. maledye; A. maladye. 44. C. poeple; A. peple. 45. C. greuosly; A. greuously (*and so often* os *for* ous *in* C.). 48. C. schooles; A. scoles.

chere dounward to the erthe; and, shewinge by reednesse hir shame, they passeden sorowfully the threshfold.

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

METRE II.

Heu quam precipiti mersa profundo.

'Allas! how the thought of man, dreint in over-throwinge deepnesse, dulleth, and forleteth his propre cleernesse, mintinge to goon in-to foreine derknesses, as ofte as his anoyous bisinesse wexeth with-oute mesure, that is driven to and fro with worldly windes! This man, that whylom was free, to whom the hevene was open and knowen, and was wont to goon in heveneliche pathes, and saugh the lightnesse of the rede sonne, and saugh the sterres of the colde mone, and whiche sterre in hevene useth wandering recourses, y-flit by dyverse speres—this man, overcomer, hadde comprehended al this by noumbre *of acountinge in astronomye*. And over this, he was wont to seken the causes whennes the souning windes moeven and bisien the smothe water of the see; and what spirit torneth the stable hevene; and why the sterre aryseth out of the rede eest, to fallen in the westrene wawes; and what atempreth the lusty houres of the firste somer sesoun, that highteth and apparaileth the erthe with rosene flowres; and who maketh that plentevouse autompne, in fulle yeres, fleteth with hevy grapes. And eek this man was wont to telle the

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53. C. downward; A. adounward. C. *om.* and. C. rednesse; A. redenesse. 54. C. sorwfully. C. thresshfold; A. threschefolde. 55. C. dyrked; A. derked. 57. C. wax; A. wex. C. cast; A. caste. 58. C. down to; A. adoune in-to. 59. C. ner; A. nere. 61. C. compleyde; A. compleinede. 63. C. thowht; A. thoȝt.

ME. II. 3. C. dyrk-; A. derk-. 4. C. wordely; A. worldly (Lat. *terrenis*). 5. C. Ed. whilom; A. sumtyme. 7. C. lythnesse; A. lyȝtnesse. 10. C. comprendyd; A. Ed. comprehendid. 11. C. seken; A. seche. 14. C. est; A. eest. 15. C. fyrst; A. fyrste. 17. A. that; C. the. C. autompne; A. autumpne

dyverse causes of nature that weren y-hidde. Allas! now lyeth he empted of light of his thought; and his nekke is pressed with hevy cheynes; and bereth his chere enclyned adoun for the grete weighte, and is constreined to looken on the fool erthe!

PROSE II.

Set medicine, inquit, tempus est.

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

METRE III.

Tunc me discussa liquerunt nocte tenebre.

Thus, whan that night was discussed and chased a-wey, derknesses forleften me, and to myn eyen repeirede ayein hir

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19. C. I-hydde; A. yhidde. C. lith; A. lieth. 20. A. emptid; C. emted. 22. C. the fool; Ed. the fole; A. foule (Lat. *stolidam*).

PR. II. 4. C. Ed. whilom; A. sumtyme. C. noryssed; A. I-norschide. 5. C. escaped; A. ascaped. 8. C. Knowestow; A. Knowest thou. 9. C. artow; A. art thou. C. it is; A. Ed. is it. C. asthonynge (*but* astonynge *below*). 14. C. litarge; A. litargie. C. sykenesse; A. sekenes. 15. C. desseyued; A. desceiued. 16. C. remenbren; A. remembren.

ME. III. 1. C. descussed; A. discussed. 2. C. dirk-; A. derk-. C. *om.* ayein.

firste strengthe. And, right by ensaumple as the sonne is hid whan the sterres ben clustred (*that is to seyn, whan sterres ben covered with cloudes*) by a swifte winde that highte Chorus, and that the firmament stant derked by wete ploungy cloudes, and that the sterres nat apperen up-on hevene, so that the night semeth sprad up-on erthe: yif thanne the wind that highte Borias, y-sent out of the caves of the contree of Trace, beteth this night (*that is to seyn, chaseth it a-wey*), and descovereth the closed day: than shyneth Phebus y-shaken with sodein light, and smyteth with his bemes in mervelinge eyen.

PROSE III.

Haud aliter tristicie nebulis dissolutis.

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

'O,' quod she, 'my norry, sholde I forsaken thee now, and sholde I nat parten with thee, by comune travaile, the charge that thou hast suffred for envie of my name? Certes, it nere not leveful ne sittinge thing to Philosophie, to leten with-outen compaunye the wey of him that is innocent. Sholde I thanne redoute my blame, and agrysen as though ther were bifallen a newe thing? *quasi diceret, non.* For trowestow that Philosophie be now alderfirst assailed in perils by folk of wikkede maneres? Have I nat striven with ful greet stryf, in olde tyme, bifore the age of my Plato, ayeines the foolhardinesse of folye? And eek, the same Plato livinge, his maister Socrates deservede victorie of

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3. C. fyrst; A. firste. 5. C. heyhte; A. hyȝt. 6. C. dirked; A. derked. 8. C. hyhte; A. hyȝt.

PR. III. 3. C. fesissien; A. fyciscien; Ed. phisycien. C. fastnede; A. festned. 4. Lat. *respicio.* 6. C. vertuus; A. vertues. 7. C. artow; A. art thou. 13. A. *om.* thing. 14. C. compaygnie; A. compaignie. 16. C. trowestow; A. trowest thou. 20. C. desseruede; A. deserued.

unrightful deeth in my presence. The heritage of which Socrates —*the heritage is to seyn the doctrine of the whiche Socrates in his opinioun of Felicitee, that I clepe welefulnesse*—whan that the poeple of Epicuriens and Stoiciens and many othre enforceden hem to go ravisshe everich man for his part—*that is to seyn, that everich of hem wolde drawen to the defence of his opinioun the wordes of Socrates*—they, as in partie of hir preye, to-drowen me, cryinge and debatinge ther-ayeins, and corven and to-renten my clothes that I hadde woven with myn handes; and with tho cloutes that they hadden araced out of my clothes they wenten awey, weninge that I hadde gon with hem everydel.

In whiche *Epicuriens and Stoiciens*, for as moche as ther semede some traces or steppes of myn habite, the folye of men, weninge tho *Epicuriens and Stoiciens* my famuleres, perverted (*sc. persequendo*) some through the errour of the wikkede or uncunninge multitude of hem. *This is to seyn that, for they semede philosophres, they weren pursued to the deeth and slayn.* So yif thou hast nat knowen the exilinge of Anaxogore, ne the enpoysoninge of Socrates, ne the tourments of Zeno, for they weren straungeres: yit mightestow han knowen the Senecciens and the Canios and the Sorans, of whiche folk the renoun is neither over-olde ne unsolempne. The whiche men, no-thing elles ne broughte hem to the deeth but only for they weren enfourmed of myne maneres, and semeden most unlyke to the studies of wikkede folk. And forthy thou oughtest nat to wondren though that I, in the bittre see of this lyf, be fordriven with tempestes blowinge aboute, in the whiche tempestes this is my most purpos, *that is to seyn*, to displesen to wikkede men. Of whiche shrewes, al be the ost never so greet, it is to dispyse; for it nis governed with no leder of resoun, but it is ravisshed only by fletinge errour folyly and lightly. And if they som-tyme, makinge an ost ayeins us, assaile us as strenger, our leder draweth to-gidere hise richesses in-to his tour, and they ben ententif aboute sarpulers or sachels unprofitable

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21. C. eritage; A. heritage. 25. C. rauysse; A. rauische. 26. C. deffence; A. defence. 30. C. arraced; A. arased. 31. C. *om.* I. 33. C. or; A. and. 34. A. familers. 36. A. *om.* that. 38. C. *om.* 1*st* of. 40. C. myhtestow; A. myȝtest thou. C. Senecciens; A. Senectiens; Ed. Senecas. 43. C. enformyd; A. vnfourmed. 44. C. vnlyk; A. vnlyke. 48. C. oost, *glossed* i. acies. 50. C. rauyssed; A. rauysched. C. folyly, i. sine consilio. 52. A. hys rycchesse. 53. C. sarpuleris; A. sarpulers.

for to taken. But we that ben heye aboven, siker fro alle tumulte and wode noise, warnestored and enclosed in swich a palis, whider as that chateringe or anoyinge folye ne may nat atayne, we scorne swiche ravineres and henteres of fouleste thinges.

METRE IV.

Quisquis composito serenus euo.

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

PROSE IV.

Sentisne, inquit, hec.

'Felestow,' quod she, 'thise thinges, and entren they aught in thy corage? Artow lyke an asse to the harpe? Why wepestow,

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55. C. tumolte; A. tumulte. A. stored. 56. C. palis; A. palays (Lat. *uallo*). C. *om.* that. C. anoyenge; A. anoying. 57. C. atayne; A. attayne. C. schorne; A. scorne.

ME. IV. 2. C. leuynge; A. lyuyng. *Both* wierdes; C. *has the gloss* fata. 3. C. may his cheere holde vndescounfited; A. may holde hys chiere vndiscomfited. 4. C. manesses; A. manace (Lat. *minae*). 5. hete (Lat. *aestum*). 6. C. hihte; A. hyȝt. 7. Ed. writheth; C. writith; A. wircheth (Lat. *torquet*). A. chemineys. 9. C. Whar-; A. Wher-. 10. C. felonos; A. felownes. 11. C. deseruien; A. desarmen; Ed. disarmen. 14. C. remwed; A. remoeued. 15. A. *om.* the *before* which.

PR. IV. 1. C. Felistow; A. Felest thou. 2. A. Art thou. C. wepistow; A. wepest thou.

why spillestow teres? Yif thou abydest after help of thy leche, thee bihoveth discovere thy wounde.'

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

Thou seidest eek, by the mouth of the same Plato, that it was a necessarie cause, wyse men to taken and desire the governaunce of comune thinges, for that the governements of citees, y-left in the handes of felonous tormentours citizenes, ne sholde nat bringe in pestilence and destruccioun to gode folk. And therfor I, folwinge thilke auctoritee (*sc. Platonis*), desired to putten forth in execucioun and in acte of comune administracioun thilke thinges that I hadde lerned of thee among my secree resting-whyles. Thou, and god that putte thee in the thoughtes of wyse folk, ben knowinge with me, that no-thing ne broughte me to

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3. A. spillest thou. 9. C. sen; A. seen. 11. A. sege (*for* sete). 12. *So* A.; C. deuynyte. C. *om. 2nd* touchinge. 13. C. *om.* it is. 14. C. om. *quasi . . . non.* 17. *After* this, C. *has* nonne; A. *has* ironice. C. gerdoun*s*; A. gerdou*n* (Lat. *praemia*). 18. C. conformedest (Lat. *sanxisti*); see note. 19. C. Mowht; A. mouthe. 20. A. comunabletes. 22. A. studieden in grete wisdomes. 25. C. whise; A. wyse. 26. A. of comune citees (Lat. *urbium*). 27. C. citesenes; A. citizenis. 29. A. folowynge. C. autorite; A. auctoritee. 30. C. excussioun(?); A. execusioun. 32. C. whise; A. wise. 33. A. knowen; C. *has the gloss* concij (=conscii).

maistrie or dignitee, but the comune studie of alle goodnesse. And ther-of comth it that bi-twixen wikked folk and me han ben grevous discordes, that ne mighten ben relesed by preyeres; for this libertee hath the freedom of conscience, that the wratthe of more mighty folk hath alwey ben despysed of me for savacioun of right.

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

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

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

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34. C. dignete; A. dignite. C. *om.* the. 36. *So* A.; C. descordes. *Above* preyeres, C. *has* i. est inexorabiles. 37. A. *om. 2nd* the. 38. C. sauacioun; A. saluacioun. 40. C. recisted. C. hyhte; A. hyȝt. 41. C. Ed. prospere; A. propre. 42. A. poure. C. fookk; A. folke. 45. C. deffended; A. defended. C. autorite; A. auctorite. 47. C. vnpunyssed; A. -nysched. 49. C. ne drowh; A. drowe. 50. A. rychesse. C. *om. 2nd* the. 51. A. eyther (*for* outher). C. pryuey; A. priue. C. Raueynes; A. rauynes. 54. C. yer; A. yere. 55. C. A. solde. 58. C. sowre; A. soure (Lat. *acerbae famis tempore*). 59. A. establissed; C. estabelissed. C. vnplitable; A. inplitable (Lat. *inexplicabilis*). 61. Ed. Campayne; C. A. Compaygne.

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

[**Textus.**] Paulin, a counseiller of Rome, the richesses of the whiche Paulin the houndes of the palays, *that is to seyn, the officeres*, wolden han devoured by hope and covetise, yit drow I him out of the Iowes (*sc. faucibus*) of hem that gapeden. And for as moche as the peyne of the accusacioun aiuged biforn ne sholde nat sodeinly henten ne punisshen wrongfully Albin, a counseiller of Rome, I putte me ayeins the hates and indignaciouns of the accusor Ciprian. Is it nat thanne y-nough y-seyn, that I have purchased grete discordes ayeins my-self? But I oughte be the more assured ayeins alle othre folk (*s. Romayns*), that for the love of rightwisnesse I ne reserved never no-thing to my-self to hem-ward of the kinges halle, *sc. officers*, by the whiche I were the more siker. But thorugh tho same accusors accusinge, I am con-dempned. Of the noumbir of the whiche accusors oon Basilius, that whylom was chased out of the kinges service, is now com-pelled in accusinge of my name, for nede of foreine moneye. Also Opilion and Gaudencius han accused me, al be it so that the Iustice regal hadde whylom demed hem bothe to go in-to exil for hir trecheryes and fraudes withoute noumbir. To whiche Iuge-ment they nolden nat obeye, but defendeden hem by the siker-nesse of holy houses, *that is to seyn, fledden into seintuaries*; and whan this was aperceived to the king, he comaundede, that but they voidede the citee of Ravenne by certein day assigned, that men sholde merken hem on the forheved with an hoot yren and chasen hem out of the toune. Now what thing, semeth thee, mighte ben lykned to this crueltee? For certes, thilke same day

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64. *The gloss* (Coempcioun . . . part) *is misplaced in both* MSS., *so as to precede* Whan it was (58). 65. C. estabelissed. A. *om.* the. 66. C. imposisciouu. C. bossel; A. busshel. 68. *So* A.; C. consoler(!). A. rychesse. 69. C. palysse; A. palays. 70. C. drowh; A. drowe. 71. sc. faucibus *from* A. 73. C. punisse; A. punischen. C. conseyler. 75. A. yseyne. 77. A. asseured. 78. *After* no-thing, C. *adds* i. affinite. 79. C. *om.* 2*nd* the. 81. A. *om.* 2*nd* the. 82, 85. C. whilom; A. somtyme. 84. C. caudencius (*wrongly*). 88. C. sentuarye; A. seyn-tuaries. 89. C. *om.* was. 90. C. assingned; A. assigned. 91. C. me (=men); A. men. C. marke; A. merken. 92. A. *om.* the. C. *om.* thee. 93. C. crwelte.

was received the accusinge of my name by thilke same accusors. What may ben seid her-to? (*quasi diceret, nichil*). Hath my studie and my cunninge deserved thus; or elles the forseide dampnacioun *of me*, made that hem rightful accusors or no? (*quasi diceret, non*). Was not Fortune ashamed of this? Certes, al hadde nat Fortune ben ashamed that innocence was accused, yit oughte she han had shame of the filthe of myne accusours.

But, axestow in somme, of what gilt I am accused, men seyn that I wolde save the companye of the senatours. And desirest thou to heren in what manere? I am accused that I sholde han destourbed the accusor to beren lettres, by whiche he sholde han maked the senatoures gilty ayeins the kinges real maiestee. O maistresse, what demestow of this? Shal I forsake this blame, that I ne be no shame to thee? (*quasi diceret, non*). Certes, I have wold it, *that is to seyn, the savacioun of the senat*, ne I shal never leten to wilne it, and that I confesse and am aknowe; but the entente of the accusor to be destourbed shal cese. For shal I clepe it thanne a felonie or a sinne that I have desired the savacioun of the ordre of the senat? (*quasi diceret, dubito quid*). And certes yit hadde thilke same senat don by me, thorugh hir decrets and hir Iugements, as though it were a sinne or a felonie; *that is to seyn, to wilne the savacioun of hem* (*sc. senatus*). But folye, that lyeth alwey to him-self, may not chaunge the merite of thinges. Ne I trowe nat, by the Iugement of Socrates, that it were leveful to me to hyde the sothe, ne assente to lesinges. But certes, how so ever it be of this, I putte it to gessen or preisen to the Iugement of thee and of wyse folk. Of whiche thing al the ordinaunce and the sothe, for as moche as folk that ben to comen after our dayes shullen knowen it, I have put it in scripture and in remembraunce. For touching the lettres falsly maked, by whiche lettres I am accused to han hoped the fredom of Rome, what aperteneth me to speke ther-of? Of whiche lettres the fraude hadde ben shewed apertly, yif I hadde had libertee for to han used and ben at the confessioun of myne

94. C. resseyued. 98. C. asshamyd; A. asshamed. 99. C. whas. 101. A. axest thou. 102. C. desires. 104. C. destorbed; A. distourbed. 106. C. mayst*er*esse; A. meistresse. A. demest thou. 109. C. *om.* that. 109. C. I am; A. Ed. *om.* I. 110. C. destorbed. 111. A. a felonie than. 114. C. and (*for* or). 119. C. A. put. 120. C. whise. 122. C. shellen; A. schollen (*better* shullen). 123. A. *om.* 2*nd* in. C. thowchinge. 125. C. *om.* Of whiche lettres.

accusours, the whiche thing in alle nedes hath greet strengthe. For what other fredom may men hopen? Certes, I wolde that som other fredom mighte ben hoped. I wolde thanne han answered by the wordes of a man that highte Canius; for whan he was accused by Gaius Cesar, Germeynes sone, that he (*Canius*) was knowinge and consentinge of a coniuracioun y-maked ayeins him (*sc. Gaius*), this Canius answerede thus: "Yif I hadde wist it, thou haddest nat wist it." In which thing sorwe hath nat so dulled my wit, that I pleyne only that shrewede folk aparailen felonies ayeins vertu; but I wondre greetly how that they may performe thinges that they hadde hoped for to don. For-why, to wilne shrewednesse, that comth peraventure of oure defaute; but it is lyk a monstre and a mervaille, how that, in the present sighte of god, may ben acheved and performed swiche thinges as every felonous man hath conceived in his thought ayeins innocents. For which thing oon of thy famileres nat unskilfully axed thus: "Yif god is, whennes comen wikkede thinges? And yif god ne is, whennes comen gode thinges?" But al hadde it ben leveful that felonous folk, that now desiren the blood and the deeth of alle gode men and eek of alle the senat, han wilned to gon destroyen me, whom they han seyen alwey batailen and defenden gode men and eek al the senat, yit had I nat desserved of the faderes, *that is to seyn, of the senatoures*, that they sholden wilne my destruccioun.

Thou remembrest wel, as I gesse, that whan I wolde doon or seyen any thing, thou thyself, alwey present, rewledest me. At the city of Verone, whan that the king, gredy of comune slaughter, caste him to transporten up al the ordre of the senat the gilt of his real maiestee, of the whiche gilt that Albin was accused, with how gret sikernesse of peril to me defendede I al the senat! Thou wost wel that I seye sooth, ne I ne avauntede me never in preysinge of my-self. For alwey, whan any wight receiveth precious renoun in avauntinge him-self of his werkes, he amenuseth the secree of his conscience. But now thou mayst wel seen to

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129. C. *om.* what. C. hoepen. 133. C. *om.* Canius. 136. C. sorw. 137. C. felonies; A. folies (Lat. *scelerata*). A. vertues (*wrongly*). 138. C. han; A. had (*better* hadde). 139. C. *om.* to. 148. C. gon and; A. Ed. *om.* and. 151. C. willene; A. wilne. 153. C. rwledest. 154. C. *om.* 1*st* the. 155. C. transpor(!). C. vp; A. vp on. 157. C. deffendede. 158. A. *om.* 2*nd* ne. 159. C. resseyueth; A. resceiueth.

what ende I am comen for myne innocence; I receive peyne of fals felonye for guerdon of verray vertu. And what open confessioun of felonye hadde ever Iuges so acordaunt in crueltee, *that is to seyn, as myn accusinge hath,* that either errour of mannes wit or elles condicioun of Fortune, that is uncertein to alle mortal folk, ne submittede some of hem, *that is to seyn, that it ne enclynede som Iuge to han pitee or compassioun?* For al-thogh I hadde ben accused that I wolde brenne holy houses, and strangle preestes with wikkede swerde, or that I hadde greythed deeth to al gode men, algates the sentence sholde han punisshed me, present, confessed, or convict. But now I am remewed fro the citee *of Rome* almost fyve hundred thousand pas, I am with-oute defence dampned to proscripcioun and to the deeth, for the studie and bountees that I have doon to the senat. But O, wel ben they worthy of merite (*as who seith, nay*), ther mighte never yit non of hem be convict of swiche a blame as myne is! Of whiche trespas, myne accusours sayen ful wel the dignitee; the whiche dignitee, for they wolden derken it with medeling of som felonye, they baren me on hand, and lyeden, that I hadde polut and defouled my conscience with sacrilege, for coveitise of dignitee. And certes, thou thy-self, that are plaunted in me, chacedest out of the sege of my corage al coveitise of mortal thinges; ne sacrilege hadde no leve to han a place in me biforn thyne eyen. For thou droppedest every day in myne eres and in my thought thilke comaundement of Pictagoras, *that is to seyn,* men shal serve to godde, *and not to goddes.* Ne it was nat convenient, *ne no nede,* to taken help of the foulest spirites; I, that thou hast ordeined and set in swiche excellence that thou makedest me lyk to god. And over this, the right clene secree chaumbre of myne hous, *that is to seyn, my wyf,* and the companye of myn honest freendes, and my wyves fader, as wel holy as worthy

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162. C. resseyue; A. receiue. 163. A. in (*for* for). *Both* gerdoun; Ed. gwerdone. 164. C. crwelte. 171. C. punyssed; A. punysched. 172. A. conuict; C. *con*uict. *So* A.; C. remwed. 173. C. paas. 176. C. me*r*ite; A. mercye; (*gloss in* C. ironice; O meritos). 179. C. dirken. 180. C. an; A. on. 181. C. sacrilege; *glossed* sorcerie. 183. C. alle; A. al. 185. C. *om.* 2*nd* in. 187. *in margin of* C.; Homo debet seruire deo et non diis. C. *om.* was. A. no couenaunt (Lat. *Nec conueniebat*). 188. A. spirites; C. spirite (Lat. *spirituum*). 189. C. and; A. or. 190. C. chaumbyr; A. chaumbre. 191. C. compaygnye; A. compaignie.

to ben reverenced thorugh his owne dedes, defenden me from alle suspecioun of swich blame. But O malice! For they that accusen me taken of thee, *Philosophie*, feith of so gret blame! For they trowen that I have had affinitee to malefice *or enchauntement*, by-cause that I am replenisshed and fulfilled with thy techinges, and enformed of thy maneres. And thus it suffiseth not only, that thy reverence ne availe me not, but-yif that thou, of thy free wille, rather be blemished with myn offencioun. But certes, to the harmes that I have, ther bitydeth yit this encrees of harm, that the gessinge and the Iugement of moche folk ne looken no-thing to the desertes of thinges, but only to the aventure of fortune; and iugen that only swiche thinges ben purveyed of god, whiche that temporel welefulnesse commendeth.

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

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

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193. C. deffenden. C. from; A. of. 195. C. the philosophre; A. the philosophie (Lat. *te*). 196. A. enchaun*t*ementz. 198. C. thechinges. 207. A. *Glosa*. 208. C. who; A. who so. 217. C. desserued. 218. C. of (1); A. from. 223. C. beth; A. ben. 225. C. vnpunnysshed; A. vnpunissed. 227. C. wise; A. manere; Ed. maner.

METRE V.

O stelliferi conditor orbis.

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

O thou governour, governinge alle thinges by certein ende, why refusestow only to governe the werkes of men by dewe manere? Why suffrest thou that slydinge fortune torneth so grete entre-chaunginges of thinges, so that anoyous peyne, that sholde dewely punisshe felouns, punissheth innocents? And folk of wikkede maneres sitten in heye chayres, and anoyinge folk treden, and

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ME. V. 1. C. whel; A. whele. 3. C. Rauessyng; A. rauyssyng. C. sweyh; A. sweigh; Ed. sweygh. 4. C. wyt (*for* with). 6. A. lasse. C. wan (*for* whan). 9. C. est; A. eft (Lat. *iterum*). A. aȝeynes. 10. C. *om.* the *after* at. 13. C. falle; A. to falle. C. swift; A. swifte. 14. C. wan (*for* whan). 15. C. sesoun (*wrongly*); A. sesons. 17. C. hihte; A. hyȝt. C. borias. 19. C. hihte; A. hyȝt. C. sawgh; A. saw. C. hyye; A. hey. C. wan. 20. C. eschaufed; A. eschaufeth; (Lat. *urat*). C. fram. 21. C. the werke; A. hym. 23. C. refowsestow; A. refusest thou. C. dwwe; A. dewe. 24. C. suffres. C. so; A. to. A. vtter; (*for* entre-). 25. C. dwwelly; A. duelly. 26. C. punysshe; A. punissitȝ. 27. C. heere; A. heiȝe (Lat. *celsos*). C. chayres; A. chaiers.

that unrightfully, on the nekkes of holy men? And vertu clershyninge naturelly is hid in derke derkenesses, and the rightful man bereth the blame and the peyne of the feloun. Ne forsweringe ne the fraude, covered and kembd with a fals colour, ne anoyeth nat to shrewes; the whiche shrewes, whan hem list to usen hir strengthe, they reioysen hem to putten under hem the sovereyne kinges, whiche that poeple with-outen noumbre dreden.

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

PROSE V.

Hic ubi continuato dolore delatraui.

Whan I hadde, with a continuel sorwe, sobbed or borken out thise thinges, she with hir chere pesible, and no-thing amoeved with my compleintes, seide thus: 'Whan I say thee,' quod she, 'sorweful and wepinge, I wiste anon that thou were a wrecche and exiled; but I wiste never how fer thyne exile was, yif thy tale ne hadde shewed it to me. But certes, al be thou fer fro thy contree, thou nart nat put out of it; but thou hast failed of thy weye and gon amis. And yif thou hast lever for to wene that thou be put out of thy contree, than hast thou put out thy-self rather than any other wight hath. For no wight but thy-self ne mighte never han don that to thee. For yif thou remembre of what contree thou art born, it nis nat governed by emperours, ne

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28. C. oon (*read* on); A. in. 29. A. clere and shynyng (Lat. *clara*). 30. A. Ne the forsweryng. 32. C. weche (*for* whiche). C. wan (*for* whan). 34. C. weche. C. nowmbyr; A. noumbre. 38. C. *om.* a *bef.* werk. 39. C. this; A. the. C. withdrawh. 40. C. restryne; A. restreyne. C. thei (*for* the). C. rauesynge; A. rauyssinge. 41. C. by whiche; A. with whiche (*better?*)

PR. V. 1. C. *om.* a. C. borken (=barked); A. broken (Lat. *delatraui*). 2. A. peisible. 4. C. soruful; A. sorweful. C. wrechche; A. wrecche. 6. C. nadde; A. ne hadde. A. to me; C. *om.* to. 8. C. wey; A. weye. 11. C. remenbre; A. remembre.

by governement of multitude, as weren the contrees of hem of Athenes; but oo lord and oo king, *and that is god, that is lord of thy contree*, whiche that reioyseth him of the dwelling of hise citezenes, and nat for to putte hem in exil; of the whiche lorde it is a soverayne fredom to be governed by the brydel of him and obeye to his Iustice. Hastow foryeten thilke right olde lawe of thy citee, in the whiche citee it is ordeined and establisshed, that for what wight that hath lever founden ther-in his sete or his hous than elles-wher, he may nat be exiled by no right from that place? For who-so that is contened in-with the palis and the clos of thilke citee, ther nis no drede that he may deserve to ben exiled. But who-so that leteth the wil for to enhabite there, he forleteth also to deserve to ben citezein of thilke citee. So that I sey, that the face of this place ne moveth me nat so mochel as thyne owne face. Ne I axe nat rather the walles of thy librarie, aparayled and wrought with yvory and with glas, than after the sete of thy thought. In whiche I putte nat whylom bokes, but I putte that that maketh bokes worthy of prys or precious, that is to seyn, the sentence of my bokes. And certeinly of thy desertes, bistowed in comune good, thou hast seid sooth, but after the multitude of thy gode dedes, thou hast seid fewe; and of the honestee or of the falsnesse of thinges that ben aposed ayeins thee, thou hast remembred thinges that ben knowen to alle folk. And of the felonyes and fraudes of thyne accusours, it semeth thee have y-touched it forsothe rightfully and shortly, al mighten tho same thinges betere and more plentivously ben couth in the mouthe of the poeple that knoweth al this.

Thou hast eek blamed gretly and compleined of the wrongful dede of the senat. And thou hast sorwed for my blame, and thou hast wopen for the damage of thy renoun that is apayred; and thy

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13. C. *om.* hem of. 16. C. cytesenis; A. citezenis. C. put; A. putte. 17. C. brydul; A. bridel. 18. C. hasthow; A. hast thou. 19. C. weche. 20. C. whyht; A. wy3t. 21. C. wer; A. where. 22. C. contyned; A. contened. C. palys; A. paleis (Lat. *uallo*). 23. C. desserue. 25. C. cytesein; A. Citezein. C. face, *glossed* i. manere (Lat. *facies*). 26. C. moueth; A. amoeueth. 27. A. Ne I ne axe. C. wrowht; A. wrou3t. 29. C. put; A. putte (*twice*). C. whilom; A. somtyme. 30. C. presyous. 32. C. seyde; A. seid. 33. A. vnhonestee (*wrongly*). 34. A. Ed. opposed. C. remenbryd. 36. C. Acusours. C. I-twoched (*for* I-towched); A. I-touched. 38. C. mowhth; A. mouthe. 42. A. wepen.

laste sorwe eschaufede ayeins fortune, and compleinest that guerdouns ne ben nat evenliche yolden to the desertes of folk. And in the latere ende of thy wode Muse, thou preyedest that thilke pees that governeth the hevene sholde governe the erthe. But for that manye tribulaciouns of affeccioun han assailed thee, and sorwe and ire and wepinge to-drawen thee dyversely; as thou art now feble of thought, mightier remedies ne shullen nat yit touchen thee, for whiche we wol usen somdel lighter medicines: so that thilke passiouns that ben woxen harde in swellinge, by perturbaciouns flowing in-to thy thought, mowen wexen esy and softe, to receiven the strengthe of a more mighty and more egre medicine, by an esier touchinge.

METRE VI.

Cum Phebi radiis graue
Cancri sidus inestuat.

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

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

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43. C. A. gerdouns; Ed. guerdons. 44. C. *om.* nat. 45. C. latere; A. lattre. C. *glosses* wode *by* s. seuientis. 52. A. perturbacioun folowyng (*wrongly*).

ME. VI. 1. C. cankyr; A. Ed. cancre. 2. C. beemes; A. beme (Lat. *radiis*). 3. C. cankyr; A. Ed. Cancre. 4. C. feeldes. C. Reseyue; A. receiuen. C. *glosses* hem *by* s. corn. 5. C. Accornes of Okes; A. acorns or okes. C. wolt; A. wilt. 6. C. gadery; A. gadre. C. feeld; A. felde. 7. C. felnesses; A. felnesse. C. hyhte; A. hyȝt. 9. C. stryne; A. streyne. 11. C. later; A. latter. 13. C. propres; A. propre. 16. C. issw; A. issue.

PROSE VI.

Primum igitur paterisne me pauculis rogacionibus.

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

'Axe me,' quod I, 'at thy wille, what thou wolt, and I shal answere.'

Tho seide she thus: 'Whether wenestow,' quod she, 'that this world be governed by foolish happes and fortunous, or elles that ther be in it any governement of resoun?'

'Certes,' quod I, 'I ne trowe nat in no manere, that so certein thinges sholde be moeved by fortunous fortune; but I wot wel that god, maker and mayster, is governour of his werk. Ne never nas yit day that mighte putte me out of the sothnesse of that sentence.'

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

'Unnethe,' quod I, 'knowe I the sentence of thy questioun; so that I ne may nat yit answeren to thy demaundes.'

'I nas nat deceived,' quod she, 'that ther ne faileth somwhat, by whiche the maladye of thy perturbacioun is crept into thy thought, so as the strengthe of the palis chyning is open.

PR. VI. 1. C. woltow; A. wolt thou. C. estat; A. stat. 6. C. wheyther. C. weenesthow; A. wenest thou. 8. A. *ins.* wenest thou *after* elles. 9. A. *om. and* I. 11. C. his; A. this (Lat. *suo*). 12. C. put; A. putte. 14. C. lytul; A. lytel. 17. C. dowtedest; A. doutest. C. owh; A. how; Ed. ough. 18. C. syk; A. seek. 19. C. sin that; A. sithen. A. in-to (*for* in). 20. A. *om.* nere. 21. C. syn; A. sithen. 22. A. takest thou. 23. C. *om.* it. 25. C. *om.* nat. A. demaunde (Lat. *inquisita*). 26. C. desseyued. 27. C. of thi; A. *om.* thi. 28. C. palys chynyng; A. paleys schynyng (Lat. *hiante ualli robore*).

But sey me this: remembrest thou what is the ende of thinges, and whider that the entencioun of alle kinde tendeth?'

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

'Certes,' quod she, 'thou wost wel whennes that alle thinges ben comen and procedeth?'

'I wot wel,' quod I, and answerede, that 'god is beginning of al.'

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

'Why sholde I nat remembre that?' quod I.

'Maystow nat telle me thanne,' quod she, 'what thing is a man?'

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

'Wistestow never yit that thou were any other thing?' quod she.

'No,' quod I.

'Now woot I,' quod she, 'other cause of thy maladye, and that right grete. Thou hast left for to knowen thy-self, what thou art; thorugh whiche I have pleynly founden the cause of thy maladye, or elles the entree of recoveringe of thyn hele. For-why, for thou art confounded with foryeting of thy-self, for-thy sorwestow that thou art exiled of thy propre goodes. And for thou ne wost what is the ende of thinges, for-thy demestow that felonous and wikked men ben mighty and weleful. And

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29. C. remenbres. A. *adds* thi *bef.* thinges; *and om.* and. 30. C. entensyn. 34. A. p*ro*ceded. 35. A. is the. 37. C. syn; A. sithen. 39. A. endyng. 42. C. arrace; A. arace. 44. C. Remenbresthow; A. remembrest thou. 45. C. remenbre. 46. C. Maysthow; A. Maiste thou. C. thinge. 47. Axestow me nat; A. Axest not me. C. wheither. A. *om.* I *after* that. 48. A. best mortel. 49. C. Wystesthow; A. Wistest thou. 54. C. fwonde; A. knowen. 56. C. confwndyd. 57. C. sorwistow; A. sorwest thou. 58. C. domesthow; A. demest. 59. A. *om.* And.

for thou hast foryeten by whiche governements the world is governed, for-thy wenestow that thise mutaciouns of fortune fleten with-oute governour. Thise ben grete causes not only to maladye, but, certes, grete causes to deeth. But I thanke the auctor and the maker of hele, that nature hath not al forleten thee. I have grete norisshinges of thyn hele, and that is, the sothe sentence of governaunce of the worlde; that thou bilevest that the governinge of it nis nat subiect ne underput to the folie of thise happes aventurous, but to the resoun of god. And ther-for doute thee no-thing; for of this litel spark thyn hete of lyf shal shyne.

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

METRE VII.

Nubibus atris.

The sterres, covered with blake cloudes, ne mowen yeten a-doun no light. Yif the trouble wind that hight Auster, turning and walwinge the see, medleth the hete, *that is to seyn, the boyling up from the botme;* the wawes, that whylom weren clere as glas and lyke to the faire clere dayes, withstande anon the sightes of men by the filthe and ordure that is resolved. And the fletinge streem, that royleth doun dyversly fro heye

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60. C. ast foryeeten. C. gou*er*nement; A. gouernementz (Lat. *gubernaculis*). 61. A. wenest thou. 63. C. thi deth; A. (*rightly*) *om.* thi. 64. C. alle; A. al. 65. A. *ins.* and *before* I have. 67. A. subgit. C. -putte; A. -put. 68. C. Auentros; A. auenturouses; Ed. auenturous. C. *om.* to. 69. C. lytul; A. litel. 70. A. heet. 71. C. meche (=moche). 72. C. desseyued; A. disseiued. 74. C. dirkenesse; A. derknesse. C. perturba (!). C. wexit. 78. C. A. desseyuynge.

ME. VII. 1. C. Ed. yeten; A. geten. 2. C. A. wynde. 4. C. Ed. whilom; A. somtyme. 5. C. lyk; A. lyke. C. cleere dayes and brihte; A. bryȝt dayes. C. withstand; A. withstant. 7. C. hy; A. heyȝe.

mountaignes, is arested and resisted ofte tyme by the encountringe of a stoon that is departed and fallen from som roche.

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

Explicit Liber Primus.

BOOK II.

PROSE I.

Postea paulisper conticuit.

After this she stinte a litel; and, after that she hadde gadered by atempre stillenesse myn attencioun, she seide thus: (*As who mighte seyn thus: After thise thinges she stinte a litel; and whan she aperceived by atempre stillenesse that I was ententif to herkene hir, she bigan to speke in this wyse*): 'Yif I,' quod she, 'have understonden and knowen outrely the causes and the habit of thy maladye, thou languissest and art defeted for desyr and talent of thy rather fortune. She, that ilke Fortune only, that is chaunged, as thou feynest, to thee-ward, hath perverted the cleernesse and the estat of thy corage. I understonde the fele-folde colours and deceites of thilke merveilous monstre Fortune, and how she useth ful flateringe familaritee with hem that she enforceth to bigyle; so longe, til that she confounde with unsufferable sorwe hem that she hath left in despeyr unpurveyed. And yif thou remembrest wel the kinde, the maneres,

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9. C. fram. 14. C. A. dirke. 15. C. were (*for* where). C. reygnen; A. regnen.

PR. I. 1. C. lytul; A. litel; (*and so below*). A. she; C. I (*wrongly*). 2. C. atencioun. 4. C. aperseyuyd; A. aperceiued. 5. C. here; A. hire. C. whise. 6. A. vtterly. 7. C. maledye. A. talent and desijr. 9. C. changed; A. chaunged. 10. A. astat. 11. C. feelefold; A. felefolde. A. colo*ur*. C. meruayles; A. merueillous. 14. C. onsufferabele; A. vnsufreable. C. dyspeyr; A. despeir. 15. C. remenbrest.

and the desert of thilke Fortune, thou shalt wel knowe that, as in hir, thou never ne haddest ne hast y-lost any fair thing. But, as I trowe, I shal nat gretly travailen to do thee remembren on thise thinges. For thou were wont to hurtelen and despysen hir, with manly wordes, whan she was blaundissinge and present, and pursewedest hir with sentences that were drawen out of myn entree, *that is to seyn, out of myn informacioun.* But no sodein mutacioun ne bitydeth nat with-oute a manere chaunginge of corages; and so is it befallen that thou art a litel departed fro the pees of thy thought.

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

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16. A. *om.* that. 17. C. thinge. 18. C. remenbr*e*; A. remembren. 19. C. on; A. of. C. hurtelyn; A. hurtlen. 20. C. wan. C. *om.* was. 21. C. purswedest; A. pursewedest. 24. A. departed a litel. 26. C. ataast; A. atast. 29. C. suacyou*n*; A. suasiou*n*. 30. C. estatutes; A. estatutz. 31. A. damoisel. 32. C. A. moedes (Lat. *modos*). C. probasyons; A. prolaciouns. 36. C. weenes. 38. C. stabylnesse; A. stablenes. C. *ins.* standeth *bef.* in. C. chau*n*nynge. 40. C. desseyued; A. desseiued. C. vnlefful; A. vnleueful. 42. C. coueryht. 43. C. hat (*for* hath). 44. C. thinkest; A. thenkest. C. god; A. goode.

for she, that is now cause of so muche sorwe to thee, sholde ben cause to thee of pees and of Ioye. She hath forsaken thee, forsothe; the whiche that never man may ben siker that she ne shal forsake him.

Glose. *But natheles, some bokes han the text thus:* For sothe, she hath forsaken thee, ne ther nis no man siker that she ne hath nat forsaken.

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

Yif thou committest and bitakest thy sailes to the winde, thou shalt be shoven, not thider that thou woldest, but whider that the wind shoveth thee. Yif thou castest thy sedes in-to the feldes, thou sholdest han in minde that the yeres ben, amonges, other-whyle plentevous and other-whyle bareyne. Thou hast bitaken thy-self to the governaunce of Fortune, and for-thy it bihoveth

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48. A. to the cause. 53. C. forsake; A. forsaken. 54. C. holdestow; A. holdest thou. C. *pre*syes; A. *pre*ciouse. 56. C. feythfulle; A. feithful. 57. C. whitholden. 62. A. *om.* a. A. mesureth. 63. C. fram. 64. C. in-to; A. to. 65. C. manesses; A. manaces. 67. C. wit. 68. C. syn; A. sythen. 69. C. welt; A. wilt; Ed. wolt. 71. C. artow; A. art thou. 75. C. thedyr; A. thider. C. whedyr. 76. C. A. wynde. C. in-to; A. in. C. feeldes. 77. A. *om.* amonges. 78. C. barayne.

thee to ben obeisaunt to the maneres of thy lady. Enforcest thou thee to aresten or withholden the swiftnesse and the sweigh of hir turninge whele? O thou fool of alle mortal fooles, if Fortune bigan to dwelle stable, she cesede thanne to ben Fortune!

METRE I.

Hec cum superba uerterit uices dextra.

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

PROSE II.

Vellem autem pauca tecum.

Certes, I wolde pleten with thee a fewe thinges, usinge the wordes of Fortune; tak hede now thy-self, yif that she axeth right. "O thou man, wher-fore makest thou me gilty by thyne every-dayes pleyninges? What wrong have I don thee? What goodes have I bireft thee that weren thyne? Stryf or plete with me, bifore what Iuge that thou wolt, of the possessioun of richesses or of dignitees. And yif thou mayst shewen me

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81. C. swey3; A. sweyes (Lat. *impetum*). 82. C. wheel; A. whele.
ME. I. 3. C. A. Eurippe (*twice*); Ed. Eurype. 5. C. the; A. that. 6. C. whilom; A. somtyme. C. enhanseth; A. enhaunseth. 7. C. vmble; A. humble. C. descounfited; A. discomfited. C. Ne; A. and. 9. C. lyssheth; A. lau3eth; Ed. laugheth (Lat. *ridet*). 11. A. preueth. A. strengthe (Lat. *uires*). C. A. grete. 12. C. whiht; A. wy3t.
PR. II. 3. C. makes; A. makest. 4. A. wronges (Lat. *iniuriam*). 5. C. pleten; A. plete (Lat. *contende*).

that ever any mortal man hath received any of tho thinges to ben hise in propre, than wol I graunte frely that alle thilke thinges weren thyne whiche that thou axest. Whan that nature broughte thee forth out of thy moder wombe, I receyved thee naked and nedy of alle thinges, and I norisshede thee with my richesses, and was redy and ententif through my favour to susteyne thee; and that maketh thee now inpacient ayeins me; and I envirounde thee with alle the aboundance and shyninge of alle goodes that ben in my right. Now it lyketh me to with-drawen my hand; thou hast had grace as he that hath used of foreine goodes: thou hast no right to pleyne thee, as though thou haddest outrely for-lorn alle thy thinges. Why pleynest thou thanne? I have done thee no wrong. Richesses, honours, and swiche other thinges ben of my right. My servauntes knowen me for hir lady; they comen with me, and departen whan I wende. I dar wel affermen hardily, that yif tho thinges, of which thou pleynest that thou hast forlorn, hadde ben thyne, thou ne haddest not lorn hem. Shal I thanne only ben defended to usen my right?

Certes, it is leveful to the hevene to make clere dayes, and, after that, to coveren tho same dayes with derke nightes. The yeer hath eek leve to apparailen the visage of the erthe, now with floures and now with fruit, and to confounden hem som-tyme with reynes and with coldes. The see hath eek his right to ben som-tyme calme and blaundishing with smothe water, and som-tyme to ben horrible with wawes and with tempestes. But the covetise of men, that may nat ben stanched, shal it binde me to ben stedefast, sin that stedefastnesse is uncouth to my maneres? Swich is my strengthe, and this pley I pleye continuely. I torne the whirlinge wheel with the torning cercle; I am glad to chaungen the lowest to the heyest, and the heyest to the lowest. Worth up, if thou wolt, so it be by this lawe,

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8. C. reseyued. C. tho; A. these. 9. C. thykke; A. thilke. 11. C. browht; A. brou3t. C. resseyued. 12. A. al thing. C. noryssede; A. norysshed. 13. C. fauor; A. fauo*ur*. 19. A. vtterly lorn. 20. C. pleynes. 25. C. I shal; A. Shal I. C. deffendyd. 28. C. coeueryn; A. keuere (*better* coveren). C. dirk; A. derke. 29. C. apayrelyn; A. apparaile. 30. C. frut; A. fruyt. 32. C. kalm; A. calme. C. blawndyssynge; A. blaundyshing. 33. C. *om. and* with. 35. C. stidefast; A. stedfast. *So* stide(sted-)fastnesse.

that thou ne holde nat that I do thee wronge thogh thou descende adoun, whan the resoun of my pley axeth it.

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

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

METRE II.

Si quantas rapidis flatibus incitus.

Though Plentee, *that is goddesse of richesses*, hielde adoun with ful horn, and withdraweth nat hir hand, as many richesses as the see torneth upward sandes whan it is moeved with ravisshinge blastes, or elles as many richesses as ther shynen brighte sterres on hevene on the sterry nightes; yit, for al

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41. C. dessende. A. doun. A. *om.* the. 42. C. wistesthow; A. Wost thou (Lat. *Nesciebas*). A. *om.* the. 44. C. kawth; A. cauȝt. 45. C. dessendede; A. descended. 48. C. kapteuite; A. captiuitee. C. thinge; A. thinges. 49. C. cryenges; A. criinges. 50. A. the realmes; C. *om.* the. C. noblye; A. nobley. 54. A. seler. C. cowched; A. couched (Lat. *iacere*). 56. C. hasthow. 57. A. rycchesse. 58. A. *om.* be *and* al. 59. C. yeueth; A. ȝiueth. 60. A. desmaye. 61. A. *om.* the.

ME. II. 1. A. rycches. *Both* hielde; Ed. hylde. 2. A. recches (!). 4. C. rauyssynge. A. rycches. 5. A. nyȝt (Lat. *noctibus*).

that, mankinde nolde not cese to wepe wrecchede pleyntes. And al be it so that god receyveth gladly hir preyers, and yiveth them (as fool-large) moche gold, and aparaileth coveitous men with noble or clere honours: yit semeth hem haven y-geten no-thing, but alwey hir cruel ravyne, devouringe al that they han geten, sheweth other gapinges; *that is to seyn, gapen and desyren yit after mo richesses.* What brydles mighten withholden, to any certein ende, the desordenee covetise of men, whan, ever the rather that it fleteth in large yiftes, the more ay brenneth in hem the thurst of havinge? Certes he that, quakinge and dredful, weneth him-selven nedy, he ne liveth never-more riche."

PROSE III.

Hiis igitur si pro se tecum Fortuna loqueretur.

Therfor, yif that Fortune spake with thee for hir-self in this manere, for-sothe thou ne haddest nat what thou mightest answere. And, if thou hast any-thing wherwith, thou mayest rightfully defenden thy compleint, it behoveth thee to shewen it; and I wol yeven thee space to tellen it.'

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

'Right so is it,' quod she. 'For thise ne ben yit none remedies of thy maladye; but they ben a maner norisshinges of thy sorwe, yit rebel ayein thy curacioun. For whan that tyme is, I shal moeve swiche thinges that percen hem-self depe. But natheles, that thou shalt not wilne to leten thy-self a wrecche, hast thou

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6. C. plentes; A. pleyntes. 7. C. resseyueth. C. preyres; A. prayers. 8. C. A. yeueth. A. ful (*for* fool). 9. A. folk (*for* men). 10. C. thinge; A. thing. C. crewel. 12. A. rycchesse. 15. A. threst. 16. C. leueth; A. lyueth. A. -mo.

PR. III. 2. A. *om.* nat. 4. A. tellen (*for* defenden). 6. C. bet (*for* beth); A. ben. 8. C. delysyos; A. deliciouse. 15. C. maledye. C. noryssynges; A. norissinges. C. sorwes; A. sorwe (Lat. *doloris*). 17. C. swych; A. swiche.

foryeten the noumber and the manere of thy welefulnesse? I holde me stille, how that the soverayne men of the citee token thee in cure and kepinge, whan thou were orphelin of fader and moder, and were chosen in affinitee of princes of the citee; and thou bigunne rather to be leef and dere than forto ben a neighbour; the whiche thing is the most precious kinde of any propinquitee or alyaunce that may ben. Who is it that ne seide tho that thou were right weleful, with so grete a nobleye of thy fadres-in-lawe, and with the chastitee of thy wyf, and with the oportunitee and noblesse of thy masculin children, *that is to seyn, thy sones?* And over al this—me list to passen the comune thinges—how thou haddest in thy youthe dignitees that weren werned to olde men. But it delyteth me to comen now to the singuler uphepinge of thy welefulnesse. Yif any fruit of mortal thinges may han any weighte or prys of welefulnesse, mightest thou ever foryeten, for any charge of harm that mighte bifalle, the remembraunce of thilke day that thou saye thy two sones maked conseileres, and y-lad to-gedere fro thyn house under so greet assemblee of senatoures and under the blythenesse of poeple; and whan thou saye hem set in the court in here chayeres of dignitees? Thou, rethorien or pronouncere of kinges preysinges, deservedest glorie of wit and of eloquence, whan thou, sittinge bitwene thy two sones, conseileres, in the place that highte Circo, fulfuldest the abydinge of the multitude of poeple that was sprad abouten thee, with so large preysinge and laude, as men singen in victories. Tho yave thou wordes to Fortune, as I trowe, *that is to seyn, tho feffedest thou Fortune with glosinge wordes and deceivedest hir*, whan she acoyede thee and norisshede thee as hir owne delyces. Thou bere away of Fortune a yifte, *that is to seyn, swiche guerdoun*, that she never yaf to privee man. Wilt thou therfor leye a rekeninge with Fortune?

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20. C. souerane; A. souerayn. 23. C. begunne; A. bygunne. 24. C. neysshebo*ur*; A. ney3bo*ur*. C. presyous. 26. A. *om.* tho that. A. nere (*for* were). C. fadyris. 27. C. castete; A. chastite. 29. C. lyste; A. lyst. C. the; A. of. 30. A. thought (*for* youthe); Ed. youthe. 32. C. wel-; A. wele-. C. frute; A. fruyt. 36. C. A semble; A. Ed. assemble. 37. C. peeple; A. poeple. 39. C. des-; A. de-. 40. C. bitwyen; A. bytwix; Ed. bytwene. 41. C. hihte; A. hy3t. C. A. Ed. *all insert* and *before* fulfuldest; *I omit it, because it obscures the sense.* 42. A. *om.* the *and* so. 44. C. to; A. of. 45. *So* Ed.; C. A. desseiuedest. 46. C. noryssede; A. norsshed; Ed. norisshed. A. hast had (*for* bere away). C. bar. 47. C. A. gerdoun; Ed. guerdon. 48. C. lye; A. leye; Ed. laye (Lat. *ponere*).

She hath now twinkled first upon thee with a wikkede eye. Yif thou considere the noumbre and the manere of thy blisses and of thy sorwes, thou mayst nat forsaken that thou art yit blisful. For if thou therfor wenest thy-self nat weleful, for thinges that tho semeden ioyful ben passed, ther nis nat why thou sholdest wene thy-self a wrecche; for thinges that semen now sorye passen also.

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

METRE III.

Cum polo Phebus roseis quadrigis.

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

Whan the wode wexeth rody of rosene floures, in the first somer sesoun, thorugh the brethe of the winde Zephirus that wexeth warm, yif the cloudy wind Auster blowe felliche, than goth awey the fairenesse of thornes.

Ofte the see is cleer and calm withoute moevinge flodes; and ofte the horrible wind Aquilon moeveth boilinge tempestes and over-whelveth the see.

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49. C. *om.* a. 50. C. blysse (*wrongly*); A. Ed. blisses. 51. C. art; A. Ed. nart. C. blysse-; A. blys-. 53. C. the; A. tho (Lat. *tunc*). 57. C. dyssoluede; A. Ed. dissolueth. 59. C. al that thowgh; A. Ed. al-though that. Ed. selde; C. ȝelde (=zelde); A. yelde (=ȝelde); Lat. *rara*. C. fortune; A. Ed. fortunous. 62. C. weenestow; A. wenest thou. C. dar; A. thar. *I supply* thee. C. recke; A. recche.

ME. III. 1. C. hyr; A. Ed. his. 2. C. palyt. 3. A. flamus. 7. C. rosyn; A. rosene. 9. C. A. wynde. 10. C. thornesse. 11. C. floedes. 13. Ed. -whelueth; C. -welueeth; A. -whelweth.

Yif the forme of this worlde is so selde stable, and yif it turneth by so many entrechaunginges, wolt thou thanne trusten in the tomblinge fortunes of men? Wolt thou trowen on flittinge goodes? It is certein and establisshed by lawe perdurable, that no-thing that is engendred nis stedefast ne stable.'

PROSE IV.

Tunc ego, uera, inquam, commemoras.

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

'But that thou,' quod she, 'abyest thus the torment of thy false opinioun, that mayst thou nat rightfully blamen ne aretten to thinges: *as who seith, for thou hast yit many habundaunces of thinges.*

Text. For al be it so that the ydel name of aventurous welefulnesse moeveth thee now, it is leveful that thou rekne with me of how manye grete thinges thou hast yit plentee. And therfor, yif that thilke thing that thou haddest for most precious in al thy richesse of fortune be kept to thee yit, by the grace of god, unwemmed and undefouled, mayst thou thanne pleyne rightfully upon the meschef of Fortune, sin thou hast yit thy beste thinges? Certes, yit liveth in good point thilke precious honour of mankinde, Symacus, thy wyves fader, which that is a man maked alle of sapience and of vertu; the whiche man thou woldest byen redely with the prys of thyn owne lyf. He biwayleth the wronges that men don to thee, and nat for him-self;

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14. Ed. selde; C. ȝeelde (=zeelde); A. *om.* (Lat. *rara*). 15. C. wolthow; A. Ed. wilt thou. 16. C. towmblynge; Ed. tomblyng; A. trublynge (Lat. *caducis*). C. wolthow; A. Ed. wilt thou. C. Ed. on; A. in. C. flettynge; A. flittyng. 17. C. is it; A. It is. C. A. establyssed; Ed. establysshed. C. thinge; A. thing. 18. C. estable; A. stable.

PR. IV. 1. C. vertuus; A. vertues. 4. C. *om.* a. 6. C. vnȝely (=vnzely); A. Ed. vnsely. 8. A. abaist (!). C. tormentz; A. to*ur*ment (Lat. *supplicium*). 10. C. -daunce; A. Ed. -daunces. 13. C. leefful; A. leueful. 15. C. thinge; A. thing. 19. C. leueth; A. lyueth. 21. C *om.* *2nd* of

for he liveth in sikernesse of any sentences put ayeins him. And yit liveth thy wyf, that is atempre of wit, and passinge other wimmen in clennesse of chastetee; and for I wol closen shortely hir bountees, she is lyk to hir fader. I telle thee wel, that she liveth looth of this lyf, and kepeth to thee only hir goost; and is al maat and overcomen by wepinge and sorwe for desyr of thee, in the whiche thing only I moot graunten that thy welefulnesse is amenused. What shal I seyn eek of thy two sones, conseilours, of whiche, as of children of hir age, ther shyneth the lyknesse of the wit of hir fader or of hir elder fader? And sin the sovereyn cure of alle mortel folk is to saven hir owen lyves, O how welful art thou, yif thou knowe thy goodes! For yit ben ther thinges dwelled to thee-ward, that no man douteth that they ne ben more dereworthe to thee than thyn owen lyf. And for-thy drye thy teres, for yit nis nat everich fortune al hateful to thee-ward, ne over greet tempest hath nat yit fallen upon thee, whan that thyn ancres cleven faste, that neither wolen suffren the counfort of this tyme present ne the hope of tyme cominge to passen ne to faylen.'

'And I preye,' quod I, 'that faste moten they halden; for whyles that they halden, how-so-ever that thinges ben, I shal wel fleten forth and escapen; but thou mayst wel seen how grete aparayles and aray that me lakketh, that ben passed away fro me.'

'I have som-what avaunsed and forthered thee,' quod she, 'yif that thou anoye nat or forthinke nat of al thy fortune: *as who seith, I have som-what comforted thee, so that thou tempest thee nat thus with al thy fortune, sin thou hast yit thy beste thinges.* But I may nat suffren thy delices, that pleynest so wepinge and anguissous, for that ther lakketh som-what to thy welefulnesse. For what man is so sad or of so parfit welefulnesse, that he ne stryveth and pleyneth on som halve ayen the qualitee of his estat? For-why ful anguissous thing is the condicioun of mannes goodes; for either it cometh nat al-togider to a wight, or elles it

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24. C. leueth; A. liueth. 29. C. maad; A. maat; Ed. mate. 30. C. thinge; A. thing. 31. C. amenyssed; A. Ed. amenused. 32. C. lyke-; A. lyk-. 33. A. Ed. eldefadir. 35. A. But (*for* For). 36. *So* C. Ed.; A. dwelly*ng*. A. -wardes. 40. A. cliue. 42. A. fallen. 43. A. holden. 44. C. A. halden. 45. C. mayste. 49. A. forthenke. 52. C. delites (?); A. Ed. delices (Lat. *delicias*). 55. C. Ed. and; A. or. 57. A. *om.* nat.

last nat perpetuel. For sum man hath grete richesses, but he is ashamed of his ungentel linage; and som is renowned of noblesse of kinrede, but he is enclosed in so grete anguisshe of nede of thinges, that him were lever that he were unknowe. And som man haboundeth both in richesse and noblesse, but yit he bewaileth his chaste lyf, for he ne hath no wyf. And som man is wel and selily y-maried, but he hath no children, and norissheth his richesses to the eyres of strange folkes. And som man is gladed with children, but he wepeth ful sory for the trespas of his sone or of his doughter. And for this ther ne acordeth no wight lightly to the condicioun of his fortune; for alwey to every man ther is in som-what that, unassayed, he ne wot nat; or elles he dredeth that he hath assayed. And adde this also, that every weleful man hath a ful delicat felinge; so that, but-yif alle thinges bifalle at his owne wil, for he is impacient, or is nat used to han non adversitee, anon he is throwen adoun for every litel thing. And ful litel thinges ben tho that withdrawen the somme or the perfeccioun of blisfulnesse fro hem that ben most fortunat. How many men, trowest thou, wolden demen hem-self to ben almost in hevene, yif they mighten atayne to the leest party of the remnaunt of thy fortune? This same place that thou clepest exil, is contree to hem that enhabiten heer, and forthy nothing [is] wrecched but whan thou wenest it: *as who seith, thou thy-self, ne no wight elles, nis a wrecche, but whan he weneth him-self a wrecche by reputacioun of his corage.* And ayeinward, alle fortune is blisful to a man by the agreabletee or by the egalitee of him that suffreth it.

What man is that, that is so weleful, that nolde changen his estat whan he hath lost pacience? The swetnesse of mannes welefulnesse is sprayned with many biternesses; the whiche welefulnesse, al-though it seme swete and ioyful to hem that useth it, yit may it nat ben with-holden that it ne goth away whan it wole.

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58. A. lasteth. A. *per*petuely. A. rycchesse. 59. A. renomed. 60. anguisshe of] A. angre for. 63. Ed. chaste; C. caste; A. chast. 64. C. zelyly; A. Ed. selily. C. hat. C. noriseth; A. norissheth. 66. C. A. sory; Ed. sore. 69. A. is in mest som-what. 71. A. wel (*for* ful). 72. Ed. is; C. A. *om.* 77. A. remenaunt. 79. *I supply* is; Lat. nihil *est* miserum. 80. C. ho; A. who. 81. A. no (*for* a). 83. C. egreablete; A. agreablete. 86. C. what (!); A. whan. C. lost; A. lorn. 87. C. sprayngd (!); A. y-spranid; Ed. spraynte. C. beter-; A. bitter-. C. weche. 89. C. wan. C. woole; A. wol.

Thanne is it wel sene, how wrecched is the blisfulnesse of mortal thinges, that neither it dureth perpetuel with hem that every fortune receiven agreablely or egaly, ne it delyteth nat in al to hem that ben anguissous. O ye mortal folk, what seke ye thanne blisfulnesse out of your-self, whiche that is put in your-self? Errour and folye confoundeth yow.

I shal shewe thee shortely the poynt of sovereyne blisfulnesse. Is ther any-thing more precious to thee than thy-self? Thou wolt answere, "nay." Thanne, yif it so be that thou art mighty over thy-self, *that is to seyn, by tranquillitee of thy sowle*, than hast thou thing in thy power that thou noldest never lesen, ne Fortune ne may nat beneme it thee. And that thou mayst knowe that blisfulnesse ne may nat standen in thinges that ben fortunous and temporel, now understonde and gader it to-gidere thus: Yif blisfulnesse be the sovereyn good of nature that liveth by resoun, ne thilke thing nis nat sovereyn good that may be taken awey in any wyse, (for more worthy thing and more digne is thilke thing that may nat ben taken awey); than sheweth it wel, that the unstablenesse of fortune may nat atayne to receiven verray blisfulnesse. And yit more-over: what man that this toumbling welefulnesse ledeth, either he woot that it is chaunge-able, or elles he woot it nat. And yif he woot it nat, what blisful fortune may ther be in the blindnesse of ignorance? And yif he woot that it is chaungeable, he moot alwey ben adrad that he ne lese that thing that he ne doubteth nat but that he may lesen it; *as who seith, he mot ben alwey agast, lest he lese that he wot wel he may lese it.* For which, the continuel dreed that he hath ne suffreth him nat to ben weleful. Or yif he lese it, he weneth to be dispysed and forleten. Certes eek, that is a ful litel good that is born with evene herte whan it is lost; *that is to seyn, that men do no more fors of the lost than of the havinge.* And for as moche as thou thy-self art he, to whom it hath ben shewed and proved by ful manye demonstraciouns, as I wot wel, that the sowles of men ne mowe nat deyen in no wyse; and eek sin it is cleer and certein, that fortunous welefulnesse endeth by the deeth of the

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92. C. resseyuen; A. receyuen. 100, 106. C. thinge; A. thing. 101. A. bynyme. 102. A. *om.* ne. 107. C. take; A. taken. 108. C. resseyuen; A. receyue. 110. A. *om.* it. 115. C. list; A. lest. 116. A. *om.* it. 118. A. forleten hit. 120. C. A. lost; Ed. losse. C. meche (*for* moche).

body; it may nat ben douted that, yif that deeth may take awey blisfulnesse, that alle the kinde of mortal thinges ne descendeth in-to wrecchednesse by the ende of the deeth. And sin we kuowen wel, that many a man hath sought the fruit of blisfulnesse nat only with suffringe of deeth, but eek with suffringe of peynes and tormentes; how mighte than this present lyf maken men blisful, sin that, whan thilke selve lyf is ended, it ne maketh folk no wrecches?

METRE IV.

Quisquis uolet perennem Cautus ponere sedem.

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

And forthy, if thou wolt fleen the perilous aventure, *that is to seyn, of the worlde*; have minde certeinly to ficchen thyn hous of a merye site in a lowe stoon. For al-though the wind, troubling the see, thondre with over-throwinges, thou that art put in quiete, and weleful by strengthe of thy palis, shalt leden a cleer age, scorninge the woodnesses and the ires of the eyr.

PROSE V.

Set cum rationum iam in te.

But for as moche as the norisshinges of my resouns descenden now in-to thee, I trowe it were tyme to usen a litel strenger medicynes. Now understond heer, al were it so that the yiftes of Fortune ne were nat brutel ne transitorie, what is ther in hem

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126. C. dessendeth; A. descendith. 128. C. frut; A. fruit.

ME. IV. 1. C. waar. 7. Ed. lose; A. lowe see (!); (Lat. *solutae*). A. weyȝte. 10. C. lowh; A. Ed. lowe. 12. C. A. palys (Lat. *uallī*).

PR. V. 1. C. A. noryssinges; Ed. norisshynges. C. dess-; A. desc-.

that may be thyn in any tyme, or elles that it nis foul, yif that it be considered and loked perfitly? Richesses, ben they precious by the nature of hem-self, or elles by the nature of thee? What is most worth of richesses? Is it nat gold or might of moneye assembled? Certes, thilke gold and thilke moneye shyneth and yeveth betere renoun to hem that despenden it thanne to thilke folk that mokeren it; for avarice maketh alwey mokereres to ben hated, and largesse maketh folk cleer of renoun. For sin that swich thing as is transferred fram o man to another ne may nat dwellen with no man; certes, thanne is thilke moneye precious whan it is translated into other folk and stenteth to ben had, by usage of large yevinge *of him that hath yeven it.* And also: yif that al the moneye that is over-al in the worlde were gadered toward o man, it sholde maken alle other men to ben nedy as of that. And certes a voys al hool, *that is to seyn, with-oute amenusinge,* fulfilleth to-gidere the hering of moche folk; but certes, youre richesses ne mowen nat passen in-to moche folke with-oute amenusinge. And whan they ben apassed, nedes they maken hem pore that for-gon the richesses.

O! streite and nedy clepe I this richesse, sin that many folk ne may nat han it al, ne al may it nat comen to o man with-outen povertee of alle other folk! And the shyninge of gemmes, *that I clepe precious stones,* draweth it nat the eyen of folk to hem-ward, *that is to seyn, for the beautee?* But certes, yif ther were beautee or bountee in the shyninge of stones, thilke cleernesse is of the stones hem-self, and nat of men; for whiche I wondre gretly that men mervailen on swiche thinges. For-why, what thing is it, that yif it wanteth moeving and Ioynture of sowle and body, that by right mighte semen a fair creature to him that hath a sowle of resoun? For al be it so that gemmes drawen to hem-self a litel of the laste beautee of the world, through the entente of hir creatour and through the distinccioun of hem-self; yit, for as mochel as they ben put under youre excellence, they ne han nat

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6. A. Richesse. 8. A. worthi. A. rycchesse. C. *om.* it. 15. C. stenteth; A. stynteth. 19. A. al hool; Ed. al hole; C. *om.*; (Lat. *tota*) 21. A. rycchesse. 24. A. thise rycchesses. 25. A. *om.* 1*st* ne. 27. A. in-to. 28. C. beautes; A. Ed. beaute. C. But; A. For. 29. A. *om.* the. 31. C. gretely; A. gretly. 32. C. Ioyngture; A. ioynture. 33. C. myht; A. myȝt. 35. C. last; A. laste. 36. C. *om.* and.

deserved by no wey that ye sholden mervailen on hem. And the beautee of feldes, delyteth it nat mochel un-to yow?'

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

Philosophye. 'Aperteneth,' quod she, 'any of thilke thinges to thee? Why darst thou glorifyen thee in the shyninge of any swiche thinges? Art thou distingwed and embelised by the springinge floures of the first somer sesoun, or swelleth thy plentee in the fruites of somer? Why art thou ravisshed with ydel Ioyes? Why embracest thou straunge goodes as they weren thyne? Fortune ne shal never maken that swiche thinges ben thyne, that nature of thinges hath maked foreine fro thee. Sooth is that, with-outen doute, the frutes of the erthe owen to ben to the norissinge of bestes. And yif thou wolt fulfille thy nede after that it suffyseth to nature, than is it no nede that thou seke after the superfluitee of fortune. For with ful fewe things and with ful litel thinges nature halt hir apayed; and yif thou wolt achoken the fulfillinge of nature with superfluitees, certes, thilke thinges that thou wolt thresten or pouren in-to nature shullen ben unioyful to thee, or elles anoyous. Wenest thou eek that it be a fair thing to shyne with dyverse clothinge? Of whiche clothinge yif the beautee be agreeable to loken up-on, I wol mervailen on the nature of the matere of thilke clothes, or elles on the werkman that wroughte hem. But also a long route of meynee, maketh that a blisful man? The whiche servants, yif they ben vicious of condiciouns, it is a great charge and a distruccioun to the hous, and a greet enemy to the lord him-self. And yif they ben goode men, how shal straunge or foreine goodnesse ben put in the noumbre of thy richesse? So that, by all these forseide thinges, it is clearly y-shewed, that never oon of thilke thinges that thou acountedest for thyne goodes nas nat thy good. In the whiche

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38. C. A. desserued. A. shullen. 41. C. ryhte; A ry3t. 46. C. darsthow; A. darst thou. 47. C. Arthow; A. Art thou. 49. A. *om.* the. C. fructes; A. fruytes. C. arthow. C. rauyssed; A. rauyshed. 52. A. *om.* hath. A. Syche (!). 53. A. on (*for 2nd* to). 59. C. shollen; A. shullen. 60. C. anoyos; A. anoies; Ed. anoyous. 64. C. wrowht; A. wrou3t. 70. oon] A. none. 71. A. accou*m*ptedest.

thinges, yif ther be no beautee to ben desyred, why sholdest thou ben sory yif thou lese hem, or why sholdest thou reioysen thee to holden hem? For yif they ben faire of hir owne kinde, what aperteneth that to thee? For al so wel sholden they han ben faire by hem-selve, though they weren departed fram alle thyne richesses. Forwhy faire ne precious ne weren they nat, for that they comen among thy richesses; but, for they semeden faire and precious, ther-for thou haddest lever rekne hem amonges thy richesses.

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

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75. A. as (*for* al-so). 77, 78, 80. A. rycchesse. 90. A. outwardes. 98. A. ne ye ne, &c. 100. A. Ed. erthely; C. wordly. 103. C. tho; A. the. C. A. foulest. 104. A. summytten. C. the; A. tho. 106. A. desert.

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

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

METRE V.

Felix nimium prior etas.

Blisful was the first age of men! They helden hem apayed with the metes that the trewe feldes broughten forth. They ne distroyede nor deceivede nat hem-self with outrage. They

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110. A. *om.* livinge. C. hym-; A. hem-. 111. C. *om.* that. 119. *So* A.; C. felthe. 122. A. rycchesse (*thrice*). C. tho; A. the. 125. C. A. Ed. and weneth; *but* and *must be omitted* (*see* Latin *text*). C. hat. 126. A. *om.* *2nd* now. 128. A. wayfaryng. 132. A. rycchesse.

ME. V. 2. Ed. feldes; C. feeldes; A. erthes. 3. C. desseyuyd; A. desceyued.

weren wont lightly to slaken hir hunger at even with acornes of okes. They ne coude nat medly the yifte of Bachus to the cleer hony; *that is to seyn, they coude make no piment nor clarree;* ne they coude nat medle the brighte fleeses of the contree of Seriens with the venim of Tyrie; *this is to seyn, they coude nat deyen whyte fleeses of Serien contree with the blode of a maner shelfisshe that men finden in Tyrie, with whiche blood men deyen purpur.* They slepen hoolsom slepes up-on the gras, and dronken of the renninge wateres; and layen under the shadwes of the heye pyn-trees. Ne no gest ne straungere ne carf yit the heye see with ores or with shippes; ne they ne hadde seyn yit none newe strondes, to leden marchaundyse in-to dyverse contrees. Tho weren the cruel clariouns ful hust and ful stille, ne blood y-shad by egre hate ne hadde nat deyed yit armures. For wher-to or which woodnesse of enemys wolde first moeven armes, whan they seyen cruel woundes, ne none medes be of blood y-shad?

I wolde that oure tymes sholde torne ayein to the olde maneres! But the anguissous love of havinge brenneth in folk more cruely than the fyr of the mountaigne Ethna, *that ay brenneth.* Allas! what was he that first dalf up the gobetes or the weightes of gold covered under erthe, and the precious stones that wolden han ben hid? He dalf up precious perils. *That is to seyn, that he that hem first up dalf, he dalf up a precious peril; for-why for the preciousnesse of swiche thinge, hath many man ben in peril.*

PROSE VI.

Quid autem de dignitatibus.

But what shal I seye of dignitees and of powers, the whiche ye men, that neither knowen verray dignitee ne verray power, areysen hem as heye as the hevene? The whiche dignitees and

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4. C. accornes; A. acornes. 6. C. nor; Ed. or; A. of. 7. C. fleezes; A. flies; Ed. fleces. 8. A. siriens (Lat. *Serum*). 9. C. flezes; A. flies; Ed. fleces. C. syryen; A. sirien; Ed. Syrien. 10. C. shylle-; A. Ed. shel-. 13. A. *om.* *3rd* ne. C. karue; A. karf; Ed. carfe. 16. C. crwel (*and so again below*). C. Ed. hust; A. whist. 17. A. y-shed. A. armurers (!). 18. C. wer to. 19. C. say; A. seien. 22. C. angwissos; A. anguissous. 23. C. *om.* *2nd* the. A. Ed. of Ethna; C. *om.* of. A. euer (*for* ay). 27. C. *om* *2nd* he. 28. A. *om.* thinge. A. ben; C. be.

PR. VI. 1. A. seyne. 2. A. *om.* ye.

powers, yif they comen to any wikked man, they don as grete damages and destruccioun as doth the flaumbe of the mountaigne Ethna, whan the flaumbe walweth up; ne no deluge ne doth so cruel harmes. Certes, thee remembreth wel, as I trowe, that thilke dignitee that men clepen the imperie of consulers, the whiche that whylom was biginninge of fredom, youre eldres coveiteden to han don away that dignitee, for the pryde of the consulers. And right for the same pryde your eldres, biforn that tyme, hadden don awey, out of the citee of Rome, the kinges name; *that is to seyn, they nolde han no lenger no king.* But now, yif so be that dignitees and powers be yeven to goode men, the whiche thing is ful selde, what agreable thing is ther in tho dignitees or powers but only the goodnesse of folkes that usen hem? And therfor it is thus, that honour ne comth nat to vertu for cause of dignitee, but ayeinward honour comth to dignitee for cause of vertu. But whiche is thilke youre dereworthe power, that is so cleer and so requerable? O ye ertheliche bestes, considere ye nat over which thinge that it semeth that ye han power? Now yif thou saye a mous amonges other mys, that chalaunged to him-self-ward right and power over alle other mys, how greet scorn woldest thou han of it! **Glosa.** *So fareth it by men; the body hath power over the body.* For yif thou loke wel up-on the body of a wight, what thing shalt thou finde more freele than is mankinde; the whiche men wel ofte ben slayn with bytinge of smale flyes, or elles with the entringe of crepinge wormes in-to the privetees of mannes body? But wher shal man finden any man that may exercen or haunten any right up-on another man, but only up-on his body, or elles up-on thinges that ben lowere than the body, the whiche I clepe fortunous possessiouns? Mayst thou ever have any comaundement over a free corage? Mayst thou remuen fro the estat of his propre reste a thought that is clyvinge to-gidere in him-self by stedefast

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5. C. flawmbe; A. flamme (*twice*). 6. A. *ins.* wit (!) *bef.* walweth. 7. C. crwel. C. remenbryth. 8. A. thilke; C. thikke. A. emperie; C. Imperiye. 11. A. conseilers. 13. A. kyng; C. kynge. 15. Ed. selde; C. A. zelde. C. A. Ed. thinges; *read* thing (Lat. *quid placet*). 19. A. *om.* thilke. 22. C. musȝ; A. myse; Ed. myce. 23. C. mysȝ; A. myse; Ed. myce. 26. C. shalthow. 27. A. mannes kynde. A. whiche ben ful ofte slayn. 29. A. mennes bodyes. 33. C. Maysthow. 34. C. Maysthow remwen. 35. A. cleuyng. C. stidefast; A. stedfast.

resoun? As whylom a tyraunt wende to confounde a free man of corage, and wende to constreyne him by torment, to maken him discoveren and acusen folk that wisten of a coniuracioun, *which I clepe a confederacie*, that was cast ayeins this tyraunt; but this free man boot of his owne tonge and caste it in the visage of thilke wode tyraunt; so that the torments that this tyraunt wende to han maked matere of crueltee, this wyse man maked it matere of vertu.

But what thing is it that a man may don to another man, that he ne may receyven the same thing of othre folk in him-self: *or thus, what may a man don to folk, that folk ne may don him the same?* I have herd told of Busirides, that was wont to sleen his gestes that herberweden in his hous; and he was sleyn him-self of Ercules that was his gest. Regulus hadde taken in bataile many men of Affrike and cast hem in-to feteres; but sone after he moste yeve his handes to ben bounde with the cheynes of hem that he hadde whylom overcomen. Wenest thou thanne that he be mighty, that hath no power to don a thing, that othre ne may don in him that he doth in othre? And yit more-over, yif it so were that thise dignitees or poweres hadden any propre or natural goodnesse in hem-self, never nolden they comen to shrewes. For contrarious thinges ne ben nat wont to ben y-felawshiped to-gidere. Nature refuseth that contrarious thinges ben y-ioigned. And so, as I am in certein that right wikked folk han dignitees ofte tyme, than sheweth it wel that dignitees and powers ne ben nat goode of hir owne kinde; sin that they suffren hem-self to cleven or ioinen hem to shrewes. And certes, the same thing may I most digneliche iugen and seyn of alle the yiftes of fortune that most plentevously comen to shrewes; of the whiche yiftes, I trowe that it oughte ben considered, that no man douteth that he nis strong in whom he seeth strengthe; and in whom that swiftnesse is, sooth it is that he is swift. Also musike maketh musiciens, and phisike maketh phisiciens, and rethorike rethoriens. For-why the nature of every thing maketh his propretee, ne it is nat entremedled with the effects of the

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40. Ed. caste ; C. A. cast. 42. C. crwelte. 45. C. resseyuen ; A. receyue. 48. A. herburghden. 52. C. *om.* he. C. whylom ; A. somtyme. C. weenesthow. 53. C. thinge ; A. thing. 54. A. *om.* 1*st* in. A. to (*for 2nd* in). 63. Ed. I (*after* may) ; C. A. *omit*. 67. C. *om.* it. 68. *So* A. ; C. musuciens, phisissiens. 70. A. effect*is* ; C. effect. A. *om.* the.

contrarious thinges; and, as of wil, it chaseth out thinges that ben to it contrarie. But certes, richesse may not restreyne avarice unstaunched; ne power ne maketh nat a man mighty over him-self, whiche that vicious lustes holden destreyned with cheynes that ne mowen nat be unbounden. And dignitees that ben yeven to shrewede folk nat only ne maketh hem nat digne, but it sheweth rather al openly that they ben unworthy and undigne. And why is it thus? Certes, for ye han Ioye to clepen thinges with false names that beren hem alle in the contrarie; the whiche names ben ful ofte reproeved by the effecte of the same thinges; so that thise ilke richesses ne oughten nat by right to ben cleped richesses; ne swich power ne oughte nat ben cleped power; ne swich dignitee ne oughte nat ben cleped dignitee.

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

METRE VI.

Nouimus quantas dederit ruinas.

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

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72. C. A. to it ben. 73. A. *om. 2nd* ne. 81, 82. A. rycchesse (*twice*). 82, 83. A. whiche (*for* swich; *twice*). 87. C. I-seene; A. sene.

ME. VI. 2. C. let; A. letee (!). 3. C. crwel. C. whylom; A. somtyme. 5. C. lette (*wrongly*); A. let. 6. C. conseyued; A. conceiued. 7. A. half. C. wecte; A. wette. 9. A. ȝitte neuertheles.

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

PROSE VII.

Tum ego, scis, inquam.

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

Philosophye. 'For sothe, quod she, 'and that is a thing that may drawen to governaunce swiche hertes as ben worthy and noble of hir nature; but natheles, it may nat drawen or tollen swiche hertes as ben y-brought to the fulle perfeccioun of vertu, that is to seyn, coveitise of glorie and renoun to han wel administred the comune thinges or don gode desertes to profit of the comune. For see now and considere, how litel and how voide of alle prys is thilke glorie. Certein thing is, as thou hast lerned by

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11. A. hidde. 12. C. sceptre; A. ceptre. 15. C. vii. tyryones (*sic*); A. the seuene triones; Ed. the Septentrions. 16. A. parties. 18. C. Ed. scorklith; A. scorchith. 19–21. A. *om.* But yit . . Nero; Ed. *retains it, omitting* hye. *For* Allas . . . it is, A. *has*—But ne how greuous fortune is; C. *om.* a *bef.* greuous, *but* Ed. *retains it.* C. *repeats* it is. 22. C. crwel; crwelte.

PR. VII. 4. A. desired. 5. *I supply* him (*to make sense*). Ed. leste; C. A. list. 6. A. wex; C. wax. 7. C. *per*ise; A. perisshe. Ed. vnexercysed; C. A. vnexcercised.

the demonstracioun of astronomye, that al the environinge of the erthe aboute ne halt nat but the resoun of a prikke at regard of the greetnesse of hevene; that is to seyn, that yif ther were maked comparisoun of the erthe to the greetnesse of hevene, men wolden iugen in al, that the erthe ne helde no space. Of the whiche litel regioun of this worlde, the ferthe partye is enhabited with livinge bestes that we knowen, as thou thyself hast y-lerned by Tholomee that proveth it. And yif thou haddest with-drawen and abated in thy thought fro thilke ferthe partye as moche space as the see and the mareys contenen and over-goon, and as moche space as the regioun of droughte over-streccheth, *that is to seyn, sandes and desertes*, wel unnethe sholde ther dwellen a right streit place to the habitacioun of men. And ye thanne, that ben environed and closed with-in the leste prikke of thilke prikke, thinken ye to manifesten your renoun and don youre name to ben born forth? But your glorie, that is so narwe and so streite y-throngen in-to so litel boundes, how mochel coveiteth it in largesse and in greet doinge? And also sette this there-to: that many a nacioun, dyverse of tonge and of maneres and eek of resoun of hir livinge, ben enhabited in the clos of thilke litel habitacle; to the whiche naciouns, what for difficultee of weyes and what for dyversitee of langages, and what for defaute of unusage and entrecomuninge of marchaundise, nat only the names of singuler men ne may nat strecchen, but eek the fame of citees ne may nat strecchen. At the laste, certes, in the tyme of Marcus Tullius, as him-self writ in his book, that the renoun of the comune of Rome ne hadde nat yit passed ne cloumben over the mountaigne that highte Caucasus; and yit was, thilke tyme, Rome wel waxen and greetly redouted of the Parthes and eek of other folk enhabitinge aboute. Seestow nat thanne how streit and how compressed is thilke glorie that ye travailen aboute to shewe and to multiplye? May thanne the glorie of a singuler Romaine strecchen thider as the fame of the

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17. A. *om.* 1*st* the. C. *om.* of. 21. A. that erthe helde. 26. A. and mareys. C. spaces (*for* space). 28. C. vel; A. wel. 32. C. narwh; A. narwe. 36. A. cloos. 37. C. deficulte; A. difficulte. C. deficulte (*repeated*); A. Ed. diuersite. 38. A. *om.* and *after* vnusage. 39. Ed. synguler; C. A. syngler. A. *om.* nat (*bef.* 1*st* strecchen). 41. C. marchus; A. Marcus. Ed. Tullius; C. A. Tulius. C. writ; A. writeth. 43. C. *om.* yit. A. hyȝt. 44. C. thikke; A. thilk. A. wexen. 45. C. sestow; A. Sest thou. 48. Ed. synguler; C. singler; A. singlere. A. strecchen; C. strechchen.

name of Rome may nat climben ne passen? And eek, seestow nat that the maneres of dyverse folk and eek hir lawes ben discordaunt among hem-self; so that thilke thing that som men iugen worthy of preysinge, other folk iugen that it is worthy of torment? And ther-of comth it that, though a man delyte him in preysinge of his renoun, he may nat in no wyse bringen forth ne spreden his name to many maner poeples. There-for every man oughte to ben apayed of his glorie that is publisshed among his owne neighbours; and thilke noble renoun shal ben restreyned within the boundes of o manere folke. But how many a man, that was ful noble in his tyme, hath the wrecched and nedy foryetinge of wryteres put out of minde and don awey! Al be it so that, certes, thilke wrytinges profiten litel; the whiche wrytinges long and derk elde doth awey, bothe hem and eek hir autours. But ye men semen to geten yow a perdurabletee, whan ye thenken that, in tyme to-cominge, your fame shal lasten. But natheles, yif thou wolt maken comparisoun to the endeles spaces of eternitee, what thing hast thou by whiche thou mayst reioysen thee of long lastinge of thy name? For yif ther were maked comparisoun of the abydinge of a moment to ten thousand winter, for as mochel as bothe the spaces ben ended, yit hath the moment som porcioun of it, al-though it litel be. But natheles, thilke selve noumbre of yeres, and eek as many yeres as ther-to may be multiplyed, ne may nat, certes, ben comparisoned to the perdurabletee that is endeles; for of thinges that han ende may be maked comparisoun, but of thinges that ben with-outen ende, to thinges that han ende, may be maked no comparisoun. And forthy is it that, al-though renoun, of as long tyme as ever thee list to thinken, were thought to the regard of eternitee, that is unstaunchable and infinit, it ne sholde nat only semen litel, but pleynliche right naught. But ye men, certes, ne conne don nothing a-right, but-yif it be for the audience of poeple and for ydel rumours; and ye forsaken the grete worthinesse of conscience

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49. C. seysthow; A. sest thou; Ed. seest thou. 51. C. thinge; A. thing. 56. A. paied. Ed. publysshed; C. publyssed; A. puplissed. 57. A. neyȝbores; Ed. neyghbours; C. nesshebours. 59. A. nedy and wrecched. 63. A. autours; Ed. auctours; C. actorros (!). A. Ed. ye men semen; C. yow men semeth. 64. A. thenke; C. thinken. A. comyng (*om.* to-). 65. A. space (Lat. *spatia*). 69. C. A. Ed. *insert* for *bef.* yit (*wrongly*). 70. A. it a litel. 73. C. -durablyte; A. -durablete. A. eenles (*for* endeles). 74, 75. A. *om.* but of . . . comparisoun. 77. A. by (*for and* to).

and of vertu, and ye seken your guerdouns of the smale wordes of straunge folk.

Have now heer and understonde, in the lightnesse of swich pryde and veine glorie, how a man scornede festivaly and merily swich vanitee. Whylom ther was a man thas hadde assayed with stryvinge wordes another man, the whiche, nat for usage of verray vertu but for proud veine glorie, had taken up-on him falsly the name of a philosophre. This rather man *that I spak of* thoughte he wolde assaye, wher he, thilke, were a philosophre or no; that is to seyn, yif that he wolde han suffred lightly in pacience the wronges that weren don un-to him. This feynede philosophre took pacience a litel whyle, and, whan he hadde received wordes of outrage, he, as in stryvinge ayein and reioysinge of him-self, seyde at the laste right thus: "understondest thou nat that I am a philosophre?" That other man answerde ayein ful bytingly, and seyde: "I hadde wel understonden it, yif thou haddest holden thy tonge stille." But what is it to thise noble worthy men (for, certes, of swiche folke speke I) that seken glorie with vertu? What is it?' quod she; 'what atteyneth fame to swiche folk, whan the body is resolved by the deeth at the laste? For yif it so be that men dyen in al, *that is to seyn, body and sowle*, the whiche thing our resoun defendeth us to bileven, thanne is ther no glorie in no wyse. *For what sholde thilke glorie ben*, whan he, of whom thilke glorie is seyd to be, nis right naught in no wyse? And yif the sowle, whiche that hath in it-self science of goode werkes, unbounden fro the prison of the erthe, wendeth frely to the hevene, despyseth it nat thanne alle erthely occupacioun; and, being in hevene, reioyseth that it is exempt fro alle erthely thinges? *As who seith, thanne rekketh the sowle of no glorie of renoun of this world.*

METRE VII.

Quicunque solam mente praecipiti petit.

Who-so that, with overthrowinge thought, only seketh glorie of fame, and weneth that it be sovereyn good: lat him loken up-on

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82. C. A. gerdouns; Ed. guerdones. 84. A. whiche (*for* swich). 89. A. speke. 90. C. weere he; A. where he; Ed. wheder he. 91. A. *om.* that. 94. C. resscyuyd; A. receiued. 95. C. vnderstondow. 97. A. *om.* it. 98. C. *glosses* it *by* s. fama. 102. A. *om.* it. 103. C. deffendeth; A. defendith. 105. A. for (*for* whan). 107. C. *glosses* erthe *by* i. corporis. 108. C. *glosses* it *by* i. anima. 110, 111. A. *om.* As who . . . this world.

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

PROSE VIII.

Set ne me inexorabile contra fortunam.

'But for as mochel as thou shalt nat wenen', quod she, 'that I bere untretable bataile ayeins fortune, yit som-tyme it bifalleth that she, deceyvable, deserveth to han right good thank of men; and that is, whan she hir-self opneth, and whan she descovereth hir frount, and sheweth hir maneres. Peraventure yit understondest thou nat that I shal seye. It is a wonder that I desire to telle, and forthy unnethe may I unpleyten my sentence with wordes; for I deme that contrarious Fortune profiteth more to men than

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3. C. cyte (*for* site); A. sete (*error for* site; Lat. *situm*). 6. A. liften vpon hire nekkes in ydel and dedely. 7. A. *om.* that. 9. A. *om.* that. C. cler; A. clere. 13. A. stiern; Ed. sterne. 17. A. Ed. consumpt. 18. A. vtterly. 21. Ed. to (*for* un-to); A. in. A. Ed. the; C. *om.* (*after* heer).

PR. VIII. A. *omits to end of* bk. ii. pr. 1. 3. C. desseyuable. C. desserueth. 7. *So* C.; Ed. vnplyten.

Fortune debonaire. For alwey, whan Fortune semeth debonaire, than she lyeth falsly in bihetinge the hope of welefulnesse; but forsothe contrarious Fortune is alwey soothfast, whan she sheweth hir-self unstable thorugh hir chaunginge. The amiable Fortune deceyveth folk; the contrarie Fortune techeth. The amiable Fortune bindeth with the beautee of false goodes the hertes of folk that usen hem; the contrarie Fortune unbindeth hem by the knowinge of freele welefulnesse. The amiable Fortune mayst thou seen alwey windinge and flowinge, and ever misknowinge of hir-self; the contrarie Fortune is atempre and restreyned, and wys thorugh exercise of hir adversitee. At the laste, amiable Fortune with hir flateringes draweth miswandringe men fro the sovereyne good; the contrarious Fortune ledeth ofte folk ayein to soothfast goodes, and haleth hem ayein as with an hooke. Wenest thou thanne that thou oughtest to leten this a litel thing, that this aspre and horrible Fortune hath discovered to thee the thoughtes of thy trewe freendes? For-why this ilke Fortune hath departed and uncovered to thee bothe the certein visages and eek the doutous visages of thy felawes. Whan she departed awey fro thee, she took awey hir freendes, and lafte thee thyne freendes. Now whan thou were riche and weleful, as thee semede, with how mochel woldest thou han bought the fulle knowinge of this, *that is to seyn, the knowinge of thy verray freendes*? Now pleyne thee nat thanne of richesse y-lorn, sin thou hast founden the moste precious kinde of richesses, that is to seyn, thy verray freendes.

METRE VIII.

Quod mundus stabili fide.

That the world with stable feith varieth acordable chaunginges; that the contrarious qualitee of elements holden among hem-self aliaunce perdurable; that Phebus the sonne with his goldene chariet bringeth forth the rosene day; that the mone hath com maundement over the nightes, which nightes Hesperus the evesterre hath brought; that the see, greedy to flowen, constreyneth with a certein ende hise flodes, so that it is nat leveful to strecche hise brode termes or boundes up-on the erthes, *that is to seyn, to*

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13. C. desseyueth. 17. C. maysthow. 30. C. woldesthow.
ME. VIII. 6. C. hat. 7. C. lueful; Ed. leful. 8. erthes; Lat. *terris*.

covere al the erthe:—al this acordaunce of thinges is bounden with Love, that governeth erthe and see, and hath also commaundements to the hevenes. And yif this Love slakede the brydeles, alle thinges that now loven hem to-gederes wolden maken a bataile continuely, and stryven to fordoon the fasoun of this worlde, the whiche they now leden in acordable feith by faire moevinges. This Love halt to-gideres poeples ioigned with an holy bond, and knitteth sacrement of mariages of chaste loves; and Love endyteth lawes to trewe felawes. O! weleful were mankinde, yif thilke Love that governeth hevene governed youre corages!'

Explicit Liber secundus.

BOOK III.

PROSE I.

Iam cantum illa finierat.

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

Than seyde she thus: 'That felede I ful wel,' quod she, 'whan that thou, ententif and stille, ravisshedest my wordes; and I abood til that thou haddest swich habite of thy thought as thou

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PR. I. 3. C. streyhte; Ed. streyght. 5. C. angwissos. 7. C. weyhte; Ed. weight. C. sentenses; Ed. sentences. 8. C. vnparygal; Ed. vnperegall. 10. C. deffende; Ed. defende. 11. C. hir-; Ed. here-. 12. C. desiros; Ed. desyrous.

hast now; or elles til that I my-self hadde maked to thee the same habit, which that is a more verray thing. And certes, the remenaunt of thinges that ben yit to seye ben swiche, that first whan men tasten hem they ben bytinge, but whan they ben receyved withinne a wight, than ben they swete. But for thou seyst that thou art so desirous to herkne hem, with how gret brenninge woldest thou glowen, yif thou wistest whider I wol leden thee!'

'Whider is that?' quod I.

'To thilke verray welefulnesse,' quod she, 'of whiche thyn herte dremeth; but for as moche as thy sighte is ocupied and distorbed by imaginacioun *of erthely thinges*, thou mayst nat yit seen thilke selve welefulnesse.'

'Do,' quod I, 'and shewe me what is thilke verray welefulnesse, I preye thee, with-oute taryinge.'

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

METRE I.

Qui serere ingenuum uolet agrum.

Who-so wole sowe a feeld plentivous, lat him first delivere it fro thornes, and kerve asunder with his hook the busshes and the fern, so that the corn may comen hevy of eres and of greynes. Hony is the more swete, yif mouthes han first tasted savoures that ben wikkid. The sterres shynen more agreably whan the wind Nothus leteth his ploungy blastes; and after that Lucifer the day-sterre hath chased awey the derke night, the day the fairere ledeth the rosene hors *of the sonne.* And right so thou, bi-

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17. C. Ed. had. 21. C. resseyued. 22. C. wit; Ed. with. 23. C. woldesthow; Ed. woldest thou. 26. C. thynge (!); Ed. thyn; Lat. *tuus.* 28. C. herthely; Ed. erthly. 31. C. tarynge; Ed. taryeng; Lat. *cunctatione.* 33. C. the (*for* thee); Ed. *om.*

ME. I. 1. A. of (*for* fro). 2. A. bushes; Ed. busshes; C. bosses. 3. C. heres; A. eres. 5. A. wikke. C. agreablely. 7. C. dirke; A. derke. 8. A. *om.* And.

holdinge first the false goodes, bigin to with-drawen thy nekke fro the yok *of erthely affeccioun*s; and after-ward the verray goodes shollen entren in-to thy corage.'

PROSE II.

Tunc defixo paullulum uisu.

Tho fastnede she a litel the sighte of hir eyen, and with-drow hir right as it were in-to the streite sete of hir thought; and bigan to speke right thus: 'Alle the cures,' quod she, 'of mortal folk, whiche that travaylen hem in many maner studies, goon certes by diverse weyes, but natheles they enforcen hem alle to comen only to oon ende of blisfulnesse. And blisfulnesse is swiche a good, that who-so that hath geten it, he ne may, over that, no-thing more desyre. And this thing is forsothe the sovereyn good that conteyneth in him-self alle maner goodes; to the whiche good yif ther failede any thing, it mighte nat ben cleped sovereyn good: for thanne were ther som good, out of this ilke sovereyn good, that mighte ben desired. Now is it cleer and certein thanne, that blisfulnesse is a parfit estat by the congregacioun of alle goodes; the whiche blisfulnesse, as I have seyd, alle mortal folk enforcen hem to geten by diverse weyes. For-why the coveitise of verray good is naturelly y-plaunted in the hertes of men; but the mis-wandringe errour mis-ledeth hem in-to false goodes. Of the whiche men, som of hem wenen that sovereyn good be to liven with-oute nede of any thing, and travaylen hem to be haboundaunt of richesses. And som other men demen that sovereyn good be, for to ben right digne of reverence; and enforcen hem to ben reverenced among hir neighbours by the honours that they han y-geten. And some folk ther ben that holden, that right heigh power be sovereyn good, and enforcen hem for to regnen, or elles to ioignen hem to hem that regnen. And it semeth to some other folk, that noblesse of renoun be the sovereyn good; and hasten

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10. C. verre; A. verrey.

PR. II. 2. C. cyte; A. sete; Lat. *sedem.* 5. C. enforsen; A. enforced; Ed. enforcen. 6. A. *om.* And blisfulnesse. 10. A. *om.* cleped. 14. C. enforsen; A. enforcen. 18. A. is (*for* be). 20. C. ben; A. be. 22. C. nesshebors; A. neyghbours. 23. A. halden. C. heyh; A. heyȝe; Ed. hye. 24. A. to b (*for* be).

hem to geten glorious name by the arts of werre and of pees. And many folk mesuren and gessen that sovereyn good be Ioye and gladnesse, and wenen that it be right blisful thing to ploungen hem in voluptuous delyt. And ther ben folk that entrechaungen the causes and the endes of thise forseyde goodes, as they that desiren richesses to han power and delytes; or elles they desiren power for to han moneye, or for cause of renoun. In thise thinges, and in swiche othre thinges, is torned alle the entencioun of desiringes and of werkes of men; as thus: noblesse and favour of people, whiche that yeveth to men, as it semeth hem, a maner cleernesse of renoun; and wyf and children, that men desiren for cause of delyt and of merinesse. But forsothe, frendes ne sholden nat be rekned a-mong the godes of fortune, but of vertu; for it is a ful holy maner thing. Alle thise othre thinges, forsothe, ben taken for cause of power or elles for cause of delyt.

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

Now hast thou thanne biforn thyn eyen almest al the purposed forme of the welefulnesse of man-kinde, that is to seyn, richesses, honours, power, and glorie, and delyts. The whiche delyt only considerede Epicurus, and iuged and establisshed that delyt is the sovereyn good; for as moche as alle othre thinges, as him thoughte, bi-refte awey Ioye and mirthe fram the herte. But I retorne ayein to the studies of men, of whiche men the corage alwey reherseth and seketh the sovereyn good, al be it so that it be with a derked memorie; but he not by whiche path, right

28. C. by (*for* be); A. Ed. be. 29. A. *om.* thing. 32. A. rycchesse. 35. A. *om.* 1*st* of. C. fauor; A. fauo*ur*. 36. A. *om.* to men *and* hem. 38. A. shollen. 39. A. Ed. the; C. tho. 45. C. sweft-; A. swifte-. 49. C. deffyned; A. Ed. diffined. 52. A. *om.* thy eyen; C. thy (*for* thyn); Ed. thyn. A. almost. 55. A. *om.* and *bef.* iuged. C. A. establyssed; Ed. establysshed. 59. A. *ins.* of *after* good (*wrongly*). 60. C. dirkyd; A. derke; Ed. dyrked. A. *om.* but he . . path. C. paath (*twice*).

as a dronken man not nat by whiche path he may retorne him to his hous. Semeth it thanne that folk folyen and erren that enforcen hem to have nede of nothing? Certes, ther nis non other thing that may so wel performe blisfulnesse, as an estat plentivous of alle goodes, that ne hath nede of non other thing, but that is suffisaunt of himself unto him-self. And folyen swiche folk thanne, that wenen that thilke thing that is right good, that it be eek right worthy of honour and of reverence? Certes, nay. For that thing nis neither foul ne worthy to ben despised, that wel neigh al the entencioun of mortal folk travaylen for to geten it. And power, oughte nat that eek to ben rekened amonges goodes? What elles? For it is nat to wene that thilke thing, that is most worthy of alle thinges, be feble and with-oute strengthe. And cleernesse of renoun, oughte that to ben despised? Certes, ther may no man forsake, that al thing that is right excellent and noble, that it ne semeth to ben right cleer and renomed. For certes, it nedeth nat to seye, that blisfulnesse be [nat] anguissous ne drery, ne subgit to grevaunces ne to sorwes, sin that in right litel thinges folk seken to have and to usen that may delyten hem. Certes, thise ben the thinges that men wolen and desiren to geten. And for this cause desiren they richesses, dignitees, regnes, glorie, and delices. For therby wenen they to han suffisaunce, honour, power, renoun, and gladnesse. Than is it good, that men seken thus by so many diverse studies. In whiche desyr it may lightly ben shewed how gret is the strengthe of nature; for how so that men han diverse sentences and discordinge, algates men acorden alle in lovinge the ende of good.

METRE II.

Quantas rerum flectat habenas.

It lyketh me to shewe, by subtil song, with slakke and delitable soun of strenges, how that Nature, mighty, enclineth and flitteth the governements of thinges, and by whiche lawes she, purveyable, kepeth the grete world; and how she, bindinge, restreyneth alle thinges by a bonde that may nat ben unbounde. Al be it so that

62. C. foleyen; A. folyen. 65. C. A. *ins.* it *bef.* is; Ed. *om.* 66. C. A. foleyen; Ed. folyen. 69. C. wel neyh; Ed. wel nygh; A. *om.* C. alle; A. Ed. al. 77. *I supply* nat. C. angwyssos. C. subgyd; A. subgit. 81. A. rycches. 86. C. allegates; A. algates. A. lyuynge (!).

ME. II. 3. A. *om.* the.

the lyouns of the contre of Pene beren the faire chaynes, and taken metes of the handes of folk that yeven it hem, and dreden hir sturdy maystres of whiche they ben wont to suffren betinges: yif that hir horrible mouthes ben be-bled, *that is to seyn, of bestes devoured*, hir corage of time passed, that hath ben ydel and rested, repeyreth ayein; and they roren grevously and remembren on hir nature, and slaken hir nekkes fram hir chaynes unbounde; and hir mayster, first to-torn with blody tooth, assayeth the wode wrathes of hem; *this is to seyn, they freten hir mayster.* And the iangelinge brid that singeth on the heye braunches, *that is to seyn, in the wode*, and after is enclosed in a streyt cage: al-though that the pleyinge bisinesse of men yeveth hem honiede drinkes and large metes with swete studie, yit natheles, yif thilke brid, skippinge out of hir streyte cage, seeth the agreables shadewes of the wodes, she defouleth with hir feet hir metes y-shad, and seketh mourninge only the wode; and twitereth, desiringe the wode, with hir swete vois. The yerde of a tree, that is haled a-doun by mighty strengthe, boweth redily the crop a-doun: but yif that the hand of him that it bente lat it gon ayein, anon the crop loketh up-right to hevene. The sonne Phebus, that falleth at even in the westrene wawes, retorneth ayein eftsones his carte, by privee path, ther-as it is wont aryse. Alle thinges seken ayein to hir propre cours, and alle thinges reioysen hem of hir retorninge ayein to hir nature. Ne non ordinaunce nis bitaken to thinges, but that that hath ioyned the endinge to the beginninge, and hath maked the cours of it-self stable, *that it chaungeth nat from his propre kinde.*

PROSE III.

Vos quoque, o terrena animalia.

Certes also ye men, that ben ertheliche beestes, dremen alwey youre beginninge, al-though it be with a thinne imaginacioun; and by a maner thoughte, al be it nat cleerly ne parfitly, ye loken fram a-fer to thilke verray fyn of blisfulnesse; and ther-fore naturel

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8. A. *om.* betinges. 9. C. horyble. 11. A. that (*for 1st* and). 13. A. to-teren. 15. A. Iangland. A. this (*for 2nd* that). 16. A. inclosed. C. streyht; A. streit. 17. C. pleynynge; A. pleiyng; Lat. *ludens.* 19. A. Ed. agreable. 24. C. bent; A. bente. 27. A. in-to (*for* to). 30. C. hat; A. hath.

PR. III. 2. A. *om.* youre biginninge.

entencioun ledeth you to thilke verray good, but many maner errours mis-torneth you ther-fro. Consider now yif that by thilke thinges, by whiche a man weneth to geten him blisfulnesse, yif that he may comen to thilke ende that he weneth to come by nature. For yif that moneye or honours, or thise other forseyde thinges bringen to men swich a thing that no good ne fayle hem ne semeth fayle, certes than wole I graunte that they ben maked blisful by thilke thinges that they han geten. But yif so be that thilke thinges ne mowen nat performen that they bi-heten, and that ther be defaute of manye goodes, sheweth it nat thanne cleerly that fals beautee of blisfulnesse is knowen and ateint in thilke thinges? First and forward thou thy-self, that haddest habundaunces of richesses nat long agon, I axe yif that, in the habundaunce of alle thilke richesses, thou were never anguissous or sory in thy corage of any wrong or grevaunce that bi-tidde thee on any syde?'

'Certes,' quod I, 'it ne remembreth me nat that evere I was so free of my thought that I ne was alwey in anguissh of som-what.'

'And was nat that,' quod she, 'for that thee lakked som-what that thou noldest nat han lakked, or elles thou haddest that thou noldest nat han had?'

'Right so is it,' quod I.

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

'I graunte wel,' quod I.

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

'Ye, ther nedeth,' quod I.

'Certes,' quod she, 'and he that hath lakke or nede of aught nis nat in every wey suffisaunt to himself?'

'No,' quod I.

'And thou,' quod she, 'in al the plentee of thy richesses haddest thilke lakke of suffisaunse?'

'What elles?' quod I.

'Thanne may nat richesses maken that a man nis nedy, ne that he be suffisaunt to him-self; and that was it that they bi-highten,

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15. C. ataynt; A. a-teint. 24. A. that (*for* And). A. *om.* nat that . . for. A. thou lakkedest; Ed. the lacked. 34. A. a wyȝt (*for* aught). 35. C. suffysaunte; A. suffisaunt. 37, 40. A. rycchesse.

as it semeth. And eek certes I trowe, that this be gretly to considere, that moneye ne hath nat in his owne kinde that it ne may ben bi-nomen of hem that han it, maugre hem?'

'I bi-knowe it wel,' quod I.

'Why sholdest thou nat bi-knowen it,' quod she, 'whan every day the strenger folk bi-nemen it fro the febler, maugre hem? For whennes comen elles alle thise foreyne compleyntes or quereles of pletinges, but for that men axen ayein here moneye that hath ben bi-nomen hem by force or by gyle, and alwey maugre hem?'

'Right so is it,' quod I.

'Than,' quod she, 'hath a man nede to seken him foreyne helpe by whiche he may defende his moneye?'

'Who may sey nay?' quod I.

'Certes,' quod she; 'and him nededе non help, yif he ne hadde no moneye that he mighte lese?'

'That is douteles,' quod I.

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

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46. C. sholdesthow. 47. A. bynymen. C. febelere; A. febler. 50. C. *om.* hem. 54. C. deffende. 56. A. nedith. 60. A. rycchesse. 63. A. threst. 64. C. the; A. thei. 65. A. y-nou3. 66. A. threst. 68. C. *om.* nat. C. vtrely; A. outerly. 69, 70. C. fulfyd; A. fulfilled (*twice*). 72. C. aueryce; A. auarice. 73. C. rychesse (*1st time only*); A. rychesse (*twice*). C. alwey; A. awey.

METRE III.

Quamvis fluente diues auri gurgite.

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

PROSE IV.

Set dignitates.

But dignitees, to whom they ben comen, maken they him honorable and reverent? Han they nat so gret strengthe, that they may putte vertues in the hertes of folk that usen the lordshipes of hem? Or elles may they don a-wey the vyces? Certes, they ne be nat wont to don awey wikkednesse, but they ben wont rather to shewen wikkednesse. And ther-of comth it that I have right grete desdeyn, that dignitees ben yeven ofte to wikked men; for which thing Catullus cleped *a consul of Rome, that highte* Nonius, "postum" or "boch"; *as who seyth, he cleped him a congregacioun of vyces in his brest, as a postum is ful of corupcioun,* al were this Nonius set in a chayre of dignitee. Seest thou nat thanne how gret vilenye dignitees don to wikked men? Certes, unworthinesse of wikked men sholde be the lasse y-sene, yif they nere renomed of none honours. Certes, thou thyself ne mightest nat ben brought with as manye perils as thou mightest suffren that thou woldest beren the magistrat with Decorat; *that is to seyn, that for no peril that mighte befallen thee by offence of the king*

ME. III. 1. A. *om. 2nd* a. 2. A. couetise. 4. A. erye. C. feeldes. 6. C. leuith; A. lyueth. C. shol; A. shal. C. A. compaignie.

PR. IV. 2. C. honorable, *glossed* ironice. 3. C. lordshippys; A. lordshipes. 5. A. *om.* ne. A. wikkednesses (*twice*); Lat. *nequitiam.* 6. C. *om.* to *bef.* shewen. 7. C. desdaign; A. desdeyne. 9. C. nomyus; A. nonius. Ed. postome. 11. C. nomyus. C. *om.* a. C. Sesthow. 12. C. fylonye; A. vylenye; Ed. vylonies; Lat. *dedecus.* 16. C. Ed. the; A. thi. A. magistrat; C. magestrat. 17. A. by the offence; C. by offense; Ed. by offence.

Theodorike, thou noldest nat be felawe in governaunce with Decorat; whan thou saye that he hadde wikked corage of a likerous shrewe and of an accusor. Ne I ne may nat, for swiche honours, iugen hem worthy of reverence, that I deme and holde unworthy to han thilke same honours. Now yif thou saye a man that were fulfild of wisdom, certes, thou ne mightest nat deme that he were unworthy to the honour, or elles to the wisdom of which he is fulfild?'—'No,' quod I.—'Certes, dignitees,' quod she, 'apertienen proprely to vertu; and vertu transporteth dignitee anon to thilke man to which she hir-self is conioigned. And for as moche as honours of poeple ne may nat maken folk digne of honour, it is wel seyn cleerly that they ne han no propre beautee of dignitee. And yit men oughten taken more heed in this. For yif it so be that a wikked wight be so mochel the foulere and the more outcast, that he is despysed of most folk, so as dignitee ne may nat maken shrewes digne of reverence, the which shrewes dignitee sheweth to moche folk, thanne maketh dignitee shrewes rather so moche more despysed than preysed; and forsothe nat unpunisshed: *that is for to seyn, that shrewes revengen hem ayeinward up-on dignitees;* for they yilden ayein to dignitees as gret guerdoun, whan they bi-spotten and defoulen dignitees with hir vilenye. And for as mochel as thou mowe knowe that thilke verray reverence ne may nat comen by thise shadewy transitorie dignitees, undirstond now thus: yif that a man hadde used and had many maner dignitees of consules, and were comen peraventure amonge straunge naciouns, sholde thilke honour maken him worshipful and redouted of straunge folk? Certes, yif that honour of poeple were a naturel yift to dignitees, it ne mighte never cesen nowher amonges no maner folk to don his office,

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19. Ed. saw. C. lykoros; A. likerous. 22. Ed. sawe. 25. A. Ed. quod she; C. *om.* 29. C. they, *glossed*, s. honurs. 30. A. more; C. mor. C. *om.* it. 30–5. A. For if it so be that he that is most outcast that most folk dispisen. or as dignite ne may nat maken shrewes worthi of no reuerences. than maketh dignites shrewes more dispised than preised. the whiche shrewes dignit (*sic*) scheweth to moche folk. and forsothe not vnpunissed; Ed. for if a wight be in so muche the more outcast, that he is dispysed of moste folke, so as dignyte ne may not maken shrewes worthy of no reuerence, than maketh dignite shrewes rather dispysed than praysed, the whiche shrewes dignite sheweth to moche folk. And forsothe not vnpunisshed. 38. C. A. gerdoun; Ed. guerdons. C. by-spetten; A. byspotten; Lat. *commaculant.* 40. C. thyse shadwye; A. the shadewy. 41. A. this (*for* thus).

right as fyr in every contree ne stinteth nat to eschaufen and to ben hoot. But for as moche as for to ben holden honourable or reverent ne cometh nat to folk of hir propre strengthe of nature, but only of the false opinioun of folk, *that is to seyn, that wenen that dignitees maken folk digne of honour;* anon therfore whan that they comen ther-as folk ne knowen nat thilke dignitees, hir honours vanisshen awey, and that anon. But that is amonges straunge folk, mayst thou seyn; but amonges hem ther they weren born, ne duren nat thilke dignitees alwey? Certes, the dignitee of the provostrie of Rome was whylom a gret power; now is it nothing but an ydel name, and the rente of the senatorie a gret charge. And yif a wight whylom hadde the office to taken hede to the vitailes of the poeple, as of corn and other thinges, he was holden amonges grete; but what thing is now more out-cast thanne thilke provostrie? And, as I have seyd a litel her-biforn, that thilke thing that hath no propre beautee of him-self receiveth som-tyme prys and shyninge, and som-tyme leseth it by the opinioun of usaunces. Now yif that dignitees thanne ne mowen nat maken folk digne of reverence, and yif that dignitees wexen foule of hir wille by the filthe of shrewes, and yif that dignitees lesen hir shyninge by chaunginge of tymes, and yif they wexen foule by estimacioun of poeple: what is it that they han in hem-self of beautee that oughte ben desired? *as who seyth, non*; thanne ne mowen they yeven no beautee of dignitee to non other.

METRE IV.

Quamvis se, Tyrio superbus ostro.

Al be it so that the proude Nero, with alle his wode luxurie, kembde him and aparailede him with faire purpres of Tirie, and with whyte perles, algates yit throf he hateful to alle folk: *this is to seyn, that al was he behated of alle folk.* Yit this wikked *Nero hadde gret lordship, and* yaf whylom to the

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47. A. enchaufen. 50. C. *om.* that *bef.* wenen. 53. C. vanesshen; A. vanissen. 54. C. maysthow. A. but; C. Ed. ne. 56, 58. C. whylom; A. som-tyme (*twice*). 57. C. *om.* the *bef.* senatorie. 59. A. and what other; Ed. and of other. 62. C. resseyueth; A. resceyueth. 66. C. felthe; A. filthe. C. *om.* that *after* yif (*3rd time only*). 70. C. dignete.

ME. IV. 2. A. kembed; apparailed. 5. C. lorshippe; A. lordship. C. Ed. whylom; A. som-tyme.

reverents senatours the unworshipful setes of dignitees. *Unworshipful setes he clepeth here, for that Nero, that was so wikked, yaf tho dignitees.* Who-so wolde thanne resonably wenen, that blisfulnesse were in swiche honours as ben yeven by vicious shrewes?

PROSE V.

An vero regna regumque familiaritas.

But regnes and familiaritees of kinges, may they maken a man to ben mighty? How elles, whan hir blisfulnesse dureth perpetuely? But certes, the olde age of tyme passed, and eek of present tyme now, is ful of ensaumples how that kinges ben chaunged in-to wrecchednesse out of hir welefulnesse. O! a noble thing and a cleer thing is power, that is nat founden mighty to kepen it-self! And yif that power of reaumes be auctour and maker of blisfulnesse, yif thilke power lakketh on any syde, amenuseth it nat thilke blisfulnesse and bringeth in wrecchednesse? But yit, al be it so that the reaumes of mankinde strecchen brode, yit mot ther nede ben moche folk, over whiche that every king ne hath no lordshipe ne comaundement. And certes, up-on thilke syde that power faileth, which that maketh folk blisful, right on that same syde noun-power entreth under-nethe, that maketh hem wrecches; in this manere thanne moten kinges han more porcioun of wrecchednesse than of welefulnesse. A tyraunt, *that was king of Sisile*, that hadde assayed the peril of his estat, shewede by similitude the dredes of reaumes by gastnesse of a swerd that heng over the heved *of his familier.* What thing is thanne this power, that may nat don awey the bytinges of bisinesse, ne eschewe the prikkes of drede? And certes, yit wolden they liven in sikernesse, but they may nat; and yit they glorifye hem in hir power. Holdest thou thanne that thilke man be mighty, that thou seest that he wolde don that he may nat don? And holdest thou thanne him a mighty man, that hath envirownede his sydes with men

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6. C. reuerentz; Ed. reuerent; A. dredeful; Lat. *uerendis.* 8. A. tho; C. Ed. the. A. *om.* so. 10. C. vysios; A. vicious.

PR. V. 3. C. perpetualy; A. perpetuely. 7. A. realmes. 8. C. auctor; A. auctour. 10. A. realmes (*om.* the). 11. C. node (*for* nede). 12. C. lorshipe. 14. C. A. nou*n*power. 19. A. realmes. 20. C. famyler. 23. A. yit; C. yif. 24. C. seyst; A. seest; Lat. *uideas.*

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

METRE V.

Qui se uolet esse potentem.

Who-so wol be mighty, he mot daunten his cruel corage, ne putte nat his nekke, overcomen, under the foule reynes of lecherye. For al-be-it so that thy lordshipe strecche so fer, that the contree of Inde quaketh at thy comaundements or at thy lawes, and that the last *ile in the see, that hight* Tyle,

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27. A. seruauntes. A. *om.* hem. 31. A. realmes. 32. A. feblenesse. A. real; Ed. royal. 34. C. hyr famyler (*sic*); A. his familier. 37. C. famyler; A. familier. C. that hadde; A. *om.* that. 41. C. solutarie; A. solitarie. 42. C. sholen; Ed. shullen; A. sholden; Lat. *ruituros*. 44. C. yit; Ed. yet; A. that. 47. C. wheyther.

ME. V. 1. C. wole; Ed. wol; A. wolde. 4. C. thath (!). A. contre Inde. A. comaundement. 5. A. leest (*for* last); Lat. *ultima*.

be thral to thee, yit, yif thou mayst nat putten awey thy foule derke desyrs, and dryven out fro thee wrecched complaintes, certes, it nis no power that thou hast.

PROSE VI.

Gloria uero quam fallax saepe.

But glorie, how deceivable and how foul is it ofte! For which thing nat unskilfully a tragedien, *that is to seyn, a maker of ditees that highten tragedies*, cryde and seide: "O glorie, glorie," quod he, "thou art nothing elles to thousandes of folkes but a greet sweller of eres!" For manye han had ful greet renoun by the false opinioun of the poeple, and what thing may ben thought fouler than swiche preysinge? For thilke folk that ben preysed falsly, they moten nedes han shame of hir preysinges. And yif that folk han geten hem thonk or preysinge by hir desertes, what thing hath thilke prys eched or encresed to the conscience of wyse folk, that mesuren hir good, nat by the rumour of the poeple, but by the soothfastnesse of conscience? And yif it seme a fair thing, a man to han encresed and spred his name, than folweth it that it is demed to ben a foul thing, yif it ne be y-sprad and encresed. But, as I seyde a litel her-biforn that, sin ther mot nedes ben many folk, to whiche folk the renoun of a man ne may nat comen, it befalleth that he, that thou wenest be glorious and renomed, semeth in the nexte partie of the erthes to ben with-oute glorie and with-oute renoun.

And certes, amonges thise thinges I ne trowe nat that the prys and grace of the poeple nis neither worthy to ben remembred, ne cometh of wyse Iugement, ne is ferme perdurably. But now, of this name of gentilesse, what man is it that ne may wel seen how veyn and how flittinge a thing it is? For yif the name of gentilesse be referred to renoun and cleernesse of linage, thanne is gentil name but a foreine thing, *that is to seyn, to hem that glorifyen hem of hir linage.* For it semeth that gentilesse be a maner preysinge that comth of the

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PR. VI. 4. A. Ed. he; C. she (!). 6. A. *om.* the *bef.* poeple. 9. C. of (*for* or). 15. A. ne encresed. 19. A. parties of the erthe; Lat. *parte terrarum.* 23. C. remenbred. 24, 26, 29. C. gentellesse; A. gentilesse. 26. C. refferred.

deserte of ancestres. And yif preysinge maketh gentilesse, thanne moten they nedes be gentil that ben preysed. For which thing it folweth, that yif thou ne have no gentilesse of thy-self, *that is to seyn, preyse that comth of thy deserte,* foreine gentilesse ne maketh thee nat gentil. But certes, yif ther be any good in gentilesse, I trowe it be al-only this, that it semeth as that a maner necessitee be imposed to gentil men, for that they ne sholden nat outrayen or forliven fro the virtues of hir noble kinrede.

METRE VI.

Omne hominum genus in terris.

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

PROSE VII.

Quid autem de corporis uoluptatibus.

But what shal I seye of delices of body, of whiche delices the desiringes ben ful of anguissh, and the fulfillinges of hem ben ful of penaunce? How greet syknesse and how grete sorwes unsufferable, right as a maner fruit of wikkednesse, ben thilke delices wont to bringen to the bodies of folk that usen hem! Of whiche delices I not what Ioye may ben had of hir moevinge. But this wot I wel, that who-so-ever wole remembren him of hise luxures, he shal wel understonde that the issues of delices ben sorwful

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30. A. decert; Ed. desert*es*. 32. A. folweth; C. folueth. 36. C. inposed.
ME. VI. 4. A. Ed. hir hornes; C. hyse hornes. 5. C. menbrys. 8. Ed. ye loke; Lat. *spectes*. A. thy (*for* 1*st* your); Lat. *uestra*.

and sorye. And yif thilke delices mowen maken folk blisful, than by the same cause moten thise bestes ben cleped blisful; of whiche bestes al the entencioun hasteth to fulfille hir bodily Iolitee. And the gladnesse of wyf and children were an honest thing, but it hath ben seyd that it is over muchel ayeins kinde, that children han ben founden tormentours to hir fadres, I not how manye: of whiche children how bytinge is every condicioun, it nedeth nat to tellen it thee, that hast or this tyme assayed it, and art yit now anguissous. In this approve I the sentence of my disciple Euripidis, that seyde, that "he that hath no children is weleful by infortune."

METRE VII.

Habet omnis hoc uoluptas.

Every delyt hath this, that it anguissheth hem with prikkes that usen it. It resembleth to thise flyinge flyes that we clepen been, that, after that he hath shad hise agreable honies, he fleeth awey, and stingeth the hertes, of hem that ben y-smite, with bytinge overlonge holdinge.

PROSE VIII.

Nihil igitur dubium est.

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

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PR. VII. 12. A. *om.* an. 15. A. Ed. euery; C. eu*e*re. 18. Ed. Euripidis; C. Eurydyppys; A. Euridippus; Lat. *Euripidis* (gen.).

ME. VII. 1. C. A. anguisseth. 3. C. *om. 2nd* that. A. the bee (*for* he).

PR. VIII. 9. C. shal. 10. A. by (*for* thorugh). 11. C. be (*for* by). A. vndir many; C. Ed. vndyr by many; Lat. *periculis subiacebis.*

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

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12. C. A. destrat; Ed. distracte. 16. C. brwtel (*for* brotel; *1st time*). 19. A. mayst thou; C. maysthow. 20. C. weyhty (!). 32. C. in superfyce (*om.* the). 34. A. desceiuaunce of the; Ed. disceyuaunce of; C. deceyuable or (!). 37. A. the goodes of thi; Ed. the goodes of the; C. godes of the. 40. A. Ed. a somme; C. *om.* a. C. wordly. 42. C. ne ne ben. A. Ed. by the; C. *om.* the. 43. C. man (*for* men; *1st time*).

METRE VIII.

Eheu! quae miseros tramite deuios.

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

Certes, ye ne seken no gold in grene trees, ne ye ne gaderen nat precious stones in the vynes, ne ye ne hyden nat your ginnes in the hye mountaignes to cacchen fish of whiche ye may maken riche festes. And yif yow lyketh to hunte to roes, ye ne gon nat to the fordes of the water that highte Tyrene. And over this, men knowen wel the crykes and the cavernes of the see y-hid in the flodes, and knowen eek which water is most plentivous of whyte perles, and knowen which water haboundeth most of rede purpre, *that is to seyn, of a maner shelle-fish with which men dyen purpre;* and knowen which strondes habounden most with tendre fisshes, or of sharpe fisshes that highten echines. But folk suffren hem-self to ben so blinde, that hem ne reccheth nat to knowe where thilke goodes ben y-hid whiche that they coveiten, but ploungen hem in erthe and seken there thilke good that sormounteth the hevene that bereth the sterres. What preyere may I maken that be digne to the nyce thoughtes of men? But I preye that they coveiten richesse and honours, so that, whan they han geten tho false goodes with greet travaile, that ther-by they mowe knowen the verray goodes.

PROSE IX.

Hactenus mendacis formam.

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

ME. VIII. 4. A. *om.* nat. 5. C. hyye mountaygnes; A. heyȝe mountaignes. C. kachche; A. kachen; Ed. catchen (=cacchen). 6. C. honte; A. Ed. hunte. C. rooes; Ed. roes; A. roos. 8. A. crikes; Ed. crekes; C. brykes; Lat. *recessus*. 9. A. Ed. in the; C. *om.* the. 14. Ed. Echines; C. A. echynnys. 15. C. rechcheth; A. recchith. C. weere (*for* where).

'For sothe,' quod I, 'I see wel now that suffisaunce may nat comen by richesses, ne power by reames, ne reverence by dignitees, ne gentilesse by glorie, ne Ioye by delices.'

'And hast thou wel knowen the causes,' quod she, 'why it is?'

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

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

'Nay,' quod I.

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

'Right so is it,' quod I.

'Suffisaunce and power ben thanne of o kinde?'

'So semeth it,' quod I.

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

'Certes,' quod I, 'it nis no doute, that it is right worthy to ben reverenced.'

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

'Certes,' quod I, 'lat us adden it, yif we wolen graunten the sothe.'

'What demest thou thanne?' quod she; 'is that a derk thing and nat noble, *that is suffisaunt, reverent, and mighty,* or elles that it is right noble and right cleer by celebritee of renoun? Consider thanne,' quod she, 'as we han graunted her-biforn, that he that

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PR. IX. 5. A. *om.* sothe *and 2nd* I. 6. A. richesse. A. Ed. realmes. 8. A. hast thou; C. hasthow. A. cause; Lat. *caussas.* 16. A. inparfit. C. Wenesthow. 20. A. fieble; C. Ed. febler; Lat. *imbecillioris ualentiae.* 21. C. mot; Ed. mote; A. most. 25. C. demesthow. 29. A. nis (*twice*). 36. C. demesthow. Ed. derke; C. dyrk; A. dirke. 38. A. of (*for* by).

ne hath nede of no-thing, and is most mighty and most digne of honour, yif him nedeth any cleernesse of renoun, which cleernesse he mighte nat graunten of him-self, so that, for lakke of thilke cleernesse, he mighte seme the febeler on any syde or the more out-cast?' **Glose.** *This is to seyn, nay; for who-so that is suffisaunt, mighty, and reverent, cleernesse of renoun folweth of the forseyde thinges; he hath it al redy of his suffisaunce.*

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

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

'This is a consequence,' quod I.

'This thing thanne,' quod she, 'that ne hath nede of no foreine thing, and that may don alle thinges by hise strengthes, and that is noble and honourable, nis nat that a mery thing and a Ioyful?'

'But whennes,' quod I, 'that any sorwe mighte comen to this thing that is swiche, certes, I may nat thinke.'

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

'It mot needly been so,' quod I.

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

'In which manere?' quod I.

'Thilke man,' quod she, 'that secheth richesses to fleen povertee, he ne travaileth him nat for to gete power; for he hath levere ben derk and vyl; and eek withdraweth from him-self many naturel delyts, for he nolde lese the moneye that

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53. A. And this (*for* This). C. consequens; Ed. consequence; A. consequente *or* consequence. 54. C. hat (*for* hath). A. no nede. 58. Ed. whence; A. wenest (!); Lat. *unde*. 72. A. rychesse. 74. Ed. derke; C. dyrk; A. dirk. 75. C. delices (*or* delites); A. delitz; Ed. delytes.

he hath assembled. But certes, in this manere he ne geteth him nat suffisaunce that power forleteth, and that molestie prikketh, and that filthe maketh out-cast, and that derkenesse hydeth. And certes, he that desireth only power, he wasteth and scatereth richesse, and despyseth delyts, and eek honour that is with-oute power, ne he ne preyseth glorie no-thing. Certes, thus seest thou wel, that manye thinges faylen to him; for he hath som-tyme defaute of many necessitees, and many anguisshes byten him; and whan he ne may nat don tho defautes a-wey, he forleteth to ben mighty, and that is the thing that he most desireth. And right thus may I maken semblable resouns of honours, and of glorie, and of delyts. For so as every of thise forseyde thinges is the same that thise other thinges ben, *that is to seyn, al oon thing*, who-so that ever seketh to geten that oon of thise, and nat that other, he ne geteth nat that he desireth.'

Boece. 'What seyst thou thanne, yif that a man coveiteth to geten alle thise thinges to-gider?'

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

'Certes, no,' quod I.

'Thanne,' quod she, 'ne sholden men nat by no wey seken blisfulnesse in swiche thinges as men wene that they ne mowen yeven but o thing senglely of alle that men seken.'

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

'Now hast thou thanne,' quod she, 'the forme and the causes of false welefulnesse. Now torne and flitte the eyen of thy thought; for ther shalt thou sen anon thilke verray blisfulnesse that I have bihight thee.'

'Certes,' quod I, 'it is cleer and open, thogh it were to a blinde man; and that shewedest thou me ful wel a litel herbiforn, whan thou enforcedest thee to shewe me the causes

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77. Ed. molestie; C. A. moleste; Lat. *molestia.* 78. A. derknesse; C. dyrkenesse. 80. C. schatereth. C. delytz; A. delices (*or* delites). 83. C. Ed. defaute; A. faute. 84. Ed. anguysshes; A. anguysses; C. angwyssos. 86. A. semblable; C. semlable. 90. C. oothr*e*. 92. C. seysthow. 101. C. A. senglely. 104. C. hasthow. 106. C. shalthow. 109. A. *om.* ful wel.

of the false blisfulnesse. For but-yif I be bigyled, thanne is thilke the verray blisfulnesse parfit, that parfitly maketh a man suffisaunt, mighty, honourable, noble, and ful of gladnesse. And, for thou shalt wel knowe that I have wel understonden thise thinges with-in my herte, I knowe wel that thilke blisfulnesse, that may verrayly yeven oon of the forseyde thinges, sin they ben al oon, I knowe, douteles, that thilke thing is the fulle blisfulnesse.'

Philosophie. 'O my norie,' quod she, 'by this opinioun I seye that thou art blisful, yif thou putte this ther-to that I shal seyn.'

'What is that?' quod I.

'Trowest thou that ther be any thing in thise erthely mortal toumbling thinges that may bringen this estat?'

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

'Thise thinges thanne,' quod she, '*that is to sey, erthely suffisaunce and power and swiche thinges*, either they semen lykenesses of verray good, or elles it semeth that they yeve to mortal folk a maner of goodes that ne ben nat parfit; but thilke good that is verray and parfit, that may they nat yeven.'

'I acorde me wel,' quod I.

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

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

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

'Certes,' quod I, 'I deme that we shollen clepen the fader

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115. C. Ed. that thilke; A. *om.* that. 118. A. the fulle of (*wrongly*). 119. C. norye; A. nurry. 130. A. likenesse; Lat. *imagines*. 141. A. disciple; C. dissipule. 142. C. in tymeo; A. in thimeo; Lat. *uti in Timaeo Platoni*. 143. C. byshechen. A. *om.* now.

of alle goodes; for with-outen him nis ther no-thing founden a-right.'

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

METRE IX.

O qui perpetua mundum ratione gubernas.

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

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ME. IX. 3. A. for to gon. C. from sin that; A. from tyme that; Ed. syth that. 7. A. *om.* thee *after* with-in. 10. A. alle thinges. 11. A. comaundedist. 12. C. *om.* and absolut. 13. A. Ed. proporcionables; C. porcionables. 16. A. fleye (*for* flee). A. Ed. drawe; C. drawen. 18. C. *glosses* sowle *by* anima mundi. 19. C. menbres. 20. C. in to two; A. in two; Ed. in to. 22. C. tornet; A. tournith. 24. C. Ed. sowest; A. sewest.

thee by thy benigne lawe, thou makest hem retorne ayein to thee by ayein-ledinge fyr.

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

PROSE X.

Quoniam igitur quae sit imperfecti.

For as moche thanne as thou hast seyn, which is the forme of good that nis nat parfit, and which is the forme of good that is parfit, now trowe I that it were good to shewe in what this perfeccioun of blisfulnesse is set. And in this thing, I trowe that we sholden first enquere for to witen, yif that any swiche maner good as thilke good that thou has diffinisshed a litel heer-biforn, *that is to seyn, soverein good*, may ben founde in the nature of thinges; for that veyn imaginacioun of thought ne deceyve us nat, and putte us out of the sothfastnesse of thilke thing that is summitted unto us. But it may nat ben deneyed that thilke good ne is, and that it nis right as welle of alle goodes. For al thing that is cleped inparfit is proeved inparfit by the amenusinge of perfeccioun or of thing that is parfit. And ther-of comth it, that in every thing general, yif that men sen any-thing that is inparfit, certes, in thilke general ther mot ben som-thing that is parfit; for yif so be that perfeccioun is don awey, men may nat thinke ne seye fro whennes thilke thing is that is cleped inparfit. For the nature of thinges ne took nat hir beginninge of thinges amenused and inparfit, but

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26. A. Ed. benigne; C. bygynnynge (!). 28. A. thi thou3t (*wrongly*); C. *has the gloss*: s. boecii. A. thi streite; Ed. thy strayte; C. the streite. 29. A. *om.* him. C. enuerowne; A. enuiroune. 31. A. *om. 2nd* thou. 33. A. *om.* reste. 34. C. paath. 35. A. *om.* that.

PR. X. 6. A. diffinissed; C. dyffynnyssed; Ed. diffynished. 10. *After* us, A. *ins.* this is to seyne (*needlessly*). C. A. denoyed (*error for* deneyed); Ed. denyed. 12. A. al; C. alle. 14. C. ther-of; A. Ed. her-of. C. comht (*for* comth).

it procedeth of thinges that ben al hoole and absolut, and descendeth so doun in-to outterest thinges, and in-to thinges empty and with-outen frut. But, as I have y-shewed a litel her-biforn, that yif ther be a blisfulnesse that be freele and veyn and inparfit, ther may no man doute that ther nis som blisfulnesse that is sad, stedefast, and parfit.'

Boece. 'This is concluded,' quod I, 'fermely and sothfastly.'

Philosophie. 'But considere also,' quod she, 'in wham this blisfulnesse enhabiteth. The comune acordaunce and conceite of the corages of men proeveth and graunteth, that god, prince of alle thinges, is good. For, so as nothing ne may ben thought bettre than god, it may nat ben douted thanne that he, that nothing nis bettre, that he nis good. Certes, resoun sheweth that god is so good, that it proveth by verray force that parfit good is in him. For yif god ne is swich, he ne may nat ben prince of alle thinges; for certes som-thing possessing in it-self parfit good, sholde ben more worthy than god, and it sholde semen that thilke thing were first, and elder than god. For we han shewed apertly that alle thinges that ben parfit ben first or thinges that ben unparfit; and for-thy, for as moche as that my resoun or my proces ne go nat a-wey with-oute an ende, we owen to graunten that the soverein god is right ful of soverein parfit good. And we han establisshed that the soverein good is verray blisfulnesse: thanne mot it nedes be, that verray blisfulnesse is set in soverein god.'

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

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

'In which manere?' quod I.

'Wenest thou aught,' quod she, 'that this prince of alle thinges have y-take thilke soverein good any-wher out of him-self, of which soverein good men proveth that he is ful, right as thou mightest thinken that god, that hath blisfulnesse in

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20. C. absolut, i. laws. 21. C. dessendeth. 28. C. conseite; A. conceite. 31. A. *om.* he that. 32. A. is bettre. 35. C. Ed. it-self; A. hym self. 36. A. *om.* it. 39. A. inperfit. 40. C. as that; A. *om.* that. A. Ed. proces; C. processes. 41. owen] A. ou3t. 44. A. *om.* that . . is. 50. A. *om.* In which . . I. 51. C. Wenesthow awht.

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

Boece. 'Thou hast seyd rightfully,' quod I.

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

'And that is sooth,' quod I.

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

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

'Loke now,' quod she, 'yif this be proved yit more fermely thus: that ther ne mowen nat ben two soverein goodes that ben dyverse amonge hem-self. For certes, the goodes that ben dyverse amonges hem-self, that oon nis nat that that other is; thanne ne [may] neither of hem ben parfit, so as either of hem lakketh to other. But that that nis nat parfit, men may

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56. A. receyued; C. resseyud. 58. A. goode (*for* worthy). 61. A. it is; C. is is (*sic*). fro him] A. *om.* him. 63. A. *om.* hath. 70. A. Ed. nis; C. is. 73. A. *om.* soverein. 84. A. *om.* yit. 86, 87. A. *om.* For certes . . . hem-self. C. othre. 88. A. *om.* ne. C. A. Ed. mowen; *read* may.

seen apertly that it nis nat soverein. The thinges, thanne, that ben sovereinly goode, ne mowen by no wey ben dyverse. But I have wel concluded that blisfulnesse and god ben the soverein good; for whiche it mot nedes ben, that soverein blisfulnesse is soverein divinitee.'

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

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

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

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

'What thing?' quod I.

'So,' quod she, 'as it semeth that blisfulnesse conteneth many thinges, it were for to witen whether that alle thise thinges maken or conioignen as a maner body of blisfulnesse, by dyversitee of parties or of membres; or elles, yif that any of alle thilke thinges be swich that it acomplisshe by him-self the substaunce of blisfulnesse, so that alle thise othre thinges ben referred and brought to blisfulnesse,' *that is to seyn, as to the cheef of hem.*

'I wolde,' quod I, 'that thou makedest me cleerly to under-

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90. A. Ed. nis; C. is. 106. *I supply* they ben maked iust; Lat. *iusti.* 110. C. by thy (*wrongly*); A. Ed. by the. 119. A. witen; C. whyten. C. wheyther that; A. *om.* that. A. thise; C. this. 120. A. Ed. by; C. be. 121. C. or of; A. *om.* of. 122. Ed. accomplysshe; C. acomplyse; A. acomplise.

stonde what thou seyst, and that thou recordedest me the forseyde thinges.'

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

'Yis, forsothe,' quod I; 'and that soverein good.'

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

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

'Tak now thus the discrecioun of this questioun,' quod she. 'Yif alle thise thinges,' quod she, 'weren membres to felicitee, than weren they dyverse that oon from that other; and swich is the nature of parties or of membres, that dyverse membres compounen a body.'

'Certes,' quod I, 'it hath wel ben shewed heer-biforn, that alle thise thinges ben alle o thing.'

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

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

'This is open and cleer,' quod she, 'that alle othre thinges ben referred and brought to good. For therefore is suffisaunce requered, for it is demed to ben good; and forthy is power requered, for men trowen also that it be good; and this same thing mowen we thinken and coniecten of reverence, and of noblesse, and of delyt. Thanne is soverein good the somme and the cause of al that aughte ben desired; for-why thilke thing that with-holdeth no good in it-self, ne semblaunce of good, it ne may nat wel in no manere be desired ne requered. And the contrarie: for thogh that thinges by hir nature ne ben nat goode, algates, yif

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126. A. recordest. 134. C. *om.* thise. 141. Ed. discrecion; A. discressioun; C. descressioun. 143. C. swhych. 157. C. coniecten; A. coueiten; Lat. *coniectare*. 159. C. awht; A. au3t. 161. A. requered; C. required.

men wene that ben goode, yit ben they desired as though that they weren verrayliche goode. And therfor is it that men oughten to wene by right, that bountee be the soverein fyn, and the cause of alle the thinges that ben to requeren. But certes, thilke that is cause for which men requeren any thing, it semeth that thilke same thing be most desired. As thus: yif that a wight wolde ryden for cause of hele, he ne desireth nat so mochel the moevinge to ryden, as the effect of his hele. Now thanne, sin that alle thinges ben requered for the grace of good, they ne ben nat desired of alle folk more thanne the same good. But we han graunted that blisfulnesse is that thing, for whiche that alle thise othre thinges ben desired; thanne is it thus: that, certes, only blisfulnesse is requered and desired. By whiche thing it sheweth cleerly, that of good and of blisfulnesse is al oon and the same substaunce.'

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

'And we han shewed that god and verray blisfulnesse is al oo thing.'

'That is sooth,' quod I.

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

METRE X.

Huc omnes pariter uenite capti.

O cometh alle to-gider now, ye that ben y-caught and y-bounde with wikkede cheynes, by the deceivable delyt of erthely thinges enhabitinge in your thought! Heer shal ben the reste of your labours, heer is the havene stable in peysible quiete; this allone is the open refut to wrecches. **Glosa.** *This is to seyn, that ye that ben combred and deceived with worldely affeccioun, cometh now to this soverein good, that is god, that is refut to hem that wolen comen to him.* **Textus.** Alle the thinges that the river Tagus yeveth yow with his goldene gravailes, or elles alle the thinges that the river Hermus yeveth with his rede brinke, or that Indus yeveth, that is next the hote party of the world, that medleth the

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171. A. requered; C. required. 176. C. of good; A. *om.* of; Lat. *boni.*

ME. X. 3. A. Ed. Here; C. He. 6. A. deceyued; C. desseyued. 10. A. Ed. Hermus; C. Herynus (!).

grene stones with the whyte, ne sholde nat cleeren the lookinge of your thought, but hyden rather your blinde corages with-in hir derknesse. Al that lyketh yow heer, and excyteth and moeveth your thoughtes, the erthe hath norisshed it in hise lowe caves. But the shyninge, by whiche the hevene is governed and whennes he hath his strengthe, that eschueth the derke overthrowinge of the sowle; and who-so may knowen thilke light of blisfulnesse, he shal wel seyn, that the whyte bemes of the sonne ne ben nat cleer.'

PROSE XI.

Assentior, inquam.

Boece. 'I assente me,' quod I; 'for alle thise thinges ben strongly bounden with right ferme resouns.'

Philosophie. 'How mochel wilt thou preysen it,' quod she, 'yif that thou knowe what thilke good is?'

'I wol preyse it,' quod I, 'by prys with-outen ende, yif it shal bityde me to knowe also to-gider god that is good.'

'Certes,' quod she, 'that shal I do thee by verray resoun, yif that tho thinges that I have concluded a litel her-biforn dwellen only in hir first graunting.'

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

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

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12. C. grene stones, *i. smaragdes*; with the whyte, *i. margaretes*. 14. Ed. derkenesse; C. dyrknesse. 16. A. by the whiche. 17. C. eschueth; A. chaseth; Lat. *uitat*. A. derke; C. dyrke.

PR. XI. 3. C. wylthow. 5. C. preys; A. Ed. price. 6. A. Ed. bytyde; C. betydde. 7. C. *om.* that. A. Ed. resoun; C. resouns; Lat. *ratione*. 17. C. in on; A. in to oon; Ed. in to one.

'It is shewed,' quod I; 'ne her-of may ther no man douten.'

'The thinges thanne,' quod she, 'that ne ben no goodes whanne they ben dyverse, and whan they beginnen to ben alle oon thing thanne ben they goodes, ne comth it hem nat thanne by the getinge of unitee, that they ben maked goodes?'

'So it semeth,' quod I.

'But al thing that is good,' quod she, 'grauntest thou that it be good by the participacioun of good, or no?'

'I graunte it,' quod I.

'Thanne most thou graunten,' quod she, 'by semblable resoun, that oon and good be oo same thing. For of thinges, of whiche that the effect nis nat naturelly diverse, nedes the substance mot be oo same thing.'

'I ne may nat denye that,' quod I.

'Hast thou nat knowen wel,' quod she, 'that al thing that is hath so longe his dwellinge and his substaunce as longe as it is oon; but whan it forleteth to ben oon, it mot nedes dyen and corumpe to-gider?'

'In which manere?' quod I.

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

'Whan I considere,' quod I, 'manye thinges, I see non other.'

'Is ther any-thing thanne,' quod she, 'that, in as moche as it

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23. C. *om.* ther. 29. C. grauntisthow. 32. Ed. muste thou; C. mosthow; A. mayst thou. Ed. semblable; A. sembleable; C. semlable. 37. C. Hasthow. 43. A. conioigned; C. conioigne. 44. A. disseueraunce; C. desseueraunce; *after which* C. A. *om.* of, *which* Ed. *retains.* 51. A. Ed. who so; C. who. 54. Ed. perissheth; C. periseth; A. perissith.

liveth naturelly, that forleteth the talent or appetyt of his beinge, and desireth to come to deeth and to corupcioun?'

'Yif I considere,' quod I, 'the beestes that han any maner nature of wilninge and of nillinge, I ne finde no beest, but-yif it be constreined fro with-oute forth, that forleteth or despyseth the entencioun to liven and to duren, or that wole, his thankes, hasten him to dyen. For every beest travaileth him to deffende and kepe the savacioun of his lyf, and eschueth deeth and destruccioun.

But certes, I doute me of herbes and of trees, *that is to seyn, that I am in a doute of swiche thinges as herbes or trees*, that ne han no felinge sowles, *ne no naturel wirkinges servinge to appetytes as bestes han, whether they han appetyt to dwellen and to duren.*'

'Certes,' quod she, 'ne ther-of thar thee nat doute. Now loke up-on thise herbes and thise trees; they wexen first in swiche places as ben covenable to hem, in whiche places they ne mowen nat sone dyen ne dryen, as longe as hir nature may deffenden hem. For som of hem waxen in feeldes, and som in mountaignes, and othre waxen in mareys, and othre cleven on roches, and somme waxen plentivous in sondes; and yif that any wight enforce him to beren hem in-to othre places, they wexen drye. For nature yeveth to every thing that that is convenient to him, and travaileth that they ne dye nat, as longe as they han power to dwellen and to liven. What woltow seyn of this, that they drawen alle hir norisshinges by hir rotes, right as they hadden hir mouthes y-plounged with-in the erthes, and sheden by hir maryes hir wode and hir bark? And what woltow seyn of this, that thilke thing that is right softe, as the marye is, that is alwey hid in the sete, al with-inne, and that is defended fro with-oute by the stedefastnesse of wode; and that the uttereste bark is put ayeins the destemperaunce of the hevene, as a defendour mighty to suffren harm? And thus,

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60. C. wylnynge; A. Ed. willynge. 62. A. *om.* the entencioun. 64. C. *om.* and *bef.* eschueth. 68. A. soule. 69. A. Ed. appetite; C. apetid. 76. Ed. mareys; A. mareis; C. marys. A. *has here lost a leaf, from* and othre *to past end of* Met. xi. 84. C. maryes, *i. medulle.* 86. Ed. seete; C. feete (!); Lat. *sede.* 87. Ed. is; C. is is (*sic*). C. stidefastnesse. 88. C. *om.* the *bef.* destemperaunce; Ed. *has it.*

certes, maystow wel seen how greet is the diligence of nature; for alle thinges renovelen and puplisshen hem with seed y-multiplyed; ne ther nis no man that ne wot wel that they ne ben right as a foundement and edifice, for to duren nat only for a tyme, but right as for to duren perdurably by generacioun. And the thinges eek that men wenen ne haven none sowles, ne desire they nat ech of hem by semblable resoun to kepen that is hirs, *that is to seyn, that is acordinge to hir nature in conservacioun of hir beinge and enduringe?* For wher-for elles bereth lightnesse the flaumbes up, and the weighte presseth the erthe a-doun, but for as moche as thilke places and thilke moevinges ben covenable to everich of hem? And forsothe every thing kepeth thilke that is acordinge and propre to him, right as thinges that ben contraries and enemys corompen hem. And yit the harde thinges, as stones, clyven and holden hir parties to-gider right faste and harde, and deffenden hem in withstondinge that they ne departe nat lightly a-twinne. And the thinges that ben softe and fletinge, as is water and eyr, they departen lightly, and yeven place to hem that breken or devyden hem; but natheles, they retornen sone ayein in-to the same thinges fro whennes they ben arraced. But fyr fleeth and refuseth al devisioun. Ne I ne trete nat heer now of wilful moevinges of the sowle that is knowinge, but of the naturel entencioun of thinges, as thus: right as we swolwe the mete that we receiven and ne thinke nat on it, and as we drawen our breeth in slepinge that we wite it nat whyle we slepen. For certes, in the beestes, the love of hir livinges ne of hir beinges ne comth nat of the wilninges of the sowle, but of the biginninges of nature. For certes, thorugh constreininge causes, wil desireth and embraceth ful ofte tyme the deeth that nature dredeth; *that is to seyn as thus: that a man may ben constreyned so, by som cause, that his wil desireth and taketh the deeth which that nature hateth and dredeth ful sore.* And somtyme we seeth the contrarye, as thus: that the wil

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91. C. pupllisen; Ed. publysshen. 94. Ed. perdurably; C. perdurablely. 103. Ed. corrumpen. 106. Ed. *om.* nat lightly . . departen. C. a twyne. 110. Ed. araced. Ed. fleeth and; C. and (*om.* fleeth); Lat. *refugit.* 112. Ed. wylful; C. weleful; Lat. *uoluntariis.* 114. Ed. receyuen; C. resseyuen. 116. Ed. slepen; C. slepyt.

of a wight destorbeth and constreyneth that that nature desireth and requereth al-wey, *that is to seyn*, the werk of generacioun, by the whiche generacioun only dwelleth and is sustened the long durabletee of mortal thinges.

And thus this charitee and this love, that every thing hath to him-self, ne comth nat of the moevinge of the sowle, but of the entencioun of nature. For the purviaunce of god hath yeven to thinges that ben creat of him this, that is a ful gret cause to liven and to duren; for which they desiren naturelly hir lyf as longe as ever they mowen. For which thou mayst nat drede, by no manere, that alle the thinges that ben anywhere, that they ne requeren naturelly the ferme stablenesse of perdurable dwellinge, and eek the eschuinge of destruccioun.'

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

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

'That is sooth,' quod I.

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

'I assente,' quod I.

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

'Ye, for sothe,' quod I.

'Alle thinges thanne,' quod she, 'requiren good; and thilke good thanne mayst thou descryven right thus: good is thilke thing that every wight desireth.'

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

Thanne seyde she thus: 'O my nory,' quod she, 'I have

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127. Ed. durabylite. 142. Ed. perdurablye; C. perdurablely. 152. Ed. thou; C. *om.* Ed. discryuen.

gret gladnesse of thee; for thou hast ficched in thyn herte the middel soothfastnesse, *that is to seyn*, the prikke; but this thing hath ben descovered to thee, in that thou seydest that thou wistest nat a litel her-biforn.'

'What was that?' quod I.

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

METRE XI.

Quisquis profunda mente uestigat uerum.

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

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

For certes the body, bringinge the weighte of foryetinge, ne

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161. C. fichched; Ed. fyxed. 163. Ed. discouered. 165. Ed. is that (*for* was that).

ME. XI. 2. Ed. *om.* nat. Ed. treaten (*for* trenden). 18. Ed. derknesse; C. dyrknesse. Ed. seme; C. seen (*but note* semeth *below*).

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

PROSE XII.

Tum ego, Platoni, inquam.

Thanne seide I thus: 'I acorde me gretly to Plato, for thou remembrest and recordest me thise thinges yit the secounde tyme; *that is to seyn*, first whan I loste my memorie by the contagious coniuncciouN of the body with the sowle; and eftsones afterward, whan I loste it, confounded by the charge and by the burdene of my sorwe.'

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

'What thing?' quod I.

'By whiche governement,' quod she, 'that this world is governed.'

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

'Thou ne wendest nat,' quod she, 'a litel her-biforn, that men sholden doute that this world nis governed by god.'

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24. Ed. wyndes. 26. Ed. asked. 27. Ed. norisshyng; C. norysseynges; Lat. *fomes*. 29. Ed. asked. 30. Ed. naturel; C. the nature (*sic*).

PR. XII. 2. A. *begins again with* the seconde tyme. 4. A. confunccioun; C. coniuncsioun. 12. C. wordyl (*for* world). 19. C. world nis; Ed. A. worlde is.

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

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

'Yis, forsothe,' quod I.

'And that, to governe this world,' quod she, 'ne shal he never han nede of non help fro with-oute? For elles, yif he hadde nede of any help, he ne sholde nat have no ful suffisaunce?'

'Yis, thus it mot nedes be,' quod I.

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

'That may nat be deneyed,' quod I.

'And I have shewed that god is the same good?'

'It remembreth me wel,' quod I.

'Thanne ordeineth he alle thinges by thilke good,' quod she; 'sin he, which that we han acorded to be good, governeth alle

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26. A. *om.* dyverse. 27. A. discordeden. 30. C. ordene; A. ordinee. 31. A. Ed. spaces; C. splaces (!). 32. C. stidefast; A. stedfast. 35. Ed. ymaked; C. A. maked. 40. A. han; C. ha (*for* hā). 47. A. *om.* no. 50. C. denoyed (*for* deneyed); A. Ed. denied.

thinges by him-self; and he is as a keye and a stere by which that the edifice of this world is y-kept stable and with-oute coroumpinge.'

'I acorde me greetly,' quod I; 'and I aperceivede a litel herbiforn that thou woldest seye thus; al-be-it so that it were by a thinne suspecioun.'

'I trowe it wel,' quod she; 'for, as I trowe, thou ledest now more ententifly thyne eyen to loken the verray goodes. But natheles the thing that I shal telle thee yit ne sheweth nat lasse to loken.'

'What is that?' quod I.

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

'It mot nedes be so,' quod I; 'for the reaume ne sholde nat semen blisful yif ther were a yok of misdrawinges in dyverse parties; ne the savinge of obedient thinges ne sholde nat be.'

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

'No,' quod I.

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

'Certes,' quod I, 'al-outrely it ne mighte nat availen him.'

'Thanne is ther no-thing,' quod she, 'that either wole or may with-stonden to this soverein good?'

'I trowe nat,' quod I,

'Thanne is thilke the soverein good,' quod she, 'that alle thinges governeth strongly, and ordeyneth hem softely.'

Thanne seyde I thus: 'I delyte me,' quod I, 'nat only in the endes or in the somme of the resouns that thou hast concluded and proeved, but thilke wordes that thou usest delyten me moche more; so, at the laste, fooles that sumtyme renden grete thinges

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55. A. Ed. *om.* as; Lat. *ueluti*. C. A. stiere (*better* stere). 57. A. corumpynge. 63. A. natheles; C. natles. 82. C. hem; A. Ed. hym. 84. A. this; C. Ed. his.

oughten ben ashamed of hem-self;' *that is to seyn, that we fooles that reprehenden wikkedly the thinges that touchen goddes governaunce, we oughten ben ashamed of our-self: as I, that seyde that god refuseth only the werkes of men, and ne entremeteth nat of* 95 *hem.*'

'Thou hast wel herd,' quod she, 'the fables of the poetes, how the giaunts assaileden the hevene *with the goddes*; but forsothe, the debonair force *of god* deposede hem, as it was worthy; *that is to seyn, destroyede the giaunts, as it was worthy.* But wilt 100 thou that we ioignen to-gider thilke same resouns? For peraventure, of swich coniuncioun may sterten up som fair sparkle of sooth.'

'Do,' quod I, 'as thee liste.'

'Wenest thou,' quod she, 'that god ne be almighty? No man 105 is in doute of it.'

'Certes,' quod I, 'no wight ne douteth it, yif he be in his minde.'

'But he,' quod she, 'that is almighty, ther nis nothing that he ne may?' 110

'That is sooth,' quod I.

'May god don yvel?' quod she.

'Nay, forsothe,' quod I.

'Thanne is yvel nothing,' quod she, 'sin that he ne may nat don yvel that may don alle thinges.' 115

'Scornest thou me?' quod I; '*or elles pleyest thou or deceivest thou me,* that hast so woven me with thy resouns the hous of Dedalus, so entrelaced that it is unable to be unlaced; thou that other-whyle entrest ther thou issest, and other-whyle issest ther thou entrest, ne foldest thou nat to-gider, *by replicacioun of* 120 *wordes,* a maner wonderful cercle or environinge of the simplicitee devyne? For certes, a litel her-biforn, whan thou bigunne at blisfulnesse, thou seydest that it is soverein good; and seydest that it is set in soverein god; and seydest that god him-self is soverein good; and that god is the fulle blisfulnesse; for which 125

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93. C. reprehendnen. 96. A. hem; C. Ed. it. 99. C. desposede; A. Ed. disposed; *read* deposed; Lat. *deposuit.* 100. A. wilt; Ed. wylte; C. wil. 105. C. Ed. be; A. is. A. Ed. No man; C. non. 107. A. Ed. if he; C. yif it. 110. A. may do. 116. C. scornesthow . . pleyesthow . . desseyuesthow. 118. Ed. Dedalus; C. dydalus; A. didalus. 119. C. A. issest; Ed. issuest. 120. C. fooldesthow. 125. C. fulle the; A. the ful; Lat. *plenam beatitudinem.*

thou yave me as a covenable yift, *that is to seyn*, that no wight nis blisful but-yif he be god also ther-with. And seidest eek, that the forme of good is the substaunce of god and of blisfulnesse; and seidest, that thilke same oon is thilke same good, that is requered and desired of alle the kinde of thinges. And thou proevedest, in disputinge, that god governeth all the thinges of the world by the governements of bountee, *and seydest*, that alle thinges wolen obeyen to him; and *seydest*, that the nature of yvel nis no-thing. And thise thinges ne shewedest thou nat with none resouns y-taken fro with-oute, but by proeves *in cercles and* hoomlich knowen; the whiche proeves drawen to hem-self hir feith and hir acord, everich of hem of other.'

Thanne seyde she thus: 'I ne scorne thee nat, *ne pleye, ne deceive thee*; but I have shewed thee the thing that is grettest over alle thinges by the yift of god, that we whylom preyeden. For this is the forme of the devyne substaunce, that is swich that it ne slydeth nat in-to outterest foreine thinges, ne ne receiveth no straunge thinges in him; but right as Parmenides seyde *in Greek* of thilke devyne substaunce; he seyde thus: that "thilke devyne substaunce torneth the world and the moevable cercle of thinges, whyl thilke devyne substaunce kepeth it-self with-oute moevinge;" *that is to seyn, that it ne moeveth never-mo, and yit it moeveth alle othre thinges.* But natheles, yif I have stired resouns that ne ben nat taken fro with-oute the compas of thing of which we treten, but resouns that ben bistowed with-in that compas, ther nis nat why that thou sholdest merveilen; sin thou hast lerned by the sentence of Plato, that "nedes the wordes moten be cosines to the thinges of which they speken."

METRE XII.

Felix, qui potuit boni.

Blisful is that man that may seen the clere welle of good; blisful is he that may unbinden him fro the bondes of the hevy erthe.

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127. Ed. god (*Deus*); C. A. good. 132. A. bountee; C. bowonte. 139. C. A. desseyue. 142. C. resseiueth. 143. C. aparmanides; Ed. Permenides; A. parmaynws; Lat. *Parmenides*. 148. C. Ed. styred; A. stered. ME. XII. 2. A. bonde; Lat. *uincula*. A. Ed. *om. 2nd* the.

The poete of Trace, *Orpheus*, that whylom hadde right greet sorwe for the deeth of his wyf, after that he hadde maked, by his weeply songes, the wodes, moevable, to rennen; and hadde maked the riveres to stonden stille; and hadde maked the hertes and the hindes to ioignen, dredeles, hir sydes to cruel lyouns, *for to herknen his songe;* and hadde maked that the hare was nat agast of the hounde, which that was plesed by his songe: so, whan the moste ardaunt love of his wif brende the entrailes of his brest, ne the songes that hadden overcomen alle thinges ne mighten nat asswagen hir lord *Orpheus*, he pleynede him of the hevene goddes that weren cruel to him; he wente him to the houses of helle. And there he temprede hise blaundisshinge songes by resowninge strenges, and spak and song in wepinge al that ever he hadde received and laved out of the noble welles of his moder *Calliope* the goddesse; and he song with as mochel as he mighte of wepinge, and with as moche as love, that doublede his sorwe, mighte yeve him and techen him; and he commoevede the helle, and requerede and bisoughte by swete preyere the lordes of sowles in helle, of relesinge; *that is to seyn, to yilden him his wyf.*

Cerberus, the porter of helle, with his three hevedes, was caught and al abayst for the newe song; and the three goddesses, *Furies*, and vengeresses of felonyes, that tormenten and agasten the sowles by anoy, woxen sorwful and sory, and wepen teres for pitee. Tho ne was nat the heved of Ixion y-tormented by the overthrowinge wheel; and Tantalus, that was destroyed by the woodnesse of longe thurst, despyseth the flodes to drinke; the fowl that highte voltor, that eteth the stomak or the giser of Tityus, is so fulfild of his song that it nil eten ne tyren no more. At the laste the lord and Iuge of sowles was moeved to misericordes and cryde, "we ben overcomen," quod he; "yive we to Orpheus his wyf to bere him companye; he hath wel y-bought hir by his song and his ditee; but we wol putte a lawe in this, and covenaunt in

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4. C. wepply; A. Ed. wepely. 7. A. cruel; C. cruwel. 10. A. Ed. ardaunt; C. ardent. 12. C. goodes; A. godes (*om.* hevene); Lat. *superos.* 14. C. blaundyssynge; A. blaundissyng. 15. C. soonge; A. song (*twice*). 16. C. resseyued; A. resceyued. C. calyope; A. calliope. 17. A. as mychel as he myȝt; C. *om.* he. 19. C. thechen; *after* techen him, A. *adds* in his seke herte (*not in* Lat.) 23. Ed. Furyes; C. A. furijs. 27. C. tatalus (*for* tātalus). 28. A. thrust. 29. Ed. Tityus; C. A. ticius; Lat. *Tityi.* 33. A. his faire song; Lat. *carmine.*

the yifte: *that is to seyn*, that, til he be out of helle, yif he loke behinde him, that his wyf shal comen ayein unto us."

But what is he that may yive a lawe to loveres? Love is a gretter lawe and a strenger to him-self *than any lawe that men may yeven.* Allas! whan Orpheus and his wyf weren almest at the termes of the night, *that is to seyn, at the laste boundes of helle,* Orpheus lokede abakward on Eurydice his wyf, and loste hir, and was deed.

This fable aperteineth to yow alle, who-so-ever desireth or seketh to lede his thought in-to the soverein day, *that is to seyn, to cleernesse of soverein good.* For who-so that ever be so overcomen that he ficche his eyen into the putte of helle, *that is to seyn, who-so sette his thoughtes in erthely thinges,* al that ever he hath drawen of the noble good celestial, he leseth it whan he loketh the helles,' *that is to seyn, in-to lowe thinges of the erthe.*

Explicit Liber tercius.

BOOK IV.

PROSE I.

Hec cum Philosophia, dignitate uultus.

Whan Philosophye hadde songen softely and delitably the forseide thinges, kepinge the dignitee of hir chere and the weighte of hir wordes, I thanne, that ne hadde nat al-outerly foryeten the wepinge and the mourninge that was set in myn herte, forbrak the entencioun of hir that entendede yit to seyn some othre thinges. 'O,' quod I, 'thou that art gyderesse of verrey light; the thinges that thou hast seid me hider-to ben so clere to me and so shewinge by the devyne lookinge of hem, and by thy resouns, that they ne mowen ben overcomen. And thilke thinges that thou toldest me, al-be-it so that I hadde whylom foryeten hem, for the sorwe of the wrong that hath ben

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38. A. gretter; C. gret; Lat. *maior.* 41. C. A. Erudice; Ed. Euridice; Lat. *Eurydicen.* 43. C. apartienyth; A. apperteineth. 45. C. god; A. goode. 46. C. fychche. 47. C. *om.* his *after* sette. 49. A. to (*for* in-to). C. *om.* the *bef.* erthe.

PR. I. 6. A. *om.* some. A. Se (*for* O); Lat. *o.* C. *om.* that. 7. A. *om.* me. 9. A. Ed. thy; C. the.

don to me, yit natheles they ne weren nat al-outrely unknowen to me. But this same is, namely, a right greet cause of my sorwe, so as the governour of thinges is good, yif that yveles mowen ben by any weyes; or elles yif that yveles passen with-oute punisshinge. The whiche thing only, how worthy it is to ben wondred up-on, thou considerest it wel thy-self certeinly. But yit to this thing ther is yit another thing y-ioigned, more to ben wondred up-on. For felonye is emperesse, and floureth *ful of richesses;* and vertu nis nat al-only with-oute medes, but it is cast under and fortroden under the feet of felonous folk; and it abyeth the torments in stede of wikkede felounes. Of alle whiche thinges ther nis no wight that may merveylen y-nough, ne compleine, that swiche thinges ben doon in the regne of god, that alle thinges woot and alle thinges may, and ne wole nat but only gode thinges.'

Thanne seyde she thus: 'Certes,' quod she, 'that were a greet merveyle, and an enbasshinge with-outen ende, and wel more horrible than alle monstres, yif it were as thou wenest; *that is to seyn*, that in the right ordenee hous of so mochel a fader and an ordenour of meynee, that the vesseles that ben foule and vyle sholden ben honoured and heried, and the precious vesseles sholden ben defouled and vyle; but it nis nat so. For yif tho thinges that I have concluded a litel her-biforn ben kept hole and unraced, thou shalt wel knowe by the autoritee of god, of the whos regne I speke, that certes the gode folk ben alwey mighty, and shrewes ben alwey out-cast and feble; ne the vyces ne ben never-mo with-oute peyne, ne the vertues ne ben nat with-oute mede; and that blisfulnesses comen alwey to goode folk, and infortune comth alwey to wikked folk. And thou shalt wel knowe many thinges of this kinde, that shollen cesen thy pleintes, and strengthen thee with stedefast sadnesse. And for thou hast seyn the forme of the verray blisfulnesse by me, that have whylom shewed it thee, and thou hast knowen in whom blisful-

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14. C. so as; Ed. so that as; A. that so as. 19. C. imperisse; A. emperisse; Ed. emperesse. A. rycchesse. 20. A. vertues (*badly*). 22. Ed. stede; C. stide; A. sted. 25. C. good; A. goode. 28. A. enbaissynge; Ed. abasshyng. 29. C. horible. C. al; A. alle. 31. A. Ed. vyle; C. vyl (*twice*). 32. C. he heryed (*mistake for* heryed). 33. C. tho; A. Ed. the. 35. Ed. vnaraced. 37. A. yuel (*for* out-cast). 42. C. strengthyn; A. stedfast (!). C. stidfast; A. stedfast.

nesse is y-set, alle thinges y-treted that I trowe ben necessarie to putten forth, I shal shewe thee the wey that shal bringen thee ayein un-to thyn hous. And I shal ficchen fetheres in thy thought, by whiche it may arysen in heighte, so that, alle tribulacioun y-don awey, thou, by my gydinge and by my path and by my sledes, shalt mowe retorne hool and sound in-to thy contree.

METRE I.

Sunt etenim pennae uolucres mihi.

I have, forsothe, swifte fetheres that surmounten the heighte of hevene. Whan the swifte thought hath clothed it-self in tho fetheres, it despyseth the hateful erthes, and surmounteth the roundnesse of the grete ayr; and it seeth the cloudes behinde his bak; and passeth the heighte of the region of the fyr, that eschaufeth by the swifte moevinge of the firmament, til that he areyseth him in-to the houses that beren the sterres, and ioyneth his weyes with the sonne Phebus, and felawshipeth the wey of the olde colde Saturnus; and he y-maked a knight of the clere sterre; *that is to seyn, that the thought is maked goddes knight by the sekinge of trouthe to comen to the verray knowleche of god.* And thilke thoght renneth by the cercle of the sterres, in alle places ther-as the shyninge night is peinted; *that is to seyn, the night that is cloudeles; for on nightes that ben cloudeles it semeth as the hevene were peinted with dyverse images of sterres.* And whanne he hath y-doon ther y-nough, he shal forleten the laste hevene, and he shal pressen and wenden on the bak of the swifte firmament, and he shal ben maked parfit of the worshipful light *of god.* Ther halt the lord of kinges the ceptre of his might, and atempreth the governements of the world, and the

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45. C. I tretyd; A. I treted; Ed. treated; Lat. *decursis omnibus.* 48. C. areysen. 50. C. sledys; A. Ed. sledes. C. shal (*for* shalt).

ME. I. 1. C. swife (*for* swifte). 4. A. heyȝenesse (*for* roundnesse); Lat. *globum.* A. hir (*for* his). 6. A. til that she areisith hir in-til ... hir weyes. 9. C. saturnis; A. saturnus. A. she (*for* he). 10. A. soule (*for* thought); *twice.* 12. C. alle; A. alle the; Ed. al the. 13. Ed. ypaynted; A. depeynted. 16. A. And whan the soule hath gon ynouȝ she shal forleten the last poynt of the heuene, and she. 17. A. Ed. wenden; C. wyndyn. 18. A. she (*for* he). 18, 19. C. Ed. worshipful lyht; A. dredefulle clerenesse. A. haldeth. 20. A. this; *for* the (2).

shyninge Iuge of thinges, stable in him-self, governeth the swifte cart or wayn, *that is to seyn, the circuler moevinge of the sonne.* And yif thy wey ledeth thee ayein so that thou be brought thider, thanne wolt thou seye now that that is the contree that thou requerest, of which thou ne haddest no minde: "but now it remembreth me wel, heer was I born, heer wol I fastne my degree, heer wole I dwelle." But yif thee lyketh thanne to loken on the derknesse of the erthe that thou hast forleten, thanne shalt thou seen that thise felonous tyraunts, that the wrecchede peple dredeth, now shollen ben exyled fro thilke fayre contree.'

PROSE II.

Tum ego, Papae, inquam.

Than seyde I thus: 'owh! I wondre me that thou bihetest me so grete thinges; ne I ne doute nat that thou ne mayst wel performe that thou bihetest. But I preye thee only this, that thou ne tarye nat to telle me thilke thinges that thou hast moeved.'

'First,' quod she, 'thou most nedes knowen, that goode folk ben alwey stronge and mighty, and the shrewes ben feble and desert and naked of alle strengthes. And of thise thinges, certes, everich of hem is declared and shewed by other. For so as good and yvel ben two contraries, yif so be that good be stedefast, than sheweth the feblesse of yvel al openly; and yif thou knowe cleerly the frelenesse of yvel, the stedefastnesse of good is knowen. But for as moche as the fey of my sentence shal be the more ferme and haboundaunt, I will gon by that oo wey and by that other; and I wole conferme the thinges that ben purposed, now on this syde and now on that syde. Two thinges ther ben in whiche the effect of alle the dedes of mankinde standeth, that is to seyn, wil and power; and yif that oon of thise two fayleth, ther nis nothing that may be don. For yif that wil lakketh, ther

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22. A. *om.* or wayn. 25. C. requerest; Ed. requirest; A. requeredest. 27. A. lyke (*for* lyketh). 28. C. dyrknesses; A. derkenesse; Lat. *noctem.*

PR. II. 1. C. owh; Ed. O; A. *om.*; Lat. *Papae.* 8. C. dishert; A. desert; Ed. deserte; Lat. *desertos.* *All* strengthes; Lat. *uiribus.* 10, 11. C. stidefast; A. stedfast. 12. C. stidefastnesse; A. stedfastnesse. 13. C. A. fey; Ed. faythe. 19. C. lakkit; A. lakketh.

nis no wight that undertaketh to don that he wol nat don; and yif power fayleth, the wil nis but in ydel and stant for naught. And ther-of cometh it, that yif thou see a wight that wolde geten that he may nat geten, thou mayst nat douten that power ne fayleth him to haven that he wolde.'

'This is open and cleer,' quod I; 'ne it may nat ben deneyed in no manere.'

'And yif thou see a wight,' quod she, 'that hath doon that he wolde doon, thou nilt nat douten that he ne hath had power to don it?'

'No,' quod I.

'And in that that every wight may, in that men may holden him mighty; *as who seyth, in so moche as man is mighty to don a thing, in so mochel men halt him mighty;* and in that that he ne may, in that men demen him to be feble.'

'I confesse it wel,' quod I.

'Remembreth thee,' quod she, 'that I have gadered and shewed by forseyde resouns that al the entencioun of the wil of mankinde, which that is lad by dyverse studies, hasteth to comen to blisfulnesse?'

'It remembreth me wel,' quod I, 'that it hath ben shewed.'

'And recordeth thee nat thanne,' quod she, 'that blisfulnesse is thilke same good that men requeren; so that, whan that blisfulnesse is requered of alle, that good also is requered and desired of alle?'

'It ne recordeth me nat,' quod I; 'for I have it gretly alwey ficched in my memorie.'

'Alle folk thanne,' quod she, 'goode and eek badde, enforcen hem with-oute difference of entencioun to comen to good?'

'This is a verray consequence,' quod I.

'And certein is,' quod she, 'that by the getinge of good ben men y-maked goode?'

'This is certein,' quod I.

'Thanne geten goode men that they desiren?'

'So semeth it,' quod I.

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25. C. denoyed. 28. C. *om.* he *bef.* ne. 33. C. halt; A. halden; Ed. holde. A. Ed. that that; C. that. 42. A. whan that; C. Ed. *om.* that. 45. C. It ne . . nat; A. It recordeth me wel; Lat. *Minimè . . recordor.* 48. C. defference; A. Ed. difference.

'But wikkede folk,' quod she, 'yif they geten the good that they desiren, they ne mowe nat be wikkede?'

'So is it,' quod I.

'Thanne, so as that oon and that other,' quod she, 'desiren good; and the goode folk geten good, and nat the wikke folk; thanne nis it no doute that the goode folk ne ben mighty and the wikkede folk ben feble?'

'Who-so that ever,' quod I, 'douteth of this, he ne may nat considere the nature of thinges ne the consequence of resouns.'

And over this quod she, 'yif that ther be two thinges that han oo same purpose by kinde, and that oon of hem pursueth and parformeth thilke same thing by naturel office, and that other ne may nat doon thilke naturel office, but folweth, by other manere thanne is convenable to nature, him that acomplissheth his purpos kindely, and yit he ne acomplissheth nat his owne purpos: whether of thise two demestow for more mighty?'

'Yif that I coniecte,' quod I, 'that thou wolt seye, algates yit I desire to herkne it more pleynly of thee.'

'Thou wilt nat thanne deneye,' quod she, 'that the moevement of goinge nis in men by kinde?'

'No, forsothe,' quod I.

'Ne thou ne doutest nat,' quod she, 'that thilke naturel offiee of goinge ne be the office of feet?'

'I ne doute it nat,' quod I.

'Thanne,' quod she, 'yif that a wight be mighty to moeve and goth upon his feet, and another, to whom thilke naturel office of feet lakketh, enforceth him to gon crepinge up-on his handes: whiche of thise two oughte to ben holden the more mighty by right?'

'Knit forth the remenaunt,' quod I; 'for no wight ne douteth that he that may gon by naturel office of feet ne be more mighty than he that ne may nat.'

'But the soverein good,' quod she, 'that is eveneliche purposed to the gode folk and to badde, the gode folk seken it by naturel office of vertues, and the shrewes enforcen hem to geten it by

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63. A. resoun; Lat. *rationum.* 67. C. by (*for* but; *by mistake*). 68. Ed. accomplyssheth; A. acomplisith; C. a-complesseth (*twice*). 70. A. demest thou. 73. C. denoye (*for* deneye); A. Ed. denye. A. moeuementz; Lat. *motum.* 88. C. good folk (*1st time*); goode folk (*2nd time*).

dyverse coveityse *of erthely thinges*, which that nis no naturel office to geten thilke same soverein good. Trowestow that it be any other wyse?'

'Nay,' quod I; 'for the consequence is open and shewinge of thinges that I have graunted; that nedes gode folk moten ben mighty, and shrewes feeble and unmighty.'

'Thou rennest a-right biforn me,' quod she, 'and this is the Iugement; *that is to seyn, I iuge of thee* right as thise leches ben wont to hopen *of syke folk, whan they aperceyven* that nature is redressed and withstondeth to the maladye. But, for I see thee now al redy to the understondinge, I shal shewe thee more thikke and continuel resouns. For loke now how greetly sheweth the feblesse and infirmitee of wikkede folk, that ne mowen nat comen to that hir naturel entencioun ledeth hem, and yit almost thilke naturel entencioun constreineth hem. And what *were to demen thanne of shrewes*, yif thilke naturel help hadde forleten hem, the which *naturel help of intencioun* goth awey biforn hem, and is so greet that unnethe it may ben overcome? Consider thanne how greet defaute of power and how greet feblesse ther is in wikkede felonous folk; *as who seyth, the gretter thing that is coveited and the desire nat acomplisshed, of the lasse might is he that coveiteth it and may nat acomplisshe. And forthy Philosophie seyth thus by soverein good:* Nè shrewes ne requeren nat lighte medes ne veyne games, whiche they ne may folwen ne holden; but they failen of thilke somme and of the heighte of thinges, *that is to seyn, soverein good*; ne thise wrecches ne comen nat to the effect *of soverein good*, the which they enforcen hem only to geten, by nightes and by dayes; in the getinge of which good the strengthe of good folk is ful wel y-sene. For right so as thou mightest demen him mighty of goinge, that gooth on his feet til he mighte come to thilke place, fro the whiche place ther ne laye no wey forther to ben gon; right so most thou nedes demen him for right mighty, that geteth and ateyneth to the ende of alle thinges that ben to desire, biyonde the whiche ende ther nis nothing to desire. Of the which *power of good folk* men may conclude, that the wikked

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91. A. trowest thou. 92. A. wyse; C. whise. 99. C. maledie; A. maladie. 104. C. *om.* hem *after* constreineth. 109. A. the gretter thinges that ben. 110. C. acomplised; A. accomplissed; Ed. accomplysshed. 112. C. veyn; A. veyne. 120. A. lay. 122. C. desired (*for* desire, *by mistake*).

men semen to be bareine and naked of alle strengthe. For-why forleten they vertues and folwen vyces? Nis it nat for that they ne knowen nat the goodes? But what thing is more feble and more caitif thanne is the blindnesse of ignoraunce? Or elles they knowen ful wel whiche thinges that they oughten folwe, but lecherye and coveityse overthroweth hem mistorned; and certes, so doth distemperaunce to feble men, that ne mowen nat wrastlen ayeins the vyces. Ne knowen they nat thanne wel that they forleten the good wilfully, and tornen hem wilfully to vyces? And in this wyse they ne forleten nat only to ben mighty, but they forleten al-outrely in any wyse for to ben. For they that forleten the comune fyn of alle thinges that ben, they forleten also ther-with-al for to ben.

And per-aventure it sholde semen to som folk that this were a merveile to seyen: that shrewes, whiche that contienen the more partye of men, ne ben nat ne han no beinge; but natheles, it is so, and thus stant this thing. For they that ben shrewes, I deneye nat that they ben shrewes; but I deneye, and seye simplely and pleinly, that they ne ben nat, ne han no beinge. For right as thou mightest seyen of the carayne of a man, that it were a deed man, but thou ne mightest nat simplely callen it a man; so graunte I wel forsothe, that vicious folk ben wikked, but I ne may nat graunten absolutly and simplely that they ben. For thilke thing that with-holdeth ordre and kepeth nature, thilke thing is and hath beinge; but what thing that faileth of that, *that is to seyn, that he forleteth naturel ordre*, he forleteth thilke thing that is set in his nature. But thou wolt seyn, that shrewes mowen. Certes, that ne deneye I nat; but certes, hir power ne descendeth nat of strengthe, but of feblesse. For they mowen don wikkednesses; the whiche they ne mighte nat don, yif they mighten dwellen in the forme and in the doinge of good folk. And thilke power sheweth ful evidently that they ne mowen right naught. For so as I have gadered and proeved a litel her-biforn, that yvel is naught; and so as shrewes mowen only but shrewednesses, this conclusioun is al cleer, that shrewes ne mowen right naught, ne han no power.

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135. A. wise; C. whise. 141. C. denoye (*for* deneye); A. denye (*thrice*). 142. C. sympeli (*1st time*). 149. C. Ed. what; A. that. 151. C. shrewen (*by mistake*). 152. A. descendeth; C. dessendit (*sic*). 158. A. shrewednesse; Lat. *mala*. 160. A. to han (*for* ne han no).

And for as moche as thou understonde which is the strengthe of this power of shrewes, I have definisshed a litel her-biforn, that nothing is so mighty as soverein good.'

'That is sooth,' quod I.

'And thilke same soverein good may don non yvel?'

'Certes, no,' quod I.

'Is ther any wight thanne,' quod she, 'that weneth that men mowen doon alle thinges?'

'No man,' quod I, 'but-yif he be out of his witte.'

'But, certes, shrewes mowen don yvel,' quod she.

'Ye, wolde god,' quod I, 'that they mighten don non!'

'Thanne,' quod she, 'so as he that is mighty to doon only but goode thinges may don alle thinges; and they that ben mighty to don yvele thinges ne mowen nat alle thinges: thanne is it open thing and manifest, that they that mowen don yvel ben of lasse power. And yit, *to proeve this conclusioun*, ther helpeth me this, that I have y-shewed her-biforn, that alle power is to be noumbred among thinges that men oughten requere. And I have shewed that alle thinges, that oughten ben desired, ben referred to good, right as to a maner heighte of hir nature. But for to mowen don yvel and felonye ne may nat ben referred to good. Thanne nis nat yvel of the noumbir of thinges that oughte ben desired. But alle power oughte ben desired and requered. Than is it open and cleer that the power ne the mowinge of shrewes nis no power; and of alle thise thinges it sheweth wel, that the goode folke ben certeinly mighty, and the shrewes douteles ben unmighty. And it is cleer and open that thilke opinioun of Plato is verray and sooth, that seith, that only wyse men may doon that they desiren; and shrewes mowen haunten that hem lyketh, but that they desiren, *that is to seyn, to comen to sovereign good*, they ne han no power to acomplisshen that. For shrewes don that hem list, whan, by tho thinges in which they delyten, they wenen to ateine to thilke good that they desiren; but they ne geten ne ateinen nat ther-to, for vyces ne comen nat to blisfulnesse.

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162. C. diffinissed; A. diffinised; Ed. defynisshed; Lat. *definiuimus*. 169. A. but yif; Ed. but if; C. but. 186. A. *om.* ben. 188. A. *om.* doon. 192. C. the; A. Ed. tho. 194. C. *om.* to.

METRE II.

Quos uides sedere celsos.

Who-so that the covertoures of hir veyne aparailes mighte strepen of thise proude kinges, that thou seest sitten on heigh in hir chaires gliteringe in shyninge purpre, envirouned with sorwful armures, manasinge with cruel mouth, blowinge by woodnesse of herte, he shulde seen thanne that thilke lordes beren with-inne hir corages ful streite cheines. For lecherye tormenteth hem in that oon syde with gredy venims; and troublable ire, that araiseth in him the flodes *of troublinges*, tormenteth up-on that other syde hir thought; or sorwe halt hem wery and y-caught; or slydinge and deceivinge hope tormenteth hem. And therfore, sen thou seest oon heed, *that is to seyn, oon tyraunt*, beren so manye tyrannyes, thanne ne doth thilke tyraunt nat that he desireth, sin he is cast doun with so manye wikkede lordes; *that is to seyn, with so manye vyces, that han so wikkedly lordshipes over him.*

PROSE III.

Videsne igitur quanto in coeno.

Seestow nat thanne in how grete filthe thise shrewes ben y-wrapped, and with which cleernesse thise good folk shynen? In this sheweth it wel, that to goode folk ne lakketh never-mo hir medes, ne shrewes lakken never-mo torments. For of alle thinges that ben y-doon, thilke thing, for which any-thing is don, it semeth as by right that thilke thing be the mede of that; as thus: yif a man renneth in the stadie, *or in the forlong*, for the corone, thanne lyth the mede in the corone for which he renneth. And I have shewed that blisfulnesse is thilke same good for which that alle thinges ben doon. Thanne is thilke same good purposed to the workes of mankinde right as a comune mede; which

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ME. II. 1. Ed. vayne; C. A. veyn. 2. A. Ed. in; C. on. 3. Ed. chayres; C. (*miswritten*) charyes; A. chayeres. 4. A. manasyng; C. manassinge. 8. A. troublynges; C. trwblynges. 9. C. hym (*for* hem). 12. C. Ed. tyrannyes; A. tyrauntis. 14. A. wicked (*for* wikkedly).

PR. III. 1. A. Seest thou.

mede ne may ben dissevered fro good folk. For no wight as by right, fro thennes-forth that him lakketh goodnesse, ne shal ben cleped good. For which thing, folk of goode maneres, hir medes ne forsaken hem never-mo. For al-be-it so that shrewes wexen as wode as hem list *ayeins goode folk*, yit never-the-lesse the corone of wyse men shal nat fallen ne faden. For foreine shrewednesse ne binimeth nat fro the corages of goode folk hir propre honour. But yif that any wight reioyse him of goodnesse that he hadde take fro with-oute (*as who seith, yif that any wight hadde his goodnesse of any other man than of him-self*), certes, he that yaf him thilke goodnesse, or elles som other wight, mighte binime it him. But for as moche as to every wight his owne propre bountee yeveth him his mede, thanne at erst shal he failen of mede whan he forleteth to ben good. And at the laste, so as alle medes ben requered for men wenen that they ben goode, who is he that wolde deme, that he that is right mighty of good were part-les of mede? And of what mede shal he be guerdoned? Certes, of right faire mede and right grete aboven alle medes. Remembre thee of thilke noble corolarie that I yaf thee a litel her-biforn; and gader it to-gider in this manere:—so as good him-self is blisfulnesse, thanne is it cleer and certein, that alle good folk ben maked blisful for they ben goode; and thilke folk that ben blisful, it acordeth and is covenable to ben goddes. Thanne is the mede of goode folk swich that no day shal enpeiren it, ne no wikkednesse ne shal derken it, ne power of no wight ne shal nat amenusen it, *that is to seyn*, to ben maked goddes.

And sin it is thus, *that goode men ne failen never-mo of hir mede*, certes, no wys man ne may doute of undepartable peyne of the shrewes; *that is to seyn, that the peyne of shrewes ne departeth nat from hem-self never-mo*. For so as goode and yvel, and peyne and medes ben contrarye, it mot nedes ben, that right as we seen bityden in guerdoun of goode, that also mot the peyne of yvel answery, by the contrarye party, to shrewes. Now thanne, so as

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16. A. les; C. leese (*error for* lesse). 17. C. faaden. 25. A. laste; C. last. 27. A. wolde; C. Ed. nolde; Lat. *quis . . iudicet.* 27, 28. A. Ed. of mede; C. of the mede. C. A. gerdoned; Ed. reguerdoned. 30. C. yat (*miswritten for* yaf). 31. C. good him-self; A. Ed. god him-self; Lat. *ipsum bonum.* C. his (*error for* is); *after* him-self. 36. A. endirken (*for* derken). 38. A. medes. 43. C. gerdown; A. gerdoun; Ed. guerdone. 44. A. Ed. answere. A. Ed. by the; C. *om.* the.

bountee and prowesse ben the mede to goode folk, al-so is shrewednesse it-self torment to shrewes. Thanne, who-so that ever is entecched and defouled with peyne, he ne douteth nat, that he is entecched and defouled with yvel. Yif shrewes thanne wolen preysen hem-self, may it semen to hem that they ben with-outen party of torment, sin they ben swiche that the uttereste wikkednesse (*that is to seyn, wikkede thewes, which that is the uttereste and the worste kinde of shrewednesse*) ne defouleth ne enteccheth nat hem only, but infecteth and envenimeth hem gretly? And also look on shrewes, that ben the contrarie party of goode men, how greet peyne felawshipeth and folweth hem! For thou hast lerned a litel her-biforn, that al thing that is and hath beinge is oon, and thilke same oon is good; thanne is this the consequence, that it semeth wel, that al that is and hath beinge is good; *this is to seyn, as who seyth, that beinge and unitee and goodnesse is al oon.* And in this manere it folweth thanne, that al thing that faileth to ben good, it stinteth for to be and for to han any beinge; wherfore it is, that shrewes stinten for to ben that they weren. But thilke other forme of mankinde, that is to seyn, the forme of the body with-oute, sheweth yit that thise shrewes weren whylom men; wher-for, whan they ben perverted and torned in-to malice, certes, than han they forlorn the nature of mankinde. But so as only bountee and prowesse may enhaunsen every man over other men; thanne mot it nedes be that shrewes, which that shrewednesse hath cast out of the condicioun of mankinde, ben put under the merite and the desert of men. Thanne bitydeth it, that yif thou seest a wight that be transformed into vyces, thou ne mayst nat wene that he be a man.

For yif he be ardaunt in avaryce, and that he be a ravinour by violence of foreine richesse, thou shalt seyn that he is lyke to the wolf. And yif he be felonous and with-oute reste, and exercyse his tonge to chydinges, thou shalt lykne him to the hound. And

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45. A. medes; Lat. *praemium.* 47. C. entechched. *Both* MSS. *om.* peyne . . . defouled with; *but* Ed. *has*: payne, he ne douteth not, that he is entetched and defouled with; Lat. *quisquis afficitur poena, malo se affectum esse non dubitat.* 50. A. *om.* uttereste . . . which that is the. 52. C. vtteriste (*1st time*); owttereste (*2nd time*). 55. C. folueth. 56. C. alle; A. al. 58. C. alle; A. al (*twice*). 67. A. Ed. so as; C. *om.* as. C. enhawsen (*for* enhaw*n*sen). 73. A. rauynour; Ed. rauenour; C. rauaynour. 75. A. Ed. a wolf. C. excersise.

yif he be a prevey awaitour y-hid, and reioyseth him to ravisshe by wyles, thou shalt seyn him lyke to the fox-whelpes. And yif he be distempre and quaketh for ire, men shal wene that he bereth the corage of a lyoun. And yif he be dredful and fleinge, and dredeth thinges that ne oughten nat to ben dred, men shal holden him lyk to the hert. And yif he be slow and astoned and lache, he liveth as an asse. And yif he be light and unstedefast of corage, and chaungeth ay his studies, he is lykned to briddes. And if he be plounged in foule and unclene luxuries, he is with-holden in the foule delyces of the foule sowe. Thanne folweth it, that he that forleteth bountee and prowesse, he forleteth to ben a man; sin he may nat passen in-to the condicioun of god, he is torned in-to a beest.

METRE III.

Vela Neritii dulcis.

Eurus *the wind* aryvede the sailes of *Ulixes*, duk of the contree of Narice, and his wandringe shippes by the see, in-to the ile ther-as *Circes*, the faire goddesse, doughter of the sonne, dwelleth; that medleth to hir newe gestes drinkes that ben touched and maked with enchauntements. And after that hir hand, mighty over the herbes, hadde chaunged hir gestes in-to dyverse maneres; that oon of hem, is covered his face with forme of a boor; that other is chaunged in-to a lyoun of the contree of Marmorike, and his nayles and his teeth wexen; that other of hem is neweliche chaunged in-to a wolf, and howleth whan he wolde wepe; that other goth debonairely in the hous as a tygre of Inde.

But al-be-it so that the godhed of *Mercurie, that is cleped* the brid of Arcadie, hath had mercy of the duke *Ulixes*, biseged with dyverse yveles, and hath unbounden him fro the pestilence of his ostesse, algates the roweres and the marineres hadden by this y-drawen in-to hir mouthes and dronken the wikkede drinkes.

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77. A. rauysshe; C. rauysse. 78. A. Ed. wyles; C. whiles; Lat. *fraudibus.* 81. C. dredd. 82. A. Ed. slowe; C. slowh. 83. C. vnstidefast.

ME. III. 1. C. A. Ed. wynde. 2. C. A. Ed. Narice; Lat. *Neritii.* 3. C. Ed. Circes; A. Circe. 8. C. boer; A. boor. 9. C. A. Ed. Marmorike; Lat. *Marmaricus leo.* 14. A. Arcadie; C. Ed. Archadie; Lat. *Arcadis alitis.* 15. A. Ed. vnbounden; C. vnbounded. A. pestilence: C. pestelence. 16. A. oosteresse (!).

They that weren woxen swyn hadden by this y-chaunged hir mete of breed, for to eten akornes of okes. Non of hir limes ne dwelleth with hem hole, but they han lost the voice and the body; only hir thought dwelleth with hem stable, that wepeth and biweileth the monstruous chaunginge that they suffren. O overlight hand (*as who seyth, O! feble and light is the hand of Circes the enchaunteresse, that chaungeth the bodyes of folkes in-to bestes, to regard and to comparisoun of mutacioun that is maked by vyces*); ne the herbes *of Circes* ne ben nat mighty. For al-be-it so that they may chaungen the limes of the body, algates yit they may nat chaunge the hertes; for with-inne is y-hid the strengthe and vigor of men, in the secree tour *of hir hertes; that is to seyn, the strengthe of resoun.* But thilke venims *of vyces* to-drawen a man to hem more mightily *than the venim of Circes;* for vyces ben so cruel that they percen and thorugh-passen the corage with-inne; and, thogh they ne anoye nat the body, yit vyces wooden *to destroye men* by wounde of thought.'

PROSE IV.

Tum ego, Fateor, inquam.

Than seyde I thus: 'I confesse and am a-knowe it,' quod I; 'ne I ne see nat that men may sayn, as by right, that shrewes ne ben chaunged in-to bestes by the qualitee of hir soules, al-be-it so that they kepen yit the forme of the body of mankinde. But I nolde nat of shrewes, of which the thought cruel woodeth al-wey in-to destruccioun of goode men, that it were leveful to hem to don that.'

'Certes,' quod she, 'ne is nis nat leveful to hem, as I shal wel shewe thee in covenable place; but natheles, yif so were that thilke that men wenen be leveful to shrewes were binomen hem, *so that they ne mighte nat anoyen or doon harm to goode men*, certes, a gre partye of the peyne to shrewes sholde ben allegged and releved. For al-be-it so that this ne seme nat credible thing, per-aventure, to some folk, yit moot it nedes be, that shrewes ben

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18. A. Ed. woxen; C. wexen. 19. C. akkornes; A. acorns. C. lemes; A. lymes; Ed. lymmes. 20. A. Ed. hoole; C. hool.

PR. IV. 1. A. *om.* it. 3. C. ne ben; A. ne ben nat; Ed. ben. 10. C. to; A. for.

more wrecches and unsely whan they may doon and performe that they coveiten, than yif they mighte nat complisshen that they coveiten. For yif so be that it be wrecchednesse to wilne to don yvel, than is more wrecchednesse to mowen don yvel; with-oute whiche mowinge the wrecched wil sholde languisshe with-oute effect. Than, sin that everiche of thise thinges hath his wrecchednesse, *that is to seyn, wil to don yvel and mowinge to don yvel*, it moot nedes be that they ben constreyned by three unselinesses, that wolen and mowen and performen felonyes and shrewednesses.'

'I acorde me,' quod I; 'but I desire gretly that shrewes losten sone thilke unselinesse, *that is to seyn*, that shrewes weren despoyled of mowinge to don yvel.'

'So shullen they,' quod she, 'soner, per-aventure, than thou woldest; or soner than they hem-self wene to lakken *mowinge to don yvel*. For ther nis no-thing so late in so shorte boundes of this lyf, that is long to abyde, nameliche, to a corage inmortel; of whiche shrewes the grete hope, and the hye compassinges of shrewednesses, is ofte destroyed by a sodeyn ende, or they ben war; and that thing estableth to shrewes the ende of hir shrewednesse. For yif that shrewednesse maketh wrecches, than mot he nedes ben most wrecched that lengest is a shrewe; the whiche wikked shrewes wolde I demen aldermost unsely and caitifs, yif that hir shrewednesse ne were finisshed, at the leste wey, by the outtereste deeth. For yif I have concluded sooth of the unselinesse of shrewednesse, than sheweth it cleerly that thilke wrecchednesse is with-outen ende, the whiche is certein to ben perdurable.'

'Certes,' quod I, 'this conclusioun is hard and wonderful to graunte; but I knowe wel that it acordeth moche to the thinges that I have graunted her-biforn.'

'Thou hast,' quod she, 'the right estimacioun of this; but who-so-ever wene that it be a hard thing to acorde him to a conclusioun, it is right that he shewe that some of the premisses ben false; or elles he moot shewe that the collacioun of proposi-

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16. A. *om.* than yif . . . coveiten. 19. C. languesse. 22. A. thre; C. the; Lat. *triplici.* 26. Ed. vnselynesse; C. A. vnselynysses; Lat. *hoc infortunio.* 29. A. to lakken . . yvel; C. Ed. *omit.* 30. A. Ed. so short; C. the shorte; Lat. *tam breuibus.* 38. A. yfinissed. 49. A. colasioun; Ed. collacyon; C. collacions; Lat. *collationem.*

ciouns nis nat speedful to a necessarie conclusioun. And yif it be nat so, but that the premisses ben y-graunted, ther is not why he sholde blame the argument.

For this thing that I shal telle thee now ne shal nat seme lasse wonderful; but of the thinges that ben taken also it is necessarie;' *as who seyth, it folweth of that which that is purposed biforn.*

'What is that?' quod I.

'Certes,' quod she, 'that is, that thise wikked shrewes ben more blisful, *or elles lasse wrecches*, that abyen the torments that they han deserved, than yif no peyne of Iustice ne chastysede hem. Ne this ne seye I nat now, for that any man mighte thenke, that the maners of shrewes ben coriged and chastysed by veniaunce, and that they ben brought to the right wey by the drede of the torment, ne for that they yeven to other folk ensaumple to fleen fro vyces; but I understande yit in another manere, that shrewes ben more unsely whan they ne ben nat punisshed, al-be-it so that ther ne be had no resoun or lawe of correccioun, ne non ensaumple of lokinge.'

'And what manere shal that ben,' quod I, 'other than hath be told her-biforn?'

'Have we nat thanne graunted,' quod she, 'that goode folk ben blisful, and shrewes ben wrecches?'

'Yis,' quod I.

'Thanne,' quod she, 'yif that any good were added to the wrecchednesse of any wight, nis he nat more weleful than he that ne hath no medlinge of good in his solitarie wrecchednesse?'

'So semeth it,' quod I.

'And what seystow thanne,' quod she, 'of thilke wrecche that lakketh alle goodes, *so that no good nis medled in his wrecchednesse*, and yit, over al his wikkednesse for which he is a wrecche, that ther be yit another yvel anexed and knit to him, shal nat men demen him more unsely than thilke wrecche of whiche the unselinesse is releved by the participacioun of som good?'

'Why sholde he nat?' quod I.

'Thanne, certes,' quod she, 'han shrewes, whan they ben punisshed, som-what of good anexed to hir wrecchednesse, that is

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58. A. byen (*for* abyen). 59. A. chastied. 61. A. thenk; C. thinke. C. A. Ed. coriged. 64. A. yitte; Ed. yet; C. yif. 66. Ed. punysshed; C. A. punyssed. 67. C. correcsioun. 78. C. lakked; A. lakketh. 80. A. knyt; C. knytte.

to seyn, the same peyne that they suffren, which that is good by the resoun of Iustice; and whan thilke same shrewes ascapen with-oute torment, than han they som-what more of yvel yit over the wikkednesse that they han don, *that is to seyn*, defaute of peyne; which defaute of peyne, thou hast graunted, is yvel for the deserte of felonye.' 'I ne may nat denye it,' quod I. 'Moche more thanne,' quod she, 'ben shrewes unsely, whan they ben wrongfully delivered fro peyne, than whan they ben punisshed by rightful veniaunce. But this is open thing and cleer, that it is right that shrewes ben punisshed, and it is wikkednesse and wrong that they escapen unpunisshed.'

'Who mighte deneye that?' quod I.

'But,' quod she, 'may any man denye that al that is right nis good; and also the contrarie, that al that is wrong is wikke?'

'Certes,' quod I, 'these thinges ben clere y-nough; and that we han concluded a litel her-biforn. But I praye thee that thou telle me, yif thou acordest to leten no torment to sowles, after that the body is ended by the deeth;' *this is to seyn, understandestow aught that sowles han any torment after the deeth of the body?*

'Certes,' quod she, 'ye; and that right greet; of which sowles,' quod she, 'I trowe that some ben tormented by asprenesse of peyne; and some sowles, I trowe, ben exercised by a purginge mekenesse. But my conseil nis nat to determinye of thise peynes. But I have travailed and told yit hiderto, for thou sholdest knowe that the mowinge of shrewes, which mowinge thee semeth to ben unworthy, nis no mowinge: and eek of shrewes, of which thou pleinedest that they ne were nat punisshed, that thou woldest seen that they ne weren never-mo with-outen the torments of hir wikkednesse: and of the licence *of the mowinge to don yvel*, that thou preydest that it mighte sone ben ended, and that thou woldest fayn lernen that it ne sholde nat longe dure: and that shrewes ben more unsely yif they were of lenger duringe, and most unsely yif they weren perdurable. And after this, I have shewed thee that more unsely ben shrewes, whan they escapen with-oute hir rightful peyne, than whan they ben punisshed by rightful veniaunce. And of this sentence folweth it, that thanne

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96. A. escapin. 99. A. nis wicked. 101. A. a litel; C. alyter. 103. A. dedid (*for* ended). 108. A. this peyne; Lat. *de his.* 109. C. yit; Ed. yet; A. it. 110. C. mowynge, i. myght. 113. A. seen; C. seyn; *uideres.* 116. C. dure; A. endure. 120. A. *om.* hir.

ben shrewes constreined at the laste with most grevous torment, whan men wene that they ne be nat punisshed.'

'Whan I consider thy resouns,' quod I, 'I ne trowe nat that men seyn any-thing more verayly. And yif I torne ayein to the studies of men, who is he to whom it sholde seme that he ne sholde nat only leven thise thinges, but eek gladly herkne hem?'

'Certes,' quod she, 'so it is; but men may nat. For they han hir eyen so wont to the derknesse *of erthely thinges*, that they ne may nat liften hem up to the light of cleer sothfastnesse; but they ben lyke to briddes, of which the night lightneth hir lokinge, and the day blindeth hem. For whan men loken nat the ordre of thinges, but hir lustes and talents, they wene that either the leve or the mowinge to don wikkednesse, or elles the scapinge without peyne, be weleful. But consider the Iugement of the perdurable lawè. For yif thou conferme thy corage to the beste thinges, thou ne hast no nede of no Iuge to yeven thee prys or mede; for thou hast ioyned thy-self to the most excellent thing. And yif thou have enclyned thy studies to the wikked thinges, ne seek no foreyne wreker out of thy-self; for thou thy-self hast thrist thy-self in-to wikke thinges: right as thou mightest loken by dyverse tymes the foule erthe and the hevene, and that alle other thinges stinten fro with-oute, *so that thou nere neither in hevene ne in erthe, ne saye no-thing more;* than it sholde semen to thee, as by only resoun of lokinge, that thou were now in the sterres and now in the erthe. But the poeple ne loketh nat on thise thinges. What thanne? Shal we thanne aprochen us to hem that I have shewed that they ben lyk to bestes? And what woltow seyn of this: yif that a man hadde al forlorn his sighte and hadde foryeten that he ever saugh, and wende that no-thing ne faylede him of perfeccioun of mankinde, now we that mighten seen the same thinges, wolde we nat wene that he were blinde? Ne also ne acordeth nat the poeple to that I shal seyn, the which thing is sustened by a stronge foundement of resouns, *that is to*

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124. A. resouns; C. resoun; *rationes.* 135. A. escaping; C. schapynge (*for* scapynge). 138. C. of no; A. to no. 142. A. threst the. 143. C. *puts* the foule erthe *before* by dyverse tymes. 145. A. *om.* nere neither . . . erthe; Ed. were in neyther (*om.* in hevene . . erthe). 147. A. Ed. on; C. in. 149. A. to the bestes. 150. A. wilt thou. 153. A. thing; *eadem.* 155. C. *om.* is.

seyn, that more unsely ben they that don wrong to othre folk than they that the wrong suffren.'

'I wolde heren thilke same resouns,' quod I.

'Denyestow,' quod she, 'that alle shrewes ne ben worthy to han torment?'

'Nay,' quod I.

'But,' quod she, 'I am certein, by many resouns, that shrewes ben unsely.'

'It acordeth,' quod I.

'Thanne ne doutestow nat,' quod she, 'that thilke folk that ben worthy of torment, that they ne ben wrecches?'

'It acordeth wel,' quod I.

'Yif thou were thanne,' quod she, 'y-set a Iuge or a knower of thinges, whether, trowestow, that men sholden tormenten him that hath don the wrong, or elles him that hath suffred the wrong?'

'I ne doute nat,' quod I, 'that I nolde don suffisaunt satisfaccioun to him that hadde suffred the wrong by the sorwe of him that hadde don the wrong.'

'Thanne semeth it,' quod she, 'that the doere of wrong is more wrecche than he that suffred wrong?'

'That folweth wel,' quod I.

'Than,' quod she, 'by these causes and by othre causes that ben enforced by the same rote, filthe or sinne, by the propre nature of it, maketh men wrecches; and it sheweth wel, that the wrong that men don nis nat the wrecchednesse of him that receyveth the wrong, but the wrecchednesse of him that doth the wrong. But certes,' quod she, 'thise oratours or advocats don al the contrarye; for they enforcen hem to commoeve the Iuges to han pitee of hem that han suffred and receyved the thinges that ben grevous and aspre, and yit men sholden more rightfully han pitee of hem that don the grevaunces and the wronges; the whiche shrewes, it were a more covenable thing, that the accusours or advocats, nat wroth but pitous and debonair, ledden

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159. A. Deniest thou. 165. A. dowtest thou. 168. C. Ed. *om.* quod she. 169. C. *om.* whether. A. trowest thou. 172. C. *om.* suffisaunt. 176. C. that (*for* than). A. that hath suffred the wrong. 179. C. *wrongly ins.* of *bef.* enforced. A. *ins.* that *bef.* filthe. 182, 3. C. *om.* but the . . wrong.

tho shrewes that han don wrong to the Iugement, right as men leden syke folk to the leche, for that they sholde seken out the maladyes of sinne by torment. And by this covenaunt, either the entente of deffendours or advocats sholde faylen and cesen in al, or elles, yif the office of advocats wolde bettre profiten to men, it sholde ben torned in-to the habite of accusacioun; *that is to seyn, they sholden accuse shrewes, and nat excuse hem.* And eek the shrewes hem-self, yif hit were leveful to hem to seen at any clifte the vertu that they han forleten, and sawen that they sholden putten adoun the filthes of hir vyces, by the torments of peynes, they ne oughte nat, right for the recompensacioun for to geten hem bountee and prowesse which that they han lost, demen ne holden that thilke peynes weren torments to hem; and eek they wolden refuse the attendaunce of hir advocats, and taken hem-self to hir Iuges and to hir accusors. For which it bitydeth that, as to the wyse folk, ther nis no place y-leten to hate; *that is to seyn, that ne hate hath no place amonges wyse men.* For no wight nil haten goode men, but-yif he were over-mochel a fool; and for to haten shrewes, it nis no resoun. For right so as languissinge is maladye of body, right so ben vyces and sinne maladye of corage. And so as we ne deme nat, that they that ben syke of hir body ben worthy to ben hated, but rather worthy of pitee: wel more worthy, nat to ben hated, but for to ben had in pitee, ben they of whiche the thoughtes ben constreined by felonous wikkednesse, that is more cruel than any languissinge of body.

METRE IV.

Quid tantos iuuat excitare motus.

What delyteth you to excyten so grete moevinges *of hateredes*, and to hasten and bisien the fatal disposicioun of your deeth with your propre handes? *that is to seyn, by batailes or by contek.* For yif ye axen the deeth, it hasteth him of his owne wil; ne deeth ne tarieth nat his swifte hors. And the men that the serpent and the lyoun and the tygre and the bere and the boor seken to sleen with hir teeth, yit thilke same men seken to sleen everich of hem

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198. A. Ed. sawen; C. sawh. 199. C. felthes. 209. A. languissing; C. langwissynges. C. maledye; A. maladie.

ME. IV. 1 A. deliteth it yow. A. moewynges; C. moeuynge; *motus*. 5. hors *is plural*; Lat. *equos*. A. serpentz. 6. A. lyouns.

other with swerd. Lo! for hir maneres ben dyverse and descordaunt, they moeven unrightful ostes and cruel batailes, and wilnen to perisshe by entrechaunginge of dartes. But the resoun of crueltee nis nat y-nough rightful.

Wiltow thanne yelden a covenable guerdoun to the desertes of men? Love rightfully goode folk, and have pitee on shrewes.'

PROSE V.

Hic ego uidco inquam.

'Thus see I wel,' quod I, 'either what blisfulnesse or elles what unselinesse is establisshed in the desertes of goode men and of shrewes. But in this ilke fortune of poeple I see somwhat of good and somwhat of yvel. For no wyse man hath lever ben exyled, poore and nedy, and nameles, than for to dwellen in his citee and flouren of richesses, and be redoutable by honour, and strong of power. For in this wyse more cleerly and more witnesfully is the office of wyse men y-treted, whan the blisfulnesse and the poustee of governours is, as it were, y-shad amonges poeples that be neighebours *and subgits*; sin that, namely, prisoun, lawe, and thise othre torments of laweful peynes ben rather owed to felonous citezeins, for the whiche felonous citezeins tho peynes ben establisshed, *than for good folk.* Thanne I mervaile me greetly,' quod I, 'why that the thinges ben so mis entrechaunged, that torments of felonyes pressen and confounden goode folk, and shrewes ravisshen medes of vertu, *and ben in honours and in gret estats.* And I desyre eek for to witen of thee, what semeth thee to ben the resoun of this so wrongful a conclusioun? For I wolde wondre wel the lasse, yif I trowede that al thise thinges weren medled by fortunous happe; but now hepeth and encreseth myn astonyinge god, governour of thinges, that, so as god yeveth ofte tymes to gode men godes and mirthes, and to shrewes yveles and aspre thinges: and yeveth ayeinward to gode folk hardnesses, and to shrewes he graunteth hem hir wil and that they

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8. A. discordaunt. 10. Ed. perysshe; A. perisse; C. perise. A. Ed. -chaungynge; C. -chaungynges. 12. C. A. gerdoun; Ed. guerdon.

PR. V. 4. C. hath leuere; A. hath nat leuer; Ed. had not leuer. 8. A. Ed. witnes-; C. witnesse-. 10. A. neyȝbours; C. nesshebors. 17. A. witen; C. weten. 21. C. A. astonyenge.

desyren: what difference thanne may ther be bitwixen that that god doth, and the happe of fortune, yif men ne knowe nat the cause why that it is?'

'Ne it nis no mervaile,' quod she, 'though that men wenen that ther be somewhat folissh and confuse, whan the resoun of the ordre is unknowe. But al-though that thou ne knowe nat the cause of so greet a disposicioun, natheles, for as moche as god, the gode governour, atempreth and governeth the world, ne doute thee nat that alle thinges ben doon a-right.

METRE V.

Si quis Arcturi sidera nescit.

Who-so that ne knowe nat the sterres of Arcture, y-torned neigh to the soverein contree or point, *that is to seyn, y-torned neigh to the soverein pool of the firmament*, and wot nat why *the sterre* Bootes passeth or gadereth his weynes, and drencheth his late flambes in the see, and why that Bootes *the sterre* unfoldeth his over-swifte arysinges, thanne shal he wondren of the lawe of the heye eyr.

And eek, yif that he ne knowe nat why that the hornes of the fulle mone wexen pale and infect by the boundes of the derke night; and *how* the mone, derk and confuse, discovereth the sterres that she hadde y-covered by hir clere visage. The comune errour moeveth folk, and maketh wery hir basins of bras by thikke strokes; *that is to seyn, that ther is a maner of oeple that highte Coribantes, that wenen that, whan the mone is in the eclipse, that it be enchaunted; and therfore, for to rescowe the mone, they beten hir basins with thikke strokes.*

Ne no man ne wondreth whan the blastes of the wind Chorus beten the strondes of the see by quakinge flodes; ne no man ne wondreth whan the weighte of the snowe, y-harded by the colde, is resolved by the brenninge hete of Phebus the sonne; for heer seen men redely the causes.

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25. C. defference. 28. C. Ne it nis; A. it nis. 33. C. ben; A. ne ben.
ME. V. 1. Ed. Arcture; C. Arctour; A. aritour. 4. Ed. Bootes; C. A. boetes (*twice*). 9. A. Ed. by the; C. by. 11. A. Ed. had; C. hadde. 12. C. basynnes (*1st time*); basyns (*2nd*). 14. Ed. Coribantes; C. A. coribandes. 17. A. Ed. blastes; C. blases. 18. A. Ed. man ne; C. manne. 19. A. Ed. the snowe; C. sonwh (*sic; om.* the).

But the causes y-hid, *that is to seyn, in hevene*, troublen the brestes of men; the moevable poeple is astoned of alle thinges that comen selde and sodeinly in our age. But yif the troubly errour of our ignoraunce departede fro us, *so that we wisten the causes why that swiche thinges bi-tyden*, certes, they sholden cese to seme wondres.'

PROSE VI.

Ita est, inquam.

'Thus is it,' quod I. 'But so as thou hast yeven or bi-hight me to unwrappen the hid causes of thinges, and to discovere me the resouns covered with derknesses, I prey thee that thou devyse and iuge me of this matere, and that thou do me to understonden it; for this miracle or this wonder troubleth me right gretly.'

And thanne she, a litel what smylinge, seyde: 'thou clepest me,' quod she, 'to telle thing that is grettest of alle thinges that mowen ben axed, and to the whiche questioun unnethes is ther aught y-nough to laven it; *as who seyth, unnethes is ther suffisauntly anything to answere parfitly to thy questioun.* For the matere of it is swich, that whan o doute is determined and cut awey, ther wexen other doutes with-oute number; right as the hevedes wexen of Ydre, *the serpent that Ercules slowh.* Ne ther ne were no manere ne non ende, but-yif that a wight constreinede tho doutes by a right lyfly and quik fyr of thought; *that is to seyn, by vigour and strengthe of wit.* For in this manere men weren wont to maken questions of the simplicitee of the purviaunce of god, and of the order of destinee, and of sodein happe, and of the knowinge and predestinacioun divyne, and of the libertee of free wille; the whiche thinges thou thy-self aperceyvest wel, of what weight they ben. But for as mochel as the knowinge of thise thinges is a maner porcioun of the medicine of thee, al-be-it so that I have litel tyme to don it, yit natheles I wol enforcen me to shewe somwhat of it. But al-thogh the norisshinges of ditee of musike delyteth thee, thou most suffren and forberen a litel of thilke delyte, whyle that I weve to thee resouns y-knit by ordre.'

PR. VI. 4. A. Ed. do; C. don. 5. C. meracle. 6. A. *om.* what. 13. A. Ed. Hercules. C. slowh; A. Ed. slough. 21. C. wyht. 22, 3. A. to the medicine to the. 25. C. norysynges. 27. C. A. weue; *glossed* contexo

'As it lyketh to thee,' quod I, 'so do.' Tho spak she right as by another biginninge, and seyde thus. 'The engendringe of alle thinges,' quod she, 'and alle the progressiouns of muable nature, and al that moeveth in any manere, taketh his causes, his ordre, and his formes, of the stablenesse of the divyne thoght; and thilke divyne thought, that is y-set and put in the tour, *that is to seyn, in the heighte*, of the simplicitee of god, stablissheth many maner gyses to thinges that ben to done; the whiche maner, whan that men loken it in thilke pure clennesse of the divyne intelligence, it is y-cleped purviaunce; but whan thilke maner is referred by men to thinges that it moveth and disponeth, thanne of olde men it was cleped destinee. The whiche thinges, yif that any wight loketh wel in his thought the strengthe of that oon and of that other, he shal lightly mowen seen, that thise two thinges ben dyverse. For purviaunce is thilke divyne reson that is establisshed in the soverein prince of thinges; the whiche purviaunce disponeth alle thinges. But destinee is the disposicioun and ordinaunce clyvinge to moevable thinges, by the whiche disposicioun the purviaunce knitteth alle thinges in hir ordres; for purviaunce embraceth alle thinges to-hepe, al-thogh that they ben dyverse, and al-thogh they ben infinite; but destinee departeth and ordeineth alle thinges singulerly, and divyded in moevinges, in places, in formes, in tymes, as thus: lat the unfoldinge of temporel ordinaunce, assembled and ooned in the lokinge of the divyne thought, be cleped purviaunce; and thilke same assemblinge and ooninge, divyded and unfolden by tymes, lat that ben called destinee. And al-be-it so that thise thinges ben dyverse, yit natheles hangeth that oon on that other; for-why the order destinal procedeth of the simplicitee of purviaunce. For right as a werkman, that aperceyveth in his thoght the forme of the thing that he wol make, and moeveth the effect of the werk, and ledeth that he hadde loked biforn in his thoght simply and presently, by temporel ordinaunce: certes, right so god disponeth in his purviaunce, singulerly and stably, the thinges that ben to done, but he aministreth in many maneres and in

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28. A. Tho; C. So. 30. A. progressiouns; C. progressioun; *progressus*. 48. C. Ed. infynyte; A. with-outen fyn. 49. C. dyuydyd; A. Ed. diuideth; *distributa*. 50. *After* tymes A. *ins.* departith (*om.* as). C. lat; Ed. Let; A. so that. 52. Ed. be cleaped; C. A. is (*see* 54). 55. A. Ed. on; C. of. 57. C. *om.* a. 59. C. symplely. 60. C. Ed. ordinaunce; A. thou3t. 61. C. stablely.

dyverse tymes, by destinee, thilke same thinges that he hath disponed.

Thanne, whether that destinee be exercysed outher by some divyne spirits, servaunts to the divyne purviaunce, or elles by som sowle, or elles by alle nature servinge to god, or elles by the celestial moevinges of sterres, or elles by the vertu of angeles, or elles by the dyverse subtilitee of develes, or elles by any of hem, or elles by hem alle, the destinal ordinaunce is y-woven and acomplisshed. Certes, it is open thing, that the purviaunce is an unmoevable and simple forme of thinges to done; and the moveable bond and the temporel ordinaunce of thinges, whiche that the divyne simplicitee of purviaunce hath ordeyned to done, that is destinee. For which it is, that alle thinges that ben put under destinee ben, certes, subgits to purviaunce, to whiche purviaunce destinee itself is subgit and under. But some thinges ben put under purviaunce, that surmounten the ordinaunce of destinee; and tho ben thilke that stably ben y-ficched negh to the firste godhed: they surmounten the ordre of destinal moevabletee. For right as of cercles that tornen a-boute a same centre or a-boute a poynt, thilke cercle that is innerest or most with-inne ioyneth to the simplesse of the middel, and is, as it were, a centre or a poynt to that other cercles that tornen a-bouten him; and thilke that is outterest, compassed by larger envyronninge, is unfolden by larger spaces, in so moche as it is forthest fro the middel simplicitee of the poynt; and yif ther be any-thing that knitteth and felawshippeth him-self to thilke middel poynt, it is constreined in-to simplicitee, *that is to seyn, in-to unmoevabletee*, and it ceseth to be shad and to fleten dyversely: right so, by semblable resoun, thilke thing that departeth forthest fro the first thoght of god, it is unfolden and summitted to gretter bondes of destinee: and in so moche is the thing more free and laus fro destinee, as it axeth and holdeth him ner to thilke centre of thinges, *that is to seyn, god.* And yif the thing clyveth to the stedefastnesse of the thoght of god, and be with-oute moevinge, certes, it sormounteth the necessitee of

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64. C. desponed. 65. C. weyther. C. destyn (*miswritten*). 67. C. A. sowle; *glossed* anima mundi. 68. C. *om.* the *bef.* vertu. 71. C. acomplyssed; A. accomplissed. 79. C. stablely. A. yficched; C. y-fechched; Ed. fyxed. 80. Ed. mouablyte; A. moeuablite. 81. A. Ed. *om.* of. 85. A. Ed. larger; C. a large. 86. C. Ed. fertherest; A. forthest. 91. C. A. fyrthest (*see* 86). 93. A. lovs; Ed. loce. 96. C. necissite.

destinee. Thanne right swich comparisoun as it is of skilinge to understondinge, and of thing that is engendred to thing that is, and of tyme to eternitee, and of the cercle to the centre, right so is the ordre of moevable destinee to the stable simplicitee of purviaunce.

Thilke ordinaunce moeveth the hevene and the sterres, and atempreth the elements to-gider amonges hem-self, and transformeth hem by entrechaungeable mutacioun; and thilke same ordre neweth ayein alle thinges growinge and fallinge a-doun, by semblable progressiouns of sedes and of sexes, *that is to seyn, male and femele.* And this ilke ordre constreineth the fortunes and the dedes of men by a bond of causes, nat able to ben unbounde; the whiche destinal causes, whan they passen out fro the biginninges of the unmoevable purviaunce, it mot nedes be that they ne be nat mutable. And thus ben the thinges ful wel y-governed, yif that the simplicitee dwellinge in the divyne thoght sheweth forth the ordre of causes, unable to ben y-bowed; and this ordre constreineth by his propre stabletee the moevable thinges, or elles they sholden fleten folily. For which it is, that alle thinges semen to ben confus and trouble to us men, for we ne mowen nat considere thilke ordinaunce; natheles, the propre maner of every thinge, dressinge hem to goode, disponeth hem alle.

For ther nis no-thing don for cause of yvel; ne thilke thing that is don by wikkede folk *nis nat don for yvel.* The whiche shrewes, as I have shewed ful plentivously, seken good, but wikked errour mistorneth hem, ne the ordre cominge fro the poynt of soverein good ne declyneth nat fro his biginninge. But thou mayst seyn, what unreste may ben a worse confusioun than that gode men han somtyme adversitee and somtyme prosperitee, and shrewes also now han thinges that they desiren, and now thinges that they haten? Whether men liven now in swich hoolnesse of thoght, (*as who seyth, ben men now so wyse*), that swiche folk as they demen to ben gode folk or shrewes, that it moste nedes ben that folk ben swiche as they wenen? But in this manere the domes of men discorden, that thilke men that some folk demen worthy of mede, other folk demen hem worthy of torment. But lat us graunte, I pose that som man may wel demen or knowen the gode folk and the badde; may he thanne knowen

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103. C. mutasioun. 105. A. Ed. progressiouns; C. progressioun; Lat. *progressus.* 106. A. female. 107. A. unbounden; *glossed* indissolubili.

and seen thilke innereste atempraunce of corages, as it hath ben wont to be seyd of bodies; *as who seyth, may a man speken and determinen of atempraunces in corages, as men were wont to demen or speken of complexiouns and atempraunces of bodies?* Ne it ne is nat an unlyk miracle, to hem that ne knowen it nat, (*as who seith, but it is lyke a merveil or a miracle to hem that ne knowen it nat*), why that swete thinges ben covenable to some bodies that ben hole, and to some bodies bittere thinges ben covenable; and also, why that some syke folk ben holpen with lighte medicynes, and some folk ben holpen with sharpe medicynes. But natheles, the leche that knoweth the manere and the atempraunce of hele and of maladye, ne merveileth of it no-thing. But what other thing semeth hele of corages but bountee and prowesse? And what other thing semeth maladye *of corages* but vyces? Who is elles kepere of good or dryver awey of yvel, but god, governour and lecher of thoughtes? The whiche god, whan he hath biholden from the heye tour of his purveaunce, he knoweth what is covenable to every wight, and leneth hem that he wot that is covenable to hem. Lo, her-of comth and her-of is don this noble miracle of the ordre destinal, whan god, that al knoweth, doth swiche thing, of which thing that unknowinge folk ben astoned. But for to constreine, *as who seyth, but for to comprehende and telle* a fewe thinges of the divyne deepnesse, the whiche that mannes resoun may understonde, thilke man that thou wenest to ben right Iuste and right kepinge of equitee, the contrarie of that semeth to the divyne purveaunce, that al wot. And Lucan, my familer, telleth that "the victorious cause lykede to the goddes, and the cause overcomen lykede to Catoun." Thanne, what-so-ever thou mayst seen that is don in this werld unhoped or unwened, certes, it is the right ordre of thinges; but, as to thy wikkede opinioun, it is a confusioun. But I suppose that som man be so wel y-thewed, that the divyne Iugement and the Iugement of mankinde acorden hem to-gider of him; but he is so unstedefast of corage, that, yif any adversitee come to him, he wol forleten, par-aventure, to continue innocence, by the whiche he ne may nat with-holden fortune. Thanne the wyse dispensacioun of god spareth him, the

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137. *After* bodies, A. *has 'quasi non.'* 139. C. *om. 2nd* a. 142, 3. A. *om.* and some . . medicynes. 148. A. leecher. 159. A. familier. 160. Ed. victoriouse; C. A. victories; *uictricem.* 164. C. sopose. 166. C. *om.* so.

whiche man adversitee mighte enpeyren; for that god wol nat suffren him to travaile, to whom that travaile nis nat covenable. Another man is parfit in alle vertues, and is an holy man, and negh to god, so that the purviaunce of god wolde demen, that it were a felonye that he were touched with any adversitees; so that he wol nat suffre that swich a man be moeved with any bodily maladye. But so as seyde a philosophre, the more excellent by me: *he seyde in Grek*, that "vertues han edified the body of the holy man." And ofte tyme it bitydeth, that the somme of thinges that ben to done is taken to governe to gode folk, for that the malice haboundaunt of shrewes sholde ben abated. And god yeveth and departeth to othre folk prosperitees and adversitees y-medled to-hepe, after the qualitee of hir corages, and remordeth som folk *by adversitee*, for they ne sholde nat wexen proude by longe welefulnesse. And other folk he suffreth to ben travailed with harde thinges, for that they sholden confermen the vertues of corage by the usage and exercitacioun of pacience. And other folk dreden more than they oughten [that] whiche they mighten wel beren; and somme dispyse that they mowe nat beren; and thilke folk god ledeth in-to experience of himself by aspre and sorwful thinges. And many othre folk han bought honourable renoun of this world by the prys of glorious deeth. And som men, that ne mowen nat ben overcomen by torments, have yeven ensaumple to othre folk, that vertu may nat ben overcomen by adversitees; and of alle thinges ther nis no doute, that they ne ben don rightfully and ordenely, to the profit of hem to whom we seen thise thinges bityde. For certes, that adversitee comth somtyme to shrewes, and somtyme that that they desiren, it comth of thise forseide causes. And of sorwful thinges *that bityden to shrewes*, certes, no man ne wondreth; for alle men wenen that they han wel deserved it, and that they ben of wikkede merite; of whiche shrewes the torment somtyme agasteth othre to don felonyes, and somtyme it amendeth hem that suffren the torments. And the prosperitee *that is yeven to shrewes*

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176. bodily] A. manere. A. *om.* the more . . by me; *me quoque excellentior.* A. *has:* the aduersites comen nat, he seide in grec, there that vertues. 186. C. corages (*animi*). C. excercitacion. 187. *All* the (*for* that.) 188, 9. Ed. and some . . not beare; C. A. *om.* 191. C. of the; A. Ed. of. 195. A. ordeinly. 202. C. Ed. felonies; A. folies.

sheweth a greet argument to gode folk, what thing they sholde demen of thilke welefulnesse, the whiche prosperitee men seen ofte serven to shrewes. In the which thing I trowe that god dispenseth; for, per-aventure, the nature of som man is so overthrowinge *to yvel*, and so uncovenable, that the nedy povertee of his houshold mighte rather egren him to don felonyes. And to the maladye of him god putteth remedie, to yeven him richesses. And som other man biholdeth his conscience defouled with sinnes, and maketh comparisoun of his fortune and of him-self; and dredeth, per-aventure, that his blisfulnesse, of which the usage is Ioyeful to him, that the lesinge of thilke blisfulnesse ne be nat sorwful to him; and therfor he wol chaunge his maneres, and, for he dredeth to lese his fortune, he forleteth his wikkednesse. To othre folk is welefulnesse y-yeven unworthily, the whiche overthroweth hem in-to distruccioun that they han deserved. And to som othre folk is yeven power to punisshen, for that it shal be cause of *continuacioun and* exercysinge to gode folk and cause of torment to shrewes. For so as ther nis non alyaunce by-twixe gode folk and shrewes, ne shrewes ne mowen nat acorden amonges hem-self. And why nat? For shrewes discorden of hem-self by hir vyces, the whiche vyces al to-renden hir consciences; and don ofte tyme thinges, the whiche thinges, whan they han don hem, they demen that tho thinges ne sholden nat han ben don. For which thing thilke soverein purveaunce hath maked ofte tyme fair miracle; so that shrewes han maked shrewes to ben gode men. For whan that som shrewes seen that they suffren wrongfully felonyes of othre shrewes, they wexen eschaufed in-to hate of hem that anoyeden hem, and retornen to the frut of vertu, whan they studien to ben unlyk to hem that they han hated. Certes, only this is the divyne might, to the whiche might yveles ben thanne gode, whan it useth tho yveles covenably, and draweth out the effect of any gode; *as who seyth, that yvel is good only to the might of god, for the might of god ordeyneth thilke yvel to good.*

For oon ordre embraseth alle thinges, so that what wight that departeth fro the resoun of thilke ordre which that is assigned to

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210. A. puttith; C. pittyth. A. rychesse. 213. A. his; C. is. 219. C. A. punyssen; Ed. punysshen. 220. C. excercisynge. 222. A. Ed. accorden; C. acordy. 228. *After* maked A. *ins.* oftyme (*not in* Lat.). 232. C. *om* studien. 235. A. by (*for* to). 238. C. assyngned.

him, algates yit he slydeth in-to another ordre, so that no-thing nis leveful to folye in the reame of the divyne purviaunce; *as who seyth, nothing nis with-outen ordinaunce in the reame of the divyne purviaunce;* sin that the right stronge god governeth alle thinges in this world. For it nis nat leveful to man to comprehenden by wit, ne unfolden by word, alle the subtil ordinaunces and disposiciouns of the divyne entente. For only it oughte suffise to han loked, that god him-self, maker of alle natures, ordeineth and dresseth alle thinges to gode; whyl that he hasteth to with-holden the thinges that he hath maked in-to his semblaunce, *that is to seyn, for to with-holden thinges in-to good, for he him-self is good,* he chaseth out al yvel fro the boundes of his comunalitee by the ordre of necessitee destinable. For which it folweth, that yif thou loke the purviaunce ordeininge the thinges that men wenen ben outrageous or haboundant in erthes, thou ne shalt nat seen in no place no-thing of yvel. But I see now that thou art charged with the weighte of the questioun, and wery with the lengthe of my resoun; and that thou abydest som sweetnesse of songe. Tak thanne this draught; and whan thou art wel refresshed and refect, thou shal be more stedefast to stye in-to heyere questiouns.

METRE VI.

Si uis celsi iura tonantis.

If thou, wys, wilt demen in thy pure thought the rightes or the lawes of the heye thonderer, *that is to seyn, of god,* loke thou and bihold the heightes of the soverein hevene. There kepen the sterres, by rightful alliaunce of thinges, hir olde pees. The sonne, y-moeved by his rody fyr, ne distorbeth nat the colde cercle of the mone. Ne the sterre y-cleped "the Bere," that enclyneth his ravisshinge courses abouten the soverein heighte of the worlde, ne the same sterre Ursa nis never-mo wasshen in the depe westrene see, ne coveiteth nat to deyen his flaumbes in the see of the occian, al-thogh he see othre sterres y-plounged in the see. And Hesperus

240. A. realme (*twice*). 243. A. to no man. 247. C. wyl; A. while. 253. Ed. outragyous; C. outraious; A. *om.* 255. C. the lengthe; A. Ed. *om.* the. 257. A. refet. 258. C. stydefast.

ME. VI. 1. A. *om.* wys; Lat. *sollers.* 3. C. the souereyn; A. *om.* the. 5. C. clerke (!); *for* cercle. 7. C. cours (*meatus*); *see* 13. 9. A. dy3en; C. deeyn, *glossed* tingere; Ed. deyen. 10. A. in-to (*for* in).

the sterre bodeth and telleth alwey the late nightes; and Lucifer *the sterre* bringeth ayein the clere day.

And thus maketh Love entrechaungeable the perdurable courses; and thus is discordable bataile y-put out of the contree of the sterres. This acordaunce atempreth by evenelyk maneres the elements, that the moiste thinges, stryvinge with the drye thinges, yeven place by stoundes; and the colde thinges ioynen hem by feyth to the hote thinges; and that the lighte fyr aryseth in-to heighte; and the hevy erthes avalen by hir weightes. By thise same causes the floury yeer yildeth swote smelles in the firste somer-sesoun warminge; and the hote somer dryeth the cornes; and autumpne comth ayein, hevy of apples; and the fletinge reyn bideweth the winter. This atempraunce norissheth and bringeth forth al thing that [bretheth] lyf in this world; and thilke same atempraunce, ravisshinge, hydeth and binimeth, and drencheth under the laste deeth, alle thinges y-born.

Amonges thise thinges sitteth the heye maker, king and lord, welle and biginninge, lawe and wys Iuge, to don equitee; and governeth and enclyneth the brydles of thinges. And tho thinges that he stereth to gon by moevinge, he withdraweth and aresteth; and affermeth the moevable or wandringe thinges. For yif that he ne clepede ayein the right goinge of thinges, and yif that he ne constreinede hem nat eft-sones in-to roundnesses enclynede, the thinges that ben now continued by stable ordinaunce, they sholden departen from hir welle, *that is to seyn, from hir biginninge*, and faylen, *that is to seyn, torne in-to nought.*

This is the comune Love to alle thinges; and alle thinges axen to ben holden by the fyn of good. For elles ne mighten they nat lasten, yif they ne come nat eft-sones ayein, by Love retorned, to the cause that hath yeven hem beinge, *that is to seyn, to god.*

PROSE VII.

Iamne igitur uides.

Seestow nat thanne what thing folweth alle the thinges that I have seyd?' *Boece.* 'What thing?' quod I.

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16. A. striuen nat with the drye thinges, but yiuen. alle. A. bredith; C. Ed. bereth; *read* bretheth (*spirat*). 24. A. al; C. 31. C. *om.* the. 35. A. bygynnynge; C. bygynge.

PR. VII. 1. A. Sest thou; C. Sestow.

'Certes,' quod she, 'al-outrely, that alle fortune is good.'

'And how may that be?' quod I.

'Now understand,' quod she, 'so as alle fortune, whether so it be Ioyeful fortune or aspre fortune, is yeven either by cause of guerdoning or elles of exercysinge of good folk, or elles by cause to punisshen or elles chastysen shrewes; thanne is alle fortune good, the whiche fortune is certein that it be either rightful or elles profitable.'

'Forsothe, this is a ful verray resoun,' quod I; 'and yif I consider the purviaunce and the destinee that thou taughtest me a litel her-biforn, this sentence is sustened by stedefast resouns. But yif it lyke unto thee, lat us noumbren hem amonges thilke thinges, of whiche thou seydest a litel her-biforn, that they ne were nat able to ben wened to the poeple.' 'Why so?' quod she.

'For that the comune word of men,' quod I, 'misuseth this *maner speche of fortune*, and seyn ofte tymes that the fortune of som wight is wikkede.'

'Wiltow thanne,' quod she, 'that I aproche a litel to the wordes of the poeple, so that it seme nat to hem that I be overmoche departed as fro the usage of mankinde?'

'As thou wolt,' quod I.

'Demestow nat,' quod she, 'that al thing that profiteth is good?'

'Yis,' quod I.

'And certes, thilke thing that exercyseth or corigeth, profiteth?'

'I confesse it wel,' quod I.

'Thanne is it good?' quod she.

'Why nat?' quod I.

'But this is the fortune,' quod she, 'of hem that either ben put in vertu and batailen ayeins aspre thinges, or elles of hem that eschuen and declynen fro vyces and taken the wey of vertu.'

'This ne may I nat denye,' quod I.

'But what seystow of the mery fortune that is yeven to good folk in guerdoun? Demeth aught the poeple that it is wikked?'

'Nay, forsothe,' quod I; 'but they demen, as it sooth is, that it is right good.'

5, 6. A. *om.* alle . . aspre. 7. Ed. guerdonyng; C. A. gerdonynge. C. excersisinge. 16. A. ywened. 20. A. proche. 24. A. Demest thou; Ed. Wenest thou. A. al; C. alle. 26. C. excersiseth. C. corigit; A. corigith; Ed. corrygeth. 34. A. seist thou. 35. Ed. guerdon; C. A. gerdoun. C. Ed. demeth; A. deuinith; *decernit.* A. poeples; *uulgus.*

'And what seystow of that other fortune,' quod she, 'that, al-thogh that it be aspre, and restreineth the shrewes by rightful torment, weneth aught the poeple that it be good?'

'Nay,' quod I, 'but the poeple demeth that it is most wrecched of alle thinges that may ben thought.'

'War now, and loke wel,' quod she, 'lest that we, in folwinge the opinioun of the poeple, have confessed and concluded thing that is unable to be wened *to the poeple*.'

'What is that?' quod I.

'Certes,' quod she, 'it folweth or comth of thinges that ben graunted, that alle fortune, what-so-ever it be, of hem that ben either in possessioun of vertu, or in the encres of vertu, or elles in the purchasinge of vertu, that thilke fortune is good; and that alle fortune is right wikkede to hem that dwellen in shrewednesse;' *as who seyth, and thus weneth nat the poeple.*

'That is sooth,' quod I, 'al-be-it so that no man dar confesse it ne biknowen it.'

'Why so?' quod she; 'for right as the stronge man ne semeth nat to abaissen or disdaignen as ofte tyme as he hereth the noise of the bataile, ne also it ne semeth nat, to the wyse man, to beren it grevously, as ofte as he is lad in-to the stryf of fortune. For bothe to that oon man and eek to that other thilke difficultee is the matere; to that oon man, of encres of his glorious renoun, and to that other man, to confirme his sapience, *that is to seyn, to the asprenesse of his estat.* For therfore is it called "vertu," for that it susteneth and enforseth, by hise strengthes, that it nis nat overcomen by adversitees. Ne certes, thou that art put in the encres or in the heighte of vertu, ne hast nat comen to fleten with delices, and for to welken in bodily luste; thou sowest or plauntest a ful egre bataile *in thy corage* ayeins every fortune: for that the sorwful fortune ne confounde thee nat, ne that the merye fortune ne corumpe thee nat, occupye the mene by stedefast strengthes. For al that ever is under the mene, or elles al that overpasseth the mene, despyseth welefulnesse (*as who seyth, it is vicious*), and ne hath no mede of his travaile. For it is set in your hand (*as who seyth, it lyth in your power*) what fortune yow is levest, *that is to*

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38. A. seist thou. 41. C. Ed. is; A. be. 49. A. *om.* or in .. vertu. 55. C. the stronge; A. no strong. 56. Ed. abasshen; A. abassen. 66. A. welken; Ed. walken; C. wellen; *emarcescere.* 69. A. Ed. corrumpe. C. Ocupye; A. Occupy. C. stydefast.

seyn, good or yvel. For alle fortune that semeth sharp or aspre, yif it ne exercyse nat *the gode folk* ne chastyseth *the wikked folk*, it punissheth.

METRE VII.

Bella bis quinis operatus annis.

The wreker Attrides, *that is to seyn, Agamenon*, that wroughte and continuede the batailes by ten yeer, recovered and purgede *in wrekinge*, by the destruccioun of Troye, the loste chaumbres of mariage of his brother; *this is to seyn, that he, Agamenon, wan ayein Eleyne, that was Menelaus wyf his brother.* In the mene whyle that thilke *Agamenon* desirede to yeven sayles to the Grekissh navye, and boughte ayein the windes by blood, he unclothede him of pitee of fader; and the sory preest yiveth in sacrifyinge the wrecched cuttinge of throte of the doughter; *that is to seyn, that Agamenon let cutten the throte of his doughter by the preest, to maken allyaunce with his goddes, and for to han winde with whiche he mighte wenden to Troye.*

Itacus, *that is to seyn, Ulixes*, biwepte his felawes y-lorn, the whiche felawes the ferse Poliphemus, ligginge in his grete cave, hadde freten and dreynt in his empty wombe. But natheles Poliphemus, wood for his blinde visage, yald to Ulixes Ioye by his sorwful teres; *this is to seyn, that Ulixes smoot out the eye of Poliphemus that stood in his forehed, for which Ulixes hadde Ioye, whan he say Poliphemus wepinge and blinde.*

Hercules is celebrable for his harde travailes; he dauntede the proude Centaures, *half hors, half man;* and he birafte the dispoylinge fro the cruel lyoun, *that is to seyn, he slowh the lyoun and rafte him his skin.* He smoot the briddes *that highten Arpyes* with certein arwes. He ravisshede apples fro the wakinge dragoun, and his hand was the more hevy for the goldene metal. He drow Cerberus, *the hound of helle*, by his treble cheyne. He, overcomer, as it is seyd, hath put an unmeke lord foddre to his cruel hors; *this is to seyn, that Hercules slowh Diomedes, and made his hors to freten him.* And he, Hercules, slowh Ydra *the serpent,*

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75. C. excersyse. 76. C. punysseth; A. punisseth.

ME. VII. 4. A. Ed. *om.* he. 8. A. pite as fader. 16. A. yeld. 22. A. slouȝ. 23. Ed. Arpyes; C. A. arpiis; *glossed*—in the palude of lyrne. 26. C. drowh; A. drouȝ. 28. C. slowgh; A. slouȝ (*thrice*). 28, 31, 37, 49. C. this (*for* this is) 29. A. etyn (*for* freten).

and brende the venim. And Achelous the flood, defouled in his forhed, dreynte his shamefast visage in his strondes; *this is to seyn, that Achelous coude transfigure him-self in-to dyverse lyknesses; and, as he faught with Hercules, at the laste he tornede him in-to a bole; and Hercules brak of oon of his hornes, and he, for shame, hidde him in his river.* And he, Hercules, caste adoun Antheus the gyaunt in the strondes of Libie; and Cacus apaysede the wratthes of Evander; *this is to seyn, that Hercules slowh the monstre Cacus, and apaysede with that deeth the wratthe of Evander.* And the bristlede boor markede with scomes the shuldres of Hercules, the whiche shuldres the heye cercle of hevene sholde thriste. And the laste of his labours was, that he sustened the hevene up-on his nekke unbowed; and he deservede eft-sones the hevene, to ben the prys of his laste travaile.

Goth now thanne, ye stronge men, ther-as the heye wey of the grete ensaumple ledeth yow. O nyce men, why nake ye youre bakkes? *As who seyth: O ye slowe and delicat men, why flee ye adversitees, and ne fighten nat ayeins hem by vertu, to winnen the mede of the hevene?* For the erthe, overcomen, yeveth the sterres'; *this is to seyn, that, whan that erthely lust is overcomen, a man is maked worthy to the hevene.*

BOOK V.

PROSE I.

Dixerat, orationisque cursum.

She hadde seyd, and torned the cours of hir resoun to some othre thinges to ben treted and to ben y-sped. Thanne seyde I, 'Certes, rightful is thyn amonestinge and ful digne by auctoritee. But that thou seidest whylom, that the questioun of the divyne purviaunce is enlaced with many other questiouns, I understonde wel and proeve it by the same thing. But I axe yif that thou wenest that hap be any thing in any weys; and, yif thou wenest that hap be anything, what is it?'

Thanne quod she, 'I haste me to yilden and assoilen to thee

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30. C. achelows (*1st time*); achelous (*2nd*); A. achelaus (*twice*). 34. C. he, *glossed* achelous; A. achelaus (*om.* he). 39. Ed. vomes (*for* scomes). 40. A. Ed. cercle; C. clerke (!). 48. A. mede of the. A. Ed. the sterres; C. *om.* the.

PR. I. 1. C. by cours (*wrongly*); A. Ed. the cours. 4. C. whilom; A. som tyme. the (2)] C. thy. 8. A. any (*for* any thing). C. it is; A. Ed. is it. 9. C. Ed. to the; A. the to the; Cax. to the the (= to thee the).

the dette of my bihest, and to shewen and opnen the wey, by which wey thou mayst come ayein to thy contree. But al-be-it so that the thinges which that thou axest ben right profitable to knowe, yit ben they diverse somwhat fro the path of my purpos; and it is to douten that thou ne be maked wery by mis-weyes, so that thou ne mayst nat suffyce to mesuren the right wey.'

'Ne doute thee ther-of nothing,' quod I. 'For, for to knowen thilke thinges to-gedere, in the whiche thinges I delyte me greetly, that shal ben to me in stede of reste; sin it is nat to douten of the thinges folwinge, whan every syde of thy disputacioun shal han be stedefast to me by undoutous feith.'

Thanne seyde she, 'That manere wol I don thee'; and bigan to speken right thus. 'Certes,' quod she, 'yif any wight diffinisshe hap in this manere, that is to seyn, that "hap is bitydinge y-brought forth by foolish moevinge and by no knettinge of causes," I conferme that hap nis right naught in no wyse; and I deme al-outrely that hap nis, ne dwelleth but a voice, *as who seith, but an ydel word*, with-outen any significacioun of thing submitted to that vois. For what place mighte ben left, or dwellinge, to folye and to disordenaunce, sin that god ledeth and constreineth alle thinges by ordre? For this sentence is verray and sooth, that "nothing ne hath his beinge of naught"; to the whiche sentence none of thise olde folk ne withseyde never; al-be-it so that they ne understoden ne meneden it naught by god, prince and beginnere of werkinge, but they casten [it] as a manere foundement of subiect material, that is to seyn, of the nature of alle resoun. And yif that any thing is woxen or comen of no causes, than shal it seme that thilke thing is comen or woxen of naught; but yif this ne may nat ben don, thanne is it nat possible, that hap be any swich thing as I have diffinisshed a litel heer-biforn.'

'How shal it thanne be?' quod I. 'Nis ther thanne no-thing that by right may be cleped either "hap" or elles "aventure of fortune"; or is ther aught, al-be-it so that it is hid fro the peple, to which these wordes ben covenable?'

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13. C. and yit; A. Ed. *om.* and. 19. A. disputisou*n*. 19, 20. C. han be; Ed. haue ben; A. be. 22, 23. C. deffenysshe; *but* diffinysshed *in* 39. C. *glosses* bitydinge *by* i. euentu*m*. 24. A. knyttyng. 31. A. *om.* the. 33. C. -stondyn; A. -stoden. C. meneden *or* meueden; A. moeueden (*not in the* Latin *text*). 34. *I supply* it. 35. A. *om.* the. 38. C. *om.* yif (Lat. *quod si*). 43. C. co*n*venable.

'Myn Aristotulis,' quod she, 'in the book of his Phisik, dif-
finissheth this thing by short resoun, and neigh to the sothe.'

'In which manere?' quod I.

'As ofte,' quod she, 'as men doon any thing for grace of any other thing, and an-other thing than thilke thing that men entenden to don bitydeth by some causes, it is cleped "hap." Right as a man dalf the erthe by cause of tilyinge of the feeld, and founde ther a gobet of gold bidolven, thanne wenen folk that it is bifalle by fortunous bitydinge. But, for sothe, it nis nat of naught, for it hath his propre causes; of whiche causes the cours unforeseyn and unwar semeth to han maked hap. For yif the tilyere of the feld ne dolve nat in the erthe, and yif the hyder of the gold ne hadde hid the gold in thilke place, the gold ne hadde nat been founde. Thise ben thanne the causes of the abregginge of fortuit hap, the which abregginge of fortuit hap comth of causes encountringe and flowinge to-gidere to hem-self, and nat by the entencioun of the doer. For neither the hyder of the gold ne the delver of the feeld ne understoden nat that the gold sholde han ben founde; but, as I sayde, it bitidde and ran to-gidere that he dalf ther-as that other hadde hid the gold. Now may I thus diffinisshe "hap." Hap is an unwar bitydinge of causes assembled in thinges that ben don for som other thing. But thilke ordre, procedinge by an uneschuable bindinge to-gidere, which that descendeth fro the welle of purviaunce that ordeineth alle thinges in hir places and in hir tymes, maketh that the causes rennen and assemblen to-gidere.

METRE I.

Rupis Achemenie scopulis, ubi uersa sequentum.

Tigris and Eufrates resolven and springen of oo welle, in the cragges of the roche of the contree of Achemenie, ther-as the fleinge bataile ficcheth hir dartes, retorned in the brestes of hem that folwen hem. And sone after tho same riveres, Tigris and

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50. C. to tylyinge; A. of tylienge. 52. A. fallen. 53. C. of nawht (*de nihilo*); A. for nauȝt. 55. C. of the feld (*agri*); A. in the erthe. C. in the erthe (*humum*); A. in the felde. 57. A. abreggynge; C. abriggynge (*but* abreggynge *2nd time*). 58. A. fortune (!), *for* fortuit; *twice*. 66. A. vneschewable.

ME. I. 1. A. *om.* and *after* Tigris. 3. A. *om.* bataile.

Eufrates, unioinen and departen hir wateres. And yif they comen to-gideres, and ben assembled and cleped to-gidere into o cours, thanne moten thilke thinges fleten to-gidere which that the water of the entrechaunginge flood bringeth. The shippes and the stokkes arraced with the flood moten assemblen; and the wateres y-medled wrappeth or implyeth many fortunel happes or maneres; the whiche wandringe happes, natheles, thilke declyninge lownesse of the erthe and the flowinge ordre of the slydinge water governeth. Right so Fortune, that semeth as that it fleteth with slaked or ungovernede brydles, it suffereth brydles, *that is to seyn, to be governed*, and passeth by thilke lawe, *that is to seyn, by thilke divyne ordenaunce.*'

PROSE II.

Animaduerto, inquam.

'This understonde I wel,' quod I, 'and I acorde wel that it is right as thou seyst. But I axe yif ther be any libertee of free wil in this ordre of causes that clyven thus to-gidere in hem-self; or elles I wolde witen yif that the destinal cheyne constreineth the movinges of the corages of men?'

'Yis,' quod she; 'ther is libertee of free wil. Ne ther ne was nevere no nature of resoun that it ne hadde libertee of free wil. For every thing that may naturely usen resoun, it hath doom by which it decerneth and demeth every thing; thanne knoweth it, by it-self, thinges that ben to fleen and thinges that ben to desiren. And thilke thing that any wight demeth to ben desired, that axeth or desireth he; and fleeth thilke thing that he troweth ben to fleen. Wherfore in alle thinges that resoun is, in hem also is libertee of willinge and of nillinge. But I ne ordeyne nat, *as who seyth, I ne graunte nat*, that this libertee be evene-lyk in alle thinges. Forwhy in the sovereines devynes substaunces, *that is to seyn, in spirits*, Iugement is more cleer, and wil nat y-corumped,

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8. C. entrechaungynge, *glossed* i. alterni. 10. A. fortuned. 11. C. declynynge, *glossed* decliuitas. 13. A. *om.* that (2). 15. *thilke*] A. the.

PR. II. 1. A. Ed. quod I; C. *om.* C. Ed. acorde me; A. acorde wel. 2. C. of; A. or (*wrongly*); Lat. *arbitrii*. 3. C. hym; A. Ed. hem. 5. C. mouynges (*motus*); A. moeueuynge (!). 12. A. *om.* thilke. C. to ben fleen; A. ben to fleen; Ed. be to flyen. 16. C. dyuynes; A. deuynes (*as often in* C). 17. C. wil nat I-coromped (*uoluntas incorrupta*); A. wil nat be corumped (*wrongly*).

and might redy to speden thinges that ben desired. But the soules of men moten nedes be more free whan they loken hem in the speculacioun or lokinge of the devyne thought, and lasse free whan they slyden in-to the bodies; and yit lasse free whan they ben gadered to-gidere and comprehended in erthely membres. But the laste servage is whan that they ben yeven to vyces, and han y-falle from the possessioun of hir propre resoun. For after that they han cast awey hir eyen fro the light of the sovereyn soothfastnesse to lowe thinges and derke, anon they derken by the cloude of ignoraunce and ben troubled by felonous talents; to the whiche talents whan they aprochen and asenten, they hepen and encresen the servage which they han ioyned to hem-self; and in this manere they ben caitifs fro hir propre libertee. The whiche thinges, nathelesse, the lokinge of the devyne purviaunce seeth, that alle thinges biholdeth and seeth fro eterne, and ordeineth hem everich in hir merites as they ben predestinat: *and it is seyd in Greek, that* "alle thinges he seeth and alle thinges he hereth."

METRE II.

Puro clarum lumine Phebum.

Homer with the hony mouth, *that is to seyn, Homer with the swete ditees*, singeth, that the sonne is cleer by pure light; natheles yit ne may it nat, by the infirme light of his bemes, breken or percen the inwarde entrailes of the erthe, or elles of the see. So ne seeth nat *god*, maker of the grete world: to him, that loketh alle thinges from an heigh, ne withstondeth nat no thinges by hevinesse of erthe; ne the night ne withstondeth nat to him by the blake cloudes. *Thilke god* seeth, in oo strok of thought, alle thinges that ben, or weren, or sholle comen; and *thilke god*, for he loketh and seeth alle thinges alone, thou mayst seyn that he is the verray sonne.'

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18. C. myht (*potestas*); A. hath myȝt. (*nube*). 27, 8. Ed. A. to the; C. *om.* the. *last clause, in the original, is in Greek.*

ME. II. 3. A. inferme. 6. C. *om.* nat. heuynesses. 8. C. strokk, *glossed* i. ictu.

27. C. clowdes; A. Ed. cloude 31. A. purueaunce. 34. *The*

7. C. heuynesse (*mole*); A.

PROSE III.

Tum ego, en, inquam.

Thanne seyde I, 'now am I confounded by a more hard doute than I was.'

'What doute is that?' quod she. 'For certes, I coniecte now by whiche thinges thou art troubled.'

'It semeth,' quod I, 'to repugnen and to contrarien greetly, that god knoweth biforn alle thinges, and that ther is any freedom of libertee. For yif so be that god loketh alle thinges biforn, ne god ne may nat ben desseived in no manere, than mot it nedes been, that alle thinges bityden the whiche that the purviaunce of god hath seyn biforn to comen. For which, yif that god knoweth biforn nat only the werkes of men, but also hir conseiles and hir willes, thanne ne shal ther be no libertee of arbitre; ne, certes, ther ne may be noon other dede, ne no wil, but thilke which that the divyne purviaunce, that may nat ben desseived, hath feled biforn. For yif that they mighten wrythen awey in othre manere than they ben purveyed, than sholde ther be no stedefast prescience of thing to comen, but rather an uncertein opinioun; the whiche thing to trowen of god, I deme it felonye and unleveful. Ne I ne proeve nat thilke same resoun, *as who seyth, I ne alowe nat, or I ne preyse nat, thilke same resoun*, by which that som men wenen that they mowen assoilen and unknitten the knotte of this questioun. For, certes, they seyn that thing nis nat to comen for that the purviaunce of god hath seyn it biforn that is to comen, but rather the contrarye, *and that is this*: that, for that the thing is to comen, therfore ne may it nat ben hid fro the purviaunce of god; and in this manere this necessitee slydeth ayein in-to the contrarye partye: ne it ne bihoveth nat, nedes, that thinges bityden that ben purvyed, but it bihoveth, nedes, that thinges that ben to comen ben y-porveyed: but as it were y-travailed, *as who seyth, that thilke answere procedeth right as thogh men travaileden, or weren bisy to enqueren*, the whiche thing is cause of the whiche thing:—as, whether the

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PR. III. 9. A. purueaunce. 14. A. *om.* that (1). 18. C. of; A. on. 24. C. *om.* it. C. but; *glossed* s. aiunt. 25. C. *om.* is (1). A. that therfore. 28. A. *om.* nat. A. ypurueid. 28, 9. A. *om.* but it bihoveth ... y-porveyed. 32. A. whiche thinges (*for 2nd* the whiche thing). C. weyther.

prescience is cause of the necessitee of thinges to comen, or elles that the necessitee of thinges to comen is cause of the purviaunce. But I ne enforce me nat now to shewen it, that the bitydinge of thinges y-wist biforn is necessarie, how so or in what manere that the ordre of causes hath it-self; al-thogh that it ne seme nat that the prescience bringe in necessitee of bitydinge to thinges to comen. For certes, yif that any wight sitteth, it bihoveth by necessitee that the opinioun be sooth of him that coniecteth that he sitteth; and ayeinward also is it of the contrarye: yif the opinioun be sooth of any wight for that he sitteth, it bihoveth by necessitee that he sitte. Thanne is heer necessitee in that oon and in that other: for in that oon is necessitee of sittinge, and, certes, in that other is necessitee of sooth. But therfore ne sitteth nat a wight, for that the opinioun of the sittinge is sooth; but the opinioun is rather sooth, for that a wight sitteth biforn. And thus, al-thogh that the cause of the sooth cometh of that other syde (*as who seyth, that al-thogh the cause of sooth comth of the sitting, and nat of the trewe opinioun*), algates yit is ther comune necessitee in that oon and in that other. Thus sheweth it, that I may make semblable skiles of the purviaunce of god and of thinges to comen. For althogh that, for that thinges ben to comen, ther-fore ben they purveyed, nat, certes, for that they ben purveyed, ther-fore ne bityde they nat. Yit natheles, bihoveth it by necessitee, that either the thinges to comen ben y-purveyed of god, or elles that the thinges that ben purveyed of god bityden. And this thing only suffiseth y-nough to destroyen the freedom of oure arbitre, *that is to seyn, of oure free wil.* But now, certes, *sheweth it wel, how fer fro the sothe and* how up-so-doun is this thing that we seyn, that the bitydinge of temporel thinges is cause of the eterne prescience. But for to wenen that god purvyeth the thinges to comen for they ben to comen, what other thing is it but for to wene that thilke thinges that bitidden whylom ben causes of thilke soverein purvyaunce *that is in god*? And her-to *I adde yit this thing:* that, right as whan that I wot

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34. C. puruyaunce; *glossed* s. prouidencie. 35. C. it; *glossed* illud. 38. A. of thinges. 48, 9. A. *om.* the sooth cometh . . . cause of. 53. C. Ed. that for that; A. for that that. 58. A. bitiden by necessite; C. *has the gloss*—s. by necessite. 60. A. *om.* certes. 60, 1. C. vp so down; *glossed* prepostere. 62. A. is the cause. 63. A. *om.* the. 64, 5. A. bitiden som-tyme.

that a thing is, it bihoveth by necessitee that thilke selve thing be; and eek, whan I have knowe that any thing shal bityden, so byhoveth it by necessitee that thilke thing bityde:—so folweth it thanne, that the bitydinge of the thing y-wist biforn ne may nat ben eschued. And at the laste, yif that any wight wene a thing to ben other weyes thanne it is, it is nat only unscience, but it is deceivable opinioun ful diverse and fer fro the sothe of science. Wherfore, yif any thing be so to comen, that the bitydinge of hit ne be nat certein ne necessarie, who may weten biforn that thilke thing is to comen? For right as science ne may nat ben medled with falsnesse (*as who seyth, that yif I wot a thing, it ne may nat be false that I ne wot it*), right so thilke thing that is conceived by science ne may nat ben non other weys than as it is conceived. For that is the cause why that science wanteth lesing (*as who seyth, why that witinge ne receiveth nat lesinge of that it wot*); for it bihoveth, by necessitee, that every thing be right as science comprehendeth it to be. What shal I thanne seyn? In whiche manere knoweth god biforn the thinges to comen, yif they ne be nat certein? For yif that he deme that they ben to comen uneschewably, and so may be that it is possible that they ne shollen nat comen, god is deceived. But nat only to trowen that god is deceived, but for to speke it with mouth, it is a felonous sinne. But yif that god wot that, right so as thinges ben *to comen*, so shullen they comen—so that he wite egaly, *as who seyth, indifferently*, that thinges mowen ben doon or elles nat y-doon—what is thilke prescience that ne comprehendeth no certein thing ne stable? Or elles what difference is ther bitwixe the prescience and thilke Iape-worthy divyninge of Tiresie the divynour, *that seyde:* "Al that I seye," quod he, "either it shal be, or elles it ne shal nat be?" Or elles how mochel is worth the devyne prescience more than the opinioun of mankinde, yif so be that it demeth the thinges uncertein, as men doon; of the whiche domes of men the bitydinge nis nat certein? But yif so be that non uncertein thing ne may ben in him that is right certein welle

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71. C. at the laste; *glossed* i. postremo. 74. A. so that the. 75. A. *om.* biforn. 79. A. *om.* nat. C. as it is; A. it is be. 82. A. *om.* be. 85. C. he; *glossed* s. deus. C. they; *glossed* s. thynges. 86. C. vneschwably; *glossed* i. memorabilit*er* (!) 87. C. A. desseyued (*twice*). 92. A. don. 94. C. Iape worthi; *glossed* i. ridiculo. 100. A. *om.* ne.

of alle thinges, thanne is the bitydinge certein of thilke thinges whiche he hath wist biforn fermely to comen. For which it folweth, that the freedom of the conseiles and of the werkes of mankind nis non, sin that the thoght of god, that seeth alle thinges without errour of falsnesse, bindeth and constreineth hem to a bitydinge *by necessitee*. And yif this thing be ones y-graunted and received, *that is to seyn, that ther nis no free wille*, than sheweth it wel, how greet destruccioun and how grete damages ther folwen of thinges of mankinde. For in ydel ben ther thanne purposed and bihight medes to gode folk, and peynes to badde folk, sin that no moevinge of free corage voluntarie ne hath nat deserved hem, *that is to seyn, neither mede ne peyne;* and it sholde seme thanne, that thilke thing is alderworst, which that is now demed for aldermost iust and most rightful, *that is to seyn,* that shrewes ben punisshed, or elles that gode folk ben y-gerdoned: the whiche folk, sin that hir propre wil ne sent hem nat to that oon ne to that other, *that is to seyn, neither to gode ne to harm*, but constreineth hem certein necessitee of thinges to comen: thanne ne shollen ther nevere ben, ne nevere weren, vyce ne vertu, but it sholde rather ben confusioun of alle desertes medled with-outen discrecioun. And yit *ther folweth an-other inconvenient*, of the whiche ther ne may ben thoght no more felonous ne more wikke; *and that is this:* that, so as the ordre of thinges is y-led and comth of the purviaunce of god, ne that no-thing nis leveful to the conseiles of mankinde (*as who seyth, that men han no power to doon no-thing, ne wilne no-thing*), than folweth it, that oure vyces ben referred to the maker of alle good (*as who seyth, than folweth it, that god oughte han the blame of oure vyces, sin he constreineth us by necessitee to doon vyces*). Thanne is ther no resoun to hopen *in god*, ne for to preyen *to god*; for what sholde any wight hopen *to god*, or why sholde he preyen *to god*, sin that the ordenaunce of destinee, which that ne may nat ben inclyned, knitteth and streineth alle thinges that men may desiren? Thanne sholde ther be doon awey thilke only allyaunce bitwixen god and men, that is to seyn,

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102. C. he; *glossed* s. deus. C. fermely; *glossed* i. firmit*er*. 106. A. *om.* this. 107. C. resseyuyd; A. receyued. 108. C. destruccyou*n*; *glossed* i. occasus. 110. C. Meedes to; A. medes of. 113. A. alther-worste. 114. A. alther-moste. 116. C. hir; A. the. A. *om.* ne *before* sent. 120. C. dissertes; A. desertes. 121. *For* of the, *read* than; *see note.* 122. A. ne (*for* no). 128. A. *om.* us. 129. A. to han hopen.

to hopen and to preyen. But by the prys of rightwisnesse and of verray mekenesse we deserven the gerdoun of the divyne grace, which that is inestimable, *that is to seyn, that it is so greet, that it ne may nat ben ful y-preysed.* And this is only the manere, *that is to seyn, hope and preyeres,* for which it semeth that men mowen speke with god, and by resoun of supplicacioun be conioined to thilke cleernesse, that nis nat aproched no rather or that men beseken it and impetren it. And yif men wene nat that hope ne preyeres ne han no strengthes, by the necessitee of thinges to comen y-received, what thing is ther thanne by whiche we mowen ben conioined and clyven to thilke soverein prince of thinges? For which it bihoveth, by necessitee, that the linage of mankinde, as thou songe a litel her-biforn, be departed and unioined from his welle, and failen *of his biginninge, that is to seyn, god.*

METRE III.

Quenam discors federa rerum.

What discordable cause hath to-rent and unioined the bindinge, *or the alliaunce,* of thinges, *that is to seyn, the coniuncciouns of god and man?* Whiche god hath establisshed so greet bataile bitwixen thise two soothfast or verray thinges, *that is to seyn, bitwixen the purviaunce of god and free wil,* that they ben singuler and devyded, ne that they ne wolen nat be medeled ne coupled to-gidere? But ther nis no discord to the verray thinges, but they clyven, certein, alwey to hem-self. But the thought of man, confounded and overthrowen by the dirke membres of the body, ne may nat, by fyr of his derked looking, *that is to seyn, by the vigour of his insighte, whyl the soule is in the body,* knowe the thinne subtil knittinges of thinges. But wherfore enchaufeth it so, by so

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135. A. *preis.* 136. C. desseruyn; A. deserue. 139. A. *om.* men. 142. Ed. impetren; C. impetrent (!); A. emprenten. A. *om.* nat. A. *om.* hope. 143. C. *om.* no. 144. C. I-resseyuyd (*glossed* i. graunted); A. y-resceiued. 147. C. thou; *glossed* s. philosophie. C. her by-forn, libro 4° metro sexto [*line* 35].

ME. III. 1. C. vnioygnyd, *glossed* s. ne se compaciantur *similiter.* 2. C. coniunccious; A. coniuncciouns. 3. C. man, *quasi dicat, nullus.* C. which that god; A. Ed. whiche god (*quis Deus*). 6. C. deuydyd, *quasi dicat, non est ita.* 7. A. *om.* the. C. thinges, *s. prudencia et liberum arbitrium.* 8. A. cleuen. 10. A. dirk. 12. C. it, *s. anima.*

greet love, to finden thilke notes of sooth y-covered; *that is to seyn, wherfore enchaufeth the thoght of man by so greet desyr to knowen thilke notificacions that ben y-hid under the covertoures of sooth?* Wot it aught thilke thing that it, anguissous, desireth to knowe? *As who seith, nay; for no man travaileth for to witen thinges that he wot. And therfore the texte seith thus:* but who travaileth to witen thinges y-knowe? And yif that he ne knoweth hem nat, what seketh thilke blinde thoght? What is he that desireth any thing of which he wot right naught? *As who seith, who so desireth any thing, nedes, somwhat he knoweth of it; or elles, he ne coude nat desire it.* Or who may folwen thinges that ne ben nat y-wist? *And thogh that he seke tho thinges,* wher shal he finde hem? What wight, that is al unconninge and ignoraunt, may knowen the forme that is y-founde? But whan the soule biholdeth and seeth the heye thoght, *that is to seyn, god,* than knoweth it to-gidere the somme and the singularitees, *that is to seyn, the principles and everich by him-self.*

But now, whyl the soule is hid in the cloude and in the derkenesse of the membres of the body, it ne hath nat al for-yeten it-self, but it with-holdeth the somme of thinges, and leseth the singularitees. Thanne, who-so that seeketh soothnesse, he nis in neither nother habite; for he noot nat al, ne he ne hath nat al foryeten: but yit him remembreth the somme of thinges that he with-holdeth, and axeth conseil, and retreteth deepliche thinges y-seyn biforn, *that is to seyn, the grete somme in his minde:* so that he mowe adden the parties that he hath for-yeten to thilke that he hath with-holden.'

PROSE IV.

Tum illa: Vetus, inquit, hec est.

Thanne seide she: 'this is,' quod she, 'the olde question of the purviaunce of god; and Marcus Tullius, whan he devyded the divynaciouns, *that is to seyn, in his book that he wroot of divynaciouns,* he moevede gretly this questioun; and thou thy-self has y-sought

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13. A. note (Lat. *notas*). 16. C. it, *s. anima.* 18. *After* thus, A. *adds*—Si enim anima ignorat istas subtiles connexiones, responde, vnde est quod desiderat scire cum nil ignotum possit desiderare; *but both* C. *and* Ed. *omit this.* 21. wot] C. not. C. nawht, *quasi dicat, non.* 24. A. *om.* that. 26. C. yfownde, *quasi dicat, nullus.* 29. A. Ed. principles; C. principulis. 34. A. nouthir habit. 36. C. retretith, *i. retractat*; A. tretith.

PR. IV. 2. C. deuynede; Ed. deuyded; A. deuided; *distribuit.*

it mochel, and outrely, and longe; but yit ne hath it nat ben determined ne y-sped fermely and diligently of any of yow. And the cause of this derkenesse and of this difficultee is, for that the moevinge of the resoun of mankinde ne may nat moeven to (*that is to seyn, applyen or ioinen to*) the simplicitee of the devyne prescience; the whiche *simplicitee of the devyne prescience*, yif that men mighten thinken it in any maner, *that is to seyn, that yif men mighten thinken and comprehenden the thinges as god seeth hem*, thanne ne sholde ther dwellen outrely no doute: the whiche *resoun and cause of difficultee* I shal assaye at the laste to shewe and to speden, whan I have first y-spended and answered to tho resouns by which thou art y-moeved. For I axe why thou wenest that thilke resouns of hem that assoilen this questioun ne ben nat speedful y-nough ne sufficient: the whiche *solucioun, or the whiche resoun*, for that it demeth that the prescience nis nat cause of necessitee to thinges to comen, than ne weneth it nat that freedom of wil be destorbed or y-let by prescience. For ne drawestow nat arguments from elles-where of the necessitee of thinges to-comen (*as who seith, any other wey than thus*) but that thilke thinges that the prescience wot biforn ne mowen nat unbityde? *That is to seyn, that they moten bityde.* But thanne, yif that prescience ne putteth no necessitee to thinges to comen, as thou thy-self hast confessed it and biknowen a litel her-biforn, what cause or what is it (*as who seith, ther may no cause be*) by which that the endes voluntarie of thinges mighten be constreined to certein bitydinge? For by grace of positioun, so that thou mowe the betere understonde this that folweth, I pose, *per impossibile*, that ther be no prescience. Thanne axe I,' quod she, 'in as mochel as apertieneth to that, sholden thanne thinges that comen of free wil ben constreined to bityden by necessitee?'

Boece. 'Nay,' quod I.

'Thanne ayeinward,' quod she, 'I suppose that ther be prescience, but that it ne putteth no necessitee to thinges; thanne trowe I, that thilke selve freedom of wil shal dwellen al hool and

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7. C. dirknesse; A. derkenesse. A. *om.* 2*nd* of this. 11, 12. A. *om.* mighten thinken it . . yif men. 15. A. *om.* y-spended and. C. the; A. tho. 22. A. drawest thou. 24. A. thinge. A. *om.* ne. 28. A. *om.* or what. 29. C. A. *gloss* endes *by* exitus. 30. Ed. posycion (Lat. *positionis*); C. A. possessioun; *and* C. *glosses* For . . possessioun *by* uerbi gratia. 31. A. *inpossibile*; C. *per impossibile* (as a gloss). 37. Ed. it; C. is.

absolut and unbounden. But thou wolt seyn that, al-be-it so that prescience nis nat cause of the necessitee of bitydinge to thinges to comen, algates yit it is a signe that the thinges ben to bityden by necessitee. By this manere thanne, al-thogh the prescience ne hadde never y-ben, yit *algate or at the leeste weye* it is certein thing, that the endes and bitydinges of thinges to comen sholden ben necessarie. For every signe sheweth and signifyeth only what the thing is, but it ne maketh nat the thing that it signifyeth. For which it bihoveth first to shewen, that no-thing ne bitydeth that it ne bitydeth by necessitee, so that it may appere that the prescience is signe of this necessitee; or elles, yif ther nere no necessitee, certes, thilke prescience ne mighte nat be signe of thing that nis nat. But certes, it is now certein that the proeve of this, y-sustened by stidefast resoun, ne shal nat ben lad ne proeved by signes ne by arguments y-taken fro with-oute, but by causes covenable and necessarie. But *thou mayst seyn*, how may it be that the thinges ne bityden nat that ben y-purveyed to comen? But, certes, right as we trowen that tho thinges which that the purviance wot biforn to comen ne ben nat to bityden; but that ne sholden we nat demen; but rather, al-thogh that they shal bityden, yit ne have they no necessitee of hir kinde to bityden. And this maystow lightly aperceiven by this that I shal seyn. For we seen many thinges whan they ben don biforn oure eyen, right as men seen the cartere worken in the torninge or atempringe or adressinge of hise cartes or charietes. And by this manere (*as who seith, maystow understonde*) of alle othere *workmen*. Is ther thanne any necessitee, *as who seith, in oure lokinge*, that constreineth or compelleth any of thilke thinges to ben don so?'

Boece. 'Nay,' quod I; 'for in ydel and in veyn were al the effect of craft, yif that alle thinges weren moeved by constreininge;' *that is to seyn, by constreininge of oure eyen or of oure sight.*

Philosophie. 'The thinges thanne,' quod she, 'that, whan men doon hem, ne han no necessitee that men doon hem, eek tho

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44. C. endes, *i. exitus*. A. and the (*for* and). 46. C. thing is, *i. se eius significatum*. C. maketh, *glossed* causat. 47, 48. A. *om.* that it ne bitydeth. 48, 49. C. *om.* so that . . necessitee. 51. A. preue. 52. A. stedfast. A. proued. 57. C. but that; A. *om.* that. 58. A. *om.* that. 60. A. maist thou. 62. A. and in attempryng or in adressyng. 63. A. chariottes. 64. A. mayst thou. 65. A. *om.* that. 66. C. *om.* thilke. C. so, *quasi dicat, non*. 70. A. thise thingus.

same thinges, first or they ben doon, they ben to comen with-oute necessitee. For-why ther ben somme thinges to bityden, of which the endes and the bitydinges of hem ben absolut and quit of alle necessitee. For certes, I ne trowe nat that any man wolde seyn this: that tho thinges that men doon now, that they ne weren to bityden first or they weren y-doon; and thilke same thinges, al-thogh that men had y-wist hem biforn, yit they han free bitydinges. For right as science of thinges present ne bringeth in no necessitee to thinges that men doon, right so the prescience of thinges to comen ne bringeth in no necessitee to thinges to bityden. But thou mayst seyn, that of thilke same it is y-douted, as whether that of thilke thinges that ne han non issues and bitydinges necessaries, yif ther-of may ben any prescience; for certes, they semen to discorden. For thou wenest that, yif that thinges ben y-seyn biforn, that necessitee folweth hem; and yif necessitee faileth hem, they ne mighten nat ben wist biforn, and that no-thing ne may ben comprehended by science but certein; and yif tho thinges that ne han no certein bitydinges ben purveyed as certein, it sholde ben dirknesse of opinioun, nat soothfastnesse of science. And thou wenest that it be diverse fro the hoolnesse of science that any man sholde deme a thing to ben other-weys thanne it is it-self. And the cause of this erroure is, that of alle the thinges that every wight hath y-knowe, they wenen that tho thinges been y-knowe al-oonly by the strengthe and by the nature of the thinges that ben y-wist or y-knowe; and it is al the contrarie. For al that ever is y-knowe, it is rather comprehended and knowen, nat after his strengthe and his nature, but after the facultee, *that is to seyn, the power and the nature*, of hem that knowen. And, for that this thing shal mowen shewen by a short ensaumple: the same roundnesse of a body, other-weys the sighte of the eye knoweth it, and other-weyes the touchinge. The lokinge, by castinge of his bemes, waiteth and seeth from afer al the body to-gidere, with-oute moevinge of it-self; but the touchinge clyveth and conioineth to the rounde body, and moeveth aboute

80, 81. A. *om.* that men doon . . . to thinges. 83. C. Ed. issues; A. endes; C. *adds—i. exitus.* 87, 88. C. and yif (*wrongly*); A. Ed. and that. 91-93. A. *om.* And thou . . . is it-self *here, but inserts the same in a wrong place* (131 *below*). 99. A. *om. and* the. 100. A. Ed. that; C. *om.* Ed. thing; C. A. *om.* 103. C. after; A. afer; Ed. a-ferre. 105. C. body, *glossed* orbis; A. body, *glossed* orbi (Lat. *orbi*).

the environinge, and comprehendeth by parties the roundnesse. And the man him-self, other-weys wit biholdeth him, and other-weys imaginacioun, and other-weys resoun, and other-weys intelligence. For the wit comprehendeth withoute-forth the figure of the body of the man that is establissed in the matere subiect; but the imaginacioun comprehendeth only the figure withoute the matere. Resoun surmounteth imaginacioun, and comprehendeth by universal lokinge the comune spece that is in the singuler peces. But the eye of intelligence is heyere; for it surmounteth the environinge of the universitee, and looketh, over that, by pure subtilitee of thoght, thilke same simple forme *of man that is perdurably in the divyne thoght.* In whiche this oughte greetly to ben considered, that the heyeste strengthe to comprehenden thinges enbraseth and contieneth the lowere strengthe; but the lowere strengthe ne aryseth nat in no manere to heyere strengthe. For wit ne may no-thing comprehende out of matere, ne the imaginacioun ne loketh nat the universels speces, ne resoun taketh nat the simple forme *so as intelligence taketh it;* but intelligence, that looketh al aboven, whan it hath comprehended the forme, it knoweth and demeth alle the thinges that ben under that forme. But *she knoweth hem* in thilke manere in the whiche it comprehendeth thilke same simple forme that ne may never ben knowen to none of that other; *that is to seyn, to none of tho three forseide thinges of the sowle.* For it knoweth the universitee of resoun, and the figure of the imaginacioun, and the sensible material *conceived by wit;* ne it ne useth nat nor of resoun ne of imaginacioun ne of wit withoute-forth; but it biholdeth alle thinges, so as I shal seye, by a strok of thought formely, *withoute discours or collacioun.* Certes resoun, whan it looketh any-thing universel, it ne useth nat of imaginacioun, nor of witte, and algates yit it comprehendeth the thinges imaginable and sensible; for resoun is she that diffinisseth the universel of hir conseyte right thus:—man is a resonable two-foted beest. And

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109. A. fro with-outen furthe. 111. C. comprehendeth, *vel iudicat.* 111, 2. A. *om.* comprehendeth .. imaginacioun. 113. C. Ed. by; A. by an. C. A. (*gloss*) speciem. 120, 121. A. *om.* but the .. strengthe. A. Ed. For; C. *om.* 124. A. Ed. it; C. *om.* A. but the. A. Ed. that; C. *om.* 126. C. she; *glossed* intelligence. C. Ed. in; A. vndir. 131. *Here* A. *wrongly inserts a clause omitted above* (91–93). 136. A. *om.* it. A. comprendith.

how so that this knowinge is universel, yet nis ther no wight that ne woot wel that a man is a thing imaginable and sensible; and this same considereth wel resoun; but that nis nat by imaginacioun nor by wit, but it looketh it by a resonable concepcioun. Also imaginacioun, al-be-it so that it taketh of wit the beginninges to seen and to formen the figures, algates, al-thogh that wit ne were nat present, yit it environeth and comprehendeth alle thinges sensible; nat by resoun sensible of deminge, but by resoun imaginatif. Seestow nat thanne that alle the thinges, in knowinge, usen more of hir facultee or of hir power than *they doon of the faculte or power* of thinges that ben y-knowe? Ne that nis nat wrong; for so as every Iugement is the dede or doinge of him that demeth, it bihoveth that every wight performe the werk and his entencioun, nat of foreine power, but of his propre power.

METRE IV.

Quondam porticus attulit.

The Porche, *that is to seyn, a gate of the town of Athenes ther-as philosophres hadden hir congregacioun to desputen,* thilke Porche broughte som-tyme olde men, ful derke in hir sentences, *that is to seyn, philosophres that highten Stoiciens,* that wenden that images and sensibilitees, *that is to seyn, sensible imaginaciouns, or elles imaginaciouns of sensible thinges,* weren empreinted in-to sowles fro bodies withoute-forth; *as who seith, that thilke Stoiciens wenden that the sowle hadde ben naked of it-self, as a mirour or a clene parchemin, so that alle figures mosten first comen fro thinges fro withoute-forth in-to sowles, and ben empreinted in-to sowles:* **Text:** right as we ben wont som-tyme, by a swifte pointel, to ficchen lettres empreinted in the smothenesse or in the pleinnesse of the table of wex *or in parchemin* that ne hath no figure ne note in it. **Glose.** *But now argueth Boece ayeins that opinioun, and seith thus:* But yif the thryvinge sowle ne unpleyteth no-thing, *that is to seyn, ne doth no-thing,* by his propre moevinges, but suffreth and lyth subgit to tho figures and to tho notes of bodies withoute-forth,

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139. A. *om.* is. 140. A. *om.* a thing. 142. A. *om.* a. 147. A. Sest thou. 148. A. of faculte or of power. 149. A. Ed. no (*for* nat). 150. A. or the.

ME. IV. 3. C. dirke; A. Ed. derke. 5. A. *om.* and. 9. A. *om.* first. 10. A. inprentid; C. apreyntyd (*but* emprientyd *just below, and* enpreynted *above*). 12. A. emprentid. 13. A. *om. 2nd.* ne. 14. A. Ed. that; C. the. 15. A. vnplitith. 17. A. subgit; Ed. subiecte; C. *om.* A. the (*for* tho); *twice.*

and yildeth images ydel and veyn in the manere of a mirour, whennes thryveth thanne or whennes comth thilke knowinge in our sowle, that discerneth and biholdeth alle thinges? And whennes is thilke strengthe that biholdeth the singuler thinges; or whennes is the strengthe that devydeth thinges y-knowe; and thilke strengthe that gadereth to-gidere the thinges devyded; and the strengthe that cheseth his entrechaunged wey? For som-tyme it heveth up the heved, *that is to seyn, that it heveth up the entencioun to right heye thinges;* and som-tyme it descendeth in-to right lowe thinges. And whan it retorneth in-to him-self, it reproeveth and destroyeth the false thinges by the trewe thinges. Certes, this strengthe is cause more efficient, and mochel more mighty *to seen and to knowe thinges*, than thilke cause that suffreth and receiveth the notes and the figures impressed in maner of matere. Algates the passioun, *that is to seyn, the suffraunce or the wit*, in the quike body, goth biforn, excitinge and moevinge the strengthes of the thought. Right so as whan that cleernesse smyteth the eyen *and moeveth hem to seen*, or right so as vois or soun hurteleth to the eres *and commoeveth hem to herkne*, than is the strengthe of the thought y-moeved and excited, and clepeth forth, to semblable moevinges, the speces that it halt with-inne it-self; and addeth tho speces to the notes and to the thinges withoute-forth, and medleth the images of thinges withoute-forth to tho formes y-hidde with-inne him-self.

PROSE V.

Quod si in corporibus sentiendis.

But what yif that in bodies to ben feled, *that is to seyn, in the takinge of knowelechinge of bodily thinges*, and al-be-it so that the qualitees of bodies, that ben obiecte fro withoute-forth, moeven and entalenten the instruments of the wittes; and al-be-it so that the passioun of the body, *that is to seyn, the wit or the suffraunce*, goth to-forn the strengthe of the workinge corage, the which

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20. A. Ed. discernith; C. decerneth. 26. C. heye thinges, *i. principijs*. C. dessendith; A. discendith. 27. C. lowe thynges, s. conclus*ione*s. A. rep*re*uith. 29. C. strengthe, *s. anima*. 31. C. resseyuyth; A. resceyueth; Ed. receyueth. C. A. inpressed; Ed. impressed. 36. A. hurtlith. 38. C. Ed. to; A. the (Lat. *Ad*). 40. A. medeleth. 41. A. to the forme.

PR. V. 1. A. *om.* yif (Lat. *Quod si*). 5. C. A. witte; Ed. wytte. A. *om.* or the.

passioun or suffraunce clepeth forth the dede of the thoght in himself, and moeveth and exciteth in this mene whyle the formes that resten withinne-forth; and yif that, in sensible bodies, as I have seyd, our corage nis nat y-taught or empreinted by passioun *to knowe thise thinges*, but demeth and knoweth, of his owne strengthe, the passioun or suffraunce subiect to the body: moche more thanne tho thinges that ben absolut and quite fro alle talents or affecciouns of bodies, *as god or his aungeles*, ne folwen nat in discerninge thinges obiect fro withoute-forth, but they accomplisshen and speden the dede of hir thoght. By this resoun thanne ther comen many maner knowinges to dyverse and differinge substaunces. For the wit of the body, the whiche wit is naked and despoiled of alle other knowinges, thilke wit comth to beestes that ne mowen nat moeven hem-self her and ther, as *oystres and muscules, and other swiche* shelle-fish of the see, that clyven and ben norisshed to roches. But the imaginacioun comth to remuable beestes, that semen to han talent to fleen or to desiren any thing. But resoun is al-only to the linage of mankinde, right as intelligence is only [to] the devyne nature: of which it folweth, that thilke knowinge is more worth than thise othre, sin it knoweth by his propre nature nat only his subiect, *as who seith, it ne knoweth nat al-only that apertieneth properly to his knowinge*, but it knoweth the subiects of alle other knowinges. But how shal it thanne be, yif that wit and imaginacioun stryven ayein resoninge, and seyn, that of thilke universel thing that resoun weneth to seen, that it nis right naught? *For wit and imaginacioun seyn that* that, that is sensible or imaginable, it ne may nat be universel. Thanne is either the Iugement of resoun sooth, ne that ther nis nothing sensible; or elles, for that resoun wot wel that many thinges ben subiect to wit and to imaginacioun, thanne is the concepcioun of resoun veyn and false, which that loketh and comprehendeth that that is sensible and singuler as universel. And yif that resoun wolde answeren ayein to thise two, *that is to seyn, to witte and to imaginacioun*, and seyn, that soothly she hir-self, *that is to seyn, resoun*, loketh and compre-

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6, 7. A. *om.* goth . . . suffraunce. 10. A. enp*r*entid; C. emprienpted. 20, 1. A. here ne there. A. muscles. 25. *I supply* to. 26, 7. C. thise oothr*e*; A. is other. 29. A. subgitz. 31. Ed. vnyuersal thynge; A. vniuersel thinges; C. vniuersels thinges (Lat. *uniuersale*). 35. C. soth; Ed. sothe; A. *om.* C. sensible, *quod absurdum est.* 41. C. seyn; A. seyn that.

hendeth, by resoun of universalitee, bothe that that is sensible and that that is imaginable; and that thilke two, *that is to seyn, wit and imaginacioun*, ne mowen nat strecchen ne enhansen hem-
45 self to the knowinge of universalitee, for that the knowinge of hem ne may exceden ne surmounte the bodily figures: certes, of the knowinge of thinges, men oughten rather yeven credence to the more stedefast and to the more parfit Iugement. In this maner stryvinge thanne, we that han strengthe of resoninge and
50 of imagininge and of wit, *that is to seyn, by resoun and by imaginacioun and by wit*, we sholde rather preyse the cause of resoun; *as who seith, than the cause of wit and of imaginacioun.*

Semblable thing is it, that the resoun of mankinde ne weneth nat that the devyne intelligence bi-holdeth or knoweth thinges to
55 comen, but right as the resoun of mankinde knoweth hem. For thou arguest and seyst thus: that yif it ne seme nat to men that some thinges han certein and necessarie bitydinges, they ne mowen nat ben wist biforn certeinly to bityden. And thanne nis ther no prescience of thilke thinges; and yif we trowe that
60 prescience be in thise thinges, thanne is ther no-thing that it ne bitydeth by necessitee. But certes, yif we mighten han the Iugement of the devyne thoght, as we ben parsoneres of resoun, right so as we han demed that it behoveth that imaginacioun and wit be binethe resoun, right so wolde we demen that it were rightful
65 thing, that mannes resoun oughte to submitten it-self and to ben binethe the divyne thoght. For which, yif that we mowen, *as who seith, that, yif that we mowen, I counseyle, that* we enhanse us in-to the heighte of thilke sovereyn intelligence; for ther shal resoun wel seen that, that it ne may nat biholden in it-self. And
70 certes that is this, in what maner the prescience of god seeth alle thinges certeins and diffinisshed, al-thogh they ne han no certein issues or bitydinges; ne this is non opinioun, but it is rather the simplicitee of the sovereyn science, that nis nat enclosed nor y-shet within none boundes.

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44. C. enhansen; A. enhaunsen. 45. Ed. the knowing; A. knowynge; C. knowy (Lat. *cognitionem*). 46. A. figure. 48. C. stidefast; A. stedfast. 51. C. and we; A. Ed. *om.* and. 52. C. Ed. and of; A. or. 56. A. Ed. ne; C. *om.* 58. A. *om.* And. 59. A. *om.* ther. 61. C. bideth (!). 62. C. parsoneres; A. parsoners; Ed. parteners. 63. A. *om.* 1*st* that. 65. A. su*m*mitten. 66. C. yif that; Ed. if; A. that yif. 71. C. diffinysshed; A. difinissed. 72. A. Ed. is; C. nis.

METRE V.

Quam uariis terris animalia permeant figuris.

The beestes passen by the erthes by ful diverse figures. For som of hem han hir bodies straught and crepen in the dust, and drawen after hem a tras or a foruh y-continued; *that is to seyn, as nadres or snakes.* And other beestes, by the wandringe lightnesse of hir winges, beten the windes, and over-swimmen the spaces of the longe eyr by moist fleeinge. And other beestes gladen hemself to diggen hir tras or hir steppes in the erthe with hir goings or with hir feet, and to goon either by the grene feldes, or elles to walken under the wodes. And al-be-it so that thou seest that they alle discorden by diverse formes, algates hir faces, enclined, hevieth hir dulle wittes. Only the linage of man heveth heyeste his heye heved, and stondeth light with his up-right body, and biholdeth the erthes under him. And, but-yif thou, erthely man, wexest yvel out of thy wit, this figure amonesteth thee, that axest the hevene with thy righte visage, and hast areysed thy fore-heved, to beren up a-heigh thy corage; so that thy thoght ne be nat y-hevied ne put lowe under fote, sin that thy body is so heye areysed.

PROSE VI.

Quoniam igitur, uti paullo ante.

Therfor thanne, as I have shewed a litel her-biforn, that al thing that is y-wist nis nat knowen by his nature propre, but by the nature of hem that comprehenden it, lat us loke now, in as mochel as it is leveful to us, *as who seith, lat us loke now as we mowen*, which that the estat is of the devyne substaunce; so that we mowen eek knowen what his science is. The commune Iugement of alle creatures resonables thanne is this: that god is eterne. Lat us considere thanne what is eternitee; for certes that shal shewen us to-gidere the devyne nature and the devyne science.

Eternitee, thanne, is parfit possessioun and al-togidere of lyf

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ME. V. 3. C. traas; A. *tra*is; Ed. trace. C. forwh; A. forghe; Ed. forough. A. Ed. continued. 4. A. addres; Ed. nedders. A. *om.* the. 7. C. A. traas. A. goynge (Lat. *gressibus*). 8. C. feeldes. A. *om.* elles. 10. A. *om.* faces. A. enclini[n]g. 13. A. erthe (Lat. *terras*). A. *om.* And. 16. A. on heye.

PR. VI. 1, 2. C. alle thinges; A. Ed. al thing (Lat. *omne*). 6. A. *om.* eek.

interminable; and that sheweth more cleerly by the comparisoun or the collacioun of temporel thinges. For al thing that liveth in tyme it is present, and procedeth fro preterits in-to futures, *that is to seyn, fro tyme passed in-to tyme cominge;* ne ther nis no-thing establisshed in tyme that may enbracen to-gider al the space of his lyf. For certes, yit ne hath it taken the tyme of to-morwe, and it hath lost the tyme of yisterday. And certes, in the lyf of this day, ye ne liven no more but right as in the moevable and transitorie moment. Thanne thilke thing that suffreth temporel condicioun, al-thogh that it never bigan to be, ne thogh it never cese for to be, as Aristotle demed of the world, and al-thogh that the lyf of it be strecched with infinitee of tyme, yit algates nis it no swich thing that men mighten trowen by right that it is eterne. For al-thogh that it comprehende and embrace the space of lyf infinit, yit algates ne embraceth it nat the space of the lyf al-togider; for it ne hath nat the futures that ne ben nat yit, *ne it ne hath no lenger the preterits that ben y-doon or y-passed.* But thilke thing thanne, that hath and comprehendeth to-gider al the plentee of the lyf interminable, to whom ther ne faileth naught of the future, and to whom ther nis naught of the preterit escaped nor y-passed, thilke same is y-witnessed and y-proeved by right to be eterne. And it bihoveth by necessitee that thilke thing be al-wey present to him-self, and compotent; *as who seith, al-wey present to him-self, and so mighty that al be right at his plesaunce;* and that he have al present the infinitee of the moevable tyme. Wher-for som men trowen wrongfully that, whan they heren that it semede to Plato that this world ne hadde never beginninge of tyme, ne that it never shal han failinge, they wenen in this maner that this world be maked coeterne with his maker; *as who seith, they wene that this world and god ben maked togider eterne, and that is a wrongful weninge.* For other thing is it to ben y-lad by lyf interminable, as Plato graunted to the world, and other thing is it to embrace to-gider al the present of the lyf interminable, the whiche thing it is cleer and manifest that it is propre to the devyne thoght.

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12. A. *om.* the. C. alle; A. al. 16. A. the morwe. 17. A. that (*for* the tyme). 18. A. this (*for* the). 20. A. *om.* it. 22. C. strechched. 25. A. braceth. 30. C. preterite; A. preterit. 31. C. I-witnesshed; A. ywitnessed. C. and; A. or. 34. A. plesaunce; C. pleasaunce. 35. A. infinit. 41. A. it (*for* that). 43. A. embracen.

Ne it ne sholde nat semen to us, that god is elder thanne thinges that ben y-maked by quantitee of tyme, but rather by the propretee of his simple nature. For this ilke infinit moevinge of temporel thinges folweth this presentarie estat of lyf unmoevable; and so as it ne may nat countrefeten it ne feynen it ne be even-lyke to it for the inmoevabletee, *that is to seyn, that is in the eternitee of god*, it faileth and falleth in-to moevinge fro the simplicitee of the presence *of god*, and disencreseth in-to the infinit quantitee of future and of preterit: and so as it ne may nat han to-gider al the plentee of the lyf, algates yit, for as moche as it ne ceseth never for to ben in som maner, it semeth som-del to us, that it folweth and resembleth thilke thing that it ne may nat atayne to ne fulfillen, and bindeth it-self to som maner presence of this litel and swifte moment: the which *presence of this litel and swifte moment*, for that it bereth a maner image or lyknesse of the ay-dwellinge presence *of god*, it graunteth, to swiche maner thinges as it bitydeth to, that it semeth hem as thise thinges *han y-ben, and* ben.

And, for that *the presence of swich litel moment* ne may nat dwelle, ther-for it ravisshed and took the infinit wey of tyme, *that is to seyn, by successioun;* and by this maner is it y-doon, for that it sholde continue the lyf in goinge, of the whiche lyf it ne mighte nat enbrace the plentee in dwellinge. And for-thy, yif we wollen putten worthy names to thinges, and folwen Plato, lat us seye thanne soothly, that god is eterne, and the world is perpetuel. Thanne, sin that every Iugement knoweth and comprehendeth by his owne nature thinges that ben subiect un-to him, ther is soothly to god, al-weys, an eterne and presentarie estat; and the science of him, that over-passeth al temporel moevement, dwelleth in the simplicitee of his presence, and embraceth and considereth alle the infinit spaces of tymes, preterits and futures, and loketh, in his simple knowinge, alle thinges *of preterit* right as they weren y-doon presently right now. Yif thou wolt thanne thenken and avyse the prescience, by which it knoweth alle thinges, thou ne shal nat demen it as prescience of thinges to comen, but thou shalt demen it more rightfully that it is science of presence or of

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49. A. of the lijf. 53. A. *om.* the. C. in-to; A. to. 58. A. presence; C. presensse. 64. A. *om.* that. 65. A. *om.* it. C. Infynyte; A. infinit. 73. A. alwey to god. 78. C. thinken; A. thenke. 81. A. *om.* it.

instaunce, that never ne faileth. For which it nis nat y-cleped "previdence," but it sholde rather ben cleped "purviaunce," that is establisshed ful fer fro right lowe thinges, and biholdeth from a-fer alle thinges, right as it were fro the heye heighte of thinges.

Why axestow thanne, or why desputestow thanne, that thilke thinges ben doon by necessitee whiche that ben y-seyn and knowen by the devyne sighte, sin that, forsothe, men ne maken nat thilke thinges necessarie which that they seen ben y-doon in hir sighte? For addeth thy biholdinge any necessitee to thilke thinges that thou biholdest presente?'

'Nay,' quod I.

Philosophie. 'Certes, thanne, if men mighte maken any digne comparisoun or collacioun of the presence devyne and of the presence of mankinde, right so as ye seen some thinges in this temporel present, right so seeth god alle thinges by his eterne present. Wher-fore this devyne prescience ne chaungeth nat the nature ne the propretee of thinges, but biholdeth swiche thinges present to him-ward as they shullen bityde to yow-ward in tyme to comen. Ne it confoundeth nat the Iugement of thinges; but by o sighte of his thought, he knoweth the thinges to comen, as wel necessarie as nat necessarie. Right so as whan ye seen to-gider a man walken on the erthe and the sonne arysen in the hevene, al-be-it so that ye seen and biholden that oon and that other to-gider, yit natheles ye demen and discernen that that oon is voluntarie and that other necessarie. Right so thanne the devyne lookinge, biholdinge alle thinges under him, ne troubleth nat the qualitee of thinges that ben certeinly present to him-ward; but, as to the condicioun of tyme, forsothe, they ben future. For which it folweth, that this nis noon opinioun, but rather a stedefast knowinge, y-strengthed by soothnesse, that, whanne that god knoweth anything to be, he ne unwot nat that thilke thing wanteth necessitee to be; *this is to seyn, that, whan that god knoweth any thing to bityde, he wot wel that it ne hath no necessitee to bityde.*

And yif thou seyst heer, that thilke thing that god seeth to bityde, it ne may nat unbityde (*as who seith, it mot bityde*), and

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83. A. prouidence; C. puruydence (*glossed* prouidentia); ***but see note.*** 86. A. disputest thou. 88. A. yknowen. 101. C. o; Ed. one; A. of (!); Lat. *unoque*. 104. A. *om.* the. 106. A. *om.* the. 110. C. stidefast; A. stedfast. 116. A. bitide; C. bide (*miswritten; 2nd time*).

thilke thing that ne may nat unbityde it mot bityde by necessitee, and that thou streyne me by this name of necessitee: certes, I wol wel confessen and biknowe a thing of ful sad trouthe, but unnethe shal ther any wight mowe *seen it or* come ther-to, but-yif that he be biholder of the devyne thoght. For I wol answeren thee thus: that thilke thing that is future, whan it is referred to the devyne knowinge, thanne is it necessarie; but certes, whan it is understonden in his owne kinde, men seen it is outrely free, and absolut *fro alle necessitee.*

For certes, ther ben two maneres of necessitee. That oon necessitee is simple, as thus: that it bihoveth by necessitee, that alle men be mortal *or deedly.* Another necessitee is conditionel, as thus: yif thou wost that a man walketh, it bihoveth by necessitee that he walke. Thilke thing thanne that any wight hath y-knowe to be, it ne may ben non other weyes thanne he knoweth it to be. But this condicioun ne draweth nat with hir thilke necessitee simple. For certes, this necessitee *conditionel,* the propre nature of it ne maketh it nat, but the adiecciouN of the condicioun *maketh it.* For no necessitee ne constreyneth a man to gon, that goth by his propre wil; al-be-it so that, whan he goth, that it is necessarie that he goth. Right on this same maner thanne, yif that the purviaunce of god seeth any thing present, than mot thilke thing ben by necessitee, al-thogh that it ne have no necessitee of his owne nature. But certes, the futures that bityden by freedom of arbitre, god seeth hem alle to-gider present. Thise thinges thanne, yif they ben referred to the devyne sighte, thanne ben they maked necessarie by the condicioun of the devyne knowinge. But certes, yif thilke thinges be considered by hem-self, they ben absolut *of necessitee,* and ne forleten nat ne cesen nat of the libertee of hir owne nature. Thanne, certes, with-oute doute, alle the thinges shollen ben doon which that god wot biforn that they ben to comen. But som of hem comen and bityden of free arbitre *or of free wille,* that, al-be-it so that they bityden, yit algates ne lese they nat hir propre nature in beinge; by the which first, or that they weren y-doon, they hadden power nat to han bitid.'

Boece. 'What is this to seyn thanne,' quod I, 'that thinges ne

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120. A. *om.* mowe. 124. A. *om.* is. 134. A. nauȝt (*for* nat). 135, 6. A. *om.* gon that. 141. A. presentz. 142. A. *om.* yif. 143. C. by; A. to (Lat. *per*). 149. A. *om.* *1st* free. 150. C. in; A. ne (*wrongly*).

ben nat necessarie *by hir propre nature*, so as they comen in alle maneres in the lyknesse of necessitee by the condicioun of the devyne science?'

Philosophie. 'This is the difference,' quod she; 'that tho thinges that I purposede thee a litel heer-biforn, that is to seyn, the sonne arysinge and the man walkinge, that, ther-whyles that thilke thinges been y-doon, they ne mighte nat ben undoon; natheles, that oon of hem, or it was y-doon, it bihoved by necessitee that it was y-doon, but nat that other. Right so *is it here*, that the thinges that god hath present, with-oute doute they shollen been. But som of hem descendeth of the nature of thinges, *as the sonne arysinge;* and som descendeth of the power of the doeres, *as the man walkinge.* Thanne seide I no wrong, that yif these thinges ben referred to the devyne knowinge, thanne ben they necessarie; and yif they ben considered by hem-self, thanne ben they absolut fro the bond of necessitee. Right so as alle thinges that apereth or sheweth to the wittes, yif thou referre it to resoun, it is universel; and yif thou referre it or loke it to it-self, than is it singuler. But now, yif thou seyst thus, that yif it be in my power to chaunge my purpos, than shal I voide the purviaunce *of god*, whan that, peraventure, I shal han chaunged the thinges that he knoweth biforn, thanne shal I answere thee thus. Certes, thou mayst wel chaunge thy purpos; but, for as mochel as the present soothnesse of the devyne purviaunce biholdeth that thou mayst chaunge thy purpos, and whether thou wolt chaunge it or no, and whiderward that thou torne it, thou ne mayst nat eschuen the devyne prescience; right as thou ne mayst nat fleen the sighte of the presente eye, al-though that thou torne thy-self by thy free wil in-to dyverse acciouns. But thou mayst seyn ayein: "How shal it thanne be? Shal nat the devyne science be chaunged by my disposicioun, whan that I wol o thing now, and now another? And thilke prescience, ne semeth it nat to entrechaunge stoundes of knowinge;"' *as who seith, ne shal it nat seme to us, that the devyne prescience entrechaungeth hise dyverse stoundes of knowinge, so that it knowe sum-tyme o thing and sum-tyme the contrarie of that thing?*

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161. A. byhoued; Ed. behoueth; C. houyd (!). 169. A. *om.* as. 170. Ed. apereth; C. apiereth; A. appiereth. 178. C. wheyther; A. whethir. 179. A. *om.* ne. 186. A. knowynges (Lat. *noscendi*). 189. Ed. of that thing; C. A. *om.*

'No, forsothe,' *quod I.*

Philosophie. 'For the devyne sighte renneth to-forn and seeth alle futures, and clepeth hem ayein, and retorneth hem to the presence of his propre knowinge; ne he ne entrechaungeth nat, so as thou wenest, the stoundes of forknowinge, as now this, now that; but he ay-dwellinge comth biforn, and embraceth at o strook alle thy mutaciouns. And this presence to comprehenden and to seen alle thinges, god ne hath nat taken it of the bitydinge of thinges to come, but of his propre simplicitee. And her-by is assoiled thilke thing that thou puttest a litel her-biforn, *that is to seyn*, that it is unworthy thing to seyn, that our futures yeven cause of the science of god. For certes, this strengthe of the devyne science, which that embraceth alle thinges by his presentarie knowinge, establissheth maner to alle thinges, and it ne oweth naught to latter thinges; and sin that these thinges ben thus, *that is to seyn, sin that necessitee nis nat in thinges by the devyne prescience*, than is ther freedom of arbitre, that dwelleth hool and unwemmed to mortal men. Ne the lawes ne purposen nat wikkedly medes and peynes to the willinges of men that ben unbounden and quite of alle necessitee. And god, biholder and for-witer of alle thinges, dwelleth above; and the present eternitee of his sighte renneth alwey with the dyverse qualitee of oure dedes, despensinge and ordeyninge medes to goode men, and torments to wikked men. Ne in ydel ne in veyn ne ben ther nat put in god hope and preyeres, that ne mowen nat ben unspeedful ne with-oute effect, whan they ben rightful.

Withstond thanne and eschue thou vyces; worshipe and love thou virtues; areys thy corage to rightful hopes; yilde thou humble preyeres a-heigh. Gret necessitee of prowesse and vertu is encharged and commaunded to yow, yif ye nil nat dissimulen; sin that ye worken and doon, *that is to seyn, your dedes or your workes*, biforn the eyen of the Iuge that seeth *and demeth* alle thinges.' *To whom be glorye and worshipe by infinit tymes.* AMEN.

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190. Ed. quod she (*for* quod I; *wrongly*). 193. A. *om.* so. 194. A. *om.* as. 203. A. awith nat. 205, 6. C. *om.* that is . . prescience; Ed. *and* A. *have it.* 213. C. torment; A. tourmentz (*supplicia*). 214. A. nat; Ed. not; C. ne. 216. C. withston (*sic*). 218. A. an heyȝe. 222. C. To whom be goye (*sic*) and worshipe bi Infynyt tymes. AMEN; *which* A. Ed. (*perhaps rightly*) *omit.*

TROILUS AND CRISEYDE.

BOOK I.

1. THE double sorwe of Troilus to tellen,
That was the king Priamus sone of Troye,
In lovinge, how his aventures fellen
Fro wo to wele, and after out of Ioye,
My purpos is, er that I parte fro ye.
Thesiphone, thou help me for tendyte
Thise woful vers, that wepen as I wryte!

2. To thee clepe I, thou goddesse of torment,
Thou cruel Furie, sorwing ever in peyne;
Help me, that am the sorwful instrument
That helpeth lovers, as I can, to pleyne!
For wel sit it, the sothe for to seyne,
A woful wight to han a drery fere,
And, to a sorwful tale, a sory chere.

3. For I, that god of Loves servaunts serve,
Ne dar to Love, for myn unlyklinesse,
Preyen for speed, al sholde I therfor sterve,
So fer am I fro his help in derknesse;
But nathelees, if this may doon gladnesse
To any lover, and his cause avayle,
Have he my thank, and myn be this travayle!

The MSS. are:—Cl. (=Campsall MS.), *and* Cp. (=Corp. Chr. Camb. 61), *taken as the basis of the text*; H. (=Harl. 2280); H2. (=Harl. 3943); Cm. (=Cambridge MS. Gg. 4. 27); Ed. (=printed edition, 1532).

1–70. *Lost in* Cm. and H2. (*where it is supplied in late hand*). 5. Cl. Cp. froye; H. fro ye. 6. Cl. helpe; Cp. H. help. 7. Cp. thise; Cl. H. this. 15. Cl. seruauntz. 18. Cl. *om.* I; H. I am; Cp. Ed. am I. 20. Cl. H. Vn-to; Cp. Ed. To. 21. Cl. be his; Cp. be this; H. by this.

4. But ye loveres, that bathen in gladnesse,
If any drope of pitee in yow be,
Remembreth yow on passed hevinesse
That ye han felt, and on the adversitee
Of othere folk, and thenketh how that ye
Han felt that Love dorste yow displese;
Or ye han wonne him with to greet an ese.

5. And preyeth for hem that ben in the cas
Of Troilus, as ye may after here,
That love hem bringe in hevene to solas,
And eek for me preyeth to god so dere,
That I have might to shewe, in som manere,
Swich peyne and wo as Loves folk endure,
In Troilus unsely aventure.

6. And biddeth eek for hem that been despeyred
In love, that never nil recovered be,
And eek for hem that falsly been apeyred
Thorugh wikked tonges, be it he or she;
Thus biddeth god, for his benignitee,
To graunte hem sone out of this world to pace,
That been despeyred out of Loves grace.

7. And biddeth eek for hem that been at ese,
That god hem graunte ay good perseveraunce,
And sende hem might hir ladies so to plese,
That it to Love be worship and plesaunce.
For so hope I my soule best avaunce,
To preye for hem that Loves servaunts be,
And wryte hir wo, and live in charitee.

8. And for to have of hem compassioun
As though I were hir owene brother dere.
Now herkeneth with a gode entencioun,
For now wol I gon streight to my matere,
In whiche ye may the double sorwes here
Of Troilus, in loving of Criseyde,
And how that she forsook him er she deyde.

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23. Cl. ony; Cp. Hl. any (*often*). 24. Cp. Hl. Remembreth; Cl. Remembre. 26. Cl. other fok; Cp. othere folk. 27. Cl. dorst; Cp. H. dorste. 31. Cp. H. Ed. hem; Cl. him. 36, 42. Cl. Cp. desespeyred; H. despeyred; Ed. dispeyred. 41. Cp. To; Cl. H. So. 44. Cl. H. goode; Cp. Ed. good. 45. Cp. ladies so; Cl. loues for; H. loueres for. 48. Cl. seruauntz.

9. IT is wel wist, how that the Grekes stronge
In armes with a thousand shippes wente
To Troyewardes, and the citee longe
Assegeden neigh ten yeer er they stente,
And, in diverse wyse and oon entente,
The ravisshing to wreken of Eleyne,
By Paris doon, they wroughten al hir peyne.

10. Now fil it so, that in the toun ther was
Dwellinge a lord of greet auctoritee,
A gret devyn that cleped was Calkas,
That in science so expert was, that he
Knew wel that Troye sholde destroyed be,
By answere of his god, that highte thus,
Daun Phebus or Apollo Delphicus.

11. So whan this Calkas knew by calculinge,
And eek by answere of this Appollo,
That Grekes sholden swich a peple bringe,
Thorugh which that Troye moste been for-do,
He caste anoon out of the toun to go;
For wel wiste he, by sort, that Troye sholde
Destroyed been, ye, wolde who-so nolde.

12. For which, for to departen softely
Took purpos ful this forknowinge wyse,
And to the Grekes ost ful prively
He stal anoon; and they, in curteys wyse,
Him deden bothe worship and servyse,
In trust that he hath conning hem to rede
In every peril which that is to drede.

13. The noyse up roos, whan it was first aspyed,
Thorugh al the toun, and generally was spoken,
That Calkas traytor fled was, and allyed
With hem of Grece; and casten to ben wroken
On him that falsly hadde his feith so broken;

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58. Cl. went; Cp. H. wente. 62. Cl. raueshyng; Cp. rauysshynge. 69. Cl. high (!); Cp. highte; H. hyghte. 70. Cl. Delphebus; Cp. H. Ed. Delphicus. 71. Cl. whanne; Cp. whan. 76. Cl. wyst; H. west; Cm. woste; Cp. wiste. 79. Cl. forknowyng; Cp. H. Cm. for-knowynge. 80. Cl. pryely (!); Cp. H. pryuely; Cm. preuili. 82. Cl. H. bothen; Cp. Cm. bothe. 87. Cl. Cp. H. *ins.* fals *bef.* fled; H2. Ed. *om.*

And seyden, he and al his kin at ones
Ben worthy for to brennen, fel and bones.

14. Now hadde Calkas left, in this meschaunce,
Al unwist of this false and wikked dede,
His doughter, which that was in gret penaunce,
For of hir lyf she was ful sore in drede,
As she that niste what was best to rede;
For bothe a widowe was she, and allone
Of any freend, to whom she dorste hir mone.

15. Criseyde was this lady name a-right;
As to my dome, in al Troyes citee
Nas noon so fair, for passing every wight
So aungellyk was hir natyf beautee,
That lyk a thing inmortal semed she,
As doth an hevenish parfit creature,
That doun were sent in scorning of nature.

16. This lady, which that al-day herde at ere
Hir fadres shame, his falsnesse and tresoun,
Wel nigh out of hir wit for sorwe and fere,
In widewes habit large of samit broun,
On knees she fil biforn Ector a-doun;
With pitous voys, and tendrely wepinge,
His mercy bad, hir-selven excusinge.

17. Now was this Ector pitous of nature,
And saw that she was sorwfully bigoon,
And that she was so fair a creature;
Of his goodnesse he gladed hir anoon,
And seyde, 'lat your fadres treson goon
Forth with mischaunce, and ye your-self, in Ioye,
Dwelleth with us, whyl you good list, in Troye.

18. And al thonour that men may doon yow have,
As ferforth as your fader dwelled here,
Ye shul han, and your body shal men save,
As fer as I may ought enquere or here.'
And she him thonked with ful humble chere,

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90. Cl. onys. 96. Cl. H. nyst; Cm. nyste. 98. Cl. dorst make; Cp. dorste; H. dorst; Cm. durste. 99. Cp. a-; *rest* al. 101. Cl. H. faire; Cp. Cm. fair. 102. Cl. angelyk; Cp. aungelik. 112. Cl. Cm. selue; Cp. H. seluen.

And ofter wolde, and it hadde ben his wille,
And took hir leve, and hoom, and held hir stille.

19. And in hir hous she abood with swich meynee
As to hir honour nede was to holde;
And whyl she was dwellinge in that citee,
Kepte hir estat, and bothe of yonge and olde
Ful wel beloved, and wel men of hir tolde.
But whether that she children hadde or noon,
I rede it nought; therfore I lete it goon.

20. The thinges fellen, as they doon of werre,
Bitwixen hem of Troye and Grekes ofte;
For som day boughten they of Troye it derre,
And eft the Grekes founden no thing softe
The folk of Troye; and thus fortune on-lofte,
And under eft, gan hem to wheelen bothe
After hir cours, ay whyl they were wrothe.

21. But how this toun com to destruccioun
Ne falleth nought to purpos me to telle;
For it were here a long disgressioun
Fro my matere, and yow to longe dwelle.
But the Troyane gestes, as they felle,
In Omer, or in Dares, or in Dyte,
Who-so that can, may rede hem as they wryte.

22. But though that Grekes hem of Troye shetten,
And hir citee bisegede al a-boute,
Hir olde usage wolde they not letten,
As for to honoure hir goddes ful devoute;
But aldermost in honour, out of doute,
They hadde a relik hight Palladion,
That was hir trist a-boven everichon.

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126. Cl. *om.* *2nd* and. H. hoom; Cm. hom; Cl. home. 128. to] Cp. H. til. 129. Cl. dwelled; Cp. H. Cm. Ed. was dwellynge. 130. Cl. Kept; Cp. Kepte. Cl. yong; H. Cp. yonge. 132. Cl. hadde children; *rest* children hadde. 133. Cm. lete; Cl. late; H. latt. 137. Cp. H. Cm. eft; Ed. efte; Cl. ofte. 139. H. Ed. vnder; H2. vndur; Cl. wonder (*wrongly*). H. H2. eft; Ed. efte; Cl. ofte. H. whielen (*better* wheelen); Cp. whilen; H2. whilyn; Ed. whelmen; Cl. weylen; Cm. weyle. 143. Cm. here; *rest om.* 144. Cm. dwelle; *rest* to dwelle (*badly*). Cl. Troiane; H2. troianys; *rest* troyan. 146. H2. homere; *rest* Omer. Cl. of (*for* 1*st* or).

23. And so bifel, whan comen was the tyme
Of Aperil, whan clothed is the mede
With newe grene, of lusty Ver the pryme,
And swote smellen floures whyte and rede,
In sondry wyses shewed, as I rede,
The folk of Troye hir observaunces olde,
Palladiones feste for to holde.

24. And to the temple, in al hir beste wyse,
In general, ther wente many a wight,
To herknen of Palladion the servyse;
And namely, so many a lusty knight,
So many a lady fresh and mayden bright,
Ful wel arayed, bothe moste and leste,
Ye, bothe for the seson and the feste.

25. Among thise othere folk was Criseyda,
In widewes habite blak; but nathelees,
Right as our firste lettre is now an A,
In beautee first so stood she, makelees;
Hir godly looking gladede al the prees.
Nas never seyn thing to ben preysed derre,
Nor under cloude blak so bright a sterre

26. As was Criseyde, as folk seyde everichoon
That hir bihelden in hir blake wede;
And yet she stood ful lowe and stille alloon,
Bihinden othere folk, in litel brede,
And neigh the dore, ay under shames drede,
Simple of a-tyr, and debonaire of chere,
With ful assured loking and manere.

27. This Troilus, as he was wont to gyde

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155. Cl. come; *rest* comen (comyn). 158. Cl. swoot; Cp. H. swote; Cm. swete. 161. Cl. H. H2. Palladions; Cm. Palasdionis (*for* Palladionis). 162. Cl. H. *wrongly ins.* goodly *before* beste. Cp. Cm. beste; *rest* best. 163. H. Cm. wente; *rest* went. 164. Cl. Cm. herkenen; Cp. herknen. 167. Cl. bothe meene meste; H. Cp. bothe most meyne; Cm. bothe meste; Ed. bothe most. 168. Cl. and for the; Cp. H. Cm. Ed. *om.* for. 171. H. furste; Cl. Cm. first. 172. Cl. stode; Cp. stood. 174. Cl. yet thing seyn; H. þat seyn thing; Cm. yit seyen þyng; H2. seyn thing (*best*). Cl. presed; H. Cp. preysed. 175. H. Cm. Cp. cloude; Cl. cloud. 176, 178. Cl. euerichone, allone.

His yonge knightes, ladde hem up and doun
In thilke large temple on every syde,
Biholding ay the ladyes of the toun,
Now here, now there, for no devocioun
Hadde he to noon, to reven him his reste,
But gan to preyse and lakken whom him leste.

28. And in his walk ful fast he gan to wayten
If knight or squyer of his companye
Gan for to syke, or lete his eyen bayten
On any woman that he coude aspye;
He wolde smyle, and holden it folye,
And seye him thus, 'god wot, she slepeth softe
For love of thee, whan thou tornest ful ofte!

29. 'I have herd told, pardieux, of your livinge,
Ye lovers, and your lewede observaunces,
And which a labour folk han in winninge
Of love, and, in the keping, which doutaunces;
And whan your preye is lost, wo and penaunces;
O verrey foles! nyce and blinde be ye;
Ther nis not oon can war by other be.'

30. And with that word he gan cast up the browe,
Ascaunces, 'lo! is this nought wysly spoken?'
At which the god of love gan loken rowe
Right for despyt, and shoop for to ben wroken;
He kidde anoon his bowe nas not broken;
For sodeynly he hit him at the fulle;
And yet as proud a pekok can he pulle.

31. O blinde world, O blinde entencioun!
How ofte falleth al theffect contraire
Of surquidrye and foul presumpcioun;
For caught is proud, and caught is debonaire.
This Troilus is clomben on the staire,

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192. Cp. baiten; Cl. beyten. 196. H. Cm. Cp. ful; Cl. *om.* 198. Cm. lewede; H2. lewde; Ed. leude; Cl. H. *om.* 199. H. Cm. Cp. Ed. which a labour; Cl. swych labour as. 202. Cl. loues; *rest* fooles(folis). 206. Cl. to loken; *rest om.* to. 208. Cp. He kidde; Cl. And kyd. 209. Cp. Ful; *rest* For. 211. Cl. blynd; Cp. blynde (*twice*). 213. Cl. Suriquidrie.

And litel weneth that he moot descenden.
But al-day falleth thing that foles ne wenden.

32. As proude Bayard ginneth for to skippe
Out of the wey, so priketh him his corn,
Til he a lash have of the longe whippe,
Than thenketh he, 'though I praunce al biforn
First in the trays, ful fat and newe shorn,
Yet am I but an hors, and horses lawe
I moot endure, and with my feres drawe.'

33. So ferde it by this fers and proude knight;
Though he a worthy kinges sone were,
And wende no-thing hadde had swiche might
Ayens his wil that sholde his herte stere,
Yet with a look his herte wex a-fere,
That he, that now was most in pryde above,
Wex sodeynly most subget un-to love.

34. For-thy ensample taketh of this man,
Ye wyse, proude, and worthy folkes alle,
To scornen Love, which that so sone can
The freedom of your hertes to him thralle;
For ever it was, and ever it shal bifalle,
That Love is he that alle thing may binde;
For may no man for-do the lawe of kinde.

35. That this be sooth, hath preved and doth yet;
For this trowe I ye knowen, alle or some,
Men reden not that folk han gretter wit
Than they that han be most with love y-nome;
And strengest folk ben therwith overcome,
The worthiest and grettest of degree;
This was, and is, and yet men shal it see.

36. And trewelich it sit wel to be so;

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216. Cm. mot; Ed. mote; Cp. moot; Cl. moste; H. schall. 217. *So* Cl.; *rest* But alday fayleth thing that fooles wenden. 220. Cl. long; H. Cp. longe. 224. Cl. felawes; *rest* feres. 225. Cl. proud; H. Cm. Cp. proude. 227. Cp. swiche; Cl. swich. 228. Cl. dere; *rest* stere. 229. Cl. hert (*see* l. 228). Cl. H. wax; Cp. Cm. wex. 231. Cl. H. Wax; Cm. Wex. 234. scornen] Cp. seruen. 240. Cl. H. Cp. Cm. or; H2. Ed. and. 244. Cl. of; *rest* in. 246. Cp. Cm. wel; Cl. H. wele.

For alderwysest han ther-with ben plesed;
And they that han ben aldermost in wo,
With love han ben conforted most and esed;
And ofte it hath the cruel herte apesed,
And worthy folk maad worthier of name,
And causeth most to dreden vyce and shame.

37. Now sith it may not goodly be withstonde,
And is a thing so vertuous in kinde,
Refuseth not to Love for to be bonde,
Sin, as him-selven list, he may yow binde.
The yerde is bet that bowen wole and winde
Than that that brest; and therfor I yow rede
To folwen him that so wel can yow lede.

38. But for to tellen forth in special
As of this kinges sone of which I tolde,
And leten other thing collateral,
Of him thenke I my tale for to holde,
Bothe of his Ioye, and of his cares colde;
And al his werk, as touching this matere,
For I it gan, I wil ther-to refere.

39. With-inne the temple he wente him forth pleyinge,
This Troilus, of every wight aboute,
On this lady and now on that lokinge,
Wher-so she were of toune, or of with-oute:
And up-on cas bifel, that thorugh a route
His eye perced, and so depe it wente,
Til on Criseyde it smoot, and ther it stente.

40. And sodeynly he wex ther-with astoned,
And gan hire bet biholde in thrifty wyse:
'O mercy, god!' thoughte he, 'wher hastow woned,
That art so fair and goodly to devyse?'

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248. Cl. addermost (!). 252. Cp. H. H2. causeth; Cl. causen. 261. Cl. H. Cm. *om.* As (H2. Ed. *have it*). 262. Cl. letten; Cp. H. Cm. leten; H2. Ed. leuen. 264. Cl. Cm. Ioyes; *rest* Ioye. 266. H. refeere. 267. Cl. went; Cp. H. Cm. wente. Cl. pleynge. 268. H. Cm. Cp. Ed. of; Cl. and. 272. H. percede; Ed. perced; Cl. Cp. procede (!). 274. Cl. wax; H. Cm. wex. 275. Cl. *om.* gan.

Ther-with his herte gan to sprede and ryse,
And softe sighed, lest men mighte him here,
And caughte a-yein his firste pleyinge chere.

41. She nas not with the leste of hir stature,
But alle hir limes so wel answeringe
Weren to womanhode, that creature
Was neuer lasse mannish in seminge.
And eek the pure wyse of here meninge
Shewede wel, that men might in hir gesse
Honour, estat, and wommanly noblesse.

42. To Troilus right wonder wel with-alle
Gan for to lyke hir mening and hir chere,
Which somdel deynous was, for she leet falle
Hir look a lite a-side, in swich manere,
Ascaunces, 'what! may I not stonden here?'
And after that hir loking gan she lighte,
That never thoughte him seen so good a sighte.

43. And of hir look in him ther gan to quiken
So greet desir, and swich affeccioun,
That in his hertes botme gan to stiken
Of hir his fixe and depe impressioun:
And though he erst hadde poured up and doun,
He was tho glad his hornes in to shrinke;
Unnethes wiste he how to loke or winke.

44. Lo, he that leet him-selven so konninge,
And scorned hem that loves peynes dryen,
Was ful unwar that love hadde his dwellinge
With-inne the subtile stremes of hir yën;
That sodeynly him thoughte he felte dyen,
Right with hir look, the spirit in his herte;
Blessed be love, that thus can folk converte!

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278. Cp. herte; Cl. hert. 280. Cl. pleynge. 286. Cm. Schewede; Cl. H. Shewed. 294. H. Cp. Cm. thoughte; Cl. thought. 294. Cl. fair; *rest* good. 301. Cp. H. wiste; Cl. wyst. 305. *All* eyen (eyȝen). 306. Cp. Ed. he felte; H. he felt; Cl. that he sholde; Cm. for to. 307. Cl. *om.* his. 308. Cl. Blyssyd; Cp. H. Blissed; Cm. Ed. Blessed; *see* 436. Cl. Cp. kan thus; H. Ed. thus kan.

45. She, this in blak, lykinge to Troylus,
Over alle thyng he stood for to biholde;
Ne his desir, ne wherfor he stood thus,
He neither chere made, ne worde tolde;
But from a-fer, his maner for to holde,
On other thing his look som-tyme he caste,
And eft on hir, whyl that servyse laste.

46. And after this, not fulliche al awhaped,
Out of the temple al esiliche he wente,
Repentinge him that he hadde ever y-iaped
Of loves folk, lest fully the descente
Of scorn fille on him-self; but, what he mente,
Lest it were wist on any maner syde,
His wo he gan dissimulen and hyde.

47. Whan he was fro the temple thus departed,
He streyght anoon un-to his paleys torneth,
Right with hir look thurgh-shoten and thurgh-darted,
Al feyneth he in lust that he soiorneth;
And al his chere and speche also he borneth;
And ay, of loves servants every whyle,
Him-self to wrye, at hem he gan to smyle.

48. And seyde, 'lord, so ye live al in lest,
Ye loveres! for the conningest of yow,
That serveth most ententiflich and best,
Him tit as often harm ther-of as prow;
Your hyre is quit ayein, ye, god wot how!
Nought wel for wel, but scorn for good servyse;
In feith, your ordre is ruled in good wyse!

49. In noun-certeyn ben alle your observaunces,
But it a sely fewe poyntes be;
Ne no-thing asketh so grete attendaunces

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310. Cl. al; H. Cm. alle. Cl. *om.* for. 312. Cl. ne made. Cp. H. worde; Cl. word. 315. Cl. Ed. the seruise; *rest om.* the. 321. Cp. H. Cm. Lest; Cl. Lyst. 324. Cp. H. torneth; Cl. Cm. turneth. 327. Cl. H2. speche and cher; *rest* chere and speche. 329. H. Ed. wrie; Cl. wre; Cp. wrey. 330. Cl. lyst; Cp. lest; H. leste. 337. Cl. I; *rest* In. Cl. noun-; H. non-; H2. Ed. no; Cp. Cm. veyn (*for* noun).

As doth your lay, and that knowe alle ye;
But that is not the worste, as mote I thee;
But, tolde I yow the worste poynt, I leve,
Al seyde I sooth, ye wolden at me greve!

50. But tak this, that ye loveres ofte eschuwe,
Or elles doon of good entencioun,
Ful ofte thy lady wole it misconstrue,
And deme it harm in hir opinioun;
And yet if she, for other enchesoun,
Be wrooth, than shalt thou han a groyn anoon:
Lord! wel is him that may be of yow oon!'

51. But for al this, whan that he say his tyme,
He held his pees, non other bote him gayned;
For love bigan his fetheres so to lyme,
That wel unnethe un-to his folk he feyned
That othere besye nedes him destrayned;
For wo was him, that what to doon he niste,
But bad his folk to goon wher that hem liste.

52. And whan that he in chaumbre was allone,
He doun up-on his beddes feet him sette,
And first he gan to syke, and eft to grone,
And thoughte ay on hir so, with-outen lette,
That, as he sat and wook, his spirit mette
That he hir saw a temple, and al the wyse
Right of hir loke, and gan it newe avyse.

53. Thus gan he make a mirour of his minde,
In which he saugh al hoolly hir figure;
And that he wel coude in his herte finde,
It was to him a right good aventure
To love swich oon, and if he dide his cure
To serven hir, yet mighte he falle in grace,
Or elles, for oon of hir servaunts pace.

54. Imagininge that travaille nor grame

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341. Cp. H. mote; Cl. Cm. mot. 351. Cl. H. *om.* that. 354. Cp. vn-til. 356. Cp. doon; H. don; Cl. Cm. done. 357. Cl. hym; *rest* hem. 360. Cl. *om.* eft. 361. Cl. ony lette; *rest om.* ony. 363. Cl. a; H2. in the; *rest* and. 369. H. dydde; Ed. dyd; *rest* dede. 371. Cl. seruauntz.

Ne mighte, for so goodly oon, be lorn
As she, ne him for his desir ne shame,
Al were it wist, but in prys and up-born
Of alle lovers wel more than biforn;
Thus argumented he in his ginninge,
Ful unavysed of his wo cominge.

55. Thus took he purpos loves craft to suwe,
And thoughte he wolde werken prively,
First, to hyden his desir in muwe
From every wight y-born, al-outrely,
But he mighte ought recovered be therby;
Remembring him, that love to wyde y-blowe
Yelt bittre fruyt, though swete seed be sowe.

56. And over al this, yet muchel more he thoughte
What for to speke, and what to holden inne,
And what to arten hir to love he soughte,
And on a song anoon-right to biginne,
And gan loude on his sorwe for to winne;
For with good hope he gan fully assente
Criseyde for to love, and nought repente.

57. And of his song nought only the sentence,
As writ myn autour called Lollius,
But pleynly, save our tonges difference,
I dar wel sayn, in al that Troilus
Seyde in his song; lo! every word right thus
As I shal seyn; and who-so list it here,
Lo! next this vers, he may it finden here.

Cantus Troili.

58. 'If no love is, O god, what fele I so?
And if love is, what thing and whiche is he!

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374. Cp. Cm. ne (*and*); Cl. H. no. 379. Cl. H. toke; Cp. took. 381. H. Cp. hiden; Cl. hide. 385. Cp. 3eldeth. Cl. *om.* seed. 386. Cp. H. muchel; Cl. muche. 387. Cl. For what (*for* What for). Cl. speken; *rest* speke (spek). 394. Cp. H. Cm. myn; Cl. my. 395. Cp. H. tonges; Cm. tungis; Cl. tonge. Cl. deference (!). 398. Cl. *om.* so. Cl. it to; *rest om.* to. Cl. hire; *rest* here. 399. HEADING; *so* Cp. H.; Cm. Cantus; Ed. The song of Troylus. 400. Cl. *om.* no. 401. whiche] Cl. what.

If love be good, from whennes comth my wo?
If it be wikke, a wonder thinketh me,
Whenne every torment and adversitee
That cometh of him, may to me savory thinke;
For ay thurst I, the more that I it drinke.

59. And if that at myn owene lust I brenne,
Fro whennes cometh my wailing and my pleynte?
If harme agree me, wher-to pleyne I thenne?
I noot, ne why unwery that I feynte.
O quike deeth, o swete harm so queynte,
How may of thee in me swich quantitee,
But-if that I consente that it be?

60. And if that I consente, I wrongfully
Compleyne, y-wis; thus possed to and fro,
Al sterelees with-inne a boot am I
A-mid the see, by-twixen windes two,
That in contrarie stonden ever-mo.
Allas! what is this wonder maladye?
For hete of cold, for cold of hete, I deye.'

61. And to the god of love thus seyde he
With pitous voys, 'O lord, now youres is
My spirit, which that oughte youres be.
Yow thanke I, lord, that han me brought to this;
But whether goddesse or womman, y-wis,
She be, I noot, which that ye do me serve;
But as hir man I wole ay live and sterve.

62. Ye stonden in hire eyen mightily,
As in a place un-to your vertu digne;
Wherfore, lord, if my servyse or I

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402. H. Cp. whennes comth; Cm. whennys comyt; Cl. whens cometh. 403. Cl. thenketh. 405. Cl. me so goodly; *rest* to me sauory. 406. Cm. H2. *om.* it. 408. Cl. walyng. 409. Cl. thanne. 411. Cp. Cm. harm; Cl. H. harme. 412. Cl. *om.* thee. Cp. swich; Cl. H. swiche. 413. Cp. H. Cm. be; *rest* so be. 416. Cm. stereles; H. stierlees; Cl. sterles; Cp. sterlees. 417. Cp. bitwixen; H. betwexen; Cm. be-twexe; Cl. by-twen. 423. Cp. oughte; Cm. auȝte; Cl. aught. H. yours; Cp. youres; Cl. youre; *see* l. 422. 427. Cl. leue; Cp. H. Cm. lyue. 430. Cl. my lord; *rest om.* my.

May lyke yow, so beth to me benigne;
For myn estat royal here I resigne
In-to hir hond, and with ful humble chere
Bicome hir man, as to my lady dere.'

63. In him ne deyned sparen blood royal
The fyr of love, wher-fro god me blesse,
Ne him forbar in no degree, for al
His vertu or his excellent prowesse;
But held him as his thral lowe in distresse,
And brende him so in sondry wyse ay newe,
That sixty tyme a day he loste his hewe.

64. So muche, day by day, his owene thought,
For lust to hir, gan quiken and encrese,
That every other charge he sette at nought;
For-thy ful ofte, his hote fyr to cese,
To seen hir goodly look he gan to prese;
For ther-by to ben esed wel he wende,
And ay the ner he was, the more he brende.

65. For ay the ner the fyr, the hotter is,
This, trowe I, knoweth al this companye.
But were he fer or neer, I dar seye this,
By night or day, for wysdom or folye,
His herte, which that is his brestes yë,
Was ay on hir, that fairer was to sene
Than ever was Eleyne or Polixene.

66. Eek of the day ther passed nought an houre
That to him-self a thousand tyme he seyde,
'Good goodly, to whom serve I and laboure,
As I best can, now wolde god, Criseyde,
Ye wolden on me rewe er that I deyde!
My dere herte, allas! myn hele and hewe
And lyf is lost, but ye wole on me rewe.'

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432. estat] Cl. estal. 435. Cl. deynede; Cp. H. Cm. deyned. 436. *After* love, Cl. *ins.* þe, *and* H. *ins.* ye. H2. blesse; Cl. blysse; Cp. H. blisse; Cm. blys. 439. held] Cl. hold. 440. Cm. brende; Cl. brend. 444. Cp. Cm. sette; Cl. H. sett. 446. H. preesse. 453. Cp. H. Cm. herte; Cl. hert. *All* eye (eyȝe). 454. Cl. fairest; *rest* fairer. 457. Cl. tymes; *see* 531. 460. H2. deyd; Cp. Ed. deyde; Cl. Cm. deyede; H. dyede. 462. rewe] Cl. rew.

67. Alle othere dredes weren from him fledde,
Bothe of the assege and his savacioun;
Ne in him desyr noon othere fownes bredde
But arguments to this conclusioun,
That she on him wolde han compassioun,
And he to be hir man, whyl he may dure;
Lo, here his lyf, and from the deeth his cure!

68. The sharpe shoures felle of armes preve,
That Ector or his othere bretheren diden,
Ne made him only ther-fore ones meve;
And yet was he, wher-so men wente or riden,
Founde oon the best, and lengest tyme abiden
Ther peril was, and dide eek such travayle
In armes, that to thenke it was mervayle.

69. But for non hate he to the Grekes hadde,
Ne also for the rescous of the toun,
Ne made him thus in armes for to madde,
But only, lo, for this conclusioun,
To lyken hir the bet for his renoun;
Fro day to day in armes so he spedde,
That alle the Grekes as the deeth him dredde.

70. And fro this forth tho refte him love his sleep,
And made his mete his foo; and eek his sorwe
Gan multiplye, that, who-so toke keep,
It shewed in his hewe, bothe eve and morwe;
Therfor a title he gan him for to borwe
Of other syknesse, lest of him men wende
That the hote fyr of love him brende.

71. And seyde, he hadde a fever and ferde amis;
But how it was, certayn, can I not seye,
If that his lady understood not this,
Or feyned hir she niste, oon of the tweye;
But wel I rede that, by no maner weye,

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463. dredes] Cl. dredres. Cp. H. Ed. fledde; *rest* fled. 464. Cp. thassege. savacioun] Cl. saluacioun. 465. Ne in] Cm. Cp. Nyn. Cl. doon; *rest* non (none). Cl. H. Ed. fownes; Cm. founys. 470. Cl. shoures sharpe. Cm. felle; Ed. fel; Cl. H. fille. 471. Cl. and; *rest* or. 475. Cl. trauayl. 483. H2. al; *rest om.*; *read* alle. 486. H. toke; Cl. took. 487. Cp. H. eue; Cl. euen. 490. *So all.* 491. H. Cm. ferde; Cl. ferd.

Ne semed it [as] that she of him roughte,
Nor of his peyne, or what-so-ever he thoughte.

72. But than fel to this Troylus such wo,
That he was wel neigh wood; for ay his drede
Was this, that she som wight had loved so,
That never of him she wolde have taken hede;
For whiche him thoughte he felte his herte blede.
Ne of his wo ne dorste he not biginne
To tellen it, for al this world to winne.

73. But whanne he hadde a space fro his care,
Thus to him-self ful ofte he gan to pleyne;
He sayde, 'O fool, now art thou in the snare,
That whilom Iapedest at loves peyne;
Now artow hent, now gnaw thyn owene cheyne;
Thou were ay wont eche lovere reprehende
Of thing fro which thou canst thee nat defende.

74. What wole now every lover seyn of thee,
If this be wist, but ever in thyn absence
Laughen in scorn, and seyn, "lo, ther gooth he,
That is the man of so gret sapience,
That held us loveres leest in reverence!
Now, thonked be god, he may goon in the daunce
Of hem that Love list febly for to avaunce!

75. But, O thou woful Troilus, god wolde,
Sin thow most loven thurgh thy destinee,
That thow beset were on swich oon that sholde
Knowe al thy wo, al lakkede hir pitee:
But al so cold in love, towardes thee,
Thy lady is, as frost in winter mone,
And thou fordoon, as snow in fyr is sone."

76. God wolde I were aryved in the port

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496. H2. as; *rest* that; *read* as that. 498. H. than; Cl. Cm. thanne. Cm. fel to; Cl. Cp. felt. 500. Cl. H. hadde; Cm. hade; Ed. *om.* 502. Cp. H. Ed. whiche; Cl. such. Cl. thought; felt. 503. Cl. dorst; Cp. dorste. 511. Cp. H. nat; Cm. not; Cl. nought. 516. H. leest; Cl. lest. 517. Cp. H. *om.* be. 518. Cm. febly; Cl. febely; H. fiebly. 520. H. Cp. Ed. louen; Cm. loue; Cl. leue.

Of deeth, to which my sorwe wil me lede!
A, lord, to me it were a greet comfort;
Then were I quit of languisshing in drede.
For by myn hidde sorwe y-blowe on brede
I shal bi-Iaped been a thousand tyme
More than that fool of whos folye men ryme.

77. But now help god, and ye, swete, for whom
I pleyne, y-caught, ye, never wight so faste!
O mercy, dere herte, and help me from
The deeth, for I, whyl that my lyf may laste,
More than my-self wol love yow to my laste.
And with som freendly look gladeth me, swete,
Though never more thing ye me bi-hete!'

78. This wordes and ful manye an-other to
He spak, and called ever in his compleynte
Hir name, for to tellen hir his wo,
Til neigh that he in salte teres dreynte.
Al was for nought, she herde nought his pleynte;
And whan that he bithoughte on that folye,
A thousand fold his wo gan multiplye.

79. Bi-wayling in his chambre thus allone,
A freend of his, that called was Pandare,
Com ones in unwar, and herde him grone,
And sey his freend in swich distresse and care:
'Allas!' quod he, 'who causeth al this fare?
O mercy, god! what unhap may this mene?
Han now thus sone Grekes maad yow lene?

80. Or hastow som remors of conscience,
And art now falle in som devocioun,
And waylest for thy sinne and thyn offence,
And hast for ferde caught attricioun?
God save hem that bi-seged han our toun,

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528. Cl. *om.* a. 530. Cp. H. hidde; Ed. hyd; Cl. Cm. hed. 534. Cl. yet; *rest* ye. 536. Cp. H. Cm. may; Cl. wole. 544. Cl. H. herd; Cm. Cp. herde. 545. Cm. thoughte; Cl. H. bithought. 546. Cl. multeplie. 549. Cl. onys. H. herde; Cl. herd. 554. Cl. *om.* som. 555. H. Cm. Cp. falle; Cl. fallen. 557. H. ferde; Cl. Cm. ferd.

And so can leye our Iolyte on presse,
And bring our lusty folk to holinesse!'

81. These wordes seyde he for the nones alle,
That with swich thing he mighte him angry maken,
And with an angre don his sorwe falle,
As for the tyme, and his corage awaken;
But wel he wiste, as fer as tonges spaken,
Ther nas a man of gretter hardinesse
Than he, ne more desired worthinesse.

82. 'What cas,' quod Troilus, 'or what aventure
Hath gyded thee to see my languisshinge,
That am refus of euery creature?
But for the love of god, at my preyinge,
Go henne a-way, for certes, my deyinge
Wol thee disese, and I mot nedes deye;
Ther-for go wey, ther is no more to seye.

83. But if thou wene I be thus syk for drede,
It is not so, and ther-for scorne nought;
Ther is a-nother thing I take of hede
Wel more than ought the Grekes han y-wrought,
Which cause is of my deeth, for sorwe and thought.
But though that I now telle thee it ne leste,
Be thou nought wrooth, I hyde it for the beste.'

84. This Pandare, that neigh malt for wo and routhe,
Ful often seyde, 'allas! what may this be?
Now freend,' quod he, 'if ever love or trouthe
Hath been, or is, bi-twixen thee and me,
Ne do thou never swiche a crueltee
To hyde fro thy freend so greet a care;
Wostow nought wel that it am I, Pandare?

85. I wole parten with thee al thy peyne,
If it be so I do thee no comfort,

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563. Cm. H2. sorwe; Ed. sorowe; Cp. H. wo to; Cl. wo. 567. Cl. Cm. desirede. 569. Cp. H. Ed. sen me. 572. H. henne; Cm. hene; Cl. hens; Cp. hennes. 573. Cl. dishese. 578. Cl. Cm. wrought; H. y-wrogth; Cp. H2. Ed. yet wrought. 580. Cp. H. Ed. leste; Cl. Cm. lest. 581. Cl. Ne be; *rest om.* Ne. 582. Cl. sorwe; *rest* wo. 586. H. swiche; Cp. Cm. swich, Cl. such. 589. Cl. Cm. þyn; H. Cp. þi.

As it is freendes right, sooth for to seyne,
To entreparten wo, as glad desport.
I have, and shal, for trewe or fals report,
In wrong and right y-loved thee al my lyve;
Hyd not thy wo fro me, but telle it blyve.'

86. Than gan this sorwful Troilus to syke,
And seyde him thus, 'god leve it be my beste
To telle it thee; for, sith it may thee lyke,
Yet wole I telle it, though myn herte breste;
And wel wot I thou mayst do me no reste.
But lest thow deme I truste not to thee,
Now herkne, freend, for thus it stant with me.

87. Love, a-yeins the which who-so defendeth
Him-selven most, him alder-lest avayleth,
With desespeir so sorwfully me offendeth,
That streyght un-to the deeth myn herte sayleth.
Ther-to desyr so brenningly me assaylleth,
That to ben slayn it were a gretter Ioye
To me than king of Grece been and Troye!

88. Suffiseth this, my fulle freend Pandare,
That I have seyd, for now wostow my wo;
And for the love of god, my colde care
So hyd it wel, I telle it never to mo;
For harmes mighte folwen, mo than two,
If it were wist; but be thou in gladnesse,
And lat me sterve, unknowe, of my distresse.'

89. 'How hastow thus unkindely and longe
Hid this fro me, thou fool?' quod Pandarus;
'Paraunter thou might after swich oon longe,
That myn avys anoon may helpen us.'
'This were a wonder thing,' quod Troylus,
'Thou coudest never in love thy-selven wisse;
How devel maystow bringen me to blisse?'

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596. Cp. H. Cm. sorwful Troilus; Cl. Troilus sorwfully. 600. Cl. don. 601. Cp. Cm. truste; H. tryste; Cl. trust. 602. Cm. herkene; Cl. H. herke. Cm. frend; Cl. H. frende. 606. Cp. H. sailleth; Cm. saylyth; Ed. sayleth; Cl. ffayleth. 607. Cl. brennynly. 612. Cm. colde; Cl. H. cold. 613. Cl. telle; *rest* tolde. 622. Cl. Cm. thyn; Cp. H. thi.

90. 'Ye, Troilus, now herke,' quod Pandare,
'Though I be nyce; it happeth ofte so,
That oon that exces doth ful yvele fare,
By good counseyl can kepe his freend ther-fro.
I have my-self eek seyn a blind man go
Ther-as he fel that coude loke wyde;
A fool may eek a wys man ofte gyde.

91. A whetston is no kerving instrument,
And yet it maketh sharpe kerving-tolis.
And ther thow woost that I have ought miswent,
Eschewe thou that, for swich thing to thee scole is;
Thus ofte wyse men ben war by folis.
If thou do so, thy wit is wel biwared;
By his contrarie is every thing declared.

92. For how might ever sweetnesse have be knowe
To him that never tasted bitternesse?
Ne no man may be inly glad, I trowe,
That never was in sorwe or som distresse;
Eek whyt by blak, by shame eek worthinesse,
Ech set by other, more for other semeth;
As men may see; and so the wyse it demeth.

93. Sith thus of two contraries is a lore,
I, that have in love so ofte assayed
Grevaunces, oughte conne, and wel the more
Counsayllen thee of that thou art amayed.
Eek thee ne oughte nat ben yvel apayed,
Though I desyre with thee for to bere
Thyn hevy charge; it shal the lasse dere.

94. I woot wel that it fareth thus by me
As to thy brother Parys an herdesse,
Which that y-cleped was Oënone,

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626. Cm. exces; Cl. Cm. excesse; Ed. axes. 630. Cl. ofte a wys man; Ed. H. Cp. a wys man ofte. 631. Ed. whetston; Cl. Cp. H. wheston; Cm. weston. 633. Cl. out; Cm. ou3t; H. Cp. aught. 637. Cl. eche; *rest* his. 643. Cp. H. Ech; Cl. Cm. Eche. 647. Cl. ought; *but see* l. 649. 650. Cp. Though; H. Thoughe; Cl. Cm. Thow. Cl. desir; H. Ed. desire; Cp. desyre. 653. Cp. herdesse; Cl. H. Cm. hierdesse. 654. H. Oonone.

Wrot in a compleynt of hir hevinesse:
Ye say the lettre that she wroot, y gesse?'
Nay, never yet, y-wis,' quod Troilus.
'Now,' quod Pandare, 'herkneth; it was thus.—

95. "Phebus, that first fond art of medicyne,"
Quod she, "and coude in every wightes care
Remede and reed, by herbes he knew fyne,
Yet to him-self his conninge was ful bare;
For love hadde him so bounden in a snare,
Al for the doughter of the kinge Admete,
That al his craft ne coude his sorwe bete."—

96. Right so fare I, unhappily for me;
I love oon best, and that me smerteth sore;
And yet, paraunter, can I rede thee,
And not my-self; repreve me no more.
I have no cause, I woot wel, for to sore
As doth an hauk that listeth for to pleye,
But to thyn help yet somwhat can I seye.

97. And of o thing right siker maystow be,
That certayn, for to deyen in the peyne,
That I shal never-mo discoveren thee;
Ne, by my trouthe, I kepe nat restreyne
Thee fro thy love, thogh that it were Eleyne,
That is thy brotheres wyf, if ich it wiste;
Be what she be, and love hir as thee liste.

98. Therfore, as freend fullich in me assure,
And tel me plat what is thyn enchesoun,
And final cause of wo that ye endure;

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658. Cl. No (*for* Now). Cl. herkene; Cp. herkne; H. herken; Cm. herkenyt; Ed. herkeneth. 659. Cl. medecyne. 661. Cp. H. Ed. herbes; Cl. erbess. Cl. Cp. H. she; *rest* he. 663. Cp. H. bounden; Cm. boundyn; Cl. bounde. 664. Ed. Admete; *rest* Amete. 665. Cl. koude al; *rest om.* al. 667. Cl. H. oone; Cm. on. 674. Cm. deyen; Cl. deye; Cp. H. dyen. 675. Cp. H. Ed. mo; Cl. Cm. more. 677. H2. thogh; Cm. þow; Cl. they; Cp. H. theigh. thogh that] Ed. although. 680. Cl. as a; *rest om.* a. 681. Cl. Cp. Cm. telle; *rest* tel. 682. H2. Ed. final; Cl. finally; Cp. finaly; H. fynali; Cm. finially (l).

For douteth no-thing, myn entencioun
Nis nought to yow of reprehencioun,
To speke as now, for no wight may bireve
A man to love, til that him list to leve.

99. And witeth wel, that bothe two ben vyces,
Mistrusten alle, or elles alle leve;
But wel I woot, the mene of it no vyce is,
For for to trusten sum wight is a preve
Of trouthe, and for-thy wolde I fayn remeve
Thy wrong conceyte, and do thee som wight triste,
Thy wo to telle; and tel me, if thee liste.

100. The wyse seyth, "wo him that is allone,
For, and he falle, he hath noon help to ryse;"
And sith thou hast a felawe, tel thy mone;
For this nis not, certeyn, the nexte wyse
To winnen love, as techen us the wyse,
To walwe and wepe as Niobe the quene,
Whos teres yet in marbel been y-sene.

101. Lat be thy weping and thy drerinesse,
And lat us lissen wo with other speche;
So may thy woful tyme seme lesse.
Delyte not in wo thy wo to seche,
As doon thise foles that hir sorwes eche
With sorwe, whan they han misaventure,
And listen nought to seche hem other cure.

102. Men seyn, "to wrecche is consolacioun
To have an-other felawe in his peyne;"
That oughte wel ben our opinioun,
For, bothe thou and I, of love we pleyne;
So ful of sorwe am I, soth for to seyne,
That certeynly no more harde grace
May sitte on me, for-why ther is no space.

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683. Cl. þyn (*for* þyng). 685. Cl. wygh (!). 687. H. witeth; Cl. Cm. weteth. 689. Cl. wot I. 690. H. Cm. For for; Ed. As for; Cl. For. 693. H. Cm. Cp. Ed. tel me; Cl. telle me. Cl. Cm. thou; Cp. H. the. 694. Cl. Thise; *rest* The. 697. Cl. yn certeyn; *rest om.* yn. Cl. next. 700. Cl. terys. 703. Cl. this; Cp. H. thy. 704. Cl. forto; *rest* to. 707. Cl. sechen; *rest* seche hem. 710. Cp. owghte; Cm. auȝte; Cl. H. ought.

103. If god wole thou art not agast of me,
Lest I wolde of thy lady thee bigyle,
Thow wost thy-self whom that I love, pardee,
As I best can, gon sithen longe whyle.
And sith thou wost I do it for no wyle,
And sith I am he that thou tristest most,
Tel me sumwhat, sin al my wo thou wost.'

104. Yet Troilus, for al this, no word seyde,
But longe he lay as stille as he ded were;
And after this with sykinge he abreyde,
And to Pandarus voys he lente his ere,
And up his eyen caste he, that in fere
Was Pandarus, lest that in frenesye
He sholde falle, or elles sone dye:

105. And cryde 'a-wake' ful wonderly and sharpe;
'What? slombrestow as in a lytargye?
Or artow lyk an asse to the harpe,
That hereth soun, whan men the strenges plye,
But in his minde of that no melodye
May sinken, him to glade, for that he
So dul is of his bestialitee?'

106. And with that Pandare of his wordes stente;
But Troilus yet him no word answerde,
For-why to telle nas not his entente
To never no man, for whom that he so ferde.
For it is seyd, 'man maketh ofte a yerde
With which the maker is him-self y-beten
In sondry maner,' as thise wyse treten,

107. And namely, in his counseyl tellinge
That toucheth love that oughte be secree;
For of him-self it wolde y-nough out-springe,

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716. Cp. Cm. wolde; Cl. wold; H. wol. 720. Cl. sithen; Cp. H. sith; Ed. sythe; H2. seyst. Cp. H. Cm. Ed. that; Cl. yn whom. 723. H. Cp. Cm. lay as; Cl. *om.* as. 730. *All* lytargye (litargye). 734. H. Cp. synken; Cm. synkyn; Cl. synk yn. 737. H. Cp. answerde; Cl. answerede. 738. Cp. H. nas; Cl. nat (!); *rest* was. 739. Cl. *om.* no. 741. Cp. H. ybeten; Cm. I-bete; Cl. beten. 742. Cm. maner; Cp. H. manere; Cl. maneres. H. Cp. þise; Cl. þis. 743. H. tellynge; Cl. Cm. tellyng. 744. Cl. ought; H. ougthte (*sic*). 745 Cp. Ed. ynough outsprynge; Cm. Inow outsprynge; Cl. not ought sprynge.

But-if that it the bet governed be.
Eek som-tyme it is craft to seme flee
Fro thing which in effect men hunte faste;
Al this gan Troilus in his herte caste.

108. But nathelees, whan he had herd him crye
'Awake!' he gan to syke wonder sore,
And seyde, 'freend, though that I stille lye,
I am not deef; now pees, and cry no more;
For I have herd thy wordes and thy lore;
But suffre me my mischef to biwayle,
For thy proverbes may me nought avayle.

109. Nor other cure canstow noon for me.
Eek I nil not be cured, I wol deye;
What knowe I of the quene Niobe?
Lat be thyne olde ensaumples, I thee preye.'
'No,' quod tho Pandarus, 'therfore I seye,
Swich is delyt of foles to biwepe
Hir wo, but seken bote they ne kepe.

110. Now knowe I that ther reson in thee fayleth.
But tel me, if I wiste what she were
For whom that thee al this misaunter ayleth?
Dorstestow that I tolde hir in hir ere
Thy wo, sith thou darst not thy-self for fere,
And hir bisoughte on thee to han som routhe?'
'Why, nay,' quod he, 'by god and by my trouthe!'

111. 'What? not as bisily,' quod Pandarus,
'As though myn owene lyf lay on this nede?'
'No, certes, brother,' quod this Troilus.
'And why?'—'For that thou sholdest never spede.'
'Wostow that wel?'—'Ye, that is out of drede,'
Quod Troilus, 'for al that ever ye conne,
She nil to noon swich wrecche as I be wonne.'

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764. Cp. H. Cm. ther; *rest om.* 765. H. tel; Cl. Cm. telle. Cl. wyst; Cp. H. Cm. Ed. wiste. 767. Cm. told hyre; Ed. H2. tolde it; Cp. H. tolde; Cl. telle. 769. Cp. by-soughte; Cl. H. bysought. 777. Cl. nyl not; *rest om.* not. Cp. H. noon; Cm. non; Cl. no. Cl. *om.* as I.

112. Quod Pandarus, 'allas! what may this be,
That thou despeyred art thus causelees?
What? liveth not thy lady? *benedicite!*
How wostow so that thou art gracelees?
Swich yvel is not alwey botelees.
Why, put not impossible thus thy cure,
Sin thing to come is ofte in aventure.

113. I graunte wel that thou endurest wo
As sharp as doth he, Ticius, in helle,
Whos stomak foules tyren ever-mo
That highte volturis, as bokes telle.
But I may not endure that thou dwelle
In so unskilful an opinioun
That of thy wo is no curacioun.

114. But ones niltow, for thy coward herte,
And for thyn ire and folish wilfulnesse,
For wantrust, tellen of thy sorwes smerte,
Ne to thyn owene help do bisinesse
As muche as speke a resoun more or lesse,
But lyest as he that list of no-thing recche.
What womman coude love swich a wrecche?

115. What may she demen other of thy deeth,
If thou thus deye, and she not why it is,
But that for fere is yolden up thy breeth,
For Grekes han biseged us, y-wis?
Lord, which a thank than shaltow han of this!
Thus wol she seyn, and al the toun at ones,
"The wrecche is deed, the devel have his bones!"

116. Thou mayst allone here wepe and crye and knele;
But, love a woman that she woot it nought,

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779. Cl. desespered; Cm. dispeyred; Cp. dispeired; H. despired. 780. Cp. bendiste; H. bendistee. 786. Cm. Cp. Ed. he; Cl. H2. the; H. *om.* Ticius] Cm. which is; Ed. Tesiphus; H2. Siciphus. 787. Cl. foughles. 788. Cl. H. volturis; H2. vulturus; Ed. vultures; Cm. wulturn*us* (!). 793. Cl. folessh. 796. Cp. H. muche; Cl. Cm. meche. Cl. lasse. 797. Ed. H2. lyest; Cp. list; H. liste; Cl. lyk. H2. lyst; Cl. H. lest; Cm. leste. 798. Cl. wolde (*for* coude). 799. Cp. H. demen; Cm. demyn; Cl. deme. 803. H. Cm. thank; Cl. thonk. Cl. then; Cp. than.

And she wol quyte that thou shalt not fele;
Unknowe, unkist, and lost that is un-sought.
What! many a man hath love ful dere y-bought
Twenty winter that his lady wiste,
That never yet his lady mouth he kiste.

117. What? shulde he therfor fallen in despeyr,
Or be recreaunt for his owene tene,
Or sleen him-self, al be his lady fayr?
Nay, nay, but ever in oon be fresh and grene
To serve and love his dere hertes quene,
And thenke it is a guerdoun hir to serve
A thousand-fold more than he can deserve.'

118. And of that word took hede Troilus,
And thoughte anoon what folye he was inne,
And how that sooth him seyde Pandarus,
That for to sleen him-self mighte he not winne,
But bothe doon unmanhod and a sinne,
And of his deeth his lady nought to wyte;
For of his wo, god woot, she knew ful lyte.

119. And with that thought he gan ful sore syke,
And seyde, 'allas! what is me best to do?'
To whom Pandare answerde, 'if thee lyke,
The best is that thou telle me thy wo;
And have my trouthe, but thou it finde so,
I be thy bote, or that it be ful longe,
To peces do me drawe, and sithen honge!'

120. 'Ye, so thou seyst,' quod Troilus tho, 'allas!
But, god wot, it is not the rather so;
Ful hard were it to helpen in this cas,
For wel finde I that Fortune is my fo,
Ne alle the men that ryden conne or go

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812. he] Cl. yet. 814. Cp. recreant; Cl. H. recreaunte. Cl. H2. of; *rest* for. 815. Cl. feyr. 817. H. Cp. Ed. serue; Cl. seruen. 818. Cl. thenk. 819. Cp. Cm. fold; Cl. H. folde. 820. Cl. Cp. H. *om.* And. 821. Cl. þought. 822. Cl. hym soth. 824. Cl. Cp. H2. *om.* a. 826. woot she knew] Cl. knoweth (!). 830. Cl. Cp. H. *ins.* al *bef.* thy. 833. Cl. Cp. H. pieces. 837. Cm. wel; Cl. H. wele.

May of hir cruel wheel the harm withstonde;
For, as hir list, she pleyeth with free and bonde.'

121. Quod Pandarus, 'than blamestow Fortune
For thou art wrooth, ye, now at erst I see;
Wostow nat wel that Fortune is commune
To every maner wight in som degree?
And yet thou hast this comfort, lo, pardee!
That, as hir Ioyes moten over-goon,
So mote hir sorwes passen everichoon.

122. For if hir wheel stinte any-thing to torne,
Than cessed she Fortune anoon to be:
Now, sith hir wheel by no wey may soiorne,
What wostow if hir mutabilitee
Right as thy-selven list, wol doon by thee,
Or that she be not fer fro thyn helpinge?
Paraunter, thou hast cause for to singe!

123. And therfor wostow what I thee beseche?
Lat be thy wo and turning to the grounde;
For who-so list have helping of his leche,
To him bihoveth first unwrye his wounde.
To Cerberus in helle ay be I bounde,
Were it for my suster, al thy sorwe,
By my wil, she sholde al be thyn to-morwe.

124. Loke up, I seye, and tel me what she is
Anoon, that I may goon aboute thy nede;
Knowe ich hir ought? for my love, tel me this;
Than wolde I hopen rather for to spede.'
Tho gan the veyne of Troilus to blede,
For he was hit, and wex al reed for shame;
'A ha!' quod Pandare, 'here biginneth game!'

125. And with that word he gan him for to shake,
And seyde, 'theef, thou shalt hir name telle.'

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839. Cm. whel; Cl. H. whiel. 842. Cp. H. ȝe; Cm. ȝa; Cl. *om.* 846, 7. Cm. -gon, -on; Cl. H. -gone, -one. 848, 850. Cl. H. whiel; Cm. whelys (whel). 851. if] Cl. of (!). 855. what] Cl. whan. 858. Cm. onwrye; Ed. vnwrie; Cl. H. vnwre. 862, 864. Cm. tel; Cl. H. telle. 863. Cp. thy; H. þi; Cl. Cm. þin. 865. Cp. hopen; Cl. H. hopen the; Cm. Ed. hope. 867. H. Cm. wex; Cl. wax.

But tho gan sely Troilus for to quake
As though men sholde han lad him in-to helle,
And seyde, 'allas! of al my wo the welle,
Than is my swete fo called Criseyde!'
And wel nigh with the word for fere he deyde.

126. And whan that Pandare herde hir name nevene,
Lord, he was glad, and seyde, 'freend so dere,
Now fare a-right, for Ioves name in hevene,
Love hath biset the wel, be of good chere;
For of good name and wysdom and manere
She hath y-nough, and eek of gentilesse;
If she be fayr, thow wost thy-self, I gesse.

127. Ne I never saw a more bountevous
Of hir estat, ne a gladder, ne of speche
A freendlier, ne a more gracious
For to do wel, ne lasse hadde nede to seche
What for to doon; and al this bet to eche,
In honour, to as fer as she may strecche,
A kinges herte semeth by hires a wrecche.

128. And for-thy loke of good comfort thou be;
For certeinly, the firste poynt is this
Of noble corage and wel ordeynè,
A man to have pees with him-self, y-wis;
So oughtest thou, for nought but good it is
To loven wel, and in a worthy place;
Thee oughte not to clepe it hap, but grace.

129. And also thenk, and ther-with glade thee,
That sith thy lady vertuous is al,
So folweth it that ther is som pitee
Amonges alle thise othere in general;
And for-thy see that thou, in special,

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871. Cl. bigan; Cp. H. Cm. gan. 883. H2. Ne y; H. Ny (=Ne y); Cl. Cm. *om.* I. 885. Cl. frendliour. H2. ne a; Cl. H. na (=ne a); *see* l. 884. 886. Cp. *om. 2nd* to. 889. Cl. H. hires; Ed. hers. 890-896. Cl. Cp. H. Cm. *omit*; *from* Ed. *and* H2.; *also in* Jo. *and* Harl. 2392. 891. Ed. first; H2. ferst; *read* firste. 892. Ed. H2. wele. Ed. ordayne the (*with* the *added*; ordeynè *is trisyllabic*). 894. H2. *om.* nought but (!). 895. H2. wele; Ed. wel. 896. H2. oght; Ed. ought; *read* oughte.

Requere nought that is ayein hir name;
For vertue streccheth not him-self to shame.

130. But wel is me that ever I was born,
That thou biset art in so good a place;
For by my trouthe, in love I dorste have sworn,
Thee sholde never han tid thus fayr a grace;
And wostow why? for thou were wont to chace
At love in scorn, and for despyt him calle
"Seynt Idiot, lord of thise foles alle."

131. How often hastow maad thy nyce Iapes,
And seyd, that loves servants everichone
Of nycetee ben verray goddes apes;
And some wolde monche hir mete alone,
Ligging a-bedde, and make hem for to grone;
And som, thou seydest, hadde a blaunche fevere,
And preydest god he sholde never kevere!

132. And some of hem toke on hem, for the colde,
More than y-nough, so seydestow ful ofte;
And some han feyned ofte tyme, and tolde
How that they wake, whan they slepen softe;
And thus they wolde han brought hem-self a-lofte,
And nathelees were under at the laste;
Thus seydestow, and Iapedest ful faste.

133. Yet seydestow, that, for the more part,
These loveres wolden speke in general,
And thoughten that it was a siker art,
For fayling, for to assayen over-al.
Now may I iape of thee, if that I shal!
But nathelees, though that I sholde deye,
That thou art noon of tho, that dorste I seye.

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902. H. Cp. nought; Cl. not. 907. Cp. H. Cm. han; Cl. a. thus] Cl. so. 908. Ed. wont; Cp. H. wonte; Cl. woned. 911. H. Cp. often; Cl. Cm. ofte. 914. H2. monche; Ed. monch; Cl. mucche; H. muche. 915. Cl. *om.* make. 917. Cp. H. preydest; Cl. preyedest. 918. Cl. som. 921. H. slepten. 922. Cl. wolden. 925. Ed. H. Cp. Yet; Cm. Yit; Cl. Ye. Cl. *om.* that. 927. Ed. H. Cp. thoughten; Cm. thoȝtyn; Cl. thought. Cl. Ed. *om.* that. 928. Cl. to assayn; H. Cp. tassayen. 931. H. noon; Cp. non; Cl. none.

134. Now beet thy brest, and sey to god of love,
"Thy grace, lord! for now I me repente
If I mis spak, for now my-self I love:"
Thus sey with al thyn herte in good entente.'
Quod Troilus, 'a! lord! I me consente,
And pray to thee my Iapes thou foryive,
And I shal never-more whyl I live.'

135. 'Thow seyst wel,' quod Pandare, 'and now I hope
That thou the goddes wraththe hast al apesed;
And sithen thou hast wepen many a drope,
And seyd swich thing wher-with thy god is plesed,
Now wolde never god but thou were esed;
And think wel, she of whom rist al thy wo
Here-after may thy comfort been al-so.

136. For thilke ground, that bereth the wedes wikke,
Bereth eek thise holsom herbes, as ful ofte
Next the foule netle, rough and thikke,
The rose waxeth swote and smothe and softe;
And next the valey is the hil a-lofte;
And next the derke night the glade morwe;
And also Ioye is next the fyn of sorwe.

137. Now loke that atempre be thy brydel,
And, for the beste, ay suffre to the tyde,
Or elles al our labour is on ydel;
He hasteth wel that wysly can abyde;
Be diligent, and trewe, and ay wel hyde.
Be lusty, free, persevere in thy servyse,
And al is wel, if thou werke in this wyse.

138. But he that parted is in every place
Is no-wher hool, as writen clerkes wyse;

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932. H. Cp. sey; Cl. seye. 935. H. Cp. herte; Cl. hert. 937. Cp. H. for-ȝiue; Cl. Cm. for-yeue. 938. Cp. liue; Cl. Cm. leue. 939. Ed. H2. Pandare; Cl. H. Pandarus. 941. Cl. sithen that; Cp. H. sithen. H. wepen; Cm. wepyn; Cl. wopen. 945. H. Cm. ben; Cl. be. 947. as] Cl. al; H2. and. 950, 1. Cl. nexst. Cl. Cp. H2. derk; *rest* derke. 952. the—of] Cl. after. 955. Cp. al; Cl. H. alle. 958. Cp. thy; Cl. Cm. þyn. 959. Cp. werke; Cl. werk. 960. Cm. H2. partyd; *rest* departed.

What wonder is, though swich oon have no grace?
Eek wostow how it fareth of som servyse?
As plaunte a tre or herbe, in sondry wyse,
And on the morwe pulle it up as blyve,
No wonder is, though it may never thryve.

139. And sith that god of love hath thee bistowed
In place digne un-to thy worthinesse,
Stond faste, for to good port hastow rowed;
And of thy-self, for any hevinesse,
Hope alwey wel; for, but-if drerinesse
Or over-haste our bothe labour shende,
I hope of this to maken a good ende.

140. And wostow why I am the lasse a-fered
Of this matere with my nece trete?
For this have I herd seyd of wyse y-lered,
"Was never man ne woman yet bigete
That was unapt to suffren loves hete
Celestial, or elles love of kinde;"
For-thy som grace I hope in hir to finde.

141. And for to speke of hir in special,
Hir beautee to bithinken and hir youthe,
It sit hir nought to be celestial
As yet, though that hir liste bothe and couthe;
But trewely, it sete hir wel right nouthe
A worthy knight to loven and cheryce,
And but she do, I holde it for a vyce.

142. Wherfore I am, and wol be, ay redy
To peyne me to do yow this servyse;
For bothe yow to plese thus hope I
Her-afterward; for ye beth bothe wyse,
And conne it counseyl kepe in swich a wyse,

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962. Cp. H. Cm. though swich; Cl. that such. 963. of] Cl. on. 966. H. though; Cl. Cm. thow. may] Cl. mowe. 969. Cp. Cm. faste; *rest* fast. 972. Cm. bothis. 973. Cp. H. Ed. maken; Cl. Cm. make. 980. Cl. Cp. Cm. *om.* to. 982. Cp. H. Ed. bethynken; Cl. byþynke. 984. As] Cl. And. 985. Cp. Cm. trewely; Cl. H. trewly. H. Cp. sate; Cl. Cm. sat; (*read* sete). 986. H. Cp. louen; Cl. Cm. loue.

That no man shal the wyser of it be;
And so we may be gladed alle three.

143. And, by my trouthe, I have right now of thee
A good conceyt in my wit, as I gesse,
And what it is, I wol now that thou see.
I thenke, sith that love, of his goodnesse,
Hath thee converted out of wikkednesse,
That thou shalt be the beste post, I leve,
Of al his lay, and most his foos to-greve.

144. Ensample why, see now these wyse clerkes,
That erren aldermost a-yein a lawe,
And ben converted from hir wikked werkes
Thorugh grace of god, that list hem to him drawe,
Than arn they folk that han most god in awe,
And strengest-feythed been, I understonde,
And conne an errour alder-best withstonde.'

145. Whan Troilus had herd Pandare assented
To been his help in loving of Criseyde,
Wex of his wo, as who seyth, untormented,
But hotter wex his love, and thus he seyde,
With sobre chere, al-though his herte pleyde,
'Now blisful Venus helpe, er that I sterve,
Of thee, Pandare, I may som thank deserve.

146. But, dere frend, how shal myn wo ben lesse
Til this be doon? and goode, eek tel me this,
How wiltow seyn of me and my destresse?
Lest she be wrooth, this drede I most, y-wis,
Or nil not here or trowen how it is.
Al this drede I, and eek for the manere
Of thee, hir eem, she nil no swich thing here.'

147. Quod Pandarus, 'thou hast a ful gret care
Lest that the cherl may falle out of the mone!

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993. Cl. of it the wiser. 995. And] Cl. For. 997. it] Cl. that. 1002. now] Cl. ye. Cl. Cp. H. wyse; *rest* grete. 1003. a] Cl. the. 1006. most god] Cm. god most. 1009. Cl. Whanne. 1017. MSS. telle; Ed. tel; *see* l. 681. 1020. Cp. H. here; Cl. heren. 1024. may] Cl. wole.

Why, lord! I hate of thee thy nyce fare!
Why, entremete of that thou hast to done!
For goddes love, I bidde thee a bone,
So lat me alone, and it shal be thy beste.'—
'Why, freend,' quod he, 'now do right as thee leste.

148. But herke, Pandare, o word, for I nolde
That thou in me wendest so greet folye,
That to my lady I desiren sholde
That toucheth harm or any vilenye;
For dredelees, me were lever dye
Than she of me ought elles understode
But that, that mighte sounen in-to gode.'

149. Tho lough this Pandare, and anoon answerde,
'And I thy borw? fy! no wight dooth but so;
I roughte nought though that she stode and herde
How that thou seyst; but fare-wel, I wol go.
A-dieu! be glad! god spede us bothe two!
Yif me this labour and this besinesse,
And of my speed be thyn al that swetnesse.'

150. Tho Troilus gan doun on knees to falle,
And Pandare in his armes hente faste,
And seyde, 'now, fy on the Grekes alle!
Yet, pardee, god shal helpe us at the laste;
And dredelees, if that my lyf may laste,
And god to-forn, lo, som of hem shal smerte;
And yet me athinketh that this avaunt me asterte!

151. Now, Pandare, I can no more seye,
But thou wys, thou wost, thou mayst, thou art al!
My lyf, my deeth, hool in thyn honde I leye;
Help now,' quod he. 'Yis, by my trouthe, I shal.'
'God yelde thee, freend, and this in special,'

1028. Cp. malone. 1033. Cp. H. Ed. any; Cl. Cm. ony. 1034. Cp. H. Ed. dredeles; *rest* dredles. 1036. Cp. myghte; Cl. H. myght. 1039. H. Cp. roughte; Cl. rought. 1042. H. Cm. Yif; Cp. Yef; Cl. Yeue. 1044–1092. *Lost in* Cm. 1044. Tho] Cl. But. on] Cl. on his. 1045. H. Cp. Ed. hente; Cl. hent. 1048. Cp. H. dredelees; Cl. dredles. 1050. H. mathynketh; Ed. me athinketh; Cl. me ofthynketh; Cp. mathenketh. Ed. masterte; Cp. me sterte. 1051. *So all.* 1052. *Accent* thou.

Quod Troilus, 'that thou me recomaunde
To hir that to the deeth me may comaunde.'

152. This Pandarus tho, desirous to serve
His fulle freend, than seyde in this manere,
'Far-wel, and thenk I wol thy thank deserve;
Have here my trouthe, and that thou shalt wel here.'—
And wente his wey, thenking on this matere,
And how he best mighte hir beseche of grace,
And finde a tyme ther-to, and a place.

153. For every wight that hath an hous to founde
Ne renneth nought the werk for to biginne
With rakel hond, but he wol byde a stounde,
And sende his hertes lyne out fro with-inne
Alderfirst his purpos for to winne.
Al this Pandare in his herte thoughte,
And caste his werk ful wysly, or he wroughte.

154. But Troilus lay tho no lenger doun,
But up anoon up-on his stede bay,
And in the feld he pleyde tho leoun;
Wo was that Greek that with him mette that day.
And in the toun his maner tho forth ay
So goodly was, and gat him so in grace,
That ech him lovede that loked on his face.

155. For he bicom the frendlyeste wight,
The gentileste, and eek the moste free,
The thriftieste and oon the beste knight,
That in his tyme was, or mighte be.
Dede were his Iapes and his crueltee,
His heighe port and his manere estraunge,
And ech of tho gan for a vertu chaunge.

156. Now lat us stinte of Troilus a stounde,
That fareth lyk a man that hurt is sore,

1059. Cp. H. than; Cl. thenne. 1067. Cp. H. wol; Cl. wole. 1068. Cp. H. sende; Cl. send. 1069. *So all.* 1074. Cl. lyoun. 1075. Wo] Cl. Who (!) that (2)] H. a. 1079. Cp. bicom; Cl. by come. 1080. *All* most; *read* moste. 1084. H. hieghe; Cl. heigh. 1086. Cp. H. lat; Cl. late.

And is somdel of akinge of his wounde
Y-lissed wel, but heled no del more:
And, as an esy pacient, the lore
Abit of him that gooth aboute his cure;
And thus he dryveth forth his aventure.

Explicit Liber Primus.

1092. H2. Ed. driueth; Cl. drieth; Cp. H. dryeth.

BOOK II.

Incipit prohemium Secundi Libri.

1. OUT of these blake wawes for to sayle,
O wind, O wind, the weder ginneth clere;
For in this see the boot hath swich travayle,
Of my conning that unnethe I it stere:
This see clepe I the tempestous matere
Of desespeyr that Troilus was inne:
But now of hope the calendes biginne.

2. O lady myn, that called art Cleo,
Thou be my speed fro this forth, and my muse,
To ryme wel this book, til I have do;
Me nedeth here noon other art to use.
For-why to every lovere I me excuse,
That of no sentement I this endyte,
But out of Latin in my tonge it wryte.

3. Wherfore I nil have neither thank ne blame
Of al this werk, but pray yow mekely,
Disblameth me, if any word be lame,
For as myn auctor seyde, so seye I.
Eek though I speke of love unfelingly,
No wonder is, for it no-thing of newe is;
A blind man can nat Iuggen wel in hewis.

4. Ye knowe eek, that in forme of speche is chaunge
With-inne a thousand yeer, and wordes tho
That hadden prys, now wonder nyce and straunge
Us thinketh hem; and yet they spake hem so,
And spedde as wel in love as men now do;

RUBRIC. *So* Cp. H. 1–84. *Lost in* Cm. 4. Ed. connyng; H. coniynge (l); Cl. H2. comynge; Cp. cōmyng. 6. Cp. desespeir; H. desespeyre; Cl. desper. 8. H2. Clyo; *rest* Cleo. 11. Cl. H2. *om.* other. 15. Cl. nel. 17. H. Desblameth. 21. can nat] Cl. ne kan. 25. H. Ed. thynketh; Cl. Cp. thenketh.

Eek for to winne love in sondry ages,
In sondry londes, sondry ben usages.

5. And for-thy if it happe in any wyse,
That here be any lovere in this place
That herkeneth, as the story wol devyse,
How Troilus com to his lady grace,
And thenketh, so nolde I nat love purchace,
Or wondreth on his speche and his doinge,
I noot; but it is me no wonderinge;

6. For every wight which that to Rome went,
Halt nat o path, or alwey o manere;
Eek in some lond were al the gamen shent,
If that they ferde in love as men don here,
As thus, in open doing or in chere,
In visitinge, in forme, or seyde hir sawes;
For-thy men seyn, ech contree hath his lawes.

7. Eek scarsly been ther in this place three
That han in love seyd lyk and doon in al;
For to thy purpos this may lyken thee,
And thee right nought, yet al is seyd or shal;
Eek som men grave in tree, som in stoon wal,
As it bitit; but sin I have begonne,
Myn auctor shal I folwen, if I conne.

Explicit prohemium Secundi Libri.

Incipit Liber Secundus.

8. In May, that moder is of monthes glade,
That fresshe floures, blewe, and whyte, and rede,
Ben quike agayn, that winter dede made,
And ful of bawme is fletinge every mede;
Whan Phebus doth his brighte bemes sprede
Right in the whyte Bole, it so bitidde
As I shal singe, on Mayes day the thridde,

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37. Cl. al o; *rest om.* al. 38. H. Ed. gamen; *rest* game. 39. Cl. *om.* that. 40. Ed. open; *rest* opyn. 41. H2. seying; *rest* seyde. 42. Cl. seyth. 46. H2. to me; *rest* thee. 49. H. Cp. folwen; Cl. folwe. 55. Cl. so it.

9. That Pandarus, for al his wyse speche,
Felte eek his part of loves shottes kene,
That, coude he never so wel of loving preche,
It made his hewe a-day ful ofte grene;
So shoop it, that him fil that day a tene
In love, for which in wo to bedde he wente,
And made, er it was day, ful many a wente.

10. The swalwe Proignè, with a sorwful lay,
Whan morwe com, gan make hir weymentinge,
Why she forshapen was; and ever lay
Pandare a-bedde, half in a slomeringe,
Til she so neigh him made hir chiteringe
How Tereus gan forth hir suster take,
That with the noyse of hir he gan a-wake;

11. And gan to calle, and dresse him up to ryse,
Remembringe him his erand was to done
From Troilus, and eek his greet empryse;
And caste and knew in good plyt was the mone
To doon viage, and took his wey ful sone
Un-to his neces paleys ther bi-syde;
Now Ianus, god of entree, thou him gyde!

12. Whan he was come un-to his neces place,
'Wher is my lady?' to hir folk seyde he;
And they him tolde; and he forth in gan pace,
And fond, two othere ladyes sete and she
With-inne a paved parlour; and they three
Herden a mayden reden hem the geste
Of the Sege of Thebes, whyl hem leste.

13. Quod Pandarus, 'ma dame, god yow see,
With al your book and al the companye!'
'Ey, uncle myn, welcome y-wis,' quod she,
And up she roos, and by the hond in hye
She took him faste, and seyde, 'this night thrye,

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58. H2. shottis; Ed. shottes; Cl. H. shotes. 59. Cl. *om.* of loving. 61. fil] Cl. felt (!). 64. H. Proignee. 68. Cl. hym so neigh. Cl. Cp. cheterynge; H. H2. chiteringe. 69. H2. Ed. Thereus (*for* Tereus); Cl. Cp. Tireux; H. Tryeux. 73. his] Cl. þe. 75. Cl. tok weye soone. 79. Cl. vn-to. 80. Cl. in forth. 81. Cl. sette; Cp. H. sete; H2. sate. 84. *So all.* 86. Cl. Cp. H. faire book; *rest om.* faire.

To goode mote it turne, of yow I mette!'
And with that word she doun on bench him sette.

14. 'Ye, nece, ye shal fare wel the bet,
If god wole, al this yeer,' quod Pandarus;
'But I am sory that I have yow let
To herknen of your book ye preysen thus;
For goddes love, what seith it? tel it us.
Is it of love? O, som good ye me lere!'
'Uncle,' quod she, 'your maistresse is not here!'

15. With that they gonnen laughe, and tho she seyde,
'This romaunce is of Thebes, that we rede;
And we han herd how that king Laius deyde
Thurgh Edippus his sone, and al that dede;
And here we stenten at these lettres rede,
How the bisshop, as the book can telle,
Amphiorax, fil thurgh the ground to helle.'

16. Quod Pandarus, 'al this knowe I my-selve,
And al the assege of Thebes and the care;
For her-of been ther maked bokes twelve:—
But lat be this, and tel me how ye fare;
Do wey your barbe, and shew your face bare;
Do wey your book, rys up, and lat us daunce,
And lat us don to May som observaunce.'

17. 'A! god forbede!' quod she, 'be ye mad?'
Is that a widewes lyf, so god you save?
By god, ye maken me right sore a-drad,
Ye ben so wilde, it semeth as ye rave!
It sete me wel bet ay in a cave
To bidde, and rede on holy seyntes lyves:
Lat maydens gon to daunce, and yonge wyves.'

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90. H. Cm. goode; Cl. good. H. Cm. mote; Cl. mot. 94. Cl. *om.* that. 95. H. herknen; *rest* herken (herkyn). 97. Cp. H. o; Cm. Ed. or; Cl. *om.* H2. Is it of love, some good ye may me lere. 99. Cl. *om.* tho. 101. Cl. that the; *rest om.* the. 102. *All* Edippus. 104. *So all.* 107. Cp. H. Ed. thassege. Cl. al the care; *rest om.* al. 110. barbe] Cm. wimpil. 113. Cl. A; Ed. Eighe; *rest* I. 115. *So* Cp. Cl. H. Ed.; Cm. H2. Ye makyn me be iouys sore adradde (a-drad). 116. as] Cl. that. 117. H. H2. sate; Cp. satte; *rest* sat; *read* sete. Cl. H. *om.* a.

18. 'As ever thryve I,' quod this Pandarus,
'Yet coude I telle a thing to doon you pleye.'
'Now uncle dere,' quod she, 'tel it us
For goddes love; is than the assege aweye?
I am of Grekes so ferd that I deye.'
'Nay, nay,' quod he, 'as ever mote I thryve!
It is a thing wel bet than swiche fyve.'

19. 'Ye, holy god!' quod she, 'what thing is that?
What? bet than swiche fyve? ey, nay, y-wis!
For al this world ne can I reden what
It sholde been; som Iape, I trowe, is this;
And but your-selven telle us what it is,
My wit is for to arede it al to lene;
As help me god, I noot nat what ye mene.'

20. 'And I your borow, ne never shal, for me,
This thing be told to yow, as mote I thryve!'
'And why so, uncle myn? why so?' quod she.
'By god,' quod he, 'that wole I telle as blyve;
For prouder womman were ther noon on-lyve,
And ye it wiste, in al the toun of Troye;
I iape nought, as ever have I Ioye!'

21. Tho gan she wondren more than biforn
A thousand fold, and doun hir eyen caste;
For never, sith the tyme that she was born,
To knowe thing desired she so faste;
And with a syk she seyde him at the laste,
'Now, uncle myn, I nil yow nought displese,
Nor axen more, that may do yow disese.'

22. So after this, with many wordes glade,
And freendly tales, and with mery chere,
Of this and that they pleyde, and gunnen wade
In many an unkouth glad and deep matere,

---

120. Cl. I thriue; *om.* this. 123. Cp. H. Ed. thassege; Cm. H2. the sege. 124. Cp. fered. 126. *So* Cp. H. H2. Ed.; Cm. better (*for* wel bet); Cl. *corrupt; see* l. 128. 128. Ed. eighe (*better* ey); Cl. Cp. H. Cm. I. 131. Cl. *om.* vs. 134. H2. borow; Cm. borw; Cp. H. borugh; Ed. borowe; Cl. bourgh. 138. Cl. were; *rest* is. 141. wondren] Cl. Iape.

As freendes doon, whan they ben met y-fere;
Til she gan axen him how Ector ferde,
That was the tounes wal and Grekes yerde.

23. 'Ful wel, I thanke it god,' quod Pandarus,
'Save in his arm he hath a litel wounde;
And eek his fresshe brother Troilus,
The wyse worthy Ector the secounde,
In whom that every vertu list abounde,
As alle trouthe and alle gentillesse,
Wysdom, honour, fredom, and worthinesse.'

24. 'In good feith, eem,' quod she, 'that lyketh me;
They faren wel, god save hem bothe two!
For trewely I holde it greet deyntee
A kinges sone in armes wel to do,
And been of good condiciouns ther-to;
For greet power and moral vertu here
Is selde y-seye in o persone y-fere.'

25. 'In good feith, that is sooth,' quod Pandarus;
But, by my trouthe, the king hath sones tweye,
That is to mene, Ector and Troilus,
That certainly, though that I sholde deye,
They been as voyde of vyces, dar I seye,
As any men that liveth under the sonne,
Hir might is wyde y-knowe, and what they conne.

26. Of Ector nedeth it nought for to telle;
In al this world ther nis a bettre knight
Than he, that is of worthinesse welle;
And he wel more vertu hath than might.
This knoweth many a wys and worthy wight.
The same prys of Troilus I seye,
God help me so, I knowe not swiche tweye.'

27. 'By god,' quod she, 'of Ector that is sooth;
Of Troilus the same thing trowe I;
For dredelees, men tellen that he dooth

155. Cp. H. Ed. it; *rest om.* 159. H2. Ed. euery; Cl. H. al; Cp. alle. 160. H2. In; *rest* As (*usually with* al). 164. Cl. trewly; Cp. H. trewelich; Cm. trewely. 176. Cm. nought; H2. no thing (*om.* for); *rest* no more. 177. H. Cm. ther; Cl. ner. 179. Cp. H. Cm. than; Cl. that. 185. H. Cp. dredelees; Cl. Cm. dredles.

In armes day by day so worthily,
And bereth him here at hoom so gentilly
To every wight, that al the prys hath he
Of hem that me were levest preysed be.'

28. 'Ye sey right sooth, y-wis,' quod Pandarus;
'For yesterday, who-so hadde with him been,
He might have wondred up-on Troilus;
For never yet so thikke a swarm of been
Ne fleigh, as Grekes fro him gonne fleen;
And thorugh the feld, in every wightes ere,
Ther nas no cry but "Troilus is there!"

29. Now here, now there, he hunted hem so faste,
Ther nas but Grekes blood; and Troilus,
Now hem he hurte, and hem alle doun he caste;
Ay where he wente it was arayed thus:
He was hir deeth, and sheld and lyf for us;
That as that day ther dorste noon with-stonde,
Whyl that he held his blody swerd in honde.

30. Therto he is the freendlieste man
Of grete estat, that ever I saw my lyve;
And wher him list, best felawshipe can
To suche as him thinketh able for to thryve.'
And with that word tho Pandarus, as blyve,
He took his leve, and seyde, 'I wol go henne:'
'Nay, blame have I, myn uncle,' quod she thenne.

31. 'What eyleth yow to be thus wery sone,
And namelich of wommen? wol ye so?
Nay, sitteth down; by god, I have to done
With yow, to speke of wisdom er ye go.'
And every wight that was a-boute hem tho,
That herde that, gan fer a-wey to stonde,
Whyl they two hadde al that hem liste in honde.

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188. Cm. al the; Cl. Cp. H. alle; *rest* al. 194. Cl. Cm. gonne fro him. 195. Cl. fleld (*for* feld). 201. Cl. lyf and sheld; Cp. H. Ed. sheld and lif; H2. sheld of lyf; Cm. schild and spere. 202. as] Cl. al. 204. H. Cm. freendlyeste; Cl. frendlyest. 206. Cl. felawship; H. felaweschipe. 207. Cl. thenketh. 212. Cl. womman; H2. woman; *rest* wommen. 215. Cl. two; Cm. to; *rest* tho. 216. Cm. Ed. herde; *rest* herd. 217. they two] Cl. that they.

32. Whan that hir tale al brought was to an ende
Of hire estat and of hir governaunce,
Quod Pandarus, 'now is it tyme I wende;
But yet, I seye, aryseth, lat us daunce,
And cast your widwes habit to mischaunce:
What list yow thus your-self to disfigure,
Sith yow is tid thus fair an aventure?'

33. 'A! wel bithought! for love of god,' quod she,
'Shal I not witen what ye mene of this?'
'No, this thing axeth layser,' tho quod he,
'And eek me wolde muche greve, y-wis,
If I it tolde, and ye it toke amis.
Yet were it bet my tonge for to stille
Than seye a sooth that were ayeins your wille.

34. For, nece, by the goddesse Minerve,
And Iuppiter, that maketh the thonder ringe,
And by the blisful Venus that I serve,
Ye been the womman in this world livinge,
With-oute paramours, to my witinge,
That I best love, and lothest am to greve,
And that ye witen wel your-self, I leve.'

35. 'Y-wis, myn uncle,' quod she, 'grant mercy;
Your freendship have I founden ever yit;
I am to no man holden trewely
So muche as yow, and have so litel quit;
And, with the grace of god, emforth my wit,
As in my gilt I shal you never offende;
And if I have er this, I wol amende.

36. But, for the love of god, I yow beseche,
As ye ben he that I most love and triste,
Lat be to me your fremde maner speche,

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220. Cm. H2. it; *rest om.* 221. Cl. Cm. H2. and lat. 223. Cl. yow-; *rest* your-. 224. Cl. it; *rest* is. fair] Cp. gladde; Cm. H2. Ed. glad. 226. witen] Cl. wete. 227. Cl. *om.* this *and* tho. 238. Cl. Cm. wete; Cp. H. Ed. weten; H2. wite. your] Cl. yow. 239. Cl. Cp. H. *om.* myn. 247. Cl. Cm. truste. 248. Cl. *om.* to me. Cp. H. frende (*error for* fremde); H2. frend; Ed. fremed; Cl. Cm. frendly.

And sey to me, your nece, what yow liste:'
And with that word hir uncle anoon hir kiste,
And seyde, 'gladly, leve nece dere,
Tak it for good that I shal seye yow here.'

37. With that she gan hir eyen doun to caste,
And Pandarus to coghe gan a lyte,
And seyde, 'nece, alwey, lo! to the laste,
How-so it be that som men hem delyte
With subtil art hir tales for to endyte,
Yet for al that, in hir entencioun,
Hir tale is al for som conclusioun.

38. And sithen thende is every tales strengthe,
And this matere is so bihovely,
What sholde I peynte or drawen it on lengthe
To yow, that been my freend so feithfully?'
And with that word he gan right inwardly
Biholden hir, and loken on hir face,
And seyde, 'on suche a mirour goode grace!'

39. Than thoughte he thus, 'if I my tale endyte
Ought hard, or make a proces any whyle,
She shal no savour han ther-in but lyte,
And trowe I wolde hir in my wil bigyle.
For tendre wittes wenen al be wyle
Ther-as they can nat pleynly understonde;
For-thy hir wit to serven wol I fonde'—

40. And loked on hir in a besy wyse,
And she was war that he byheld hir so,
And seyde, 'lord! so faste ye me avyse!
Sey ye me never er now? what sey ye, no?'
'Yes, yes,' quod he, 'and bet wole er I go;
But, by my trouthe, I thoughte now if ye
Be fortunat, for now men shal it see.

41. For to every wight som goodly aventure
Som tyme is shape, if he it can receyven;

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250. Cl. here he keste; *rest om.* he. 255. Cl. lo alwey. 259. Cl. tales (!). 260. H. sithen; Cp. Cm. sithe; Cl. sith. Cl. Cm. H2. the ende. Cl. *ins.* of *after* is. 262. H2. Ed. peynt; Cm. pente; *rest* poynte. 265. Cl. loke. 266. Cp. H. goode; *rest* good. 269. Cl. litel (!). 276. Cl. *om.* faste. Cp. H. manise. 279. Cm. thoughte; Cl. Cp. thought.

And if that he wol take of it no cure,
Whan that it cometh, but wilfully it weyven,
Lo, neither cas nor fortune him deceyven,
But right his verray slouthe and wrecchednesse;
And swich a wight is for to blame, I gesse.

42. Good aventure, O bele nece, have ye
Ful lightly founden, and ye conne it take;
And, for the love of god, and eek of me,
Cacche it anoon, lest aventure slake.
What sholde I lenger proces of it make?
Yif me your hond, for in this world is noon,
If that you list, a wight so wel begoon.

43. And sith I speke of good entencioun,
As I to yow have told wel here-biforn,
And love as wel your honour and renoun
As creature in al this world y-born;
By alle the othes that I have yow sworn,
And ye be wrooth therfore, or wene I lye,
Ne shal I never seen yow eft with yë.

44. Beth nought agast, ne quaketh nat; wher-to?
Ne chaungeth nat for fere so your hewe;
For hardely, the werste of this is do;
And though my tale as now be to yow newe,
Yet trist alwey, ye shal me finde trewe;
And were it thing that me thoughte unsittinge,
To yow nolde I no swiche tales bringe.'

45. 'Now, my good eem, for goddes love, I preye,'
Quod she, 'com of, and tel me what it is;
For bothe I am agast what ye wol seye,
And eek me longeth it to wite, y-wis.
For whether it be wel or be amis,
Sey on, lat me not in this fere dwelle:'
'So wol I doon, now herkneth, I shal telle:

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284. that] Cl. than. Cl. weylen (!). 287. Cl. *om.* a. 289. and] Cl. if. 291. H. it slake; *rest om.* it. 296. Cl. toforn; *rest* biforn. 299. Cl. to yow; *rest om.* to. Cl. H. Ed. sworne; *rest* sworn. 300. or] Cl. and. 301. *All* eye (eighe). 303. chaungeth] Cl. quaketh (!). 308. Cl. nolde; *rest* wolde. 309. Cl. H. Cp. *om.* my. 315. Cl. shal yow; *rest om.* yow.

46. Now, nece myn, the kinges dere sone,
The goode, wyse, worthy, fresshe, and free,
Which alwey for to do wel is his wone,
The noble Troilus, so loveth thee,
That, bot ye helpe, it wol his bane be.
Lo, here is al, what sholde I more seye?
Doth what yow list, to make him live or deye.

47. But if ye lete him deye, I wol sterve;
Have her my trouthe, nece, I nil not lyen;
Al sholde I with this knyf my throte kerve'—
With that the teres braste out of his yën,
And seyde, 'if that ye doon us bothe dyen,
Thus giltelees, than have ye fisshed faire;
What mende ye, though that we bothe apeyre?

48. Allas! he which that is my lord so dere,
That trewe man, that noble gentil knight,
That nought desireth but your freendly chere,
I see him deye, ther he goth up-right,
And hasteth him, with al his fulle might,
For to be slayn, if fortune wol assente;
Allas! that god yow swich a beautee sente!

49. If it be so that ye so cruel be,
That of his deeth yow liste nought to recche,
That is so trewe and worthy, as ye see,
No more than of a Iapere or a wrecche,
If ye be swich, your beautee may not strecche
To make amendes of so cruel a dede;
Avysement is good bifore the nede.

50. Wo worth the faire gemme vertulees!
Wo worth that herbe also that dooth no bote!
Wo worth that beautee that is routheleess!
Wo worth that wight that tret ech under fote!
And ye, that been of beautee crop and rote,

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317. H. Cm. goode; Cl. Cp. good. 323. Cl. thow; *rest* ye. H2. lete; Cl. Cp. Cm. late; H. lat. 324. Cl. nel. Cl. H. lye. 325. Cl. myn owene; *rest* my (myn). 326. *All* eyen (eighen). 328. Cl. giltles; H. Cm. gilteles. 329. mende] H2. wyn. 338. H. Cm. liste; Ed. lysteth; Cl. lyst.

If therwith-al in you ther be no routhe,
Than is it harm ye liven, by my trouthe!

51. And also thenk wel, that this is no gaude;
For me were lever, thou and I and he
Were hanged, than I sholde been his baude,
As heyghe, as men mighte on us alle y-see:
I am thyn eem, the shame were to me,
As wel as thee, if that I sholde assente,
Thorugh myn abet, that he thyn honour shente.

52. Now understond, for I yow nought requere,
To binde yow to him thorugh no beheste,
But only that ye make him bettre chere
Than ye han doon er this, and more feste,
So that his lyf be saved, at the leste:
This al and som, and playnly our entente;
God helpe me so, I never other mente.

53. Lo, this request is not but skile, y-wis,
Ne doute of reson, pardee, is ther noon.
I sette the worste that ye dredden this,
Men wolden wondren seen him come or goon:
Ther-ayeins answere I thus a-noon,
That every wight, but he be fool of kinde,
Wol deme it love of freendship in his minde.

54. What? who wol deme, though he see a man
To temple go, that he the images eteth?
Thenk eek how wel and wysly that he can
Governe him-self, that he no-thing foryeteth,
That, wher he cometh, he prys and thank him geteth;
And eek ther-to, he shal come here so selde,
What fors were it though al the toun behelde?

55. Swich love of freendes regneth al this toun;
And wrye yow in that mantel ever-mo;

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349. If] Cl. And. 350. Cl. that ye; *rest om.* that. 351. this] Cm. H2. it; H. *om.* 359. Cl. behest. 368. Cl. to se; Cp. H. sen. 369. H2. a-yens; Ed. ayenst; H. ayeyn; Cm. ayen. 370. fool] Cl. fel (*for* fol). 371. Cl. frenship. 372. Cl. *om.* What. 374. Cl. *om.* wel and. 380. Ed. wrie; Cm. wri; Cl. Cp. wre; H. were (!); H2. couere.

And, god so wis be my savacioun,
As I have seyd, your beste is to do so.
But alwey, goode nece, to stinte his wo,
So lat your daunger sucred ben a lyte,
That of his deeth ye be nought for to wyte.'

56. Criseyde, which that herde him in this wyse,
Thoughte, 'I shal fele what he meneth, y-wis.'
'Now, eem,' quod she, 'what wolde ye devyse,
What is your reed I sholde doon of this?'
'That is wel seyd,' quod he, 'certayn, best is
That ye him love ayein for is lovinge,
As love for love is skilful guerdoninge.

57. Thenk eek, how elde wasteth every houre
In eche of yow a party of beautee;
And therfore, er that age thee devoure,
Go love, for, olde, ther wol no wight of thee.
Lat this proverbe a lore un-to yow be;
"To late y-war, quod Beautee, whan it paste;"
And elde daunteth daunger at the laste.

58. The kinges fool is woned to cryen loude,
Whan that him thinketh a womman bereth hir hyë,
"So longe mote ye live, and alle proude,
Til crowes feet be growe under your yë,
And sende yow thanne a mirour in to pryë
In whiche ye may see your face a-morwe!"
Nece, I bidde wisshe yow no more sorwe.'

59. With this he stente, and caste adoun the heed,
And she bigan to breste a-wepe anoon.
And seyde, 'allas, for wo! why nere I deed?

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381. Cp. H. Cm. Ed. sauacioun; *rest* saluacioun. 383. Cm. H2. Ed. *put* alwey *after* nece. Cm. goode; *rest* good. 384. Ed. H2. sugred. 385. Cp. Cm. for; Ed. al; Cl. H. *om.* 386. Cl. herd. 387. meneth] H. Cm. mene. 388. Cl. wole. 389. sholde] Cl. shal. 395. Cl. H2. *om.* that. 401. *Read* think'th, ber'th (Cl. thenketh; Cp. H. berth). Cl. Cp. H. heighe; Ed. Cm. hye. 403. Cl. ben growen; Cp. H. be growe; Ed. growe; Cm. hem waxen; H2. be wox. *All* eye (eighe, ey, eyen). 405. H. H2. whiche; Cl. Cm. which; Cp. Ed. which that. 406. Cm. H2. *om.* Nece. Cm. I bidde with (!); H2. I kepe than wisshe; (*read* Nec' I bidd' wisshë).

For of this world the feith is al agoon!
Allas! what sholden straunge to me doon,
When he, that for my beste freend I wende,
Ret me to love, and sholde it me defende?

60. Allas! I wolde han trusted, doutelees,
That if that I, thurgh my disaventure,
Had loved other him or Achilles,
Ector, or any mannes creature,
Ye nolde han had no mercy ne mesure
On me, but alwey had me in repreve;
This false world, allas! who may it leve?

61. What? is this al the Ioye and al the feste?
Is this your reed, is this my blisful cas?
Is this the verray mede of your beheste?
Is al this peynted proces seyd, allas!
Right for this fyn? O lady myn, Pallas!
Thou in this dredful cas for me purveye;
For so astonied am I that I deye!'

62. With that she gan ful sorwfully to syke;
'A! may it be no bet?' quod Pandarus;
'By god, I shal no-more com here this wyke,
And god to-forn, that am mistrusted thus;
I see ful wel that ye sette lyte of us,
Or of our deeth! Allas! I woful wrecche!
Mighte he yet live, of me is nought to recche.

63. O cruel god, O dispitouse Marte,
O Furies three of helle, on yow I crye!
So lat me never out of this hous departe,
If that I mente harm or vilanye!
But sith I see my lord mot nedes dye,
And I with him, here I me shryve, and seye
That wikkedly ye doon us bothe deye.

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411. Cl. Cp. Ed. straunge; H. H2. straunge folk; Cm. straunge men. 413. Cp. H2. Ret; Ed. Rate; Cm. Redith; Cl. Bet (!); H. Let (!). 414. H. tristed. 421. this] Cl. that. 423. Cl. behest. 429. Cl. Ay; Cm. O; Ed. Ne; *rest* A. 435. H. dispitouse; Cm. dispituse; *rest* dispitous (despitous). 438. Cl. *ins.* ony (Cp. H. any, H2. eny) *before* vilanye. Cl. vylonye.

64. But sith it lyketh yow that I be deed,
By Neptunus, that god is of the see,
Fro this forth shal I never eten breed
Til I myn owene herte blood may see;
For certayn, I wole deye as sone as he'—
And up he sterte, and on his wey he raughte,
Til she agayn him by the lappe caughte.

65. Criseyde, which that wel neigh starf for fere,
So as she was the ferfulleste wight
That mighte be, and herde eek with hir ere,
And saw the sorwful ernest of the knight,
And in his preyere eek saw noon unright,
And for the harm that mighte eek fallen more,
She gan to rewe, and dradde hir wonder sore;

66. And thoughte thus, 'unhappes fallen thikke
Alday for love, and in swich maner cas,
As men ben cruel in hem-self and wikke;
And if this man slee here him-self, allas!
In my presence, it wol be no solas.
What men wolde of hit deme I can nat seye;
It nedeth me ful sleyly for to pleye.'

67. And with a sorwful syk she seyde thrye,
'A! lord! what me is tid a sory chaunce!
For myn estat now lyth in Iupartye,
And eek myn emes lyf lyth in balaunce;
But nathelees, with goddes governaunce,
I shal so doon, myn honour shal I kepe,
And eek his lyf;' and stinte for to wepe.

68. 'Of harmes two, the lesse is for to chese;
Yet have I lever maken him good chere
In honour, than myn emes lyf to lese;
Ye seyn, ye no-thing elles me requere?'
'No, wis,' quod he, 'myn owene nece dere.'

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446. Cl. certaynly. 448. Cl. hym agayn. 456. Cl. falles (*sic*).
460. Cl. wyl; Cp. H. wol. 461. Cl. of hit wold. 466. lyth] Cp. H. is.
468. Cl. don so. 474. Cl. H2. y-wis; *rest* wis.

'Now wel,' quod she, 'and I wol doon my peyne;
I shal myn herte ayeins my lust constreyne,

69. But that I nil not holden him in honde,
Ne love a man, ne can I not, ne may
Ayeins my wil; but elles wol I fonde,
Myn honour sauf, plese him fro day to day;
Ther-to nolde I nought ones have seyd nay,
But that I dredde, as in my fantasye;
But cesse cause, ay cesseth maladye.

70. And here I make a protestacioun,
That in this proces if ye depper go,
That certaynly, for no savacioun
Of yow, though that ye sterve bothe two,
Though al the world on o day be my fo,
Ne shal I never on him han other routhe.'—
'I graunte wel,' quod Pandare, 'by my trouthe.

71. But may I truste wel ther-to,' quod he,
That, of this thing that ye han hight me here,
Ye wol it holden trewly un-to me?'
'Ye, doutelees,' quod she, 'myn uncle dere.'
'Ne that I shal han cause in this matere,'
Quod he, 'to pleyne, or after yow to preche?'
'Why, no, pardee; what nedeth more speche?'

72. Tho fillen they in othere tales glade,
Til at the laste, 'O good eem,' quod she tho,
'For love of god, which that us bothe made,
Tel me how first ye wisten of his wo:
Wot noon of hit but ye?' He seyde, 'no.'
'Can he wel speke of love?' quod she, 'I preye,
Tel me, for I the bet me shal purveye.'

73. Tho Pandarus a litel gan to smyle,
And seyde, 'by my trouthe, I shal yow telle.

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480. Cm. H2. plese; *rest* plesen. 482. Cp. Ed. dredde; *rest* drede. 483. H. Ed. Cp. cesse; Cm. sese; (*see* l. 1388); Cl. cesseth. 486. H. Cm. Ed. sauacioun; *rest* saluacioun. 490. Cp. Ed. H2. Pandare; *rest* Pandarus. 491. Cp. H. truste; Cm. troste; *rest* trust. 494. Cp. Cm. doutelees; Cl. doutles. 496. Cm. Cp. after; H. efter; *rest* ofter (!). 500. love of god] Cl. Cp. H. his love. 505. a litel gan to] Cl. bygan for to.

This other day, nought gon ful longe whyle,
In-with the paleys-gardyn, by a welle,
Gan he and I wel half a day to dwelle,
Right for to speken of an ordenaunce,
How we the Grekes mighte disavaunce.

74. Sone after that bigonne we to lepe,
And casten with our dartes to and fro,
Til at the laste he seyde, he wolde slepe,
And on the gres a-doun he leyde him tho;
And I after gan rome to and fro
Til that I herde, as that I welk allone,
How he bigan ful wofully to grone.

75. Tho gan I stalke him softely bihinde,
And sikerly, the sothe for to seyne,
As I can clepe ayein now to my minde,
Right thus to Love he gan him for to pleyne;
He seyde, "lord! have routhe up-on my peyne,
Al have I been rebel in myn entente;
Now, *mea culpa*, lord! I me repente.

76. O god, that at thy disposicioun
Ledest the fyn, by Iuste purveyaunce,
Of every wight, my lowe confessioun
Accepte in gree, and send me swich penaunce
As lyketh thee, but from desesperaunce,
That may my goost departe awey fro thee,
Thou be my sheld, for thy benignitee.

77. For certes, lord, so sore hath she me wounded
That stod in blak, with loking of hir yën,
That to myn hertes botme it is y-sounded,
Thorugh which I woot that I mot nedes dyen;
This is the worste, I dar me not bi-wryen;
And wel the hotter been the gledes rede,
That men hem wryen with asshen pale and dede."

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507. Cl. go. Cp. H. Ed. longe; *rest* long. 516. Cm. Ed. after; Cl. Cp. H. ther-after. 519. Cl. softly hym. 523. upon] Cl. on. 534. *All* eyen (eighen). 535. Cl. *om.* botme. 536. Cl. Cp. Cm. deyen. 537. Cp. Cm. Ed. bywreyen; Cl. H2. bywryen; H. wryen. 539. hem] Cl. hym. asshen] Cl. asshe.

78. With that he smoot his heed adoun anoon,
And gan to motre, I noot what, trewely.
And I with that gan stille awey to goon,
And leet ther-of as no-thing wist hadde I,
And come ayein anoon and stood him by,
And seyde, "a-wake, ye slepen al to longe;
It semeth nat that love dooth yow longe,

79. That slepen so that no man may yow wake.
Who sey ever or this so dul a man?"
"Ye, freend," quod he, "do ye your hedes ake
For love, and lat me liven as I can."
But though that he for wo was pale and wan,
Yet made he tho as fresh a contenaunce,
As though he shulde have led the newe daunce.

80. This passed forth, til now, this other day,
It fel that I com roming al allone
Into his chaumbre, and fond how that he lay
Up-on his bed; but man so sore grone
Ne herde I never, and what that was his mone,
Ne wiste I nought; for, as I was cominge,
Al sodeynly he lefte his compleyninge.

81. Of which I took somwhat suspecioun,
And neer I com, and fond he wepte sore;
And god so wis be my savacioun,
As never of thing hadde I no routhe more.
For neither with engyn, ne with no lore,
Unethes mighte I fro the deeth him kepe;
That yet fele I myn herte for him wepe.

82. And god wot, never, sith that I was born,
Was I so bisy no man for to preche,
Ne never was to wight so depe y-sworn,
Or he me tolde who mighte been his leche.
But now to yow rehersen al his speche,

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540. Cl. adown his hed. 541. Cp. H. Cm. trewely; *rest* trewly. 542. Cl. *puts* awey *after* I. 543. Cp. leet; H. lete; Cl. Cm. let. 549. Cl. ye do. 554. Cl. passede. 555. Cp. com; Cm. cam; *rest* come. 556. his] Cl. a. 562. Cp. com; *rest* come. 563. Cl. saluacioun. 564. Cl. ne hadde I routhe. 567. Cp. H. Cm. Ed. herte; *rest* hert. 570. Cl. *puts* was *after* depe.

Or alle his woful wordes for to soune,
Ne bid me not, but ye wol see me swowne.

83. But for to save his lyf, and elles nought,
And to non harm of yow, thus am I driven;
And for the love of god that us hath wrought,
Swich chere him dooth, that he and I may liven.
Now have I plat to yow myn herte schriven;
And sin ye woot that myn entente is clene,
Tak hede ther-of, for I non yvel mene.

84. And right good thrift, I pray to god, have ye,
That han swich oon y-caught with-oute net;
And be ye wys, as ye ben fair to see,
Wel in the ring than is the ruby set.
Ther were never two so wel y-met,
Whan ye ben his al hool, as he is youre:
Ther mighty god yet graunte us see that houre!'

85. 'Nay, therof spak I not, a, ha!' quod she,
'As helpe me god, ye shenden every deel!'
'O mercy, dere nece,' anoon quod he,
'What-so I spak, I mente nought but weel,
By Mars the god, that helmed is of steel;
Now beth nought wrooth, my blood, my nece dere.'
'Now wel,' quod she, 'foryeven be it here!'

86. With this he took his leve, and hoom he wente;
And lord, how he was glad and wel bigoon!
Criseyde aroos, no lenger she ne stente,
But straught in-to hir closet wente anoon,
And sette here doun as stille as any stoon,
And every word gan up and doun to winde,
That he hadde seyd, as it com hir to minde;

87. And wex somdel astonied in hir thought,
Right for the newe cas; but whan that she

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574. see] Cl. do. Cl. H. swone. 576. Cl. dreuen. 577. Cl. hath vs. 588. Cp. H. houre; Cl. Cm. oure. 589. Ed. H2. a ha; H. ha a; Cm. Cp. ha ha; Cl. *om.* 590, 592, 593. Cl. del, wele, stel. 595. Cm. Cp. Ed. wel; H2. wele; Cl. H. wole I. 597. Cm. H2. Ed. Ye; *rest* And. Cl. Cp. H. H2. *om.* how. 602. Cp. com; H2. cam; Ed. came; *rest* come. 603. Cm. wex; H2. wax; Ed. woxe; *rest* was.

Was ful avysed, tho fond she right nought
Of peril, why she oughte afered be.
For man may love, of possibilitee,
A womman so, his herte may to-breste,
And she nought love ayein, but-if hir leste.

88. But as she sat allone and thoughte thus,
Thascry aroos at skarmish al with-oute,
And men cryde in the strete, 'see, Troilus
Hath right now put to flight the Grekes route!'
With that gan al hir meynee for to shoute,
'A! go we see, caste up the latis wyde;
For thurgh this strete he moot to palays ryde;

89. For other wey is fro the yate noon
Of Dardanus, ther open is the cheyne.'
With that com he and al his folk anoon
An esy pas rydinge, in routes tweyne,
Right as his happy day was, sooth to seyne,
For which, men say, may nought disturbed be
That shal bityden of necessitee.

90. This Troilus sat on his baye stede,
Al armed, save his heed, ful richely,
And wounded was his hors, and gan to blede,
On whiche he rood a pas, ful softely;
But swych a knightly sighte, trewely,
As was on him, was nought, with-outen faile,
To loke on Mars, that god is of batayle.

91. So lyk a man of armes and a knight
He was to seen, fulfild of heigh prowesse;
For bothe he hadde a body and a might
To doon that thing, as wel as hardinesse;
And eek to seen him in his gere him dresse,
So fresh, so yong, so weldy semed he,
It was an heven up-on him for to see.

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611. Ed. Thascrye; Cm. The acry (*sic*); H2. In the skye (!); Cl. Cp. H. Ascry. 612. MSS. cryede, cried, criedyn. 615. H2. latis; *rest* yates. 616. this] Cl. that. 617. Cm. from; Ed. H2. fro; Cl. Cp. H. to. 618. Cl. Gardanus; H2. Cardanus; Cm. dardannis; *rest* Dardanus. open] Cl. Cm. vp on. 624. Cl. H. Thus. Cp. Ed. baye; Cm. bayȝe; *rest* bay. 628. Cp. H. Cm. sighte; *rest* sight. 636. weldy] Cm. worthi.

92. His helm to-hewen was in twenty places,
That by a tissew heng, his bak bihinde,
His sheld to-dasshed was with swerdes and maces,
In which men mighte many an arwe finde
That thirled hadde horn and nerf and rinde;
And ay the peple cryde, 'here cometh our Ioye,
And, next his brother, holdere up of Troye!'

93. For which he wex a litel reed for shame,
Whan he the peple up-on him herde cryen,
That to biholde it was a noble game,
How sobreliche he caste doun his yën.
Cryseyda gan al his chere aspyen,
And leet so softe it in hir herte sinke,
That to hir-self she seyde, 'who yaf me drinke?'

94. For of hir owene thought she wex al reed,
Remembringe hir right thus, 'lo, this is he
Which that myn uncle swereth he moot be deed,
But I on him have mercy and pitee;'
And with that thought, for pure a-shamed, she
Gan in hir heed to pulle, and that as faste,
Whyl he and al the peple for-by paste,

95. And gan to caste and rollen up and doun
With-inne hir thought his excellent prowesse,
And his estat, and also his renoun,
His wit, his shap, and eek his gentillesse;
But most hir favour was, for his distresse
Was al for hir, and thoughte it was a routhe
To sleen swich oon, if that he mente trouthe.

96. Now mighte som envyous Iangle thus,
'This was a sodeyn love, how mighte it be
That she so lightly lovede Troilus
Right for the firste sighte; ye, pardee?'
Now who-so seyth so, mote he never thee!

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642. Cl. thrilled. 643. Cp. cryde; Cl. cryede. 644. Cl. nexst.
648. *All* eyen, eighen. 650. Cl. Ed. it so softe. 651. Cl. seluen.
658. for] Cl. Ed. forth. 659. Cl. casten. 662. Cl. *om.* his *bef.* shap.
666. *Read* envýous. 669. *All* syght (*wrongly*). 670. thee] Cp. H. y-the.

For every thing, a ginning hath it nede
Er al be wrought, with-outen any drede.

97. For I sey nought that she so sodeynly
Yaf him hir love, but that she gan enclyne
To lyke him first, and I have told yow why;
And after that, his manhod and his pyne
Made love with-inne hir for to myne,
For which, by proces and by good servyse,
He gat hir love, and in no sodeyn wyse.

98. And also blisful Venus, wel arayed,
Sat in hir seventhe hous of hevene tho,
Disposed wel, and with aspectes payed,
To helpen sely Troilus of his wo.
And, sooth to seyn, she nas nat al a fo
To Troilus in his nativitee;
God woot that wel the soner spedde he.

99. Now lat us stinte of Troilus a throwe,
That rydeth forth, and lat us tourne faste
Un-to Criseyde, that heng hir heed ful lowe,
Ther-as she sat allone, and gan to caste
Wher-on she wolde apoynte hir at the laste,
If it so were hir eem ne wolde cesse,
For Troilus, up-on hir for to presse.

100. And, lord! so she gan in hir thought argue
In this matere of which I have yow told,
And what to doon best were, and what eschue,
That plyted she ful ofte in many fold.
Now was hir herte warm, now was it cold,
And what she thoughte somwhat shal I wryte,
As to myn auctor listeth for to endyte.

101. She thoughte wel, that Troilus persone
She knew by sighte and eek his gentillesse,

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677. H2. *ins.* hert (*error for* herte) *bef.* for. 681. Cl. seuenethe. 686. Cm. sonere; Ed sooner; *rest* sonner. 694. Cl. she yn thought gan to. 696. Ed. don; H2. do; *rest* done. 697, 8. Cl. folde, colde. 700. Cp. H. Ed. tendite. 701. Cl. thought; *see* l. 699. 702. his] Cl. Cm. Ed. by.

And thus she seyde, 'al were it nought to done,
To graunte him love, yet, for his worthinesse,
It were honour, with pley and with gladnesse,
In honestee, with swich a lord to dele,
For myn estat, and also for his hele.

102. Eek, wel wot I my kinges sone is he;
And sith he hath to see me swich delyt,
If I wolde utterly his sighte flee,
Paraunter he mighte have me in dispyt,
Thurgh which I mighte stonde in worse plyt;
Now were I wys, me hate to purchace,
With-outen nede, ther I may stonde in grace?

103. In every thing, I woot, ther lyth mesure.
For though a man forbede dronkenesse,
He nought for-bet that every creature
Be drinkelees for alwey, as I gesse;
Eek sith I woot for me is his distresse,
I ne oughte not for that thing him despyse,
Sith it is so, he meneth in good wyse.

104. And eek I knowe, of longe tyme agoon,
His thewes goode, and that he is not nyce.
Ne avauntour, seyth men, certein, is he noon;
To wys is he to do so gret a vyce;
Ne als I nel him never so cheryce,
That he may make avaunt, by Iuste cause;
He shal me never binde in swiche a clause.

105. Now set a cas, the hardest is, y-wis,
Men mighten deme that he loveth me:
What dishonour were it un-to me, this?
May I him lette of that? why nay, pardee!
I knowe also, and alday here and see,

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710. H. sighte; *rest* sight. 713. H. No (*for* Now). wys] H2. a fole. 718. Cl. drynklees; Cm. Cp. drynkeles. 719. Cl. Ek for me sith I wot. Cl. al his; *rest om.* al. 720. Cp. Cm. aughte; *rest* ought, aught. 722. Cl. *om.* And. Cl. Cm. long. 723. he] Cl. she (!). 724. Cl. Ne auaunter; Ed. No vauntour; Cp. H. Nauauntour. 725. vyce] Cl. nyse. 726. Cl. cherishe; *rest* cherice. 729. y-wis] Cl. wys. 733. H. Ed. alway.

Men loven wommen al this toun aboute;
Be they the wers? why, nay, with-outen doute.

106. I thenk eek how he able is for to have
Of al this noble toun the thriftieste,
To been his love, so she hir honour save;
For out and out he is the worthieste,
Save only Ector, which that is the beste.
And yet his lyf al lyth now in my cure,
But swich is love, and eek myn aventure.

107. Ne me to love, a wonder is it nought;
For wel wot I my-self, so god me spede,
Al wolde I that noon wistë of this thought,
I am oon the fayreste, out of drede,
And goodlieste, who-so taketh hede;
And so men seyn in al the toun of Troye.
What wonder is it though he of me have Ioye?

108. I am myn owene woman, wel at ese,
I thank it god, as after myn estat;
Right yong, and stonde unteyd in lusty lese,
With-outen Ialousye or swich debat;
Shal noon housbonde seyn to me "chekmat!"
For either they ben ful of Ialousye,
Or maisterful, or loven novelrye.

109. What shal I doon? to what fyn live I thus?
Shal I nat loven, in cas if that me leste?
What, *par dieux*! I am nought religious!
And though that I myn herte sette at reste
Upon this knight, that is the worthieste,

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734. wommen] Cl. a woman. Cl. H. Cp. al bysyde hire leue; Cm. þour al this town aboute; Ed. H2. al this towne aboute. 735. *So* Cm. H2. Ed.; Cl. H. Cp. And whanne hem leste no more lat hem byleue. 736. Cl. Ed. H2. *om.* for. 737. Cl. Cp. H. this ilke; *rest om.* ilke. Cl. thryftiest (*also* worthiest *in* l. 739, *and* best *in* l. 740). 745. Cm. H2. no man; *rest* noon (none). 746. Cm. Cp. H. fayreste; *rest* fairest. 747. Cp. H. goodlieste; *rest* goodliest. 752. Ed. H. vnteyd; Cp. vnteyde; Cm. onteyed; *rest* vntyd. 753. Cl. H2. With-out. 757. Cl. *om.* 2*nd* I. 758. Cp. Ed. leste; *rest* lyst (liste). 759. H. Cp. nought; *rest* not.

And kepe alwey myn honour and my name,
By alle right, it may do me no shame.'

110. But right as whan the sonne shyneth brighte,
In March, that chaungeth ofte tyme his face,
And that a cloud is put with wind to flighte
Which over-sprat the sonne as for a space,
A cloudy thought gan thorugh hir soule pace,
That over-spradde hir brighte thoughtes alle,
So that for fere almost she gan to falle.

111. That thought was this, 'allas! sin I am free,
Sholde I now love, and putte in Iupartye
My sikernesse, and thrallen libertee?
Allas! how dorste I thenken that folye?
May I nought wel in other folk aspye
Hir dredful Ioye, hir constreynt, and hir peyne?
Ther loveth noon, that she nath why to pleyne.

112. For love is yet the moste stormy lyf,
Right of him-self, that ever was bigonne;
For ever som mistrust, or nyce stryf,
Ther is in love, som cloud is over the sonne:
Ther-to we wrecched wommen no-thing conne,
Whan us is wo, but wepe and sitte and thinke;
Our wreche is this, our owene wo to drinke.

113. Also these wikked tonges been so prest
To speke us harm, eek men be so untrewe,
That, right anoon as cessed is hir lest,
So cesseth love, and forth to love a newe:
But harm y-doon, is doon, who-so it rewe.
For though these men for love hem first to-rende,
Ful sharp biginning breketh ofte at ende.

114. How ofte tyme hath it y-knowen be,
The treson, that to womman hath be do?

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763. Cp. alle; *rest* al. 764. H. brighte; *rest* bright. 765. H. Cm. March; *rest* Marche. 766. *All* flight. 772. H. Cm. putte; *rest* put. 777. Cm. why; *rest* (*except* H2) weye (wey). H2. Ther lovith none with-out bothe care and peyn (*wrongly*). 778. Cm. moste; Cl. meste. 781. Cp. Cm. the; *rest* that. 787. Cp. H. Ed. cessed; Cl. Cm. sesed. 791. Cl. at the; *rest om.* the. 792. Cp. H. y-knowen; Cl. knowe. Cm. H2. Ed. tyme may men rede and se.

To what fyn is swich love, I can nat see,
Or wher bicomth it, whan it is ago;
Ther is no wight that woot, I trowe so,
Wher it bycomth; lo, no wight on it sporneth;
That erst was no-thing, in-to nought it torneth.

115. How bisy, if I love, eek moste I be
To plesen hem that Iangle of love, and demen,
And coye hem, that they sey non harm of me?
For though ther be no cause, yet hem semen
Al be for harm that folk hir freendes quemen;
And who may stoppen every wikked tonge,
Or soun of belles whyl that they be ronge?'

116. And after that, hir thought bigan to clere,
And seyde, 'he which that no-thing under-taketh,
No-thing ne acheveth, be him looth or dere.'
And with an other thought hir herte quaketh;
Than slepeth hope, and after dreed awaketh;
Now hoot, now cold; but thus, bi-twixen tweye,
She rist hir up, and went hir for to pleye.

117. Adoun the steyre anoon-right tho she wente
In-to the gardin, with hir neces three,
And up and doun ther made many a wente,
Flexippe, she, Tharbe, and Antigone,
To pleyen, that it Ioye was to see;
And othere of hir wommen, a gret route,
Hir folwede in the gardin al aboute.

118. This yerd was large, and rayled alle the aleyes,
And shadwed wel with blosmy bowes grene,
And benched newe, and sonded alle the weyes,
In which she walketh arm in arm bi-twene;
Til at the laste Antigone the shene
Gan on a Troian song to singe clere,
That it an heven was hir voys to here.—

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795. Cl. Cm. go; Cp. H. ago. 797. *All* bycometh; *see* l. 795. 800. Cl. Cp. H. dremen; *rest* demen (deme). 801. Cl. H. *om.* that. 804. Cp. H. Ed. stoppen; *rest* stoppe. 804, 5. Cl. tungen (!), rungen. whyl] Cl. whanne. 814, 9. Cl. gardeyn. 819. Cm. folwede; Cl. folweden. 820. yerd] Cl. gardeyn. 821. Cl. shadwede (*om.* wel). Cl. bowes blosmy and grene.

119. She seyde, 'O love, to whom I have and shal
Ben humble subgit, trewe in myn entente,
As I best can, to yow, lord, yeve ich al
For ever-more, myn hertes lust to rente.
For never yet thy grace no wight sente
So blisful cause as me, my lyf to lede
In alle Ioye and seurtee, out of drede.

120. Ye, blisful god, han me so wel beset
In love, y-wis, that al that bereth lyf
Imaginen ne cowde how to ben bet;
For, lord, with-outen Ialousye or stryf,
I love oon which that is most ententyf
To serven wel, unwery or unfeyned,
That ever was, and leest with harm distreyned.

121. As he that is the welle of worthinesse,
Of trouthe ground, mirour of goodliheed,
Of wit Appollo, stoon of sikernesse,
Of vertu rote, of lust findere and heed,
Thurgh which is alle sorwe fro me deed,
Y-wis, I love him best, so doth he me;
Now good thrift have he, wher-so that he be!

122. Whom sholde I thanke but yow, god of love,
Of al this blisse, in which to bathe I ginne?
And thanked be ye, lord, for that I love!
This is the righte lyf that I am inne,
To flemen alle manere vyce and sinne:
This doth me so to vertu for to entende,
That day by day I in my wil amende.

123. And who-so seyth that for to love is vyce,
Or thraldom, though he fele in it distressse,
He outher is envyous, or right nyce,
Or is unmighty, for his shrewednesse,
To loven; for swich maner folk, I gesse,

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830. Cl. herte. 833. Cp. H. alle; *rest* al; *see* 763. Cl. surete; H. Cm. H2. seurte. 834. Cp. H2. Ye; *rest* The. 838. Cl. *om.* that. 840. Cp. H. leest; Cl. Ed. H2. lest. 843. Of wit] Cl. With (!). Cl. H. secrenesse (!). 844. lust] Cl. luf (!). 845. Cl. Cm. al; *rest* alle. 847. Cl. *om.* so. 851. Cm. ryghte; *rest* right. 857. Cf. l. 666.

Defamen love, as no-thing of him knowe;
They speken, but they bente never his bowe.

124. What is the sonne wers, of kinde righte,
Though that a man, for feblesse of his yën,
May nought endure on it to see for brighte?
Or love the wers, though wrecches on it cryen?
No wele is worth, that may no sorwe dryen.
And for-thy, who that hath an heed of verre,
Fro cast of stones war him in the werre!

125. But I with al myn herte and al my might,
As I have seyd, wol love, un-to my laste,
My dere herte, and al myn owene knight,
In which myn herte growen is so faste,
And his in me, that it shal ever laste.
Al dredde I first to love him to biginne,
Now woot I wel, ther is no peril inne.'

126. And of hir song right with that word she stente,
And therwith-al, 'now, nece,' quod Criseyde,
'Who made this song with so good entente?'
Antigone answerde anoon, and seyde,
'Ma dame, y-wis, the goodlieste mayde
Of greet estat in al the toun of Troye;
And let hir lyf in most honour and Ioye.'

127. 'Forsothe, so it semeth by hir song,'
Quod tho Criseyde, and gan ther-with to syke,
And seyde, 'lord, is there swich blisse among
These lovers, as they conne faire endyte?'
'Ye, wis,' quod fresh Antigone the whyte,
'For alle the folk that han or been on lyve
Ne conne wel the blisse of love discryve.

128. But wene ye that every wrecche woot
The parfit blisse of love? why, nay, y-wis;

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860. Ed. H2. him; *rest* it; see 861. 862, 4. H. righte, bryghte; *rest* right, bryght. 863. Cl. Cp. feblesse; *rest* fieblenesse (febilnesse). *All* eyen (eighen). 867. who] Cl. he (*for* ho). 872. Cl. H2. is growen. 876. Cl. stynte; H2. stynt. 882. Cp. H. Cm. let; *rest* led. 884. *See* note.

They wenen al be love, if oon be hoot;
Do wey, do wey, they woot no-thing of this!
Men mosten axe at seyntes if it is
Aught fair in hevene; why? for they conne telle;
And axen fendes, is it foul in helle.'

129. Criseyde un-to that purpos nought answerde,
But seyde, 'y-wis, it wol be night as faste.'
But every word which that she of hir herde,
She gan to prenten in hir herte faste;
And ay gan love hir lasse for to agaste
Than it dide erst, and sinken in hir herte,
That she wex somwhat able to converte.

130. The dayes honour, and the hevenes yë,
The nightes fo, al this clepe I the sonne,
Gan westren faste, and dounward for to wrye,
As he that hadde his dayes cours y-ronne;
And whyte thinges wexen dimme and donne
For lak of light, and sterres for to appere,
That she and al hir folk in wente y-fere.

131. So whan it lyked hir to goon to reste,
And voyded weren they that voyden oughte,
She seyde, that to slepe wel hir leste.
Hir wommen sone til hir bed hir broughte.
Whan al was hust, than lay she stille, and thoughte
Of al this thing the manere and the wyse.
Reherce it nedeth nought, for ye ben wyse.

132. A nightingale, upon a cedre grene,
Under the chambre-wal ther as she lay,
Ful loude sang ayein the mone shene,
Paraunter, in his briddes wyse, a lay
Of love, that made hir herte fresh and gay.
That herkned she so longe in good entente,
Til at the laste the dede sleep hir hente.

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894. Cl. Cp. H. moste; Cm. miste; Ed. mote; H2. must. at] Cl. of. 896. H2. axe; Ed. aske; Cl. H. Cp. axen; Cm. axith. Cl. ful (*for* foul). 903. Cp. Cm. wex; Cl. was; *rest* wax. 904. Cl. heighe; Cp. H. heye; *rest* eye; *read* yë. 909. H. Cp. for tapere. 910. Cl. *om.* al. in] Cm. H2. hom. 916. Cl. alle. 919. Under] Cl. Vp-on. 923. Cl. Cm. Ed. herkened; Cp. H. herkned. 924. Til] Cl. That.

133. And, as she sleep, anoon-right tho hir mette,
How that an egle, fethered whyt as boon,
Under hir brest his longe clawes sette,
And out hir herte he rente, and that a-noon,
And dide his herte in-to hir brest to goon,
Of which she nought agroos ne no-thing smerte,
And forth he fleigh, with herte left for herte.

134. Now lat hir slepe, and we our tales holde
Of Troilus, that is to paleys riden,
Fro the scarmuch, of the whiche I tolde,
And in his chambre sit, and hath abiden
Til two or three of his messages yeden
For Pandarus, and soughten him ful faste,
Til they him founde, and broughte him at the laste.

135. This Pandarus com leping in at ones
And seide thus, 'who hath ben wel y-bete
To-day with swerdes, and with slinge-stones,
But Troilus, that hath caught him an hete?'
And gan to Iape, and seyde, 'lord, so ye swete!
But rys, and lat us soupe and go to reste;'
And he answerde him, 'do we as thee leste.'

136. With al the haste goodly that they mighte,
They spedde hem fro the souper un-to bedde;
And every wight out at the dore him dighte,
And wher him list upon his wey he spedde;
But Troilus, that thoughte his herte bledde
For wo, til that he herde som tydinge,
He seyde, 'freend, shal I now wepe or singe?'

137. Quod Pandarus, 'ly stille, and lat me slepe,
And don thyn hood, thy nedes spedde be;

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934. H. scarmich; H2. Ed. scarmysshe. 936. yeden] Cm. ridyn. 937. Cl. sought. 938. Cp. H. Cm. laste; *rest* last. 939. Ed. came; *rest* come. 941. Cl. Cp. H2. slyng; H. sleynge (*for* slynge); Ed. slonge; Cm. slynging of. 942. Cl. now an; *rest om.* now. 943. Ed. Cm. *om.* so. 945. H. Ed. answerde; Cl. answered. 947. Cp. H. Ed. the; H2. her; *rest om.* 950. Cl. Cp. H. Ed. *om.* that. 953. Cl. vs; *rest* me. 954. don] Cm. Ed. do on. Cl. H2. sped; *rest* spedde.

And chese, if thou wolt singe or daunce or lepe;
At shorte wordes, thow shalt trowe me.—
Sire, my nece wol do wel by thee,
And love thee best, by god and by my trouthe,
But lak of pursuit make it in thy slouthe.

138. For thus ferforth I have thy work bigonne,
Fro day to day, til this day, by the morwe,
Hir love of freendship have I to thee wonne,
And also hath she leyd hir feyth to borwe.
Algate a foot is hameled of thy sorwe.'
What sholde I lenger sermon of it holde?
As ye han herd bifore, al he him tolde.

139. But right as floures, thorugh the colde of night
Y-closed, stoupen on hir stalkes lowe,
Redressen hem a-yein the sonne bright,
And spreden on hir kinde cours by rowe;
Right so gan tho his eyen up to throwe
This Troilus, and seyde, 'O Venus dere,
Thy might, thy grace, y-heried be it here!'

140. And to Pandare he held up bothe his hondes,
And seyde, 'lord, al thyn be that I have;
For I am hool, al brosten been my bondes;
A thousand Troians who so that me yave,
Eche after other, god so wis me save,
Ne mighte me so gladen; lo, myn herte,
It spredeth so for Ioye, it wol to-sterte!

141. But lord, how shal I doon, how shal I liven?
Whan shal I next my dere herte see?
How shal this longe tyme a-wey be driven,
Til that thou be ayein at hir fro me?
Thou mayst answere, "a-byd, a-byd," but he
That hangeth by the nekke, sooth to seyne,
In grete disese abydeth for the peyne.'

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955. Cl. *om.* And. 956. Cp. H. Cm. Ed. shorte; *rest* short. 957. *So all.* 959. lak] Cl. lat (!). Cl. *om.* thy. 967. Cl. of the; *rest om.* the. 968. Ed. stalkes; H2. stalkys; Cm. stalke; *rest* stalk. 973. Cl. y-hered. 974. Cp. H2. Pandare; *rest* Pandarus. 976. Cl. bonden; Cm. woundis (!). 979. Cl. myght; Cp. H. Cm. myghte. 982. Cl. Whanne; nexst. 983. Cl. ben y-dreuen. 987. Cl. dishese.

142. 'Al esily, now, for the love of Marte,'
Quod Pandarus, 'for every thing hath tyme;
So longe abyd til that the night departe;
For al so siker as thow lyst here by me,
And god toforn, I wol be there at pryme,
And for thy werk somwhat as I shal seye,
Or on som other wight this charge leye.

143. For pardee, god wot, I have ever yit
Ben redy thee to serve, and to this night
Have I nought fayned, but emforth my wit
Don al thy lust, and shal with al my might.
Do now as I shal seye, and fare a-right;
And if thou nilt, wyte al thy-self thy care,
On me is nought along thyn yvel fare.

144. I woot wel that thow wyser art than I
A thousand fold, but if I were as thou,
God helpe me so, as I wolde outrely,
Right of myn owene hond, wryte hir right now
A lettre, in which I wolde hir tellen how
I ferde amis, and hir beseche of routhe;
Now help thy-self, and leve it not for slouthe.

145. And I my-self shal ther-with to hir goon;
And whan thou wost that I am with hir there,
Worth thou up-on a courser right anoon,
Ye, hardily, right in thy beste gere,
And ryd forth by the place, as nought ne were,
And thou shalt finde us, if I may, sittinge
At som windowe, in-to the strete lokinge.

146. And if thee list, than maystow us saluwe,
And up-on me makë thy contenaunce;
But, by thy lyf, be war and faste eschuwe
To tarien ought, god shilde us fro mischaunce!

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995. Cp. H. Cm. yit; *rest* yet. 999. fare] Cl. do. 1001. along] Cl. y-long. 1002. Cl. *om.* wel. 1003. as] Cl. a. 1005. Cl. Cp. H. *om.* Right. 1006. Cp. H. Ed. tellen; *rest* telle. 1009. Cl. myn-. Cl. wil; Cp. H. wol; *rest* shal. 1011. Cl. Cm. *om.* thou. 1012. right] Cm. and that; Cl. *om.* 1015. *All* strete. 1016. H. leste; Cm. lyste; Cl. lyke; *rest* list. 1017. make] Cp. H. Ed. make thou; H2. thow make.

Ryd forth thy wey, and hold thy governaunce;
And we shal speke of thee som-what, I trowe,
Whan thou art goon, to do thyne eres glowe!

147. Touching thy lettre, thou art wys y-nough,
I woot thow nilt it digneliche endyte;
As make it with thise argumentes tough;
Ne scrivenish or craftily thou it wryte;
Beblotte it with thy teres eek a lyte;
And if thou wryte a goodly word al softe,
Though it be good, reherce it not to ofte.

148. For though the beste harpour upon lyve
Wolde on the beste souned Ioly harpe
That ever was, with alle his fingres fyve,
Touche ay o streng, or ay o werbul harpe,
Were his nayles poynted never so sharpe,
It shulde maken every wight to dulle,
To here his glee, and of his strokes fulle.

149. Ne Iompre eek no discordaunt thing y-fere,
As thus, to usen termes of phisyk;
In loves termes, hold of thy matere
The forme alwey, and do that it be lyk;
For if a peyntour wolde peynte a pyk
With asses feet, and hede it as an ape,
It cordeth nought; so nere it but a Iape.'

150. This counseyl lyked wel to Troilus;
But, as a dreedful lover, he seyde this:—
'Allas, my dere brother Pandarus,
I am ashamed for to wryte, y-wis,
Lest of myn innocence I seyde a-mis,
Or that she nolde it for despyt receyve;
Thanne were I deed, ther mighte it no-thing weyve.'

1022. Whan] Cl. Than. 1023. Cl. that thow; *rest om.* that. 1025. Cp. H. Ed. tough; Cl. towh; *rest* tow. 1026. Cm. *om.* it. 1030. Cm. Cp. Ed. beste; *rest* best. 1031. H. Cm. Cp. Ed. beste; *rest* best. Cl. sounded. 1033. H2. werble; Ed. warble; H. warbul; Cm. warbele. 1035. Cp. H. maken; *rest* make. 1037. Cm. iumpere; Ed. iombre. 1039. of] Cl. vp. 1043. nere] Cl. Ed. were. 1044. H2. to; *rest* vn-to. 1049. Cl. Cm. *om.* it.

151. To that Pandare answerde, 'if thee lest,
Do that I seye, and lat me therwith goon;
For by that lord that formed est and west,
I hope of it to bringe answere anoon
Right of hir hond, and if that thou nilt noon,
Lat be; and sory mote he been his lyve,
Ayeins thy lust that helpeth thee to thryve.'

152. Quod Troilus, '*Depardieux*, I assente;
Sin that thee list, I will aryse and wryte;
And blisful god preye ich, with good entente,
The vyage, and the lettre I shal endyte,
So spede it; and thou, Minerva, the whyte,
Yif thou me wit my lettre to devyse:'
And sette him doun, and wroot right in this wyse.—

153. First he gan hir his righte lady calle,
His hertes lyf, his lust, his sorwes leche,
His blisse, and eek this othere termes alle,
That in swich cas these loveres alle seche;
And in ful humble wyse, as in his speche,
He gan him recomaunde un-to hir grace;
To telle al how, it axeth muchel space.

154. And after this, ful lowly he hir prayde
To be nought wrooth, though he, of his folye,
So hardy was to hir to wryte, and seyde,
That love it made, or elles moste he dye,
And pitously gan mercy for to crye;
And after that he seyde, and ley ful loude,
Him-self was litel worth, and lesse he coude;

155. And that she sholde han his conning excused,
That litel was, and eek he dredde hir so,
And his unworthinesse he ay acused;

1051. H. Cm. answerde; Cl. answered. Cp H. leste; Cm. Ed. lest; *rest* lyst. 1053. that lord] Cl. hym. 1055. Cl. Cp. H. *om.* Right. 1060. Cl. I pray; Cm. preye I; *rest* prey ich. 1063. Cp. H. Cm. Yif; Cl. Yef. 1064. Cp. H. sette; Cl. Ed. set; Cm. sat. 1065. Cl. *om.* hir. Cm. ryghte; *rest* right. 1066. Cl. lece. 1068. Cl. alle these loueres. 1071. Cp. H. muchel; Cl. muche. 1072. Cl. H2. *om.* this. Cl. louely; Ed. H2. lowly; *rest* lowely. 1077. Cp. H. leigh; H2. Ed. lyed. 1079. Cl. wold (*for* sholde).

And after that, than gan he telle his wo;
But that was endeles, with-outen ho;
And seyde, he wolde in trouthe alwey him holde;—
And radde it over, and gan the lettre folde.

156. And with his salte teres gan he bathe
The ruby in his signet, and it sette
Upon the wex deliverliche and rathe;
Ther-with a thousand tymes, er he lette,
He kiste tho the lettre that he shette,
And seyde, 'lettre, a blisful destenee
Thee shapen is, my lady shal thee see.'

157. This Pandare took the lettre, and that by tyme
A-morwe, and to his neces paleys sterte,
And faste he swoor, that it was passed pryme,
And gan to Iape, and seyde, 'y-wis, myn herte,
So fresh it is, al-though it sore smerte,
I may not slepe never a Mayes morwe;
I have a Ioly wo, a lusty sorwe.'

158. Criseyde, whan that she hir uncle herde,
With dreedful herte, and desirous to here
The cause of his cominge, thus answerde,
'Now by your feyth, myn uncle,' quod she, 'dere,
What maner windes gydeth yow now here?
Tel us your Ioly wo and your penaunce,
How ferforth be ye put in loves daunce.'

159. 'By god,' quod he, 'I hoppe alwey bihinde!'
And she to-laugh, it thoughte hir herte breste.
Quod Pandarus, 'loke alwey that ye finde
Game in myn hood, but herkneth, if yow leste;
Ther is right now come in-to toune a geste,
A Greek espye, and telleth newe thinges,
For which come I to telle yow tydinges.

1086. Cl. salty; Cp. Cm. Ed. salte; *rest* salt. 1090. H. Cm. Cp. Ed. kiste; Cl. cussed. 1093. Cl. Cm. Pandarus. 1095. it] Cl. is (!). 1097. Cp. Ed. H. sore; Cl. so. 1107. Cp. H. Cm. hoppe; *rest* hope. 1108. Cl. Ed. laughe; H. laugh; H2. lagh; Cm. law. H. breste; *rest* brest. 1109. Ed. alway that ye; Cm. that ye alwey; *rest om.* that. 1111. come] Cl. y-come. 1112. Cl. griek; Cp. greek; *rest* greke. 1113. Cm. H2. come I; Cl. I am come; Cp. H. Ed. I come. Cl. Cp. H. Ed. *ins.* newe *after* yow.

160. Into the gardin go we, and we shal here,
Al prevely, of this a long sermoun.'
With that they wenten arm in arm y-fere
In-to the gardin from the chaumbre doun.
And whan that he so fer was that the soun
Of that he speke, no man here mighte,
He seyde hir thus, and out the lettre plighte,

161. 'Lo, he that is al hoolly youres free
Him recomaundeth lowly to your grace,
And sent to you this lettre here by me;
Avyseth you on it, whan ye han space,
And of som goodly answere yow purchace;
Or, helpe me god, so pleynly for to seyne,
He may not longe liven for his peyne.'

162. Ful dredfully tho gan she stonde stille,
And took it nought, but al hir humble chere
Gan for to chaunge, and seyde, 'scrit ne bille,
For love of god, that toucheth swich matere,
Ne bring me noon; and also, uncle dere,
To myn estat have more reward, I preye,
Than to his lust; what sholde I more seye?

163. And loketh now if this be resonable,
And letteth nought, for favour ne for slouthe,
To seyn a sooth; now were it covenable
To myn estat, by god, and by your trouthe,
To taken it, or to han of him routhe,
In harming of my-self or in repreve?
Ber it a-yein, for him that ye on leve!'

164. This Pandarus gan on hir for to stare,
And seyde, 'now is this the grettest wonder
That ever I sey! lat be this nyce fare!
To deethe mote I smiten be with thonder,
If, for the citee which that stondeth yonder,

1116. Cl. wente. 1119. Cl. they spoke; H. Ed. he spake (*read* speke); Cp. he spak; Cm. H2. his wordis. 1123. Cp. Ed. sente; *rest* sent. H2. to; *rest om.* 1130. Ed. scripte. 1131. swich] Cl. this. 1137. Cm. H. seyn; Cl. sey. 1145. Cm. H2. Ed. dethe; *rest* deth. smiten be] Cl. be smet,

Wolde I a lettre un-to yow bringe or take
To harm of yow; what list yow thus it make?

165. But thus ye faren, wel neigh alle and some,
That he that most desireth yow to serve,
Of him ye recche leest wher he bicome,
And whether that he live or elles sterve.
But for al that that ever I may deserve,
Refuse it nought,' quod he, and hente hir faste,
And in hir bosom the lettre doun he thraste,

166. And seyde hir, 'now cast it away anoon,
That folk may seen and gauren on us tweye.'
Quod she, 'I can abyde til they be goon,'
And gan to smyle, and seyde him, 'eem, I preye,
Swich answere as yow list your-self purveye,
For trewely I nil no lettre wryte.'
'No? than wol I,' quod he, 'so ye endyte.'

167. Therwith she lough, and seyde, 'go we dyne.'
And he gan at him-self to iape faste,
And seyde, 'nece, I have so greet a pyne
For love, that every other day I faste'—
And gan his beste Iapes forth to caste;
And made hir so to laughe at his folye,
That she for laughter wende for to dye.

168. And whan that she was comen in-to halle,
'Now, eem,' quod she, 'we wol go dyne anoon;
And gan some of hir women to hir calle,
And streyght in-to hir chaumbre gan she goon;
But of hir besinesses, this was oon
A-monges othere thinges, out of drede,
Ful prively this lettre for to rede;

169. Avysed word by word in every lyne,
And fond no lak, she thoughte he coude good;

1148. Cl. H2. to; *rest* it (*better*). 1149. Cp. H. neigh; Cl. nyh. Cp. Cm. alle; Cl. H. al. 1154. Cl. hent. 1155. H2. doun the lettre cast; *perhaps read* doun the lettre thraste. 1156. Cl. or noon (*for* anoon). 1157. Cl. gaueren; *rest* gauren. 1159. Cl. Cm. *om.* him. 1160. your] Cl. yow. 1161. Cl. Ed. wol. 1162. Cl. thanne wole. 1172. Cl. som; *rest* some. 1174. Cp. Ed. besynesses; *rest* besynesse.

And up it putte, and went hir in to dyne.
And Pandarus, that in a study stood,
Er he was war, she took him by the hood,
And seyde, 'ye were caught er that ye wiste;'
'I vouche sauf,' quod he, 'do what yow liste.'

170. Tho wesshen they, and sette hem doun and ete;
And after noon ful sleyly Pandarus
Gan drawe him to the window next the strete,
And seyde, 'nece, who hath arayed thus
The yonder hous, that stant afor-yeyn us?'
'Which hous?' quod she, and gan for to biholde,
And knew it wel, and whos it was him tolde,

171. And fillen forth in speche of thinges smale,
And seten in the window bothe tweye.
Whan Pandarus saw tyme un-to his tale,
And saw wel that hir folk were alle aweye,
'Now, nece myn, tel on,' quod he, 'I seye,
How lyketh yow the lettre that ye woot?
Can he ther-on? for, by my trouthe, I noot.'

172. Therwith al rosy hewed tho wex she,
And gan to humme, and seyde, 'so I trowe.'
'Aquyte him wel, for goddes love,' quod he;
'My-self to medes wol the lettre sowe,'
And held his hondes up, and sat on knowe,
'Now, goode nece, be it never so lyte,
Yif me the labour, it to sowe and plyte.'

173. 'Ye, for I can so wryte,' quod she tho;
'And eek I noot what I sholde to him seye.'
'Nay, nece,' quod Pandare, 'sey not so;
Yet at the leste thanketh him, I preye,
Of his good wil, and doth him not to deye.
Now for the love of me, my nece dere,
Refuseth not at this tyme my preyere.'

1181. Cl. Cp. H. *om.* him. 1182. Cl. H. H2. *om.* that. 1186. Cl. wyndowe nexst. 1188. Cl. aforn-yeyn; Cp. afor3eyn; Ed. aforyene; H. aforyeynes; H2. aforyens; Cm. aforn. 1193. vn-to] Cl. Cm. to. 1194. Cl. Cp. H. weren. Cl. H2. *om.* alle. 1198. Cl. Cm. *om.* tho. Cp. H. Cm. wex; Cl. wax. 1202. Cl. honde. Cm. fel; H2. fil; *rest* sat.

174. '*Depar-dieux*,' quod she, 'god leve al be wel!
God helpe me so, this is the firste lettre
That ever I wroot, ye, al or any del.'
And in-to a closet, for to avyse hir bettre,
She wente allone, and gan hir herte unfettre
Out of disdaynes prison but a lyte;
And sette hir doun, and gan a lettre wryte,

175. Of which to telle in short is myn entente
Theffect, as fer as I can understonde:—
She thonked him of al that he wel mente
Towardes hir, but holden him in honde
She nolde nought, ne make hir-selven bonde
In love, but as his suster, him to plese,
She wolde fayn, to doon his herte an ese.

176. She shette it, and to Pandarus gan goon,
There as he sat and loked in-to strete,
And doun she sette hir by him on a stoon
Of Iaspre, up-on a quisshin gold y-bete,
And seyde, 'as wisly helpe me god the grete,
I never dide a thing with more peyne
Than wryte this, to which ye me constreyne;'

177. And took it him: he thonked hir and seyde,
'God woot, of thing ful ofte looth bigonne
Cometh ende good; and nece myn, Criseyde,
That ye to him of hard now ben y-wonne
Oughte he be glad, by god and yonder sonne!
For-why men seyth, "impressiounes lighte
Ful lightly been ay redy to the flighte."

178. But ye han pleyed tyraunt neigh to longe,
And hard was it your herte for to grave;
Now stint, that ye no longer on it honge,
Al wolde ye the forme of daunger save.

1214. Cl. wrote; ony. 1215. in-to] H2. in. 1217. Cm. disdainys; Ed. disdaynes; Cp. desdaynes; Cl. H. disdayns; H2. disdeynous. 1223. Cl. wolde. Ed. Cp. seluen; H. selfen; *rest* self. 1225. Cp. fayn; Cl. H. fayne; Cm. ay fayn. Cm. *om.* to. 1227. Cp. Ed. in-to; Cl. in-to a; *rest* in-to the. 1229. Cp. quysshyn; Cm. quysschyn; H. Ed. quysshen; Cl. quysshon; H2. cusshyn. 1238. *All* impressions.

But hasteth yow to doon him Ioye have;
For trusteth wel, to longe y-doon hardnesse
Causeth despyt ful often, for distresse.'

179. And right as they declamed this matere,
Lo, Troilus, right at the stretes ende,
Com ryding with his tenthe some y-fere,
Al softely, and thiderward gan bende
Ther-as they sete, as was his wey to wende
To paleys-ward; and Pandare him aspyde,
And seyde, 'nece, y-see who cometh here ryde!

180. O flee not in, he seeth us, I suppose;
Lest he may thinke that ye him eschuwe.'
'Nay, nay,' quod she, and wex as reed as rose.
With that he gan hir humbly to saluwe,
With dreedful chere, and ofte his hewes muwe;
And up his look debonairly he caste,
And bekked on Pandare, and forth he paste.

181. God woot if he sat on his hors a-right,
Or goodly was beseyn, that ilke day!
God woot wher he was lyk a manly knight!
What sholde I drecche, or telle of his aray?
Criseyde, which that alle these thinges say,
To telle in short, hir lyked al y-fere,
His persone, his aray, his look, his chere,

182. His goodly manere and his gentillesse,
So wel, that never, sith that she was born,
Ne hadde she swich routhe of his distresse;
And how-so she hath hard ben her-biforn,
To god hope I, she hath now caught a thorn.
She shal not pulle it out this nexte wyke;
God sende mo swich thornes on to pyke!

1245. Cp. H. y-doon; Ed. ydone; *rest* don. 1247. they] Cl. he. 1250. Cl. softly; thederwardes. 1252. Cl. paylays; H. payleysse; *rest* paleys. Ed. H2. Pandare; *rest* Pandarus. 1254. Cp. seeth; H. seth; Ed. sethe; Cl. seyth; Cm. sey. 1256. Cp. H. Cm. wex; Cl. wax. Cl. as the rose; *rest om.* the. 1260. Cl. *om.* he. 1270. Cl. a routhe; *rest om.* a. 1273. Cp. Cm. nexte; Cl. nexst.

183. Pandare, which that stood hir faste by,
Felte iren hoot, and he bigan to smyte,
And seyde, 'nece, I pray yow hertely,
Tel me that I shal axen yow a lyte.
A womman, that were of his deeth to wyte,
With-outen his gilt, but for hir lakked routhe,
Were it wel doon?' Quod she, 'nay, by my trouthe!'

184. 'God helpe me so,' quod he, 'ye sey me sooth.
Ye felen wel your-self that I not lye;
Lo, yond he rit!' Quod she, 'ye, so he dooth.'
'Wel,' quod Pandare, 'as I have told yow thrye,
Lat be your nyce shame and your folye,
And spek with him in esing of his herte;
Lat nycetee not do yow bothe smerte.'

185. But ther-on was to heven and to done;
Considered al thing, it may not be;
And why, for shame; and it were eek to sone
To graunten him so greet a libertee.
'For playnly hir entente,' as seyde she,
Was for to love him unwist, if she mighte,
And guerdon him with no-thing but with sighte.'

186. But Pandarus thoughte, 'it shal not be so,
If that I may; this nyce opinioun
Shal not be holden fully yeres two.'
What sholde I make of this a long sermoun?
He moste assente on that conclusioun
As for the tyme; and whan that it was eve,
And al was wel, he roos and took his leve.

187. And on his wey ful faste homward he spedde,
And right for Ioye he felte his herte daunce;
And Troilus he fond alone a-bedde,
That lay as dooth these loveres, in a traunce,
Bitwixen hope and derk desesperaunce.

1278. Cl. H. Telle; *rest* Tel. 1284. Cp. Ed. H. yonde; Cl. H2. yend; Cm. yondir. Cl. ritt; Cp. Cm. rit; Ed. rydeth; H. ride. Cl. *om.* ye. 1298. Cp. H. Ed. holden; *rest* holde (hold).

But Pandarus, right at his in-cominge,
He song, as who seyth, 'lo! sumwhat I bringe.'

188. And seyde, 'who is in his bed so sone
Y-buried thus?' 'It am I, freend,' quod he.
'Who, Troilus? nay helpe me so the mone,'
Quod Pandarus, 'thou shalt aryse and see
A charme that was sent right now to thee,
The which can helen thee of thyn accesse,
If thou do forth-with al thy besinesse.'

189. 'Ye, through the might of god!' quod Troilus.
And Pandarus gan him the lettre take,
And seyde, 'pardee, god hath holpen us;
Have here a light, and loke on al this blake.'
But ofte gan the herte glade and quake
Of Troilus, whyl that he gan it rede,
So as the wordes yave him hope or drede.

190. But fynally, he took al for the beste
That she him wroot, for sumwhat he biheld
On which, him thoughte, he mighte his herte reste,
Al covered she the wordes under sheld.
Thus to the more worthy part he held,
That, what for hope and Pandarus biheste,
His grete wo for-yede he at the leste.

191. But as we may alday our-selven see,
Through more wode or col, the more fyr;
Right so encrees of hope, of what it be,
Therwith ful ofte encreseth eek desyr;
Or, as an ook cometh of a litel spyr,
So through this lettre, which that she him sente,
Encresen gan desyr, of which he brente.

192. Wherfore I seye alwey, that day and night
This Troilus gan to desiren more

1309. Ed. lo; *rest om.* 1313. Cl. Cp. ryse; Ed. vp ryse; *rest* aryse. 1317. Cl. Cp. thorugh. 1320. H2. and se thes lettres blake. 1323. yave] Cl. yaf; Cm. yeue. 1329. H. Cp. Ed. biheste; *rest* byhest. 1332. Ed. Through; Cl. Cp. Thorugh; H. Thorw; H2. The. or] Cl. and. 1336. Cl. Cp. H. thorugh.

Than he dide erst, thurgh hope, and dide his might
To pressen on, as by Pandarus lore,
And wryten to hir of his sorwes sore
Fro day to day; he leet it not refreyde,
That by Pandare he wroot somwhat or seyde;

193. And dide also his othere observaunces
That to a lovere longeth in this cas;
And, after that these dees turnede on chaunces,
So was he outher glad or seyde 'allas!'
And held after his gestes ay his pas;
And aftir swiche answeres as he hadde,
So were his dayes sory outher gladde.

194. But to Pandare alwey was his recours,
And pitously gan ay til him to pleyne,
And him bisoughte of rede and som socours;
And Pandarus, that sey his wode peyne,
Wex wel neigh deed for routhe, sooth to seyne,
And bisily with al his herte caste
Som of his wo to sleen, and that as faste;

195. And seyde, 'lord, and freend, and brother dere,
God woot that thy disese dooth me wo.
But woltow stinten al this woful chere,
And, by my trouthe, or it be dayes two,
And god to-forn, yet shal I shape it so,
That thou shalt come in-to a certayn place,
Ther-as thou mayst thy-self hir preye of grace.

196. And certainly, I noot if thou it wost,
But tho that been expert in love it seye,
It is oon of the thinges that furthereth most,
A man to have a leyser for to preye,
And siker place his wo for to biwreye;
For in good herte it moot som routhe impresse,
To here and see the giltles in distresse.

1347. Ed. dyce. 1349. Cl. gistes; H2. gyltes; Cp. gostes; *rest* gestes. 1350. And] Cp. H. H2. As. 1352. Cl. Cm. Pandarus; *rest* Pandare. 1354. Cl. Cm. red. 1355. Cp. H. woode; Cm. Ed. wode; Cl. wod; H2. wood. 1360. Cl. dishese. 1368. Cp. H. Ed. *om.* that.

197. Paraunter thenkestow: though it be so
That kinde wolde doon hir to biginne
To han a maner routhe up-on my wo,
Seyth Daunger, "Nay, thou shalt me never winne;
So reuleth hir hir hertes goost with-inne,
That, though she bende, yet she stant on rote;
What in effect is this un-to my bote?"

198. Thenk here-ayeins, whan that the sturdy ook,
On which men hakketh ofte, for the nones,
Receyved hath the happy falling strook,
The grete sweigh doth it come al at ones,
As doon these rokkes or these milne-stones.
For swifter cours cometh thing that is of wighte,
Whan it descendeth, than don thinges lighte.

199. And reed that boweth doun for every blast,
Ful lightly, cesse wind, it wol aryse;
But so nil not an ook whan it is cast;
It nedeth me nought thee longe to forbyse.
Men shal reioysen of a greet empryse
Acheved wel, and stant with-outen doute,
Al han men been the lenger ther-aboute.

200. But, Troilus, yet tel me, if thee lest,
A thing now which that I shal axen thee;
Which is thy brother that thou lovest best
As in thy verray hertes privetee?'
'Y-wis, my brother Deiphebus,' quod he.
'Now,' quod Pandare, 'er houres twyes twelve,
He shal thee ese, unwist of it him-selve.

201. Now lat me allone, and werken as I may,'
Quod he; and to Deiphebus wente he tho
Which hadde his lord and grete freend ben ay;
Save Troilus, no man he lovede so.
To telle in short, with-outen wordes mo,

1374. Ed. her don. Cm. H2. Ed. for to; Cl. H. *om.* for. 1379. What] Cl. That. 1383. Cl. Cp. H. Cm. *ins.* to *bef.* come. come] Cm. falle; H2. than fal. 1384. doon] Cl. doth. Cp. H. Ed. milne; Cm. melle; Cl. H2. myl. 1387. Cp. reed; Cl. H. ried. 1388. Cl. wold. 1394. H. Ed. tel; Cl. telle. Cp. H. Ed. lest; Cl. lyste; *rest* lyst. 1401. Cp. lat malone.

Quod Pandarus, 'I pray yow that ye be
Freend to a cause which that toucheth me.'

202. 'Yis, pardee,' quod Deiphebus, 'wel thow wost,
In al that ever I may, and god to-fore,
Al nere it but for man I love most,
My brother Troilus; but sey wherfore
It is; for sith that day that I was bore,
I nas, ne never-mo to been I thinke,
Ayeins a thing that mighte thee for-thinke.'

203. Pandare gan him thonke, and to him seyde,
'Lo, sire, I have a lady in this toun,
That is my nece, and called is Criseyde,
Which som men wolden doon oppressioun,
And wrongfully have hir possessioun:
Wherfor I of your lordship yow biseche
To been our freend, with-oute more speche.'

204. Deiphebus him answerde, 'O, is not this,
That thow spekest of to me thus straungely,
Crisëyda, my freend?' He seyde, 'Yis.'
'Than nedeth,' quod Deiphebus hardely,
Na-more to speke, for trusteth wel, that I
Wol be hir champioun with spore and yerde;
I roughte nought though alle hir foos it herde.

205. But tel me, thou that woost al this matere,
How I might best avaylen? now lat see.'
Quod Pandarus, 'if ye, my lord so dere,
Wolden as now don this honour to me,
To prayen hir to-morwe, lo, that she
Com un-to yow hir pleyntes to devyse,
Hir adversaries wolde of hit agryse.

206. And if I more dorste preye as now,
And chargen yow to have so greet travayle,
To han som of your bretheren here with yow,
That mighten to hir cause bet avayle,

1409. Cl. to-forn. 1413. nas] Cl. na. 1418. doon] Cl. do. 1423. thus] Cl. so. 1427. spore] H. H2. Cm. spere. 1428. Cp. Cm. roughte; *rest* rought (roght). 1429. Cl. H. Cm. telle. 1436. Cl. Cp. H. yow as; *rest om.* yow.

Than, woot I wel, she mighte never fayle
For to be holpen, what at your instaunce,
What with hir othere freendes governaunce.'

207. Deiphebus, which that comen was, of kinde,
To al honour and bountee to consente,
Answerde, 'it shal be doon; and I can finde
Yet gretter help to this in myn entente.
What wolt thow seyn, if I for Eleyne sente
To speke of this? I trowe it be the beste;
For she may leden Paris as hir leste.

208. Of Ector, which that is my lord, my brother,
It nedeth nought to preye him freend to be;
For I have herd him, o tyme and eek other,
Speke of Criseyde swich honour, that he
May seyn no bet, swich hap to him hath she.
It nedeth nought his helpes for to crave;
He shal be swich, right as we wole him have.

209. Spek thou thy-self also to Troilus
On my bihalve, and pray him with us dyne.'
'Sire, al this shal be doon,' quod Pandarus;
And took his leve, and never gan to fyne,
But to his neces hous, as streyt as lyne,
He com; and fond hir fro the mete aryse;
And sette him doun, and spak right in this wyse.

210. He seyde, 'O veray god, so have I ronne!
Lo, nece myn, see ye nought how I swete?
I noot whether ye the more thank me conne.
Be ye nought war how that fals Poliphete
Is now aboute eft-sones for to plete,
And bringe on yow advocacyës newe?'
'I? no,' quod she, and chaunged al hir hewe.

211. 'What is he more aboute, me to drecche
And doon me wrong? what shal I do, allas?
Yet of him-self no-thing ne wolde I recche,
Nere it for Antenor and Eneas,

1452. and eek] Cl. ek and. 1460. gan to] Cl. wolde he. 1465. Cl. *om.* myn. 1466. Cl. H2. *put* me *before* the. 1467. Cl. H. *om.* ye. H2. that; *rest om.* 1473. Cp. H. ne wolde; Cm. yit wolde; *rest* wolde.

That been his freendes in swich maner cas;
But, for the love of god, myn uncle dere,
No fors of that, lat him have al y-fere;

212. With-outen that, I have ynough for us.'
'Nay,' quod Pandare, 'it shal no-thing be so.
For I have been right now at Deiphebus,
And Ector, and myne othere lordes mo,
And shortly maked eche of hem his fo;
That, by my thrift, he shal it never winne
For ought he can, whan that so he biginne.'

213. And as they casten what was best to done,
Deiphebus, of his owene curtasye,
Com hir to preye, in his propre persone,
To holde him on the morwe companye
At diner, which she nolde not denye,
But goodly gan to his preyere obeye.
He thonked hir, and wente up-on his weye.

214. Whanne this was doon, this Pandare up a-noon,
To telle in short, and forth gan for to wende
To Troilus, as stille as any stoon,
And al this thing he tolde him, word and ende;
And how that he Deiphebus gan to blende;
And seyde him, 'now is tyme, if that thou conne,
To bere thee wel to-morwe, and al is wonne.

215. Now spek, now prey, now pitously compleyne;
Lat not for nyce shame, or drede, or slouthe;
Som-tyme a man mot telle his owene peyne;
Bileve it, and she shal han on thee routhe;
Thou shalt be saved by thy feyth, in trouthe.
But wel wot I, thou art now in a drede;
And what it is, I leye, I can arede.

216. Thow thinkest now, "how sholde I doon al this?
For by my cheres mosten folk aspye,

1482. Cp. Ed. maked; H. makes (*for* maked); *rest* made (mad). 1484. Ed. H2. so that; Cl. Cp. H. that so; Cm. so euere. 1489. nolde] Cl. H. wolde. 1490. goodly] Cl. good. 1495. *So all.* 1504. thou] Cl. yow. Ed. H2. a; *rest om.*

That for hir love is that I fare a-mis;
Yet hadde I lever unwist for sorwe dye."
Now thenk not so, for thou dost greet folye.
For right now have I founden o manere
Of sleighte, for to coveren al thy chere.

217. Thow shalt gon over night, and that as blyve,
Un-to Deiphebus hous, as thee to pleye,
Thy maladye a-wey the bet to dryve,
For-why thou semest syk, soth for to seye.
Sone after that, doun in thy bed thee leye,
And sey, thow mayst no lenger up endure,
And lye right there, and byde thyn aventure.

218. Sey that thy fever is wont thee for to take
The same tyme, and lasten til a-morwe;
And lat see now how wel thou canst it make,
For, par-dee, syk is he that is in sorwe.
Go now, farewel! and, Venus here to borwe,
I hope, and thou this purpos holde ferme,
Thy grace she shal fully ther conferme.'

219. Quod Troilus, 'y-wis, thou nedelees
Counseylest me, that sykliche I me feyne!
For I am syk in ernest, doutelees,
So that wel neigh I sterve for the peyne.'
Quod Pandarus, 'thou shalt the bettre pleyne,
And hast the lasse nede to countrefete;
For him men demen hoot that men seen swete.

220. Lo, holde thee at thy triste cloos, and I
Shal wel the deer un-to thy bowe dryve.'
Therwith he took his leve al softely,
And Troilus to paleys wente blyve.
So glad ne was he never in al his lyve;
And to Pandarus reed gan al assente,
And to Deiphebus hous at night he wente.

1509. Yet] Cl. That. 1513. Cm. Ed. belyue; H2. as blyue; *rest* blyue. 1517. Cm. Ed. Sone; Cl. So; Cp. H. And. 1526. Cp. H. Ed. fully ther; H2. fully the; Cl. there fully; Cm. the fulli. 1527. thou] Cl. Cm. H2. now. 1532. Cl. H. Cm. *om.* the. 1536. Cl. *om.* al.

221. What nedeth yow to tellen al the chere
That Deiphebus un-to his brother made,
Or his accesse, or his syklych manere,
How men gan him with clothes for to lade,
Whan he was leyd, and how men wolde him glade?
But al for nought, he held forth ay the wyse
That ye han herd Pandare er this devyse.

222. But certeyn is, er Troilus him leyde,
Deiphebus had him prayed, over night,
To been a freend and helping to Criseyde.
God woot, that he it grauntede anon-right,
To been hir fulle freend with al his might.
But swich a nede was to preye him thenne,
As for to bidde a wood man for to renne.

223. The morwen com, and neighen gan the tyme
Of meel-tyd, that the faire quene Eleyne
Shoop hir to been, an houre after the pryme,
With Deiphebus, to whom she nolde feyne;
But as his suster, hoomly, sooth to seyne,
She com to diner in hir playn entente.
But god and Pandare wiste al what this mente.

224. Come eek Criseyde, al innocent of this,
Antigone, hir sister Tarbe also;
But flee we now prolixitee best is,
For love of god, and lat us faste go
Right to the effect, with-oute tales mo,
Why al this folk assembled in this place;
And lat us of hir saluinges pace.

225. Gret honour dide hem Deiphebus, certeyn,
And fedde hem wel with al that mighte lyke.
But ever-more, 'allas!' was his refreyn,
'My goode brother Troilus, the syke,
Lyth yet'—and therwith-al he gan to syke;

1554. wood man] Cl. womman. 1556. Cp. meel-tide; Ed. mealtyde; Cl. meltid; H. meelited (!); Cm. mele. 1557. Shoop] Cl. H. Shapt; Cp. Shapte. 1558. Cl. nold not; H2. wold not; *rest* nolde. 1559. sooth] Cl. for. 1561. Cp. Ed. Cm. al what; Cl. H. what al.

And after that, he peyned him to glade
Hem as he mighte, and chere good he made.

226. Compleyned eek Eleyne of his syknesse
So feithfully, that pitee was to here,
And every wight gan waxen for accesse
A leche anoon, and seyde, 'in this manere
Men curen folk; this charme I wol yow lere.'
But there sat oon, al list hir nought to teche,
That thoughte, best coude I yet been his leche.

227. After compleynt, him gonnen they to preyse,
As folk don yet, whan som wight hath bigonne
To preyse a man, and up with prys him reyse
A thousand fold yet hyer than the sonne:—
'He is, he can, that fewe lordes conne.'
And Pandarus, of that they wolde afferme,
He not for-gat hir preysing to conferme.

228. Herde al this thing Criseyde wel y-nough,
And every word gan for to notifye;
For which with sobre chere hir herte lough;
For who is that ne wolde hir glorifye,
To mowen swich a knight don live or dye?
But al passe I, lest ye to longe dwelle;
For for o fyn is al that ever I telle.

229. The tyme com, fro diner for to ryse,
And, as hem oughte, arisen everychoon,
And gonne a while of this and that devyse.
But Pandarus brak al this speche anoon,
And seyde to Deiphebus, 'wole ye goon,
If yourë wille be, as I yow preyde,
To speke here of the nedes of Criseyde?'

230. Eleyne, which that by the hond hir held,
Took first the tale, and seyde, 'go we blyve;'

1582. Cp. H. Cm. thoughte; *rest* thought. coude] Cl. cowede. 1585. Cl. Cp. H. Ed. *om.* up. 1588. they] Cl. he. 1591. Cl. *om.* for. 1594. don] H2. to; Cl. *om.* 1595. lest] Cl. Cp. H. lyst. 1596. H. *glosses* For for *by* quia propter. 1598. arisen] Cl. aryse; H2. thei risyn. 1602. H2. If it; *rest om.* it. 1604. Cl. H. Ed. whiche. 1605. Took] Cl. To (!).

And goodly on Criseyde she biheld,
And seyde, 'Ioves lat him never thryve,
That dooth yow harm, and bringe him sone of lyve!
And yeve me sorwe, but he shal it rewe,
If that I may, and alle folk be trewe.'

231. 'Tel thou thy neces cas,' quod Deiphebus
To Pandarus, 'for thou canst best it telle.'—
'My lordes and my ladyes, it stant thus;
What sholde I lenger,' quod he, 'do yow dwelle?'
He rong hem out a proces lyk a belle,
Up-on hir fo, that highte Poliphete,
So hëynous, that men mighte on it spete.

232. Answerde of this ech worse of hem than other,
And Poliphete they gonnen thus to warien,
'An-honged be swich oon, were he my brother;
And so he shal, for it ne may not varien.'
What sholde I lenger in this tale tarien?
Pleynly, alle at ones, they hir highten,
To been hir helpe in al that ever they mighten.

233. Spak than Eleyne, and seyde, 'Pandarus,
Woot ought my lord, my brother, this matere,
I mene, Ector? or woot it Troilus?'
He seyde, 'ye, but wole ye now me here?
Me thinketh this, sith Troilus is here,
It were good, if that ye wolde assente,
She tolde hir-self him al this, er she wente.

234. For he wole have the more hir grief at herte,
By cause, lo, that she a lady is;
And, by your leve, I wol but right in sterte,
And do yow wite, and that anoon, y-wis,
If that he slepe, or wole ought here of this.'
And in he lepte, and seyde him in his ere,
'God have thy soule, y-brought have I thy bere!'

1607. Cm. H2. Iouis. 1611. thou] Cl. yow; H. how. 1615. Cl. Cm. *om.* out. 1618. Answerde] Cl. Answere. 1621. it] Cl. he. 1628. Cl. *om.* me. 1629. thinketh] Cl. thenketh. H. sith; *rest* sith that. 1635. Cl. *om.* do. Cp. H. H2. wyte; Cl. Ed. wete. 1638. thy] Cl. the.

235. To smylen of this gan tho Troilus,
And Pandarus, with-oute rekeninge,
Out wente anoon to Eleyne and Deiphebus,
And seyde hem, 'so there be no taryinge,
Ne more pres, he wol wel that ye bringe
Crisëyda, my lady, that is here;
And as he may enduren, he wole here.

236. But wel ye woot, the chaumbre is but lyte,
And fewe folk may lightly make it warm;
Now loketh ye, (for I wol have no wyte,
To bringe in prees that mighte doon him harm
Or him disesen, for my bettre arm),
Wher it be bet she byde til eft-sones;
Now loketh ye, that knowen what to doon is.

237. I sey for me, best is, as I can knowe,
That no wight in ne wente but ye tweye,
But it were I, for I can, in a throwe,
Reherce hir cas, unlyk that she can seye;
And after this, she may him ones preye
To ben good lord, in short, and take hir leve;
This may not muchel of his ese him reve.

238. And eek, for she is straunge, he wol forbere
His ese, which that him thar nought for yow;
Eek other thing, that toucheth not to here,
He wol me telle, I woot it wel right now,
That secret is, and for the tounes prow.'
And they, that no-thing knewe of this entente,
With-oute more, to Troilus in they wente.

239. Eleyne in al hir goodly softe wyse,
Gan him saluwe, and womanly to pleye,
And seyde, 'ywis, ye moste alweyes aryse!
Now fayre brother, beth al hool, I preye!'
And gan hir arm right over his sholder leye,

1641. *So all.* 1647. Cl. lightly may. 1648, 1652. loketh] Cl. loke. 1649. Cl. H. *om.* him. 1650. Cl. dishesen. 1652. Cp. H. Ed. knowen; Cl. Cm. knoweth. 1659. H. muchel; Cl. mechel. 1661. him] Cl. he. 1662. toucheth] Cl. toucher (!). 1665, 6. Cp. H. entente, wente; *rest* entent, went. 1667. Cl. goode softly. 1670. Cl. fare.

And him with al hir wit to recomforte;
As she best coude, she gan him to disporte.

240. So after this quod she, 'we yow biseke,
My dere brother, Deiphebus, and I,
For love of god, and so doth Pandare eke,
To been good lord and freend, right hertely,
Un-to Criseyde, which that certeinly
Receyveth wrong, as woot wel here Pandare,
That can hir cas wel bet than I declare.'

241. This Pandarus gan newe his tunge affyle,
And al hir cas reherce, and that anoon;
Whan it was seyd, sone after, in a whyle,
Quod Troilus, 'as sone as I may goon,
I wol right fayn with al my might ben oon,
Have god my trouthe, hir cause to sustene.'
'Good thrift have ye,' quod Eleyne the quene.

242. Quod Pandarus, 'and it your wille be,
That she may take hir leve, er that she go?'
'Or elles god for-bede,' tho quod he,
'If that she vouche sauf for to do so.'
And with that word quod Troilus, 'ye two,
Deiphebus, and my suster leef and dere,
To yow have I to speke of o matere,

243. To been avysed by your reed the bettre':—
And fond, as hap was, at his beddes heed,
The copie of a tretis and a lettre,
That Ector hadde him sent to axen reed,
If swich a man was worthy to ben deed,
Woot I nought who; but in a grisly wyse
He preyede hem anoon on it avyse.

244. Deiphebus gan this lettre to unfolde
In ernest greet; so dide Eleyne the quene;

1673. Cp. H. H2. Ed. to; *rest om.* 1674. Cp. Ed. biseke; H. bisike; *rest* byseche. 1680. than] Cl. that. 1686. Cl. Cm. susteyne. 1687. Ed. Now good thrift. 1690. Cm. H2. Or; *rest* O. Cl. Cm. for-bede; *rest* for-bede it. Cl. H2. *om.* tho. 1691. Cp. H. sauf; Cl. Cm. saf. 1697. Cl. tretes. 1703. Cl. Cm. dede.

And rominge outward, fast it gan biholde,
Downward a steyre, in-to an herber grene.
This ilke thing they redden hem bi-twene;
And largely, the mountaunce of an houre,
They gonne on it to reden and to poure.

245. Now lat hem rede, and turne we anoon
To Pandarus, that gan ful faste prye
That al was wel, and out he gan to goon
In-to the grete chambre, and that in hye,
And seyde, 'god save al this companye!
Com, nece myn; my lady quene Eleyne
Abydeth yow, and eek my lordes tweyne.

246. Rys, take with yow your nece Antigone,
Or whom yow list, or no fors, hardily;
The lasse prees, the bet; com forth with me,
And loke that ye thonke humblely
Hem alle three, and, whan ye may goodly
Your tyme y-see, taketh of hem your leve,
Lest we to longe his restes him bireve.'

247. Al innocent of Pandarus entente,
Quod tho Criseyde, 'go we, uncle dere';
And arm in arm inward with him she wente,
Avysed wel hir wordes and hir chere;
And Pandarus, in ernestful manere,
Seyde, 'alle folk, for goddes love, I preye,
Stinteth right here, and softely yow pleye.

248. Aviseth yow what folk ben here with-inne,
And in what plyt oon is, god him amende!
And inward thus ful softely biginne;
Nece, I coniure and heighly yow defende,
On his half, which that sowle us alle sende,
And in the vertue of corounes tweyne,
Slee nought this man, that hath for yow this peyne!

1708. Cp. H. Ed. gonne; Cl. gon; Cm. gan. Cl. rede. 1719. Cl. humbely; Cp. H. humblely; Cm. vmbely; *rest* humbly. 1722. his—bireve] Cl. of his reste hym reue. 1723. Cl. Incocent (!). 1730. Cl. Avise. 1734. Cl. by halue; Cm. halue; *rest* half. Cl. vs alle sowle; H2. vs soule hath; Cp. Cm. Ed. soule us alle; H. same (*for* soule) vs al.

249. Fy on the devel! thenk which oon he is,
And in what plyt he lyth; com of anoon;
Thenk al swich taried tyd, but lost it nis!
That wol ye bothe seyn, whan ye ben oon.
Secoundelich, ther yet devyneth noon
Up-on yow two; com of now, if ye conne;
Whyl folk is blent, lo, al the tyme is wonne!

250. In titering, and pursuite, and delayes,
The folk devyne at wagginge of a stree;
And though ye wolde han after merye dayes,
Than dar ye nought, and why? for she, and she
Spak swich a word; thus loked he, and he;
Lest tyme I loste, I dar not with yow dele;
Com of therfore, and bringeth him to hele.'

251. But now to yow, ye lovers that ben here,
Was Troilus nought in a cankedort,
That lay, and mighte whispringe of hem here,
And thoughte, 'O lord, right now renneth my sort
Fully to dye, or han anoon comfort';
And was the firste tyme he shulde hir preye
Of love; O mighty god, what shal he seye?

Explicit Secundus Liber.

1739. Cl. Thenk that; *rest om.* that. 1741. Cl. Secundelich; Cm. Secundeli; Cp. Secoundely; H. Secoundly; *rest* Secondly. 1746. Cl. wolden; Cm. woldyn. 1749. Ed. H2. Lest; *rest* Las (!). Ed. H2. be lost; Cp. I loste; *rest* I lost. 1752. H2. kankerdorte; *rest* kankedort, cankedort. 1757. Cl. Cm. I; *rest* he.

BOOK III.

Incipit Prohemium Tercii Libri.

1. O BLISFUL light, of whiche the bemes clere
Adorneth al the thridde hevene faire!
O sonnes leef, O Ioves doughter dere,
Plesaunce of love, O goodly debonaire,
In gentil hertes ay redy to repaire!
O verray cause of hele and of gladnesse,
Y-heried be thy might and thy goodnesse!

2. In hevene and helle, in erthe and salte see
Is felt thy might, if that I wel descerne;
As man, brid, best, fish, herbe and grene tree
Thee fele in tymes with vapour eterne.
God loveth, and to love wol nought werne;
And in this world no lyves creature,
With-outen love, is worth, or may endure.

3. Ye Ioves first to thilke effectes glade,
Thorugh which that thinges liven alle and be,
Comeveden, and amorous him made
On mortal thing, and as yow list, ay ye
Yeve him in love ese or adversitee;
And in a thousand formes doun him sente
For love in erthe, and whom yow liste, he hente.

4. Ye fierse Mars apeysen of his ire,
And, as yow list, ye maken hertes digne;

RUBRIC; *from* Cp. 1–56. *Lost in* Cm. 3. H2. leef; Ed. lefe; Cl. lyef; Cp. H. lief. 7. Cl. thin (*for 2nd* thy). 9. Cl. of; *rest* if. Cp. Ed. wel; H2. wil; Cl. wole; H. wol. 10. Cl. Cp. beste. 11. Cl. H. Ed. The; H2. To. Cl. feld (*for* fele). 12. Cl. nough (!). 13. Cl. word; H. world; Cp. Ed. worlde; H2. wirk. 17. Cl. H. Comeueden (*rightly*); Cp. Comended; Ed. Comenden; H2. Commodious (!). Cp. Ed. amorous; H2. amerous; Cl. H. amoreux. *All* hem (*wrongly*); *read* him; *see* l. 19. 20. Cp. H. H2. hym; Ed. him; Cl. hem. 22. H. apasen; Ed. apeasen; H2. apesyn. Cl. Iire. 23. Cl. lyste *rest* list.

Algates, hem that ye wol sette a-fyre,
They dreden shame, and vices they resigne;
Ye do hem corteys be, fresshe and benigne,
And hye or lowe, after a wight entendeth;
The Ioyes that he hath, your might him sendeth.

5. Ye holden regne and hous in unitee;
Ye soothfast cause of frendship been also;
Ye knowe al thilke covered qualitee
Of thinges which that folk on wondren so,
Whan they can not construe how it may io,
She loveth him, or why he loveth here;
As why this fish, and nought that, cometh to were.

6. Ye folk a lawe han set in universe,
And this knowe I by hem that loveres be,
That who-so stryveth with yow hath the werse:
Now, lady bright, for thy benignitee,
At reverence of hem that serven thee,
Whos clerk I am, so techeth me devyse
Som Ioye of that is felt in thy servyse.

7. Ye in my naked herte sentement
Inhelde, and do me shewe of thy swetnesse.—
Caliope, thy vois be now present,
For now is nede; sestow not my destresse,
How I mot telle anon-right the gladnesse
Of Troilus, to Venus heryinge?
To which gladnes, who nede hath, god him bringe!

Explicit prohemium Tercii Libri.

Incipit Liber Tercius.

8. LAY al this mene whyle Troilus,
Recordinge his lessoun in this manere,
'Ma fey!' thought he, 'thus wole I seye and thus;
Thus wole I pleyne un-to my lady dere;
That word is good, and this shal be my chere;

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28. H2. hym; *rest* it. 32. Cl. thing. 33. Cl. constreue. Cl. H. Cp. Io; H2. io; Ed. go; (Io=jo). 36. Cl. vniuersite (!). 38. Cl. H. worse. 42. Cl. this (*for* thy). Cl. seruyce. 44. Cp. H. Inhielde. 49. H2. gladnes; *rest om.* 51. *All* lesson.

This nil I not foryeten in no wyse.'
God leve him werken as he gan devyse.

9. And lord, so that his herte gan to quappe,
Heringe hir come, and shorte for to syke!
And Pandarus, that ladde hir by the lappe,
Com ner, and gan in at the curtin pyke,
And seyde, 'god do bote on alle syke!
See, who is here yow comen to visyte;
Lo, here is she that is your deeth to wyte.'

10. Ther-with it semed as he wepte almost;
'A ha,' quod Troilus so rewfully,
'Wher me be wo, O mighty god, thou wost!
Who is al there? I see nought trewely.'
'Sire,' quod Criseyde, 'it is Pandare and I.'
'Ye, swete herte? allas, I may nought ryse
To knele, and do yow honour in som wyse.'

11. And dressede him upward, and she right tho
Gan bothe here hondes softe upon him leye,
'O, for the love of god, do ye not so
To me,' quod she, 'ey! what is this to seye?
Sire, come am I to yow for causes tweye;
First, yow to thonke, and of your lordshipe eke
Continuaunce I wolde yow biseke.'

12. This Troilus, that herde his lady preye
Of lordship him, wex neither quik ne deed,
Ne mighte a word for shame to it seye,
Al-though men sholde smyten of his heed.
But lord, so he wex sodeinliche reed,
And sire, his lesson, that he wende conne,
To preyen hir, is thurgh his wit y-ronne.

13. Cryseyde al this aspyede wel y-nough,
For she was wys, and lovede him never-the-lasse,

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56. H2. leve (*sic*); *rest* leue. Cp. H. Ed. werken; Cl. werke. 57. Cm. how; *rest* so. Cl. *om.* that. 58. Cp. Ed. Cm. shorte; *rest* short. 59. Cl. lad. 60. Cl. *om.* in. 65. Cl. rufully; Ed. routhfully. 66. thou] Cl. yow. 74. H2. Ed. ey; *rest* I. 76. lordshipe] Cl. mercy. 77. Cl. beseche. 79. H. Cm. wex; Cl. Cp. wax. 81. Cl. smyte. 83. Cl. *om.* he.

Al nere he malapert, or made it tough,
Or was to bold, to singe a fool a masse.
But whan his shame gan somwhat to passe,
His resons, as I may my rymes holde,
I yow wol telle, as techen bokes olde.

14. In chaunged vois, right for his verrey drede,
Which vois eek quook, and ther-to his manere
Goodly abayst, and now his hewes rede,
Now pale, un-to Criseyde, his lady dere,
With look doun cast and humble yolden chere,
Lo, the alderfirste word that him asterte
Was, twyes, 'mercy, mercy, swete herte!'

15. And stinte a whyl, and whan he mighte out-bringe,
The nexte word was, 'god wot, for I have,
As feythfully as I have had konninge,
Ben youres, also god my sowle save;
And shal, til that I, woful wight, be grave.
And though I dar ne can un-to yow pleyne,
Y-wis, I suffre nought the lasse peyne.

16. Thus muche as now, O wommanliche wyf,
I may out-bringe, and if this yow displese,
That shal I wreke upon myn owne lyf
Right sone, I trowe, and doon your herte an ese,
If with my deeth your herte I may apese.
But sin that ye han herd me som-what seye,
Now recche I never how sone that I deye.'

17. Ther-with his manly sorwe to biholde,
It mighte han maad an herte of stoon to rewe;
And Pandare weep as he to watre wolde,
And poked ever his nece newe and newe,
And seyde, 'wo bigon ben hertes trewe!
For love of god, make of this thing an ende,
Or slee us bothe at ones, er that ye wende.'

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90. Cp. H. Ed. resons; Cl. resones; Cm. werkis; H2. wordis. 92. Cl. An; H2. Hym; *rest* In. 93. Cl. quooke. 97. Cm. ferste; *rest* first (ferst). 99. Cl. whily. Cl. ho (*for* he). 100. Cl. that; *rest* for. 101. Cl. *om.* I. 110. Cm. wrethe (*for* herte). Cm. I; H2. y; *rest om.* 114. Cl. for to; *rest* to. 116. H. puked; H2. *pro*curid (!). 119. Cm. H2. *om.* that.

18. 'I? what?' quod she, 'by god and by my trouthe,
I noot nought what ye wilne that I seye.'
'I? what?' quod he, 'that ye han on him routhe,
For goddes love, and doth him nought to deye.'
'Now thanne thus,' quod she, 'I wolde him preye
To telle me the fyn of his entente;
Yet wiste I never wel what that he mente.'

19. 'What that I mene, O swete herte dere?'
Quod Troilus, 'O goodly fresshe free!
That, with the stremes of your eyen clere,
Ye wolde som-tyme freendly on me see,
And thanne agreën that I may ben he,
With-oute braunche of vyce in any wyse,
In trouthe alwey to doon yow my servyse

20. As to my lady right and chief resort,
With al my wit and al my diligence,
And I to han, right as yow list, comfort,
Under your yerde, egal to myn offence,
As deeth, if that I breke your defence;
And that ye deigne me so muche honoure,
Me to comaunden ought in any houre.

21. And I to ben your verray humble trewe,
Secret, and in my paynes pacient,
And ever-mo desire freshly newe,
To serven, and been y-lyke ay diligent,
And, with good herte, al holly your talent
Receyven wel, how sore that me smerte,
Lo, this mene I, myn owene swete herte.'

22. Quod Pandarus, 'lo, here an hard request,
And resonable, a lady for to werne!
Now, nece myn, by natal Ioves fest,

---

121. Cp. H. Ed. wilne; Cm. wiln; Cl. wille. Cl. shal seye; *rest om.* shal. 125. of] Cl. on. 135. Cl. deligence. 136. Cl. Cp. H. Ed. *om.* I; *see* l. 141. 138. Cl. defende (!). 139. Cl. Cm. digne; *rest* deigne. 142. Cl. Cp. myn; Cm. myne. 144. H2. serve; *rest* seruen. Cl. Cp. H. ben ay I-lyke; Ed. to ben aye ylike; H2. bene y-lyke; Cm. ay ben I-lik; *but read* been y-lyke ay. 149. And] Cl. A. Cl. *om.* a. 150. Cl. Cp. H. feste.

Were I a god, ye sholde sterve as yerne,
That heren wel, this man wol no-thing yerne
But your honour, and seen him almost sterve,
And been so looth to suffren him yow serve.'

23. With that she gan hir eyen on him caste
Ful esily, and ful debonairly,
Avysing hir, and hyed not to faste
With never a word, but seyde him softely,
'Myn honour sauf, I wol wel trewely,
And in swich forme as he can now devyse,
Receyven him fully to my servyse,

24. Biseching him, for goddes love, that he
Wolde, in honour of trouthe and gentilesse,
As I wel mene, eek mene wel to me,
And myn honour, with wit and besinesse,
Ay kepe; and if I may don him gladnesse,
From hennes-forth, y-wis, I nil not feyne:
Now beeth al hool, no lenger ye ne pleyne.

25. But nathelees, this warne I yow,' quod she,
'A kinges sone al-though ye be, y-wis,
Ye shul na-more have soverainetee
Of me in love, than right in that cas is;
Ne I nil forbere, if that ye doon a-mis,
To wrathen yow; and whyl that ye me serve,
Cherycen yow right after ye deserve.

26. And shortly, derë herte and al my knight,
Beth glad, and draweth yow to lustinesse,
And I shal trewely, with al my might,
Your bittre tornen al in-to swetnesse;
If I be she that may yow do gladnesse,
For every wo ye shal recovere a blisse';
And him in armes took, and gan him kisse.

27. Fil Pandarus on knees, and up his yën
To hevene threw, and held his hondes hye,

---

152. Cl. that this; *rest om.* that. 160. Cl. But (*for* And). 167. Cp. H. hennes; Cm. henys; Cl. hens. 172. MSS. soueraynte. 173. Cp. Ny (*for* Ne I). 176. Cl. my dere; *rest om.* my. 179. Cl. Ed. to; *rest* in-to. 180. yow] Cl. now. 183. H. yen; Cm. eyȝyn; *rest* eyen.

'Immortal god!' quod he, 'that mayst nought dyen,
Cupide I mene, of this mayst glorifye;
And Venus, thou mayst make melodye;
With-outen hond, me semeth that in towne,
For this merveyle, I here ech belle sowne.

28. But ho! no more as now of this matere,
For-why this folk wol comen up anoon,
That han the lettre red; lo, I hem here.
But I coniure thee, Criseyde, and oon,
And two, thou Troilus, whan thow mayst goon,
That at myn hous ye been at my warninge,
For I ful wel shal shape your cominge;

29. And eseth ther your hertes right y-nough;
And lat see which of yow shal bere the belle
To speke of love a-right!' ther-with he lough,
'For ther have ye a layser for to telle.'
Quod Troilus, 'how longe shal I dwelle
Er this be doon?' Quod he, 'whan thou mayst ryse,
This thing shal be right as I yow devyse.'

30. With that Eleyne and also Deiphebus
Tho comen upward, right at the steyres ende;
And lord, so than gan grone Troilus,
His brother and his suster for to blende.
Quod Pandarus, 'it tyme is that we wende;
Tak, nece myn, your leve at alle three,
And lat hem speke, and cometh forth with me.'

31. She took hir leve at hem ful thriftily,
As she wel coude, and they hir reverence
Un-to the fulle diden hardely,
And speken wonder wel, in hir absence,
Of hir, in preysing of hir excellence,

---

188. Cl. Cp. H. in the; *rest om.* the. 190. Cl. Cm. H2. Ed. *om.* as. 193. Cl. and on; Ed. H2. and one; H. and oon; Cp. an oon; Cm. a-non; *read* as oon? 194. Cm. H2. the; Cp. to; *rest* two. 195. my] Cl. Cm. myn. 205. H2. They come vpwardis at. 207. Cl. blynde. 208. Cl it is tyme. 213. Cl. *ins.* hire *bef.* diden. Cp. H. diden; Cl. deden. 214. Cm. spekyn wondir wel; Cl. (*and rest*) wonder wel spaken (speken).

Hir governaunce, hir wit; and hir manere
Commendeden, it Ioye was to here.

32. Now lat hir wende un-to hir owne place,
And torne we to Troilus a-yein,
That gan ful lightly of the lettre passe,
That Deiphebus hadde in the gardin seyn.
And of Eleyne and him he wolde fayn
Delivered been, and seyde, that him leste
To slepe, and after tales have reste.

33. Eleyne him kiste, and took hir leve blyve,
Deiphebus eek, and hoom wente every wight;
And Pandarus, as faste as he may dryve,
To Troilus tho com, as lyne right;
And on a paillet, al that glade night,
By Troilus he lay, with mery chere,
To tale; and wel was hem they were y-fere.

34. Whan every wight was voided but they two,
And alle the dores were faste y-shette,
To telle in short, with-oute wordes mo,
This Pandarus, with-outen any lette,
Up roos, and on his beddes syde him sette,
And gan to speken in a sobre wyse
To Troilus, as I shal yow devyse.

35. 'Myn alderlevest lord, and brother dere,
God woot, and thou, that it sat me so sore,
When I thee saw so languisshing to-yere,
For love, of which thy wo wex alwey more;
That I, with al my might and al my lore,
Have ever sithen doon my bisinesse
To bringe thee to Ioye out of distresse;

36. And have it brought to swich plyt as thou wost,
So that, thorugh me, thow stondest now in weye
To fare wel, I seye it for no bost,
And wostow why? for shame it is to seye,

---

221. Cl. gardeyn. 223. Cl. lyste; Cp. Ed. H. leste. 229. Cp. Ed. paillet; *rest* pailet. 237. Cl. speke; *rest* speken (spekyn). 240. Cl. *om.* so. 242. Cp. Cm. waxeth; Ed. woxe; *rest* wax (*but read* wex). 244. Cl. sethen do.

For thee have I bigonne a gamen pleye
Which that I never doon shal eft for other,
Al-though he were a thousand fold my brother.

37. That is to seye, for thee am I bicomen,
Bitwixen game and ernest, swich a mene
As maken wommen un-to men to comen;
Al sey I nought, thou wost wel what I mene.
For thee have I my nece, of vyces clene,
So fully maad thy gentilesse triste,
That al shal been right as thy-selve liste.

38. But god, that al wot, take I to witnesse,
That never I this for coveityse wroughte,
But only for to abregge that distresse,
For which wel nygh thou deydest, as me thoughte.
But gode brother, do now as thee oughte,
For goddes love, and keep hir out of blame,
Sin thou art wys, and save alwey hir name.

39. For wel thou wost, the name as yet of here
Among the peple, as who seyth, halwed is;
For that man is unbore, I dar wel swere,
That ever wiste that she dide amis.
But wo is me, that I, that cause al this,
May thenken that she is my nece dere,
And I hir eem, and traytor eek y-fere!

40. And were it wist that I, through myn engyn,
Hadde in my nece y-put this fantasye,
To do thy lust, and hoolly to be thyn,
Why, al the world up-on it wolde crye,
And seye, that I the worste trecherye
Dide in this cas, that ever was bigonne,
And she for-lost, and thou right nought y-wonne.

41. Wher-fore, er I wol ferther goon a pas,
Yet eft I thee biseche and fully seye,

---

250. Cl. a game bygonne to. 254. Cp. H. Bitwixen; Cl. Bytwene. 260. Cl. alle; *rest* al. 262. Cl. for to abrygge; Cp. H. for tabregge; Cm. to abregge. Cl. destresse. 268. Cl. alwed. 269. Cl. dar I; *rest* I dar wel. 270. Cl. *om.* that. 279. Cl. bygone. 280. Cl. wonne. 281. Cl. *om.* wol. Cl. H2. go.

That privetee go with us in this cas,
That is to seye, that thou us never wreye;
And be nought wrooth, though I thee ofte preye
To holden secree swich an heigh matere;
For skilful is, thow wost wel, my preyere.

42. And thenk what wo ther hath bitid er this,
For makinge of avauntes, as men rede;
And what mischaunce in this world yet ther is,
Fro day to day, right for that wikked dede;
For which these wyse clerkes that ben dede
Han ever yet proverbed to us yonge,
That "firste vertu is to kepe tonge."

43. And, nere it that I wilne as now tabregge
Diffusioun of speche, I coude almost
A thousand olde stories thee alegge
Of wommen lost, thorugh fals and foles bost;
Proverbes canst thy-self y-nowe, and wost,
Ayeins that vyce, for to been a labbe,
Al seyde men sooth as often as they gabbe.

44. O tonge, allas! so often here-biforn
Hastow made many a lady bright of hewe
Seyd, "welawey! the day that I was born!"
And many a maydes sorwes for to newe;
And, for the more part, al is untrewe
That men of yelpe, and it were brought to preve;
Of kinde non avauntour is to leve.

45. Avauntour and a lyere, al is on;
As thus: I pose, a womman graunte me
Hir love, and seyth that other wol she non,
And I am sworn to holden it secree,
And after I go telle it two or three;
Y-wis, I am avauntour at the leste,
And lyere, for I breke my biheste.

---

283. Cl. preuete. 290. Cl. Cm. Ed. *om.* ther. 293. H. Ed. this (*for* yet); Cp. thus. 299. Cl. selue; Cm. seluyn. 300. H2. as for to; blabbe. 301. Cl. the (*for* they). 308. Cl. kyng (*for* kynde). Cl. auauntures (!). 310. As] Cl. A. 312. Cl. H2. holde; *rest* holden. 313. Cl. *om.* it. 315. Cl. Cp. H2. And a; *rest* And. Cl. heste; H2. hest; *rest* byheste.

46. Now loke thanne, if they be nought to blame,
Swich maner folk; what shal I clepe hem, what,
That hem avaunte of wommen, and by name,
That never yet bihighte hem this ne that,
Ne knewe hem more than myn olde hat?
No wonder is, so god me sende hele,
Though wommen drede with us men to dele.

47. I sey not this for no mistrust of yow,
Ne for no wys man, but for foles nyce,
And for the harm that in the world is now,
As wel for foly ofte as for malyce;
For wel wot I, in wyse folk, that vyce
No womman drat, if she be wel avysed;
For wyse ben by foles harm chastysed.

48. But now to purpos; leve brother dere,
Have al this thing that I have seyd in minde,
And keep thee clos, and be now of good chere,
For at thy day thou shalt me trewe finde.
I shal thy proces sette in swich a kinde,
And god to-forn, that it shall thee suffyse,
For it shal been right as thou wolt devyse.

49. For wel I woot, thou menest wel, parde;
Therfore I dar this fully undertake.
Thou wost eek what thy lady graunted thee,
And day is set, the chartres up to make.
Have now good night, I may no lenger wake;
And bid for me, sin thou art now in blisse,
That god me sende deeth or sone lisse.'

50. Who mighte telle half the Ioye or feste
Which that the sowle of Troilus tho felte,
Heringe theffect of Pandarus biheste?
His olde wo, that made his herte swelte,
Gan tho for Ioye wasten and to-melte,

---

319. Cl. byhight; Cp. bihyghte. 320. Cl. no more; *rest om.* no. 322. Cl. womman (!). 323. Cl. this not. 324. Cm. wis man; H2. wyse man; *rest* wyse men. 327. Cl. wys. 329. Cl. *om.* harm. 335. Cl. suffice; *rest* suffise. 337. Cl. *om.* wel. 340. the] Cl. H2. thi. 341. Cl. make (*for* may). 344. or] Cl. and. 346. theffect] Cl. the feyth. 347. Cl. sorwe (*for* herte).

And al the richesse of his sykes sore
At ones fledde, he felte of hem no more.

51. But right so as these holtes and these hayes,
That han in winter dede been and dreye,
Revesten hem in grene, whan that May is,
Whan every lusty lyketh best to pleye:
Right in that selve wyse, sooth to seye,
Wex sodeynliche his herte ful of Ioye,
That gladder was ther never man in Troye.

52. And gan his look on Pandarus up caste
Ful sobrely, and frendly for to see,
And seyde, 'freend, in Aprille the laste,
As wel thou wost, if it remembre thee,
How neigh the deeth for wo thou founde me;
And how thou didest al thy bisinesse
To knowe of me the cause of my distresse.

53. Thou wost how longe I it for-bar to seye
To thee, that art the man that I best triste;
And peril was it noon to thee by-wreye,
That wiste I wel; but tel me, if thee liste,
Sith I so looth was that thy-self it wiste,
How dorste I mo tellen of this matere,
That quake now, and no wight may us here?

54. But natheles, by that god I thee swere,
That, as him list, may al this world governe,
And, if I lye, Achilles with his spere
Myn herte cleve, al were my lyf eterne,
As I am mortal, if I late or yerne
Wolde it biwreye, or dorste, or sholde conne,
For al the good that god made under sonne;

55. That rather deye I wolde, and determyne,
As thinketh me, now stokked in presoun,

---

351. Cl. *om.* as. 352. Cp. H. H2. dede; Cl. Cm. ded. 355. Cl. Cp. H. for to (*for* to). 356. Cm. Wex; Cl. Cp. H. Wax. 360. Cm. aprille; H. ap*e*ril; *rest* April. 361. remembre] Cl. remembreth. 363. H. didest; Cl. Cp. dedest. 366. Cl. I to; *rest om.* to. 368. Cm. Ed. tel; *rest* telle. 380. Cl. thenketh.

In wrecchednesse, in filthe, and in vermyne,
Caytif to cruel king Agamenoun;
And this, in alle the temples of this toun,
Upon the goddes alle, I wol thee swere,
To-morwe day, if that thee lyketh here.

56. And that thou hast so muche y-doon for me,
That I ne may it never-more deserve,
This knowe I wel, al mighte I now for thee
A thousand tymes on a morwen sterve,
I can no more, but that I wol thee serve
Right as thy sclave, whider-so thou wende,
For ever-more, un-to my lyves ende!

57. But here, with al myn herte, I thee biseche,
That never in me thou deme swich folye
As I shal seyn; me thoughte, by thy speche,
That this, which thou me dost for companye,
I sholde wene it were a bauderye;
I am nought wood, al-if I lewed be;
It is not so, that woot I wel, pardee.

58. But he that goth, for gold or for richesse,
On swich message, calle him what thee list;
And this that thou dost, calle it gentilesse,
Compassioun, and felawship, and trist;
Departe it so, for wyde-where is wist
How that there is dyversitee requered
Bitwixen thinges lyke, as I have lered.

59. And, that thou knowe I thenke nought ne wene
That this servyse a shame be or Iape,
I have my faire suster Polixene,
Cassandre, Eleyne, or any of the frape;
Be she never so faire or wel y-shape,

---

382. Cp. H. Caytif; Cl. Castif; *rest* Captif. *All* Agamenoun. 385. Ed. the lyketh; H2. it lyke the; Cl. it lyketh; Cp. H. Cm. it liketh the. 386. Cl. meche; Cp. muche. Cl. Cm. don; *rest* I-do (y-do, ydon). 389. Cl. In; *rest* on. 390. Cl. the wole. 391. Cp. H. sclaue; Ed. slaue; Cl. knaue (*with* sl *altered to* kn). 397. Cl. baudery. 398. Cl. *om.* wood.

Tel me, which thou wilt of everichone,
To han for thyn, and lat me thanne allone.

60. But sin that thou hast don me this servyse,
My lyf to save, and for noon hope of mede,
So, for the love of god, this grete empryse
Parforme it out; for now is moste nede.
For high and low, with-outen any drede,
I wol alwey thyne hestes alle kepe;
Have now good night, and lat us bothe slepe.'

61. Thus held him ech with other wel apayed,
That al the world ne mighte it bet amende;
And, on the morwe, whan they were arayed,
Ech to his owene nedes gan entende.
But Troilus, though as the fyr he brende
For sharp desyr of hope and of plesaunce,
He not for-gat his gode governaunce.

62. But in him-self with manhod gan restreyne
Ech rakel dede and ech unbrydled chere,
That alle tho that liven, sooth to seyne,
Ne sholde han wist, by word or by manere,
What that he mente, as touching this matere.
From every wight as fer as is the cloude
He was, so wel dissimulen he coude.

63. And al the whyl which that I yow devyse,
This was his lyf; with al his fulle might,
By day he was in Martes high servyse,
This is to seyn, in armes as a knight;
And for the more part, the longe night
He lay, and thoughte how that he mighte serve
His lady best, hir thank for to deserve.

64. Nil I nought swerë, al-though he lay softe,
That in his thought he nas sumwhat disesed,

---

412. *All* Tel. Cl. Cp. H. *om.* me. 414. Cl. seruyce. 417. Ed. moste; *rest* most. 425. Cp. Ed. though; H2. thogh; Cl. H. thought; Cm. tho. 441. Cl. he (*for* her). 442. *All* lay; *perhaps read* laye (*subjunctive*). 443. Cl. dishesed.

Ne that he tornede on his pilwes ofte,
And wolde of that him missed han ben sesed;
But in swich cas man is nought alwey plesed,
For ought I wot, no more than was he;
That can I deme of possibilitee.

65. But certeyn is, to purpos for to go,
That in this whyle, as writen is in geste,
He say his lady som-tyme; and also
She with him spak, whan that she dorste or leste,
And by hir bothe avys, as was the beste,
Apoynteden ful warly in this nede,
So as they dorste, how they wolde procede.

66. But it was spoken in so short a wyse,
In swich awayt alwey, and in swich fere,
Lest any wyght divynen or devyse
Wolde of hem two, or to it leye an ere,
That al this world so leef to hem ne were
As that Cupido wolde hem grace sende
To maken of hir speche aright an ende.

67. But thilke litel that they speke or wroughte,
His wyse goost took ay of al swich hede,
It semed hir, he wiste what she thoughte
With-outen word, so that it was no nede
To bidde him ought to done, or ought for-bede;
For which she thoughte that love, al come it late,
Of alle Ioye hadde opned hir the yate.

68. And shortly of this proces for to pace,
So wel his werk and wordes he bisette,
That he so ful stood in his lady grace,
That twenty thousand tymes, or she lette,
She thonked god she ever with him mette;
So coude he him governe in swich servyse,
That al the world ne mighte it bet devyse.

---

446. Cm. man; Cl. Cp. H. men. Ed. men be. Cl. yplesed; *rest* plesed. 450. Cp. H. writen; Cl. wreten. 451. Cl. *om.* and. 452. or] Cl. Ed. and. 453. Cl. as it; *rest om.* it. 457. Cl. *om.* awayt. 462. Cl. make; a (*for* an). 463. Cm. speke; *rest* spake. 475. Cl. seruyce. 476. Cp. H. auyse; *rest* deuyse.

69. For-why she fond him so discreet in al,
So secret, and of swich obëisaunce,
That wel she felte he was to hir a wal
Of steel, and sheld from every displesaunce;
That, to ben in his gode governaunce,
So wys he was, she was no more afered,
I mene, as fer as oughte ben requered.

70. And Pandarus, to quike alwey the fyr,
Was ever y-lyke prest and diligent;
To ese his frend was set al his desyr.
He shof ay on, he to and fro was sent;
He lettres bar whan Troilus was absent.
That never man, as in his freendes nede,
Ne bar him bet than he, with-outen drede.

71. But now, paraunter, som man wayten wolde
That every word, or sonde, or look, or chere
Of Troilus that I rehersen sholde,
In al this whyle, un-to his lady dere;
I trowe it were a long thing for to here;
Or of what wight that stant in swich disioynte,
His wordes alle, or every look, to poynte.

72. For sothe, I have not herd it doon er this,
In storye noon, ne no man here, I wene;
And though I wolde I coude not, y-wis;
For ther was som epistel hem bitwene,
That wolde, as seyth myn auctor, wel contene
Neigh half this book, of which him list not wryte;
How sholde I thanne a lyne of it endyte?

73. But to the grete effect: than sey I thus,
That stonding in concord and in quiete
Thise ilke two, Criseyde and Troilus,
As I have told, and in this tyme swete,
Save only often mighte they not mete,

---

481. Cm. goode; *rest* good. 485. Cp. Ed. y-like; H. yhold; *rest* ylyk. 491. wayten] Cl. wene. 496. Cl. stont; Cp. H. Cm. stant. 497. Cl. Cp. Cm. Hise. 507. Cm. These; *rest* This. 509. Cl. myght; Cp. H. Cm. myghte.

Ne layser have hir speches to fulfelle,
That it befel right as I shal yow telle,

74. That Pandarus, that ever dide his might
Right for the fyn that I shal speke of here,
As for to bringe to his hous som night
His faire nece, and Troilus y-fere,
Wher-as at leyser al this heigh matere,
Touching hir love, were at the fulle up-bounde,
Hadde out of doute a tyme to it founde.

75. For he with greet deliberacioun
Hadde every thing that her-to mighte avayle
Forn-cast, and put in execucioun,
And neither laft, for cost ne for travayle;
Come if hem lest, hem sholde no-thing fayle;
And for to been in ought espyed there,
That, wiste he wel, an inpossible were.

76. Dredelees, it cleer was in the wind
Of every pye and every lette-game;
Now al is wel, for al the world is blind
In this matere, bothe fremed and tame.
This timber is al redy up to frame;
Us lakketh nought but that we witen wolde
A certein houre, in whiche she comen sholde.

77. And Troilus, that al this purveyaunce
Knew at the fulle, and waytede on it ay,
Hadde here-up-on eek made gret ordenaunce,
And founde his cause, and ther-to his aray,
If that he were missed, night or day,
Ther-whyle he was aboute this servyse,
That he was goon to doon his sacrifyse,

78. And moste at swich a temple alone wake,
Answered of Appollo for to be;
And first, to seen the holy laurer quake,

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510. Ed. fulfell; *rest* fulfille. 514. Cl. And; *rest* As. 516. Cl. There-as; *rest* Wher-as. 520. Cl. *om.* -to. 525. Cp. H. H2. impossible. 526. Cp. H. Cm. Dredeles; Cl. Dredles. Cm. cler; *rest* clere. 527. Of] Cl. From. 531. Cp. H. H2. witen; *rest* weten. 533. Cl. puruyaunce. 540. H. moste; Cm. Ed. muste; Cl. most.

Er that Apollo spak out of the tree,
To telle him next whan Grekes sholden flee,
And forthy lette him no man, god forbede,
But preye Apollo helpen in this nede.

79. Now is ther litel more for to done,
But Pandare up, and shortly for to seyne,
Right sone upon the chaunging of the mone,
Whan lightles is the world a night or tweyne,
And that the welken shoop him for to reyne,
He streight a-morwe un-to his nece wente;
Ye han wel herd the fyn of his entente.

80. Whan he was come, he gan anoon to pleye
As he was wont, and of him-self to Iape;
And fynally, he swor and gan hir seye,
By this and that, she sholde him not escape,
Ne lengere doon him after hir to gape;
But certeynly she moste, by hir leve,
Come soupen in his hous with him at eve.

81. At whiche she lough, and gan hir faste excuse,
And seyde, 'it rayneth; lo, how sholde I goon?'
'Lat be,' quod he, 'ne stond not thus to muse;
This moot be doon, ye shal be ther anoon.'
So at the laste her-of they felle at oon,
Or elles, softe he swor hir in hir ere,
He nolde never come ther she were.

82. Sone after this, to him she gan to rowne,
And asked him if Troilus were there?
He swor hir, 'nay, for he was out of towne,'
And seyde, 'nece, I pose that he were,
Yow thurfte never have the more fere.
For rather than men mighte him ther aspye,
Me were lever a thousand-fold to dye.'

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545. Cl. *om.* -thy. 547. Cl. there but; *rest om.* but. 548. Cl. shortely. 551. Ed. H2. welken; Cp. wolken; *rest* walkene (walken). 552. Cl. straught; H. H2. streight; Cp. streght. 555. Cl. woned; *rest* wont. 558. Cp. H. cape. 562. sholde] Cl. shal. 563. Cl. *om.* ne. 572. Cp. H. thruste (!); Cm. thourrste (*for* thurfte); H2. Ed. durst; Cl. dorste (*but read* thurfte). Cl. haue neuere. 573. Cl. hem; *rest* him.

83. Nought list myn auctor fully to declare
What that she thoughte whan he seyde so,
That Troilus was out of town y-fare,
As if he seyde ther-of sooth or no;
But that, with-oute awayt, with him to go,
She graunted him, sith he hir that bisoughte,
And, as his nece, obeyed as hir oughte.

84. But nathelees, yet gan she him biseche,
Al-though with him to goon it was no fere,
For to be war of goosish peples speche,
That dremen thinges whiche that never were,
And wel avyse him whom he broughte there;
And seyde him, 'eem, sin I mot on yow triste,
Loke al be wel, and do now as yow liste.'

85. He swor hir, 'yis, by stokkes and by stones,
And by the goddes that in hevene dwelle,
Or elles were him lever, soule and bones,
With Pluto king as depe been in helle
As Tantalus!' What sholde I more telle?
Whan al was wel, he roos and took his leve,
And she to souper com, whan it was eve,

86. With a certayn of hir owene men,
And with hir faire nece Antigone,
And othere of hir wommen nyne or ten;
But who was glad now, who, as trowe ye,
But Troilus, that stood and mighte it see
Thurgh-out a litel windowe in a stewe,
Ther he bishet, sin midnight, was in mewe,

87. Unwist of every wight but of Pandare?
But to the poynt; now whan she was y-come

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576. Cl. Cp. H2. whan that; *rest om.* that. 578. Cl. ther; *rest* ther-of. 579. Cl. Cp. Ed. with-outen. Cl. a-wayte. 584. H. goosish; Cp. goosissh; H2. gosisshe; Cl. gosylyche; Ed. gofysshe (!). Cl. peple; H. peples; Cm. puples; Cp. poeples; Ed. peoples. 587. Cm. mot; *rest* most (must). 589. Cl. *om.* hir. 595. Cl. vn to the; *rest* to. 601. Cl. Cp. stuwe. 602. Cl. *om.* in. 603. Cl. H. Wnwist

With alle Ioye, and alle frendes fare,
Hir eem anoon in armes hath hir nome,
And after to the souper, alle and some,
Whan tyme was, ful softe they hem sette;
God wot, ther was no deyntee for to fette.

88. And after souper gonnen they to ryse,
At ese wel, with hertes fresshe and glade,
And wel was him that coude best devyse
To lyken hir, or that hir laughen made.
He song; she pleyde; he tolde tale of Wade.
But at the laste, as every thing hath ende,
She took hir leve, and nedes wolde wende.

89. But O, Fortune, executrice of wierdes,
O influences of thise hevenes hye!
Soth is, that, under god, ye ben our hierdes,
Though to us bestes been the causes wrye.
This mene I now, for she gan hoomward hye,
But execut was al bisyde hir leve,
At the goddes wil; for which she moste bleve.

90. The bente mone with hir hornes pale,
Saturne, and Iove, in Cancro ioyned were,
That swich a rayn from hevene gan avale,
That every maner womman that was there
Hadde of that smoky reyn a verray fere;
At which Pandare tho lough, and seyde thenne,
'Now were it tyme a lady to go henne!

91. But goode nece, if I mighte ever plese
Yow any-thing, than prey I yow,' quod he,
'To doon myn herte as now so greet an ese
As for to dwelle here al this night with me,
For-why this is your owene hous, pardee.

608. Cl. hym; *rest* hem. 612. Cl. auyse; *rest* deuyse. 613. Cl. like; Cp. H. Cm. liken. Cl. laughen that here. 614. Cp. Cm. Ed. tolde; Cl. H. told. Cl. tales; Ed. a tale; H2. the tale; *rest* tale. 616. Cl. she wolde; *rest om.* she. 617. H2. werdis; Cl. Cp. Ed. wyerdes; H. wierdes; Cm. wordis (!). 619. Cm. H2. herdis; *rest* hierdes. 621. Cl. *om.* now. 630. it] Cl. a. 632. Cl. *om.* I.

For, by my trouthe, I sey it nought a-game,
To wende as now, it were to me a shame.'

92. Criseyde, whiche that coude as muche good
As half a world, tok hede of his preyere;
And sin it ron, and al was on a flood,
She thoughte, as good chep may I dwellen here,
And graunte it gladly with a freendes chere,
And have a thank, as grucche and thanne abyde;
For hoom to goon it may nought wel bityde.

93. 'I wol,' quod she, 'myn uncle leef and dere,
Sin that yow list, it skile is to be so;
I am right glad with yow to dwellen here;
I seyde but a-game, I wolde go.'
'Y-wis, graunt mercy, nece!' quod he tho;
'Were it a game or no, soth for to telle,
Now am I glad, sin that yow list to dwelle.'

94. Thus al is wel; but tho bigan aright
The newe Ioye, and al the feste agayn;
But Pandarus, if goodly hadde he might,
He wolde han hyed hir to bedde fayn,
And seyde, 'lord, this is an huge rayn!
This were a weder for to slepen inne;
And that I rede us sone to biginne.

95. And nece, woot ye wher I wol yow leye,
For that we shul not liggen fer asonder,
And for ye neither shullen, dar I seye,
Heren noise of reynes nor of thondre?
By god, right in my lyte closet yonder.
And I wol in that outer hous allone
Be wardeyn of your wommen everichone.

96. And in this middel chaumbre that ye see
Shul youre wommen slepen wel and softe;

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636. Cl. be. nought a-] Cl. for no. 637. Cl. *om.* as. 640. ron] Ed. rayned. H2. flood; Cl. H. Cm. flode. 642. Cl. *om.* it. 645. dere] Cl. drede. 648. a] Cm. on. 664. Cp. outer; H. outter; Cl. other; Ed. vtter; Cm. vttir.

And ther I seyde shal your-selve be;
And if ye liggen wel to-night, com ofte,
And careth not what weder is on-lofte.
The wyn anon, and whan so that yow leste,
So go we slepe, I trowe it be the beste.'

97. Ther nis no more, but here-after sone,
The voydè dronke, and travers drawe anon,
Gan every wight, that hadde nought to done
More in that place, out of the chaumber gon.
And ever-mo so sternelich it ron,
And blew ther-with so wonderliche loude,
That wel neigh no man heren other coude.

98. Tho Pandarus, hir eem, right as him oughte,
With women swiche as were hir most aboute,
Ful glad un-to hir beddes syde hir broughte,
And toke his leve, and gan ful lowe loute,
And seyde, 'here at this closet-dore with-oute,
Right over-thwart, your wommen liggen alle,
That, whom yow liste of hem, ye may here calle.'

99. So whan that she was in the closet leyd,
And alle hir wommen forth by ordenaunce
A-bedde weren, ther as I have seyd,
There was no more to skippen nor to traunce,
But boden go to bedde, with mischaunce,
If any wight was steringe any-where,
And late hem slepe that a-bedde were.

100. But Pandarus, that wel coude eche a del
The olde daunce, and every poynt ther-inne,
Whan that he sey that alle thing was wel,
He thoughte he wolde up-on his werk biginne,
And gan the stewe-dore al softe un-pinne,
And stille as stoon, with-outen lenger lette,
By Troilus a-doun right he him sette.

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674. Cl. Cp. H. The voyde; Cm. They voydyn; Ed. They voyde; H2. They voydid &. 676. Cl. that; H2. *om.*; *rest* the. 684. Cl. in; *rest* at. 690. Cp. Ed. skippen; H. skipen; Cm. schepe; H2. skipe; Cl. speken. traunce] Ed. praunce. 696. Cl. Cp. sey; H. seye; Cm. woste; H2. wist; Ed. sawe. Cl. Ed. H2. al. 697. Cl. *om.* up-.

101. And, shortly to the poynt right for to gon,
Of al this werk he tolde him word and ende,
And seyde, 'make thee redy right anon,
For thou shalt in-to hevene blisse wende.'
'Now blisful Venus, thou me grace sende,'
Quod Troilus, 'for never yet no nede
Hadde I er now, ne halvendel the drede.'

102. Quod Pandarus, 'ne drede thee never a del,
For it shal been right as thou wilt desyre;
So thryve I, this night shal I make it wel,
Or casten al the gruwel in the fyre.'
'Yit blisful Venus, this night thou me enspyre,'
Quod Troilus, 'as wis as I thee serve,
And ever bet and bet shal, til I sterve.

103. And if I hadde, O Venus ful of murthe,
Aspectes badde of Mars or of Saturne,
Or thou combust or let were in my birthe,
Thy fader prey al thilke harm disturne
Of grace, and that I glad ayein may turne,
For love of him thou lovedest in the shawe,
I mene Adoon, that with the boor was slawe.

104. O Iove eek, for the love of faire Europe,
The whiche in forme of bole away thou fette;
Now help, O Mars, thou with thy blody cope,
For love of Cipris, thou me nought ne lette;
O Phebus, thenk whan Dane hir-selven shette
Under the bark, and laurer wex for drede,
Yet for hir love, O help now at this nede!

105. Mercurie, for the love of Hiersè eke,
For which Pallas was with Aglauros wrooth,
Now help, and eek Diane, I thee biseke,

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704. Cl. *om.* For. 711. Cp. H. gruwel; Cl. Cm. growel; Ed. gruell. 715. Cl. An; Cp. As; *rest* And. 717. Cl. combest; Cm. H2. cumbrid; Cp. H. Ed. combust. Cl. *om.* in. 722. Cl. Cp. Ed. *om.* O. 725. Cl. Cp. H. Cipres; Cm. Cipris; Ed. Cipria; H2. Ciphis. 726. Ed. Daphne. 727. Cm. wex; Cl. Cp. H. wax. 729. Cl. Cp. H. hierse; H2. hyerce; Cm. hirie; Ed. her (!). 729, 731. Cl. ek, by-sek; H. eke, bi-seke.

That this viage be not to thee looth.
O fatal sustren, which, er any clooth
Me shapen was, my destenè me sponne,
So helpeth to this werk that is bi-gonne!'

106. Quod Pandarus, 'thou wrecched mouses herte,
Art thou agast so that she wol thee byte?
Why, don this furred cloke up-on thy sherte,
And folowe me, for I wol han the wyte;
But byd, and lat me go bifore a lyte.'
And with that word he gan un-do a trappe,
And Troilus he broughte in by the lappe.

107. The sterne wind so loude gan to route
That no wight other noyse mighte here;
And they that layen at the dore with-oute,
Ful sykerly they slepten alle y-fere;
And Pandarus, with a ful sobre chere,
Goth to the dore anon with-outen lette,
Ther-as they laye, and softely it shette.

108. And as he com ayeinward prively,
His nece awook, and asked 'who goth there?'
'My dere nece,' quod he, 'it am I;
Ne wondreth not, ne have of it no fere;'
And ner he com, and seyde hir in hir ere,
'No word, for love of god I yow biseche;
Lat no wight ryse and heren of our speche.'

109. 'What! which wey be ye comen, *benedicite?*'
Quod she, 'and how thus unwist of hem alle?'
'Here at this secre trappe-dore,' quod he.
Quod tho Criseyde, 'lat me som wight calle.'
'Ey! god forbede that it sholde falle,'
Quod Pandarus, 'that ye swich foly wroughte!
They mighte deme thing they never er thoughte!

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735. Cl. help; *rest* helpeth. 737. Cl. a-garst (!). 738. Cp. H. don; Cm. do; *rest* do on. Cl. a-boue; *rest* up-on. 739. Cl. folewe; Cp. Cm. folwe; H. Ed. folowe. 745. Cp. H. Ed. layen; Cl. lay. 753. Cl. Cm. haveth. 756. H. rise; Cl. rysen. 758. Cm. H2. thus; *rest om.* hem] Cl. vs. 761. H2. Ey; Ed. Eygh; *rest* I. 762. Cl. Quod tho; *rest om.* tho. 763. Cl. *om.* er.

110. It is nought good a sleping hound to wake,
Ne yeve a wight a cause to devyne;
Your wommen slepen alle, I under-take,
So that, for hem, the hous men mighte myne;
And slepen wolen til the sonne shyne.
And whan my tale al brought is to an ende,
Unwist, right as I com, so wol I wende.

111. Now nece myn, ye shul wel understonde,'
Quod he, 'so as ye wommen demen alle,
That for to holde in love a man in honde,
And him hir "leef" and "dere herte" calle,
And maken him an howve above a calle,
I mene, as love an other in this whyle,
She doth hir-self a shame, and him a gyle.

112. Now wherby that I telle yow al this?
Ye woot your-self, as wel as any wight,
How that your love al fully graunted is
To Troilus, the worthieste knight,
Oon of this world, and ther-to trouthe plyght,
That, but it were on him along, ye nolde
Him never falsen, whyl ye liven sholde.

113. Now stant it thus, that sith I fro yow wente,
This Troilus, right platly for to seyn,
Is thurgh a goter, by a privè wente,
In-to my chaumbre come in al this reyn,
Unwist of every maner wight, certeyn,
Save of my-self, as wisly have I Ioye,
And by that feith I shal Pryam of Troye!

114. And he is come in swich peyne and distresse
That, but he be al fully wood by this,
He sodeynly mot falle in-to wodnesse,
But-if god helpe; and cause why this is,
He seyth him told is, of a freend of his,

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770. com] Cl. cam. 775. Cm. houe; H2. howe. 776. Cl. Cp. H. Ed. this mene while; Cm. H2. *om.* mene. 777. Cl. *om. 2nd* a. 780. Cl. that; Cp. Cm. H. Ed. al. 791. shal] H2. ow; Ed. owe. 795. Cl. Ed. H2. is this.

How that ye sholde love oon that hatte Horaste,
For sorwe of which this night shalt been his laste.'

115. Criseyde, which that al this wonder herde,
Gan sodeynly aboute hir herte colde,
And with a syk she sorwfully answerde,
'Allas! I wende, who-so tales tolde,
My dere herte wolde me not holde
So lightly fals! allas! conceytes wronge,
What harm they doon, for now live I to longe!

116. Horaste! allas! and falsen Troilus?
I knowe him not, god helpe me so,' quod she;
'Allas! what wikked spirit tolde him thus?
Now certes, eem, to-morwe, and I him see,
I shal ther-of as ful excusen me
As ever dide womman, if him lyke';
And with that word she gan ful sore syke.

117. 'O god!' quod she, 'so worldly selinesse,
Which clerkes callen fals felicitee,
Y-medled is with many a bitternesse!
Ful anguisshous than is, god woot,' quod she,
'Condicioun of veyn prosperitee;
For either Ioyes comen nought y-fere,
Or elles no wight hath hem alwey here.

118. O brotel wele of mannes Ioye unstable!
With what wight so thou be, or how thou pleye,
Either he woot that thou, Ioye, art muable,
Or woot it not, it moot ben oon of tweye;
Now if he woot it not, how may he seye
That he hath verray Ioye and selinesse,
That is of ignoraunce ay in derknesse?

119. Now if he woot that Ioye is transitorie,
As every Ioye of worldly thing mot flee,

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797. Cp. H. Cm. scholden louen oon; Cl. louen sholde on. hatte] Ed. hight. 799. Cl. alle these thynges herde. 801. she] Cl. H2. ful. Cl. answerede. 802. Cl. tolle (!). 804. Cl. conseytes. 809. Cl. more (*for* morwe). and] Cl. yf. 810. Cl. fully excuse. 811. him] Cl. he. 813. Cl. *om.* god. 818. Cp. Ed. either; H. oyther (*for* eyther); Cl. Cm. other. Cl. nough. 823. Cl. Other he; *rest* Or. 826. derknesse] H. distresse.

Than every tyme he that hath in memorie,
The drede of lesing maketh him that he
May in no parfit selinesse be.
And if to lese his Ioye he set a myte,
Than semeth it that Ioye is worth ful lyte.

120. Wherfore I wol deffyne in this matere,
That trewely, for ought I can espye,
Ther is no verray wele in this world here.
But O, thou wikked serpent Ialousye,
Thou misbeleved and envious folye,
Why hastow Troilus me mad untriste,
That never yet agilte him, that I wiste?'

121. Quod Pandarus, 'thus fallen is this cas.'
'Why, uncle myn,' quod she, 'who tolde him this?
Why doth my dere herte thus, allas?'
'Ye woot, ye nece myn,' quod he, 'what is;
I hope al shal be wel that is amis.
For ye may quenche al this, if that yow leste,
And doth right so, for I holde it the beste.'

122. 'So shal I do to-morwe, y-wis,' quod she,
'And god to-forn, so that it shal suffyse.'
'To-morwe? allas, that were a fayr,' quod he,
'Nay, nay, it may not stonden in this wyse;
For, nece myn, thus wryten clerkes wyse,
That peril is with drecching in y-drawe;
Nay, swich abodes been nought worth an hawe.

123. Nece, al thing hath tyme, I dar avowe;
For whan a chaumber a-fyr is, or an halle,
Wel more nede is, it sodeynly rescowe
Than to dispute, and axe amonges alle
How is this candele in the straw y-falle?

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829. Cl. *om.* that. 833. ful] Cl. but. 834. Cl. Cm. manere. 839. Cl. H. mad Troylus to me; H2. thus Troylus me made; Cm. Ed. Cp. Troylus mad to me. 842. him] Cl. yow. 843. Cl. myn; Cp. H. my. 847. Ed. I (*for* for I). H. Ed. for the beste. 850. Ed. H2. *om.* a. 854. H. abedes; Cm. abydis. 857. Cp. H. Ed. Wel; *rest om.* Cl. H2. to rescowe; *rest om.* to. 859. Cm. H2. How is; *rest om.* is (*here*). H2. y-falle; Cm. falle; *rest* is falle.

A! *benedicite!* for al among that fare
The harm is doon, and fare-wel feldefare!

124. And, nece myn, ne take it not a-greef,
If that ye suffre him al night in this wo,
God help me so, ye hadde him never leef,
That dar I seyn, now there is but we two;
But wel I woot, that ye wol not do so;
Ye been to wys to do so gret folye,
To putte his lyf al night in Iupartye.'

125. 'Hadde I him never leef? By god, I wene
Ye hadde never thing so leef,' quod she.
'Now by my thrift,' quod he, 'that shal be sene;
For, sin ye make this ensample of me,
If I al night wolde him in sorwe see
For al the tresour in the toun of Troye,
I bidde god, I never mote have Ioye!

126. Now loke thanne, if ye, that been his love,
Shul putte al night his lyf in Iupartye
For thing of nought! Now, by that god above,
Nought only this delay comth of folye,
But of malyce, if that I shal nought lye.
What, platly, and ye suffre him in distresse,
Ye neither bountee doon ne gentilesse!'

127. Quod tho Criseyde, 'wole ye doon o thing,
And ye therwith shal stinte al his disese;
Have here, and bereth him this blewe ringe,
For ther is no-thing mighte him bettre plese,
Save I my-self, ne more his herte apese;
And sey my dere herte, that his sorwe
Is causeles, that shal be seen to-morwe.'

128. 'A ring?' quod he, 'ye, hasel-wodes shaken!
Ye, nece myn, that ring moste han a stoon

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861. H2. feldyfare; Cl. feld-fare; *rest* feldefare. 862. Cp. H. Ed. ne; *rest om.* Cl. gref. 869. I] Cl. ye. 870. Ye] Cl. I. 880. Cl. malis. 887. more] Cl. H2. bettre. 889. Cl. ben sene; Cp. H. Cm. be sene; H2. be seyn; Ed. he sene.

That mighte dede men alyve maken;
And swich a ring, trowe I that ye have noon.
Discrecioun out of your heed is goon;
That fele I now,' quod he, 'and that is routhe;
O tyme y-lost, wel maystow cursen slouthe!

129. Wot ye not wel that noble and heigh corage
Ne sorweth not, ne stinteth eek for lyte?
But if a fool were in a Ialous rage,
I nolde setten at his sorwe a myte,
But feffe him with a fewe wordes whyte
Another day, whan that I mighte him finde:
But this thing stont al in another kinde.

130. This is so gentil and so tendre of herte,
That with his deeth he wol his sorwes wreke;
For trusteth wel, how sore that him smerte,
He wol to yow no Ialouse wordes speke.
And for-thy, nece, er that his herte breke,
So spek your-self to him of this matere;
For with o word ye may his herte stere.

131. Now have I told what peril he is inne,
And his coming unwist is to every wight;
Ne, pardee, harm may ther be noon ne sinne;
I wol my-self be with yow al this night.
Ye knowe eek how it is your owne knight,
And that, by right, ye moste upon him triste,
And I al prest to fecche him whan yow liste.'

132. This accident so pitous was to here,
And eek so lyk a sooth, at pryme face,
And Troilus hir knight to hir so dere,
His privè coming, and the siker place,
That, though that she dide him as thanne a grace,
Considered alle thinges as they stode,
No wonder is, sin she dide al for gode.

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892. dede men] Cl. a dede man. 893. trowe I] Cl. I trowe. 898. Cl. stenteth; *rest* stynteth. 900. Cp. Ed. Cm. nolde; H. nold; Cl. nold not. Cp. H. setten; Cl. Cm. sette. 909. Cl. To; *rest* So. H. spek; *rest* speke. 912. Cm. *om.* is. H. teuery (*for* to euery). 917. Cl. at; H2. am; Cm. H. Ed. al; Cp. *om.*

133. Cryseyde answerde, 'as wisly god at reste
My sowle bringe, as me is for him wo!
And eem, y-wis, fayn wolde I doon the beste,
If that I hadde grace to do so.
But whether that ye dwelle or for him go,
I am, til god me bettre minde sende,
At dulcarnon, right at my wittes ende.'

134. Quod Pandarus, 'ye, nece, wol ye here?
Dulcarnon called is "fleminge of wrecches";
It semeth hard, for wrecches wol not lere
For verray slouthe or othere wilful tecches;
This seyd by hem that be not worth two fecches.
But ye ben wys, and that we han on honde
Nis neither hard, ne skilful to withstonde.'

135. 'Thanne, eem,' quod she, 'doth her-of as yow list;
But er he come I wil up first aryse;
And, for the love of god, sin al my trist
Is on yow two, and ye ben bothe wyse,
So wircheth now in so discreet a wyse,
That I honour may have, and he plesaunce;
For I am here al in your governaunce.'

136. 'That is wel seyd,' quod he, 'my nece dere,
Ther good thrift on that wyse gentil herte!
But liggeth stille, and taketh him right here,
It nedeth not no ferther for him sterte;
And ech of yow ese otheres sorwes smerte,
For love of god; and, Venus, I thee herie;
For sone hope I we shulle ben alle merie.'

137. This Troilus ful sone on knees him sette
Ful sobrely, right by hir beddes heed,
And in his beste wyse his lady grette;
But lord, so she wex sodeynliche reed!
Ne, though men sholden smyten of hir heed,

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928. to] Cl. Cp. H. Ed. for to. 931. Cl. H. A; *rest* At. 935. or] Cl. Cm. H2. and. Cl. tacches. 936. Cp. Ed. This is seyd. Cl. hym; *rest* hem. Cl. is; *rest* be (ben, beth). 947. Cl. That; H2. That good; *rest* Ther good. 954. Cl. Cm. Cp. H2. hede; Ed. heed; H. hed. 956. Cl. -lych; H. -lyche.

She coude nought a word a-right out-bringe
So sodeynly, for his sodeyn cominge.

138. But Pandarus, that so wel coude fele
In every thing, to pleye anoon bigan,
And seyde, 'nece, see how this lord can knele!
Now, for your trouthe, seeth this gentil man!'
And with that word he for a quisshen ran,
And seyde, 'kneleth now, whyl that yow leste,
Ther god your hertes bringe sone at reste!'

139. Can I not seyn, for she bad him not ryse,
If sorwe it putte out of hir remembraunce,
Or elles if she toke it in the wyse
Of duëtee, as for his observaunce;
But wel finde I she dide him this plesaunce,
That she him kiste, al-though she syked sore;
And bad him sitte a-doun with-outen more.

140. Quod Pandarus, 'now wol ye wel biginne;
Now doth him sitte, gode nece dere,
Upon your beddes syde al there with-inne,
That ech of yow the bet may other here.'
And with that word he drow him to the fere,
And took a light, and fond his contenaunce
As for to loke up-on an old romaunce.

141. Criseyde, that was Troilus lady right,
And cleer stood on a ground of sikernesse,
Al thoughte she, hir servaunt and hir knight
Ne sholde of right non untrouthe in hir gesse,
Yet nathelees, considered his distresse,
And that love is in cause of swich folye,
Thus to him spak she of his Ielousye:

142. 'Lo, herte myn, as wolde the excellence
Of love, ayeins the which that no man may,

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964. Cl. quysshon; Cm. qwischin; H2. cusshyn. 965. Cp. Ed. leste; *rest* lyste, lyst. 968. Cl. put; Cp. H. putte. 970. H2. dewte; Cp. dewete. 975. Cl. H2. now gode; *rest om.* now. 976. Cl. *om.* al. 978. Cl. fyre; Ed. fiere; *rest* fere. 980. Cl. loken.

Ne oughte eek goodly maken resistence
And eek bycause I felte wel and say
Your grete trouthe, and servyse every day;
And that your herte al myn was, sooth to seyne,
This droof me for to rewe up-on your peyne.

143. And your goodnesse have I founde alwey yit,
Of whiche, my dere herte and al my knight,
I thonke it yow, as fer as I have wit,
Al can I nought as muche as it were right;
And I, emforth my conninge and my might,
Have and ay shal, how sore that me smerte,
Ben to yow trewe and hool, with al myn herte;

144. And dredelees, that shal be founde at preve.—
But, herte myn, what al this is to seyne
Shal wel be told, so that ye noght yow greve,
Though I to yow right on your-self compleyne.
For ther-with mene I fynally the peyne,
That halt your herte and myn in hevinesse,
Fully to sleen, and every wrong redresse.

145. My goode, myn, not I for-why ne how
That Ialousye, allas! that wikked wivere,
Thus causelees is cropen in-to yow;
The harm of which I wolde fayn delivere!
Allas! that he, al hool, or of him slivere,
Shuld have his refut in so digne a place,
Ther Iove him sone out of your herte arace!

146. But O, thou Iove, O auctor of nature,
Is this an honour to thy deitee,
That folk ungiltif suffren here iniure,
And who that giltif is, al quit goth he?
O were it leful for to pleyne on thee,

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990. Cl. goudly; Cp. H. goodly. Cl. Cp. make; H. Cm. Ed. maken. 994. for] Cl. first; Cm. H2. *om.* 995. H2. found; *rest* founden. Cp. ȝit; Cm. yite; *rest* yet. 999. Cl. emforthe; Cp. H. Ed. emforth. 1002. Cl. H2. dredles. 1004. Cl. H2. yow not. 1005. your] Cl. H2. yow. 1009. Cl. loue (*for* myn, *as a correction*). 1014. Cl. refuyt; Cp. H. Cm. refut; Ed. refute. 1015. Cl. *ins.* him *bef.* arace. arace] Cl. Ed. race. 1017. Ed. dignyte (*for* deitee). 1020. for to] Cl. that I. on] Cl. Ed. of.

That undeserved suffrest Ialousye,
And that I wolde up-on thee pleyne and crye!

147. Eek al my wo is this, that folk now usen
To seyn right thus, "ye, Ialousye is love!"
And wolde a busshel venim al excusen,
For that o greyn of love is on it shove!
But that wot heighe god that sit above,
If it be lyker love, or hate, or grame;
And after that, it oughte bere his name.

148. But certeyn is, som maner Ialousye
Is excusable more than som, y-wis.
As whan cause is, and som swich fantasye
With pietee so wel repressed is,
That it unnethe dooth or seyth amis,
But goodly drinketh up al his distresse;
And that excuse I, for the gentilesse.

149. And som so ful of furie is and despyt,
That it sourmounteth his repressioun;
But herte myn, ye be not in that plyt,
That thanke I god, for whiche your passioun
I wol not calle it but illusioun,
Of habundaunce of love and bisy cure,
That dooth your herte this disese endure.

150. Of which I am right sory, but not wrooth;
But, for my devoir and your hertes reste,
Wher-so yow list, by ordal or by ooth,
By sort, or in what wyse so yow leste,
For love of god, lat preve it for the beste!
And if that I be giltif, do me deye,
Allas! what mighte I more doon or seye?'

151. With that a fewe brighte teres newe
Out of hir eyen fille, and thus she seyde,

1022. up-on] Cl. on. 1029. Cl. Cm. to bere; *rest om.* to. 1032. Cl. And whanne. 1033. Cp. H. piete; *rest* pite. 1043. Cl. dishese. 1046. Cp. H. Ed. list; Cl. lyste. Cm. ordel. 1047. Cl. lyste; Cp. H. Ed. leste.

'Now god, thou wost, in thought ne dede untrewe
To Troilus was never yet Criseyde.'
With that hir heed doun in the bed she leyde,
And with the shete it wreigh, and syghed sore,
And held hir pees; not o word spak she more.

152. But now help god to quenchen al this sorwe,
So hope I that he shal, for he best may;
For I have seyn, of a ful misty morwe
Folwen ful ofte a mery someres day;
And after winter folweth grene May.
Men seen alday, and reden eek in stories,
That after sharpe shoures been victories.

153. This Troilus, whan he hir wordes herde,
Have ye no care, him liste not to slepe;
For it thoughte him no strokes of a yerde
To here or seen Criseyde his lady wepe;
But wel he felte aboute his herte crepe,
For every teer which that Criseyde asterte,
The crampe of deeth, to streyne him by the herte.

154. And in his minde he gan the tyme acurse
That he cam therë, and that he was born;
For now is wikke y-turned in-to worse,
And al that labour he hath doon biforn,
He wende it lost, he thoughte he nas but lorn.
'O Pandarus,' thoughte he, 'allas! thy wyle
Serveth of nought, so weylawey the whyle!'

155. And therwithal he heng a-doun the heed,
And fil on knees, and sorwfully he sighte;
What mighte he seyn? he felte he nas but deed,
For wrooth was she that shulde his sorwes lighte.
But nathelees, whan that he speken mighte,
Than seyde he thus, 'god woot, that of this game,
Whan al is wist, than am I not to blame!'

1055. Cl. in-to the bed down; *rest* doun in the bed. 1056. Cl. wreygh; Cp. H. wreigh; Cm. wrigh; Ed. wrighe. 1060. Cl. *om.* a. 1066. Cm. Ed. liste; *rest* lyst (list, lest). 1067. Cl. *om.* a. 1074. in] Cl. vn. 1075. that] Cl. the.

156. Ther-with the sorwe so his herte shette,
That from his eyen fil ther not a tere,
And every spirit his vigour in-knette,
So they astoned and oppressed were.
The feling of his sorwe, or of his fere,
Or of ought elles, fled was out of towne;
And doun he fel al sodeynly a-swowne.

157. This was no litel sorwe for to see;
But al was hust, and Pandare up as faste,
'O nece, pees, or we be lost,' quod he,
Beth nought agast;' but certeyn, at the laste,
For this or that, he in-to bedde him caste,
And seyde, 'O theef, is this a mannes herte?'
And of he rente al to his bare sherte;

158. And seyde, 'nece, but ye helpe us now,
Allas, your owne Troilus is lorn!'
'Y-wis, so wolde I, and I wiste how,
Ful fayn,' quod she; 'allas! that I was born!'
'Ye, nece, wol ye pullen out the thorn
That stiketh in his herte?' quod Pandare;
'Sey "al foryeve," and stint is al this fare!'

159. 'Ye, that to me,' quod she, 'ful lever were
Than al the good the sonne aboute gooth';
And therwith-al she swoor him in his ere,
'Y-wis, my dere herte, I am nought wrooth,
Have here my trouthe and many another ooth;
Now speek to me, for it am I, Cryseyde!'
But al for nought; yet mighte he not a-breyde.

160. Therwith his pous and pawmes of his hondes
They gan to frote, and wete his temples tweyne,
And, to deliveren him from bittre bondes,
She ofte him kiste; and, shortly for to seyne,

1087. Cl. eighen; Cp. H. Ed. eyen. 1094. Cl. H2. For; *rest* But. Ed. hushte. 1096. Cl. Buth; Cp. H. Ed. Beth. 1097. Cl. he him in-to bedde. 1104. Cp. Ed. Cm. pullen; Cl. H. pulle. 1113. Cl. no; Cm. not; Cp. H. nought. 1116. to] Cl. for.

Him to revoken she dide al hir peyne.
And at the laste, he gan his breeth to drawe,
And of his swough sone after that adawe,

161. And gan bet minde and reson to him take,
But wonder sore he was abayst, y-wis.
And with a syk, whan he gan bet a-wake,
He seyde, 'O mercy, god, what thing is this?'
'Why do ye with your-selven thus amis?'
Quod tho Criseyde, 'is this a mannes game?
What, Troilus! wol ye do thus, for shame?'

162. And therwith-al hir arm over him she leyde,
And al foryaf, and ofte tyme him keste.
He thonked hir, and to hir spak, and seyde
As fil to purpos for his herte reste.
And she to that answerde him as hir leste;
And with hir goodly wordes him disporte
She gan, and ofte his sorwes to comforte.

163. Quod Pandarus, 'for ought I can espyen,
This light nor I ne serven here of nought;
Light is not good for syke folkes yën.
But for the love of god, sin ye be brought
In thus good plyt, lat now non hevy thought
Ben hanginge in the hertes of yow tweye:'
And bar the candele to the chimeneye.

164. Sone after this, though it no nede were,
Whan she swich othes as hir list devyse
Hadde of him take, hir thoughte tho no fere,
Ne cause eek non, to bidde him thennes ryse.
Yet lesse thing than othes may suffyse
In many a cas; for every wight, I gesse,
That loveth wel meneth but gentilesse.

1121. Cl. bet gan; *rest* gan bet. 1129. Cp. Ed. keste; Cl. Cm. kyste.
1131. Cp. H. herte; *rest* hertes. 1132. Cp. H. Ed. leste; Cl. lyste.
1137. *All* eyen (eyȝen). 1141. Cl. Cp. chimeney; H. Cm. chimeneye.
1143. H. Ed. list; Cl. lyste. 1144. Cp. Cm. thoughte; Cl. H. thought.

165. But in effect she wolde wite anoon
Of what man, and eek where, and also why
He Ielous was, sin ther was cause noon;
And eek the signe, that he took it by,
She bad him that to telle hir bisily,
Or elles, certeyn, she bar him on honde,
That this was doon of malis, hir to fonde.

166. With-outen more, shortly for to seyne,
He moste obeye un-to his lady heste;
And for the lasse harm, he moste feyne.
He seyde hir, whan she was at swiche a feste
She mighte on him han loked at the leste;
Not I not what, al dere y-nough a risshe,
As he that nedes moste a cause fisshe.

167. And she answerde, 'swete, al were it so,
What harm was that, sin I non yvel mene?
For, by that god that boughte us bothe two,
In alle thinge is myn entente clene.
Swich arguments ne been not worth a bene;
Wol ye the childish Ialous contrefete?
Now were it worthy that ye were y-bete.'

168. Tho Troilus gan sorwfully to syke,
Lest she be wrooth, him thoughte his herte deyde;
And seyde, 'allas! upon my sorwes syke
Have mercy, swete herte myn, Cryseyde!
And if that, in tho wordes that I seyde,
Be any wrong, I wol no more trespace;
Do what yow list, I am al in your grace.'

169. And she answerde, 'of gilt misericorde!
That is to seyn, that I foryeve al this;
And ever-more on this night yow recorde,
And beth wel war ye do no more amis.'
'Nay, dere herte myn,' quod he, 'y-wis.'

1163. Cp. Ed. andswerde; H. answarde; Cl. answered. 1168. Cp. H. Ed. Ialous; Cm. Ielous; Cl. Ialousye. 1169. Cl. *om.* it. 1177. Cp. H. answerde; Cl. answered.

'And now,' quod she, 'that I have do yow smerte,
Foryeve it me, myn owene swete herte.'

170. This Troilus, with blisse of that supprysed,
Put al in goddes hond, as he that mente
No-thing but wel; and, sodeynly avysed,
He hir in armes faste to him hente.
And Pandarus, with a ful good entente,
Leyde him to slepe, and seyde, 'if ye ben wyse,
Swowneth not now, lest more folk aryse.'

171. What mighte or may the sely larke seye,
Whan that the sparhauk hath it in his foot?
I can no more, but of thise ilke tweye,
To whom this tale sucre be or soot,
Though that I tarie a yeer, som-tyme I moot,
After myn auctor, tellen hir gladnesse,
As wel as I have told hir hevinesse.

172. Criseyde, which that felte hir thus y-take,
As writen clerkes in hir bokes olde,
Right as an aspes leef she gan to quake,
Whan she him felte hir in his armes folde.
But Troilus, al hool of cares colde,
Gan thanken tho the blisful goddes sevene;
Thus sondry peynes bringen folk to hevene.

173. This Troilus in armes gan hir streyne,
And seyde, 'O swete, as ever mote I goon,
Now be ye caught, now is ther but we tweyne;
Now yeldeth yow, for other boot is noon.'
To that Criseyde answerde thus anoon,
'Ne hadde I er now, my swete herte dere,
Ben yolde, y-wis, I were now not here!'

1192. Cl. Cp. Cm. it; *rest* him. Cp H. foot; Cl. fote. 1193. Cp. H. thise; Cm. these; Cl. this. 1194. Cp. H. sucre; Cm. seukere; H2. Ed. sugre; Cl. sour. Cp. H. soot; Cl. sot; Cm. H2. sote; Ed. soote. 1195. Cl. mot. 1200. Ed. aspen; H2. auspen. 1201. Cl. *om.* his. 1203. Cl. *om.* tho. 1206. Cm. Ed. mote; *rest* mot. 1208. H. boot; Cl. Cp. Cm. bote. 1209. Cp. H. Cm. answerde; Cl. answered. 1211. Cl. yolden.

174. O! sooth is seyd, that heled for to be
As of a fevre or othere greet syknesse,
Men moste drinke, as men may often see,
Ful bittre drink; and for to han gladnesse,
Men drinken often peyne and greet distresse;
I mene it here, as for this aventure,
That thourgh a peyne hath founden al his cure.

175. And now swetnesse semeth more sweet,
That bitternesse assayed was biforn;
For out of wo in blisse now they flete.
Non swich they felten, sith they were born;
Now is this bet, than bothe two be lorn!
For love of god, take every womman hede
To werken thus, if it comth to the nede.

176. Criseyde, al quit from every drede and tene,
As she that iuste cause hadde him to triste,
Made him swich feste, it Ioye was to sene,
Whan she his trouthe and clene entente wiste.
And as aboute a tree, with many a twiste,
Bitrent and wryth the sote wode-binde,
Gan eche of hem in armes other winde.

177. And as the newe abaysshed nightingale,
That stinteth first whan she biginneth singe,
Whan that she hereth any herde tale,
Or in the hegges any wight steringe,
And after siker dooth hir voys out-ringe;
Right so Criseyde, whan hir drede stente,
Opned hir herte, and tolde him hir entente.

178. And right as he that seeth his deeth y-shapen,
And deye moot, in ought that he may gesse,
And sodeynly rescous doth him escapen,
And from his deeth is brought in sikernesse,

1218. hath] Cl. is. 1219. Cl. the more; *rest om.* the. 1222. Cl. sith that; *rest om.* that. 1225. Cp. comth; Cl. come. 1227. Cl. Iust. 1229. Cl. entent; H. entente. 1231. Cl. Cm. wrythe; Cp. H. Ed. writhe; H2. writhen is (*read* wryth *or* writh). 1234. Cl. gynneth to; Cp. bygynneth to; *rest* begynneth. 1236. Cl. ony. 1238. Cl. Criseyd. Cl. stynte; Cp. H. stente. 1240. y-] Cl. is. 1241. Cl. out; gysse.

For al this world, in swich present gladnesse
Was Troilus, and hath his lady swete;
With worse hap god lat us never mete!

179. Hir armes smale, hir streyghte bak and softe,
Hir sydes longe, fleshly, smothe, and whyte
He gan to stroke, and good thrift bad ful ofte
Hir snowish throte, hir brestes rounde and lyte;
Thus in this hevene he gan him to delyte,
And ther-with-al a thousand tyme hir kiste;
That, what to done, for Ioye unnethe he wiste.

180. Than seyde he thus, 'O, Love, O, Charitee,
Thy moder eek, Citherea the swete,
After thy-self next heried be she,
Venus mene I, the wel-willy planete;
And next that, Imenëus, I thee grete;
For never man was to yow goddes holde
As I, which ye han brought fro cares colde.

181. Benigne Love, thou holy bond of thinges,
Who-so wol grace, and list thee nought honouren,
Lo, his desyr wol flee with-outen winges.
For, noldestow of bountee hem socouren
That serven best and most alwey labouren,
Yet were al lost, that dar I wel seyn, certes,
But-if thy grace passed our desertes.

182. And for thou me, that coude leest deserve
Of hem that nombred been un-to thy grace,
Hast holpen, ther I lykly was to sterve,
And me bistowed in so heygh a place
That thilke boundes may no blisse pace,
I can no more, but laude and reverence
Be to thy bounte and thyn excellence!'

1244. Cl. alle; word. 1247. Cl. streyght; Cp. streghte. 1248. Cl. fleysshly. 1251. Cl. *om.* heuene *and* to. 1258. Cl. the; *rest* that (*after* next). 1261. Cl. Cm. Benyngne; Cp. H. Benigne. 1264. Cl. nodestow (!). 1266. Cl. seye; Cp. H. Cm. seyn. 1268. H2. coude leest; Cm. couthe lest; Cp. H. leest koude; Cl. lest kowde. 1269. Cl. be; Cp. H. Cm. ben. Cl. to; Cp. H. Cm. vn-to. 1272. Cp. H. H2. pace; Cl. passe.

183. And therwith-al Criseyde anoon he kiste,
Of which, certeyn, she felte no disese.
And thus seyde he, 'now wolde god I wiste,
Myn herte swete, how I yow mighte plese!
What man,' quod he, 'was ever thus at ese
As I, on whiche the faireste and the beste
That ever I say, deyneth hir herte reste.

184. Here may men seen that mercy passeth right;
The experience of that is felt in me,
That am unworthy to so swete a wight.
But herte myn, of your benignitee,
So thenketh, though that I unworthy be,
Yet mot I nede amenden in som wyse,
Right thourgh the vertu of your heyghe servyse.

185. And for the love of god, my lady dere,
Sin god hath wrought me for I shal yow serve,
As thus I mene, that ye wol be my stere,
To do me live, if that yow liste, or sterve,
So techeth me how that I may deserve
Your thank, so that I, thurgh myn ignoraunce,
Ne do no-thing that yow be displesaunce.

186. For certes, fresshe wommanliche wyf,
This dar I seye, that trouthe and diligence,
That shal ye finden in me al my lyf,
Ne I wol not, certeyn, breken your defence;
And if I do, present or in absence,
For love of god, lat slee me with the dede,
If that it lyke un-to your womanhede.'

187. 'Y-wis,' quod she, 'myn owne hertes list,
My ground of ese, and al myn herte dere,

1276. Cl. dishese. 1285. Cp. H. Cm. benignite; Cl. benyngnite. 1286. Cm. thynkith; Cl. thenk; Cp. H. thynk that. 1288. Cl. seruyce. 1290. Cl. for that; *rest om.* that. 1291. Cl. Cm. Cp. stere; H. Ed. fere (feere). 1294. Cl. *om.* that I; Cm. Cp. *om.* I. 1296. Cl. But; *rest* For. 1298. H. Cp. Ed. fynden; Cl. Cm. fynde. Cl. lyfe. 1299. Cp. H. Ny (*for* Ne I). Cm. Ed. H2. not; Cl. Cp. H. *om.* 1302. Cl. to; *rest* un-to.

Graunt mercy, for on that is al my trist;
But late us falle awey fro this matere;
For it suffyseth, this that seyd is here.
And at o word, with-outen repentaunce,
Wel-come, my knight, my pees, my suffisaunce!'

188. Of hir delyt, or Ioyes oon the leste
Were impossible to my wit to seye;
But iuggeth, ye that han ben at the feste,
Of swich gladnesse, if that hem liste pleye!
I can no more, but thus thise ilke tweye
That night, be-twixen dreed and sikernesse,
Felten in love the grete worthinesse.

189. O blisful night, of hem so longe y-sought,
How blithe un-to hem bothe two thou were!
Why ne hadde I swich on with my soule y-bought,
Ye, or the leeste Ioye that was there?
A-wey, thou foule daunger and thou fere,
And lat hem in this hevene blisse dwelle,
That is so heygh, that al ne can I telle!

190. But sooth is, though I can not tellen al,
As can myn auctor, of his excellence,
Yet have I seyd, and, god to-forn, I shal
In every thing al hoolly his sentence.
And if that I, at loves reverence,
Have any word in eched for the beste,
Doth therwith-al right as your-selven leste.

191. For myne wordes, here and every part,
I speke hem alle under correccioun
Of yow, that feling han in loves art,
And putte it al in your discrecioun
To encrese or maken diminucioun
Of my langage, and that I yow bi-seche;
But now to purpos of my rather speche.

1314. Cl. *om.* thise. 1315. Cm. be-twixe; Cl. be-twexen; H. bitweyne. Cl. Cm. dred; *rest* drede (*read* dreed). 1318. Cl. *om.* two. 1321. Cl. daunder (!). 1322. Cl. blyssyd; *rest* blisse (blis). 1324. Cp. Ed. tellen; Cm. tellyn; H. talen; Cl. telle. 1326. Cm. (*2nd*) I; Cl. Cp. H. and; Ed. *om.*

192. Thise ilke two, that ben in armes laft,
So looth to hem a-sonder goon it were,
That ech from other wende been biraft,
Or elles, lo, this was hir moste fere,
That al this thing but nyce dremes were;
For which ful ofte ech of hem seyde, 'O swete,
Clippe ich yow thus, or elles I it mete?'

193. And, lord! so he gan goodly on hir see,
That never his look ne bleynte from hir face,
And seyde, 'O dere herte, may it be
That it be sooth, that ye ben in this place?'
'Ye, herte myn, god thank I of his grace!'
Quod tho Criseyde, and therwith-al him kiste,
That where his spirit was, for Ioye he niste.

194. This Troilus ful ofte hir eyen two
Gan for to kisse, and seyde, 'O eyen clere,
It were ye that wroughte me swich wo,
Ye humble nettes of my lady dere!
Though ther be mercy writen in your chere,
God wot, the text ful hard is, sooth, to finde,
How coude ye with-outen bond me binde?'

195. Therwith he gan hir faste in armes take,
And wel an hundred tymes gan he syke,
Nought swiche sorwful sykes as men make
For wo, or elles whan that folk ben syke,
But esy sykes, swiche as been to lyke,
That shewed his affeccioun with-inne;
Of swiche sykes coude he nought bilinne.

196. Sone after this they speke of sondry thinges,
As fil to purpos of this aventure,

1339. Cp. H. Cm. Ed. a-sonder; Cl. a-sondry. Cp. H. Cm. Ed. gon; Cl. go ne (!) Cl. *om.* it. 1340. Cm. H2. wende; Cp. Cl. H. wenden. 1341. Cm. Ed. Cp. H2. moste; Cl. H. most. 1342. Cl. nere (*for* were). 1345. And] Cl. A. goodly] Cl. gladly. 1346. H. Cm. blynte; Cp. Ed. bleynte; Cl. blente. 1352. Cl. eighen; Cp. H. Ed. eyen. 1356. Cl. wreten; Cp. H. writen. 1361. H. swiche; H2. Ed. suche; Cl. swich. 1362. Cl. whanne; Cm. whan; Cp. H. when. 1365. H. bilynne; *rest* blynne.

And pleyinge entrechaungeden hir ringes,
Of which I can nought tellen no scripture;
But wel I woot a broche, gold and asure,
In whiche a ruby set was lyk an herte,
Criseyde him yaf, and stak it on his sherte.

197. Lord! trowe ye, a coveitous, a wrecche,
That blameth love and holt of it despyt,
That, of tho pens that he can mokre and kecche,
Was ever yet y-yeve him swich delyt,
As is in love, in oo poynt, in som plyt?
Nay, doutelees, for also god me save,
So parfit Ioye may no nigard have!

198. They wol sey 'yis,' but lord! so that they lye,
Tho bisy wrecches, ful of wo and drede!
They callen love a woodnesse or folye,
But it shal falle hem as I shal yow rede;
They shul forgo the whyte and eke the rede,
And live in wo, ther god yeve hem mischaunce,
And every lover in his trouthe avaunce!

199. As wolde god, tho wrecches, that dispyse
Servyse of love, hadde eres al-so longe
As hadde Myda, ful of coveityse;
And ther-to dronken hadde as hoot and stronge
As Crassus dide for his affectis wronge,
To techen hem that they ben in the vyce,
And loveres nought, al-though they holde hem nyce!

200. Thise ilke two, of whom that I yow seye,
Whan that hir hertes wel assured were,
Tho gonne they to speken and to pleye,
And eek rehercen how, and whanne, and where,
They knewe hem first, and every wo and fere

1370. Cl. of; *rest* and. 1373. Cl. Cp. H. or a; Cm. a; *rest om.* 1375. tho] Cl. the. Cl. Ed. pens; Cp. H. Cm. pans. Cp. H. mokre; H2. moker; Cm. mokere; Cl. moke. Cl. Ed. kecche; Cm. crache (!); Cp. tecche (!); H2. teche (!); H. theche (!). 1385. Cp. H. Ed. lyue; Cl. leue. 1387. tho] Cl. that. 1388. Cl. eerys. 1390. Cl. drenken. 1394. Cp. H. Thise; Cl. This. 1396. Cp. H. speken; Cl. speke. 1398. hem] Cl. hym.

That passed was; but al swich hevinesse,
I thanke it god, was tourned to gladnesse.

201. And ever-mo, whan that hem fel to speke
Of any thing of swich a tyme agoon,
With kissing al that tale sholde breke,
And fallen in a newe Ioye anoon,
And diden al hir might, sin they were oon,
For to recoveren blisse and been at ese,
And passed wo with Ioye countrepeyse.

202. Reson wil not that I speke of sleep,
For it accordeth nought to my matere;
God woot, they toke of that ful litel keep,
But lest this night, that was to hem so dere,
Ne sholde in veyn escape in no manere,
It was biset in Ioye and bisinesse
Of al that souneth in-to gentilnesse.

203. But whan the cok, comune astrologer,
Gan on his brest to bete, and after crowe,
And Lucifer, the dayes messager,
Gan for to ryse, and out hir bemes throwe;
And estward roos, to him that coude it knowe,
Fortuna maior, [than] anoon Criseyde,
With herte sore, to Troilus thus seyde:—

204. 'Myn hertes lyf, my trist and my plesaunce,
That I was born, allas! what me is wo,
That day of us mot make desseveraunce!
For tyme it is to ryse, and hennes go,
Or elles I am lost for evermo!

1400. to] H. Cm. in-to. 1401. Cp. H. Cm. mo; *rest* more. Cp. H. fel; Cl. fille. 1403. Cp. H. Cm. al; Cl. alle. 1405. Cl. dede; Cm. dedyn; Ed. dydden; *rest* diden. 1407. Cl. Cp. Ed. -peyse; *rest* -pese. 1408. Cl. shep (!); H. slep; *rest* slepe. 1409. Cl. nough (!) 1410. H. Cm. kep; *rest* kepe. 1414. Cl. Cp. gentilesse; *rest* gentilnesse. 1415. Cl. whanne; Cp. Cm. whan; H. when. 1416. Cl. to crowe; *rest om.* to. 1418. Cm. hese (= his); *rest* here (hire). Cl. bemys throw. 1419. Cl. Cm. after-; *rest* est-. 1420. than] *All* that. 1424. Cl. Cm des-; *rest* dis-. 1425. Cp. H. hennes; Cm. henys; Cl. hens to. 1426. Cl. ellys.

O night, allas! why niltow over us hove,
As longe as whanne Almena lay by Iove?

205. O blake night, as folk in bokes rede,
That shapen art by god this world to hyde
At certeyn tymes with thy derke wede,
That under that men mighte in reste abyde,
Wel oughte bestes pleyne, and folk thee chyde,
That there-as day with labour wolde us breste,
That thou thus fleest, and deynest us nought reste!

206. Thou dost, allas! to shortly thyn offyce,
Thou rakel night, ther god, makere of kinde,
Thee, for thyn hast and thyn unkinde vyce,
So faste ay to our hemi-spere binde,
That never-more under the ground thou winde!
For now, for thou so hyest out of Troye,
Have I forgon thus hastily my Ioye!'

207. This Troilus, that with tho wordes felte,
As thoughte him tho, for pietous distresse,
The blody teres from his herte melte,
As he that never yet swich hevinesse
Assayed hadde, out of so greet gladnesse,
Gan therwith-al Criseyde his lady dere
In armes streyne, and seyde in this manere:—

208. 'O cruel day, accusour of the Ioye
That night and love han stole and faste y-wryen,
A-cursed be thy coming in-to Troye,
For every bore hath oon of thy bright yën!
Envyous day, what list thee so to spyen?
What hastow lost, why sekestow this place,
Ther god thy lyght so quenche, for his grace?

209. Allas! what han thise loveres thee agilt,
Dispitous day? thyn be the pyne of helle!

1428. Ed. Alcmena. 1435. Cl. Cm. flest; Cp. H. H2. fleest. 1442. Cl. hastely. 1444. H. piteous; Cp. pietous; *rest* pitous. 1450. Cl. crueel. 1453. Cp. H2. yen; *rest* eyen. 1454. Cm. espyen. 1457. Cl. Cm. these; Cp. H2. thise.

For many a lovere hastow shent, and wilt;
Thy pouring in wol no-wher lete hem dwelle.
What proferestow thy light here for to selle?
Go selle it hem that smale seles graven,
We wol thee nought, us nedeth no day haven.'

210. And eek the sonne Tytan gan he chyde,
And seyde, 'O fool, wel may men thee dispyse,
That hast the Dawing al night by thy syde,
And suffrest hir so sone up fro thee ryse,
For to disesen loveres in this wyse.
What! hold your bed ther, thou, and eek thy Morwe!
I bidde god, so yeve yow bothe sorwe!'

211. Therwith ful sore he sighte, and thus he seyde,
'My lady right, and of my wele or wo
The welle and rote, O goodly myn, Criseyde,
And shal I ryse, allas! and shal I go?
Now fele I that myn herte moot a-two!
For how sholde I my lyf an houre save,
Sin that with yow is al the lyf I have?

212. What shal I doon, for certes, I not how,
Ne whanne, allas! I shal the tyme see,
That in this plyt I may be eft with yow;
And of my lyf, god woot, how that shal be,
Sin that desyr right now so byteth me,
That I am deed anoon, but I retourne.
How sholde I longe, allas! fro yow soiourne?

213. But nathelees, myn owene lady bright,
Yit were it so that I wiste outrely,
That I, your humble servaunt and your knight,
Were in your herte set so fermely
As ye in myn, the which thing, trewely,

1459. Cl. shent; *rest* slayn. 1460. Cm. Ed. let; Cl. late; *rest* lat (*read* lete). 1462. Cl. Cp. selys. 1464. Cl. he to; *rest om.* to. 1465. Cp. H. fool; Cl. Cm. fol. 1466. Cl. Cp. Cm. dawyng; *rest* dawnyng. 1471. H. Cp. sighte; Cl. sight; Ed. syghed. 1476. H. my lyf an oure; Cp. Ed. my lyf an houre; Cl. an hour my lyf. 1482. Cl. brenneth; H. bitleth (!); Cp. biteth; Ed. byteth; *rest* streyneth. 1486. Cm. H2. Yit; *rest om.* Cp. H. wiste; Cl. wist.

Me lever were than thise worldes tweyne,
Yet sholde I bet enduren al my peyne.'

214. To that Cryseyde answerde right anoon,
And with a syk she seyde, 'O herte dere,
The game, y-wis, so ferforth now is goon,
That first shal Phebus falle fro his spere,
And every egle been the dowves fere,
And every roche out of his place sterte,
Er Troilus out of Criseydes herte!

215. Ye be so depe in-with myn herte grave,
That, though I wolde it turne out of my thought,
As wisly verray god my soule save,
To dyen in the peyne, I coude nought!
And, for the love of god that us hath wrought,
Lat in your brayn non other fantasye
So crepe, that it cause me to dye!

216. And that ye me wolde han as faste in minde
As I have yow, that wolde I yow bi-seche;
And, if I wiste soothly that to finde,
God mighte not a poynt my Ioyes eche!
But, herte myn, with-oute more speche,
Beth to me trewe, or elles were it routhe;
For I am thyn, by god and by my trouthe!

217. Beth glad for-thy, and live in sikernesse;
Thus seyde I never er this, ne shal to mo;
And if to yow it were a gret gladnesse
To turne ayein, soone after that ye go,
As fayn wolde I as ye, it were so,
As wisly god myn herte bringe at reste!'
And him in armes took, and ofte keste.

218. Agayns his wil, sin it mot nedes be,
This Troilus up roos, and faste him cledde,

1490. Cl. Cm. wordes; *rest* worldes. 1491. Cp. H. Cm. Ed. enduren; Cl. endure. 1492. Cp. H. answerde; Cl. answered. 1498. Cl. Troles (!). 1506. Cl. An. 1516. H. Cp. ayein; Cl. a-yen.

And in his armes took his lady free
An hundred tyme, and on his wey him spedde,
And with swich wordes as his herte bledde,
He seyde, 'farewel, my dere herte swete,
Ther god us graunte sounde and sone to mete!'

219. To which no word for sorwe she answerde,
So sore gan his parting hir destreyne;
And Troilus un-to his palays ferde,
As woo bigon as she was, sooth to seyne;
So hard him wrong of sharp desyr the peyne
For to ben eft there he was in plesaunce,
That it may never out of his remembraunce.

220. Retorned to his real palais, sone
He softe in-to his bed gan for to slinke,
To slepe longe, as he was wont to done,
But al for nought; he may wel ligge and winke,
But sleep ne may ther in his herte sinke;
Thenkinge how she, for whom desyr him brende,
A thousand-fold was worth more than he wende.

221. And in his thought gan up and doun to winde
Hir wordes alle, and every contenaunce,
And fermely impressen in his minde
The leste poynt that to him was plesaunce;
And verrayliche, of thilke remembraunce,
Desyr al newe him brende, and lust to brede
Gan more than erst, and yet took he non hede.

222. Criseyde also, right in the same wyse,
Of Troilus gan in hir herte shette
His worthinesse, his lust, his dedes wyse,
His gentilesse, and how she with him mette,
Thonkinge love he so wel hir bisette;
Desyring eft to have hir herte dere
In swich a plyt, she dorste make him chere.

1525. Cl. myn herte and dere swete. 1526. Cp. H. sownde; Cl. sound. 1527. Cp. H. Cm. answerde; Cl. answerede. 1535. Cl. Cp. Ed. bedde; *rest* bed. 1536. Cl. woned. 1542. Cl. Hise; *rest* Hire (Her). 1543. Cl. hire; *rest* his. 1546. Cl. new; Cp. H. Cm. newe. 1554. Cp. dorste; Cl. H. dorst.

223. Pandare, a-morwe which that comen was
Un-to his nece, and gan hir fayre grete,
Seyde, 'al this night so reyned it, allas!
That al my drede is that ye, nece swete,
Han litel layser had to slepe and mete;
Al night,' quod he, 'hath reyn so do me wake,
That som of us, I trowe, hir hedes ake.'

224. And ner he com, and seyde, 'how stont it now
This mery morwe, nece, how can ye fare?'
Criseyde answerde, 'never the bet for yow,
Fox that ye been, god yeve your herte care!
God helpe me so, ye caused al this fare,
Trow I,' quod she, 'for alle your wordes whyte;
O! who-so seeth yow knoweth yow ful lyte!'

225. With that she gan hir face for to wrye
With the shete, and wex for shame al reed;
And Pandarus gan under for to prye,
And seyde, 'nece, if that I shal ben deed,
Have here a swerd, and smyteth of myn heed.'
With that his arm al sodeynly he thriste
Under hir nekke, and at the laste hir kiste.

226. I passe al that which chargeth nought to seye,
What! God foryaf his deeth, and she al-so
Foryaf, and with hir uncle gan to pleye,
For other cause was ther noon than so.
But of this thing right to the effect to go,
Whan tyme was, hom til hir hous she wente,
And Pandarus hath fully his entente.

227. Now torne we ayein to Troilus,
That resteles ful longe a-bedde lay,

1558. Cl. ye my; *rest om.* my. 1559. slepe] Cl. shepe (!). 1562. Cp. H. com; Cl. Cm. come. 1563. Cl. H. murye; Cm. merie. 1564. Cp. H. answerde; Cl. Cm. answerede. Cl. *om.* for. 1566. Cp. H. caused; Cl. causes. 1568. Cl. Cm. *om.* O. 1570. H. Cm. wex; Cl. Cp. wax. 1573. Cl. Here haue. Ed. smyteth; Cp. smyten; *rest* smyte. 1575. Cl. keste. 1576-82. Cp. *om.* 1577. and] Cl. an. 1578. to] Cl. for to. 1579. Cl. H2. but; *rest* than. 1583. H. Cp. ayeyn; Cl. a-yen.

And prevely sente after Pandarus,
To him to come in al the haste he may.
He com anoon, nought ones seyde he 'nay,'
And Troilus ful sobrely he grette,
And doun upon his beddes syde him sette.

228. This Troilus, with al the affeccioun
Of frendes love that herte may devyse,
To Pandarus on kneës fil adoun,
And er that he wolde of the place aryse,
He gan him thonken in his beste wyse;
A hondred sythe he gan the tyme blesse,
That he was born to bringe him fro distresse.

229. He seyde, 'O frend, of frendes the alderbeste
That ever was, the sothe for to telle,
Thou hast in hevene y-brought my soule at reste
Fro Flegiton, the fery flood of helle;
That, though I mighte a thousand tymes selle,
Upon a day, my lyf in thy servyse,
It mighte nought a mote in that suffyse.

230. The sonne, which that al the world may see,
Saw never yet, my lyf, that dar I leye,
So inly fair and goodly as is she,
Whos I am al, and shal, til that I deye;
And, that I thus am hires, dar I seye,
That thanked be the heighe worthinesse
Of love, and eek thy kinde bisinesse.

231. Thus hastow me no litel thing y-yive,
Fo which to thee obliged be for ay
My lyf, and why? for thorugh thyn help I live;
For elles deed hadde I be many a day.'
And with that word doun in his bed he lay,

1587. Cl. come. 1592. Cm. kneis; Cp. H. knowes. 1593. Cl. out of; *rest om.* out. 1595. he] Cl. Cm. and. Cl. H. Cm. blysse; *rest* blesse. 1600. Cp. Cm. flegetoun; Ed. Phlegeton. Cl. Cp. H. Cm. fery; H2. firy; Ed. fyrie. 1603. Cm. myghte; Cl. might. Cm. Ed. mote; Cp. H. moote; Cl. mot. 1608. Cp. H. hires; Cl. heres. 1609. Cp. heighe; Cm. hye; Cl. H. heigh. 1611. Cp. y-ʒiue; Cl. y-yeue. 1613. Cl. Cm. leue; *rest* lyue.

And Pandarus ful sobrely him herde
Til al was seyd, and thanne he him answerde:

232. 'My dere frend, if I have doon for thee
In any cas, god wot, it is me leef;
And am as glad as man may of it be,
God help me so; but tak now not a-greef
That I shal seyn, be war of this myscheef,
That, there-as thou now brought art in-to blisse,
That thou thy-self ne cause it nought to misse.

233. For of fortunes sharp adversitee
The worst kinde of infortune is this,
A man to have ben in prosperitee,
And it remembren, whan it passed is.
Thou art wys y-nough, for-thy do nought amis;
Be not to rakel, though thou sitte warme,
For if thou be, certeyn, it wol thee harme.

234. Thou art at ese, and holde thee wel ther-inne.
For also seur as reed is every fyr,
As greet a craft is kepe wel as winne;
Brydle alwey wel thy speche and thy desyr.
For worldly Ioye halt not but by a wyr;
That preveth wel, it brest alday so ofte;
For-thy nede is to werke with it softe.'

235. Quod Troilus, 'I hope, and god to-forn,
My dere frend, that I shal so me bere,
That in my gilt ther shal no thing be lorn,
Ne I nil not rakle as for to greven here;
It nedeth not this matere ofte tere;
For wistestow myn herte wel, Pandare,
God woot, of this thou woldest litel care.'

236. Tho gan he telle him of his glade night.
And wher-of first his herte dredde, and how,

1619, 1621, 1622. Cl. Cp. lief, grief, mischief; Cm. lef, gref, myschef; H2. leef, greef, mischeef. 1621. now] Cl. it. 1622. Cl. of of (!); *rest* of this. 1627. Cl. H2. be; *rest* ben. 1629. Cp. H. Thart. Cl. ynowh. 1634. Cl. kep; *rest* kepe. 1642. Cp. H. Ny. 1644. Cm. wistist thou; Ed. wystest thou; Cp. wystestow; Cl. H. wistow.

And seyde, 'freend, as I am trewe knight,
And by that feyth I shal to god and yow,
I hadde it never half so hote as now;
And ay the more that desyr me byteth
To love hir best, the more it me delyteth.

237. I noot my-self not wisly what it is;
But now I fele a newe qualitee,
Ye, al another than I dide er this.'
Pandare answerde, and seyde thus, that he
That ones may in hevene blisse be,
He feleth other weyes, dar I leye,
Than thilke tyme he first herde of it seye.

238. This is o word for al; this Troilus
Was never ful, to speke of this matere,
And for to preysen un-to Pandarus
The bountee of his righte lady dere,
And Pandarus to thanke and maken chere.
This tale ay was span-newe to biginne
Til that the night departed hem a-twinne.

239. Sone after this, for that fortune it wolde,
I-comen was the blisful tyme swete,
That Troilus was warned that he sholde,
Ther he was erst, Criseyde his lady mete;
For which he felte his herte in Ioye flete;
And feythfully gan alle the goddes herie;
And lat see now if that he can be merie.

240. And holden was the forme and al the wyse,
Of hir cominge, and eek of his also,
As it was erst, which nedeth nought devyse.
But playnly to the effect right for to go,
In Ioye and seurte Pandarus hem two
A-bedde broughte, whan hem bothe leste,
And thus they ben in quiete and in reste.

1655. than] Cl. er. 1656. H. answerde; Cl. answerede. 1657. Cl. Cm. onys. 1659. Cp. H. Cm. herde; Cl. herd. 1662. H. Cp. preysen; Cl. preyse. 1663. Cp. Cm. righte; Cl. H. right. 1664. chere] Cl. clere. 1671. Cp. Cm. felte; Cl. H. felt. 1675. Cm. H2. ek; *rest om.* 1677. Cp. H. theffect. 1679. *Al* brought. Cl. Cp. H. H2. whan that; Cm. Ed. *om.* that. 1680. Cl. *om.* thus.

241. Nought nedeth it to yow, sin they ben met,
To aske at me if that they blythe were;
For if it erst was wel, tho was it bet
A thousand-fold, this nedeth not enquere.
A-gon was every sorwe and every fere;
And bothe, y-wis, they hadde, and so they wende,
As muche Ioye as herte may comprende.

242. This is no litel thing of for to seye,
This passeth every wit for to devyse;
For eche of hem gan otheres lust obeye;
Felicitee, which that thise clerkes wyse
Commenden so, ne may not here suffyse.
This Ioye may not writen been with inke,
This passeth al that herte may bithinke.

243. But cruel day, so wel-awey the stounde!
Gan for to aproche, as they by signes knewe,
For whiche hem thoughte felen dethes wounde;
So wo was hem, that changen gan hir hewe,
And day they gonnen to dispyse al newe,
Calling it traytour, envyous, and worse,
And bitterly the dayes light they curse.

244. Quod Troilus, 'allas! now am I war
That Pirous and tho swifte stedes three,
Whiche that drawen forth the sonnes char,
Han goon som by-path in despyt of me;
That maketh it so sone day to be;
And, for the sonne him hasteth thus to ryse,
Ne shal I never doon him sacrifyse!'

245. But nedes day departe moste hem sone,
And whanne hir speche doon was and hir chere,

1687. Cl. complende (!); Cp. comprende; *rest* comprehende. 1693. H. wryten; H2. writyn; Cl. y-wrete. 1694. Cl. by-thenke; *rest* by-thynke. 1696. signes] Cl. synes. 1700. traytour] Cl. traytous. 1702. Cl. Cp. H. *om.* allas. 1703. H2. Pirous; Ed. Pyrous; H. Pirors; Cl. Cp. Cm. Piros. 1704. Ed. Whiche; *rest* Which. 1708. him] Cl. here; Cp. H. hire. Cl. sacrifice.

They twinne anoon as they were wont to done,
And setten tyme of meting eft y-fere;
And many a night they wroughte in this manere.
And thus Fortune a tyme ladde in Ioye
Criseyde, and eek this kinges sone of Troye.

246. In suffisaunce, in blisse, and in singinges,
This Troilus gan al his lyf to lede;
He spendeth, Iusteth, maketh festeyinges;
He yeveth frely ofte, and chaungeth wede,
And held aboute him alwey, out of drede,
A world of folk, as cam him wel of kinde,
The fressheste and the beste he coude fynde;

247. That swich a voys was of hym and a stevene
Thorugh-out the world, of honour and largesse,
That it up rong un-to the yate of hevene.
And, as in love, he was in swich gladnesse,
That in his herte he demede, as I gesse,
That there nis lovere in this world at ese
So wel as he, and thus gan love him plese.

248. The godlihede or beautee which that kinde
In any other lady hadde y-set
Can not the mountaunce of a knot unbinde,
A-boute his herte, of al Criseydes net.
He was so narwe y-masked and y-knet,
That it undon on any manere syde,
That nil not been, for ought that may betyde.

249. And by the hond ful ofte he wolde take
This Pandarus, and in-to gardin lede,
And swich a feste and swich a proces make
Him of Criseyde, and of hir womanhede,
And of hir beautee, that, with-outen drede,

1711. Cl. woned; Cp. H2. Ed. wont; H. wonte; Cm. wone. 1713. Cp. Cm. wroughte; Cl. H. wrought. 1718. Cl. H. festeynynges; Cp. H2. festynges; Cm. festyngys; (*read* festeyinges). 1720. aboute him] Cl. hym aboute. 1722. H. fresshiste; Cl. fresshest. 1723. Cl. *om. 2nd* a. stevene] H. neuene. 1725. Cl. rong vp into. 1731. Cl. ony. 1734. Cl. y-maked (!). 1738. Cp. H. Cm. Ed. gardyn; Cl. gardeyn.

It was an hevene his wordes for to here;
And thanne he wolde singe in this manere.

250. 'Love, that of erthe and see hath governaunce,
Love, that his hestes hath in hevene hye,
Love, that with an holsom alliaunce
Halt peples ioyned, as him list hem gye,
Love, that knetteth lawe of companye,
And couples doth in vertu for to dwelle,
Bind this acord, that I have told and telle;

251. That that the world with feyth, which that is stable,
Dyverseth so his stoundes concordinge,
That elements that been so discordable
Holden a bond perpetuely duringe,
That Phebus mote his rosy day forth bringe,
And that the mone hath lordship over the nightes,
Al this doth Love; ay heried be his mightes!

252. That that the see, that gredy is to flowen,
Constreyneth to a certeyn ende so
His flodes, that so fersly they ne growen
To drenchen erthe and al for ever-mo;
And if that Love ought lete his brydel go,
Al that now loveth a-sonder sholde lepe,
And lost were al, that Love halt now to-hepe.

253. So wolde god, that auctor is of kinde,
That, with his bond, Love of his vertu liste
To cerclen hertes alle, and faste binde,
That from his bond no wight the wey out wiste.
And hertes colde, hem wolde I that he twiste

1745. Cl. heste. 1747. Cl. hem lyst hym (*wrongly*). 1748. Cl. Cp. knetteth; H. knettheth; Ed. knytteth; H2. kennyth; Cm. endytyth. Cl. Cm. of; H. Cp. Ed. and; H2. *om.* 1753. Cl. elementes; Cp. H. elementz. 1755. Cp. H2. Ed. mote; Cl. H. mot; Cm. may. 1759. Cl. Constreyne. 1760. Cl. *om.* so. Cp. H. Ed. fiersly; Cm. fersely; H2. fersly; Cl. freshly. 1762. Cp. H. lete; Cl. late; Cm. let; Ed. lette. 1767. H. Cp. cerclen; Cm. serkelyn; Cl. cerchen; Ed. serchen; H2. cherysson. 1768. Cp. H. wey; Cl. weye. 1769. twiste] Cl. it wyste.

To make hem love, and that hem leste ay rewe
On hertes sore, and kepe hem that ben trewe.'

254. In alle nedes, for the tounes werre,
He was, and ay the firste in armes dight;
And certeynly, but-if that bokes erre,
Save Ector, most y-drad of any wight;
And this encrees of hardinesse and might
Cam him of love, his ladies thank to winne,
That altered his spirit so with-inne.

255. In tyme of trewe, on haukinge wolde he ryde,
Or elles hunten boor, bere, or lyoun;
The smale bestes leet he gon bi-syde.
And whan that he com rydinge in-to toun,
Ful ofte his lady, from hir window doun,
As fresh as faucon comen out of muwe,
Ful redy was, him goodly to saluwe.

256. And most of love and vertu was his speche,
And in despyt hadde alle wrecchednesse;
And doutelees, no nede was him biseche
To honouren hem that hadde worthinesse,
And esen hem that weren in distresse.
And glad was he if any wight wel ferde,
That lover was, whan he it wiste or herde.

257. For sooth to seyn, he lost held every wight
But-if he were in loves heigh servyse,
I mene folk that oughte it been of right.
And over al this, so wel coude he devyse
Of sentement, and in so unkouth wyse
Al his array, that every lover thoughte,
That al was wel, what-so he seyde or wroughte.

258. And though that he be come of blood royal,
Him liste of pryde at no wight for to chase;

1770. Cl. lest; Cp. H. liste. 1771. Cl. kep. 1774. Cl. certaynly. 1776. Cl. H. Cm. encres; Ed. encrease. 1779. Cl. *om.* he. 1780. Cp. boor; Cm. bor; *rest* bore. 1784. Cl. H2. cometh; *rest* comen. 1787. Cl. Cp. H. alle; *rest* al. 1794. Cl. heyghe; Cp. H. heigh. 1797. Cm. vnkouth; Cl. vnkow; Cp. vnkoude; *rest* vnkouthe. 1800. Cm. real. 1801. Cl. Lyst hym; Cp. H. Him liste.

Benigne he was to ech in general,
For which he gat him thank in every place.
Thus wolde Love, y-heried be his grace,
That Pryde, Envye, Ire, and Avaryce
He gan to flee, and every other vyce.

259. Thou lady bright, the doughter to Dione,
Thy blinde and winged sone eek, daun Cupyde;
Ye sustren nyne eek, that by Elicone
In hil Parnaso listen for to abyde,
That ye thus fer han deyned me to gyde,
I can no more, but sin that ye wol wende,
Ye heried been for ay, with-outen ende!

260. Thourgh yow have I seyd fully in my song
Theffect and Ioye of Troilus servyse,
Al be that ther was som disese among,
As to myn auctor listeth to devyse.
My thridde book now ende ich in this wyse;
And Troilus in luste and in quiete
Is with Criseyde, his owne herte swete.

Explicit Liber Tercius.

1804. Cp. Cm. wolde; Cl. H. wold. 1805. Cp. H. Ed. pride and Ire enuye. 1807–1820. *Lost in* Cm. 1810. In] Cl. I. Cp. H. tabide. 1815. Cl. seruyce. 1816. Cl. dishese. 1818. wyse] Cl. wys.

COLOPHON. *From* Ed.; Cl. Cp. H. H2. *wrongly place it after* Book IV, l. 28.

BOOK IV.

[Prohemium.]

1. BUT al to litel, weylawey the whyle,
Lasteth swich Ioye, y-thonked be Fortune!
That semeth trewest, whan she wol bygyle,
And can to foles so hir song entune,
That she hem hent and blent, traytour comune;
And whan a wight is from hir wheel y-throwe,
Than laugheth she, and maketh him the mowe.

2. From Troilus she gan hir brighte face
Awey to wrythe, and took of him non hede,
But caste him clene oute of his lady grace,
And on hir wheel she sette up Diomede;
For which right now myn herte ginneth blede,
And now my penne, allas! with which I wryte,
Quaketh for drede of that I moot endyte.

3. For how Criseyde Troilus forsook,
Or at the leste, how that she was unkinde,
Mot hennes-forth ben matere of my book,
As wryten folk thorugh which it is in minde.
Allas! that they shulde ever cause finde
To speke hir harm; and if they on hir lye,
Y-wis, hem-self sholde han the vilanye.

4. O ye Herines, Nightes doughtren three,
That endelees compleynen ever in pyne,

TITLE. *Not in the* MSS. C. *has lost ll.* 1–112. 4. Cl. kane. 6, 11. Cl. Cp. H. whiel; H2. Ed. whele. 7. Cl. here; *rest* him. 12. Cl. rytht. 21. Cl. vilonye; H. vilenye; *rest* vilanye. 22. *All* herynes. Cl. nyghttes. 23. Cl. compleynes; H. compleynen; Cp. compleignen.

Megera, Alete, and eek Thesiphone;
Thou cruel Mars eek, fader to Quiryne,
This ilke ferthe book me helpeth fyne,
So that the los of lyf and love y-fere
Of Troilus be fully shewed here.

Explicit [prohemium]. Incipit Quartus Liber.

5. LIGGINGE in ost, as I have seyd er this,
The Grekes stronge, aboute Troye toun,
Bifel that, whan that Phebus shyning is
Up-on the brest of Hercules Lyoun,
That Ector, with ful many a bold baroun,
Caste on a day with Grekes for to fighte,
As he was wont to greve hem what he mighte.

6. Not I how longe or short it was bitwene
This purpos and that day they fighte mente;
But on a day wel armed, bright and shene,
Ector, and many a worthy wight out wente,
With spere in hond and bigge bowes bente;
And in the berd, with-oute lenger lette,
Hir fomen in the feld anoon hem mette.

7. The longe day, with speres sharpe y-grounde,
With arwes, dartes, swerdes, maces felle,
They fighte and bringen hors and man to grounde,
And with hir axes out the braynes quelle.
But in the laste shour, sooth for to telle,
The folk of Troye hem-selven so misledden,
That with the worse at night homward they fledden.

8. At whiche day was taken Antenor,
Maugre Polydamas or Monesteo,

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24. Ed. Allecto; Tesiphonee. 25. Cp. H. to; Cl. H2. of. 27. H. los; Cl. losse. COLOPHON. Cl. Cp. H. *wrongly have* Explicit liber Tercius; *read* prohemium. 30. Cl. Grekys. 31. Cl. whanne. 32. H. herculis. 33. H. Cp. ful; *rest om.* 35. Cl. woned. 40. Cl. on; *rest* in. 41. Cl. lenge; *rest* lenger. 43. sharpe] Cl. faste. 44. Cl. fele. 47. Cl. last; Cp. H. Ed. laste. 51. Ed. Polymydas. Cl. Cp. H. Ed. Monesteo; H2. Penestio.

Santippe, Sarpedon, Polynestor,
Polyte, or eek the Troian daun Ripheo,
And othere lasse folk, as Phebuseo.
So that, for harm, that day the folk of Troye
Dredden to lese a greet part of hir Ioye.

9. Of Pryamus was yeve, at Greek requeste,
A tyme of trewe, and tho they gonnen trete,
Hir prisoneres to chaungen, moste and leste,
And for the surplus yeven sommes grete.
This thing anoon was couth in every strete,
Bothe in thassege, in toune, and every-where,
And with the firste it cam to Calkas ere.

10. Whan Calkas knew this tretis sholde holde,
In consistorie, among the Grekes, sone
He gan in thringe forth, with lordes olde,
And sette him there-as he was wont to done;
And with a chaunged face hem bad a bone,
For love of god, to don that reverence,
To stinte noyse, and yeve him audience.

11. Thanne seyde he thus, 'lo! lordes myne, I was
Troian, as it is knowen out of drede;
And if that yow remembre, I am Calkas,
That alderfirst yaf comfort to your nede,
And tolde wel how that ye sholden spede.
For dredelees, thorugh yow, shal, in a stounde,
Ben Troye y-brend, and beten doun to grounde.

12. And in what forme, or in what maner wyse
This town to shende, and al your lust to acheve,
Ye han er this wel herd it me devyse;
This knowe ye, my lordes, as I leve.
And for the Grekes weren me so leve,

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52. Ed. Xantyppe; H2. Sartip. Ed. Palestynor. 53. H2. Riphio; Cl. Cp. H. Rupheo. 57. Cp. H. a Grek; Cl. H2. Ed. at Grekes; *read* at Greek. 59. Ed. moste; Cp. meste; *rest* most. 60. Cl. yeue; Cp. Ed. yeuen. 67. Cl. woned. 69. Cl. don hym; *rest om.* hym. 75. Cl. told; Cp. H. tolde. 76. Cl. dredles; Cp. H. dredeles. 78. Cl. for (*for 2nd* in). 79. Cp. H. Ed. tacheue. 81. H. leue (*glossed* i. credo). 82. Cl. weres; Cp. H. Ed. weren. H. leue (*gl.* i. cari).

I com my-self in my propre persone,
To teche in this how yow was best to done;

13. Havinge un-to my tresour ne my rente
Right no resport, to respect of your ese.
Thus al my good I loste and to yow wente,
Wening in this you, lordes, for to plese.
But al that los ne doth me no disese.
I vouche-sauf, as wisly have I Ioye,
For you to lese al that I have in Troye,

14. Save of a doughter, that I lafte, allas!
Slepinge at hoom, whanne out of Troye I sterte.
O sterne, O cruel fader that I was!
How mighte I have in that so hard an herte?
Allas! I ne hadde y-brought hir in hir sherte!
For sorwe of which I wol not live to morwe,
But-if ye lordes rewe up-on my sorwe.

15. For, by that cause I say no tyme er now
Hir to delivere, I holden have my pees;
But now or never, if that it lyke yow,
I may hir have right sone, doutelees.
O help and grace! amonges al this prees,
Rewe on this olde caitif in destresse,
Sin I through yow have al this hevinesse!

16. Ye have now caught and fetered in prisoun
Troians y-nowe; and if your willes be,
My child with oon may have redempcioun.
Now for the love of god and of bountee,
Oon of so fele, allas! so yeve him me.
What nede were it this preyere for to werne,
Sin ye shul bothe han folk and toun as yerne?

17. On peril of my lyf, I shal not lye,
Appollo hath me told it feithfully;

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86. Ed. regarde; *rest* resport (*see* l. 850). 89. Cl. losse; dishese. 90. Cl. -saf; Cp. H. -sauf. 94. Cp. and (*for 2nd* O). Cl. cruwel. 99. Cl. H. say; *rest* sawe. 101. Cl. yif. H. H2. *om.* that. 103. Cp. amonges; *rest* among (amonge). 105. through] Cl. for. 106. Cl. preson; H. prisoun. 107. Cl. wille. 108. Cl. chyd (*sic*). 110. Cl. On; Cp. H. Oon.

I have eek founde it by astronomye,
By sort, and by augurie eek trewely,
And dar wel seye, the tyme is faste by,
That fyr and flaumbe on al the toun shal sprede;
And thus shal Troye turne in asshen dede.

18. For certeyn, Phebus and Neptunus bothe,
That makeden the walles of the toun,
Ben with the folk of Troye alwey so wrothe,
That thei wol bringe it to confusioun,
Right in despyt of king Lameadoun.
By-cause he nolde payen hem hir hyre,
The toun of Troye shal ben set on-fyre.'

19. Telling his tale alwey, this olde greye,
Humble in speche, and in his lokinge eke,
The salte teres from his eyën tweye
Ful faste ronnen doun by eyther cheke.
So longe he gan of socour hem by-seke
That, for to hele him of his sorwes sore,
They yave him Antenor, with-oute more.

20. But who was glad y-nough but Calkas tho?
And of this thing ful sone his nedes leyde
On hem that sholden for the tretis go,
And hem for Antenor ful ofte preyde
To bringen hoom king Toas and Criseyde;
And whan Pryam his save-garde sente,
Thembassadours to Troye streyght they wente.

21. The cause y-told of hir cominge, the olde
Pryam the king ful sone in general

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115. Cp. Cm. Ed. it; *rest om.* 117. And] Cl. I. 118. Cm. fer; H2. fere. 119. Cl. in; Cp. H. Cm. Ed. to; H2. in-to. 120. Cp. Ed. H2. Neptunus; H. neptimus; Cl. Neptainus; Cm. Natyinus. 121. Cp. Ed. makeden; H. makkeden; *rest* maden. 124. Ed. Lamedoun. 125, 6. Cm. here, fere. 129. Cl. terys; twye. 131. Cl. by-seche. 132. Cl. helen. 133. Cp. yaue; Cl. Cm. yaf; Ed. gaue. 134. Cl. y-nowh. 138. Cp. Ed. Cm. bryngen; H. brynge; Cl. bryng. H. hom; Cl. Cm. hem; *rest* home. H. Tooas; Ed. Thoas. 139. Cp. H. Ed. -garde; Cl. -gard. Cm. H2. his saf cundwyt hem sente. 140. Cp. H. Ed. Thembassadours; Cl. H2. The ambassiatours (*see* l. 145).

Let here-upon his parlement to holde,
Of which the effect rehersen yow I shal.
Thembassadours ben answered for fynal,
Theschaunge of prisoners and al this nede
Hem lyketh wel, and forth in they procede.

22. This Troilus was present in the place,
Whan axed was for Antenor Criseyde,
For which ful sone chaungen gan his face,
As he that with tho wordes wel neigh deyde.
But nathelees, he no word to it seyde,
Lest men sholde his affeccioun espye;
With mannes herte he gan his sorwes drye.

23. And ful of anguish and of grisly drede
Abood what lordes wolde un-to it seye;
And if they wolde graunte, as god forbede,
Theschaunge of hir, than thoughte he thinges tweye,
First, how to save hir honour, and what weye
He mighte best theschaunge of hir withstonde;
Ful faste he caste how al this mighte stonde.

24. Love him made al prest to doon hir byde,
And rather dye than she sholde go;
But resoun seyde him, on that other syde,
'With-oute assent of hir ne do not so,
Lest for thy werk she wolde be thy fo,
And seyn, that thorugh thy medling is y-blowe
Your bother love, there it was erst unknowe.'

25. For which he gan deliberen, for the beste,
That though the lordes wolde that she wente,
He wolde late hem graunte what hem leste,
And telle his lady first what that they mente.
And whan that she had seyd him hir entente,
Ther-after wolde he werken also blyve,
Though al the world ayein it wolde stryve.

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155. Cl. angwyssh. 163. Cl. gon; *rest* go. 165. H. Cm. ne; *rest om.* 167. Cl. blowe; *rest* y-blowe. 168. Cl. bothere; Ed. bother; Cp. brother (!); H2. bothe; Cm. botheis; H. eyther. 173. Cl. whanne. Cl. Cp. Cm. hadde; *rest* had. 175. Cp. H. aȝeyn; Cl. Cm. ayen.

26. Ector, which that wel the Grekes herde,
For Antenor how they wolde han Criseyde,
Gan it withstonde, and sobrely answerde:—
'Sires, she nis no prisoner,' he seyde;
'I noot on yow who that this charge leyde,
But, on my part, ye may eft-sone him telle,
We usen here no wommen for to selle.'

27. The noyse of peple up-stirte thanne at ones,
As breme as blase of straw y-set on fyre;
For infortune it wolde, for the nones,
They sholden hir confusioun desyre.
'Ector,' quod they, 'what goost may yow enspyre,
This womman thus to shilde and doon us lese
Daun Antenor?—a wrong wey now ye chese—

28. That is so wys, and eek so bold baroun,
And we han nede of folk, as men may see;
He is eek oon, the grettest of this toun;
O Ector, lat tho fantasyës be!
O king Pryam,' quod they, 'thus seggen we,
That al our voys is to for-gon Criseyde;'
And to deliveren Antenor they preyde.

29. O Iuvenal, lord! trewe is thy sentence,
That litel witen folk what is to yerne
That they ne finde in hir desyr offence;
For cloud of errour lat hem not descerne
What best is; and lo, here ensample as yerne.
This folk desiren now deliveraunce
Of Antenor, that broughte hem to mischaunce!

30. For he was after traytour to the toun
Of Troye; allas! they quitte him out to rathe;

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176. Cp. H. Ed. Grekes; *rest* Grekis. 178. Cl. answerede; Cp. H. Cm. answerde. 179. Cl. Cm. presoner. 180. Cl. H2. *om.* that. 183, 5. Cl. onys, nonys. 184. Cl. in; H2. a; *rest* on. 186. Cp. H. Ed. sholden; Cl. sholde. 191. Cl. Cp. Ed. to; H. tolk (*for* to folk); *rest* of. 192. Cl. stown (!). 198. Cl. liten (!). Cl. weten; H. Cp. witen; Ed. wenen; H2. know. 201. Cl. here an; *rest om.* an. 204. Cl. after he was. 205. Ed. quytte; H2. quytt; H. Cp. quite; Cl. Cm. ȝuyt.

O nyce world, lo, thy discrecioun!
Criseyde, which that never dide hem skathe,
Shal now no lenger in hir blisse bathe;
But Antenor, he shal com hoom to toune,
And she shal out; thus seyden here and howne.

31. For which delibered was by parlement,
For Antenor to yelden up Criseyde,
And it pronounced by the president,
Al-theigh that Ector 'nay' ful ofte preyde.
And fynaly, what wight that it with-seyde,
It was for nought, it moste been, and sholde;
For substaunce of the parlement it wolde.

32. Departed out of parlement echone,
This Troilus, with-oute wordes mo,
Un-to his chaumbre spedde him faste allone,
But-if it were a man of his or two,
The whiche he bad out faste for to go,
By-cause he wolde slepen, as he seyde,
And hastely up-on his bed him leyde.

33. And as in winter leves been biraft,
Eche after other, til the tree be bare,
So that ther nis but bark and braunche y-laft,
Lyth Troilus, biraft of ech wel-fare,
Y-bounden in the blake bark of care,
Disposed wood out of his wit to breyde,
So sore him sat the chaunginge of Criseyde.

34. He rist him up, and every dore he shette
And windowe eek, and tho this sorweful man
Up-on his beddes syde a-doun him sette,
Ful lyk a deed image pale and wan;
And in his brest the heped wo bigan

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206. Cl. discressioun. 207. Cl. Cm. dede. 210. Cl. seyden; Cp. H. Cm. seyde; Ed. sayd; H2. saide. Ed. heere; *rest* here. Cm. houme; *rest* howne (hown). 211. Cl. was delibered. 213. Cl. pronuncede; precident. 214. Cl. Al they; preyede. 220. Cl. Cm. spede; *rest* spedde. 223. Cp. H. Cm Ed. slepen; Cl. slepe. 229. Cl. I-bounde. 236. Cl. hepede; H. heped.

Out-breste, and he to werken in this wyse
In his woodnesse, as I shal yow devyse.

35. Right as the wilde bole biginneth springe
Now here, now there, y-darted to the herte,
And of his deeth roreth in compleyninge,
Right so gan he aboute the chaumbre sterte,
Smyting his brest ay with his festes smerte;
His heed to the wal, his body to the grounde
Ful ofte he swapte, him-selven to confounde.

36. His eyen two, for pitee of his herte,
Out stremeden as swifte welles tweye;
The heighe sobbes of his sorwes smerte
His speche him rafte, unnethes mighte he seye,
'O deeth, allas! why niltow do me deye?
A-cursed be the day which that nature
Shoop me to ben a lyves creature!'

37. But after, whan the furie and the rage
Which that his herte twiste and faste threste,
By lengthe of tyme somwhat gan asswage,
Up-on his bed he leyde him doun to reste;
But tho bigonne his teres more out-breste,
That wonder is, the body may suffyse
To half this wo, which that I yow devyse.

38. Than seyde he thus, 'Fortune! allas the whyle!
What have I doon, what have I thus a-gilt?
How mightestow for reuthe me bigyle?
Is ther no grace, and shal I thus be spilt?
Shal thus Criseyde awey, for that thou wilt?
Allas! how maystow in thyn herte finde
To been to me thus cruel and unkinde?

39. Have I thee nought honoured al my lyve,
As thou wel wost, above the goddes alle?

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237. Cl. -brest; Cp. Cm. -breste; H. -brast. Cl. werkyn. 242. Cl. Righ. 243. Cl. Cm. festes; *rest* fistes. 245. Cp. H. Ed. seluen; Cl. self. 252. MSS. Schop, Shope. 257. Cl. terys. 260. Cl. Thanne; Cp. H. Than.

Why wiltow me fro Ioye thus depryve?
O Troilus, what may men now thee calle
But wrecche of wrecches, out of honour falle
In-to miserie, in which I wol biwayle
Criseyde, allas! til that the breeth me fayle?

40. Allas, Fortune! if that my lyf in Ioye
Displesed hadde un-to thy foule envye,
Why ne haddestow my fader, king of Troye,
By-raft the lyf, or doon my bretheren dye,
Or slayn my-self, that thus compleyne and crye,
I, combre-world, that may of no-thing serve,
But ever dye, and never fully sterve?

41. If that Criseyde allone were me laft,
Nought roughte I whider thou woldest me stere;
And hir, allas! than hastow me biraft.
But ever-more, lo! this is thy manere,
To reve a wight that most is to him dere,
To preve in that thy gerful violence.
Thus am I lost, ther helpeth no defence!

42. O verray lord of love, O god, allas!
That knowest best myn herte and al my thought,
What shal my sorwful lyf don in this cas
If I for-go that I so dere have bought?
Sin ye Cryseyde and me han fully brought
In-to your grace, and bothe our hertes seled,
How may ye suffre, allas! it be repeled?

43. What I may doon, I shal, whyl I may dure
On lyve in torment and in cruel peyne,
This infortune or this disaventure,
Allone as I was born, y-wis, compleyne;
Ne never wil I seen it shyne or reyne;

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270. Cp. Cm. Ed. now the; Cl. H. the now. 277. Cl. on (*for* or). Cl. Cm. deye; Cp. H. dye. 282. Cp. H. Ed. whider; Cl. Cm. wheder. 286. H. gerful; Ed. gierful; Cl. greful; Cm. gery; Cp. serful (!). 294. Cl. repeles (!). 295. Cm. H2. schal I; *rest* I may. 296. Cl. cruwel; Cm. crewel. 298. Cl. Allas; *rest* Allone.

But ende I wil, as Edippe, in derknesse
My sorwful lyf, and dyen in distresse.

44. O wery goost, that errest to and fro,
Why niltow fleen out of the wofulleste
Body, that ever mighte on grounde go?
O soule, lurkinge in this wo, unneste,
Flee forth out of myn herte, and lat it breste,
And folwe alwey Criseyde, thy lady dere;
Thy righte place is now no lenger here!

45. O wofulle eyen two, sin your disport
Was al to seen Criseydes eyen brighte,
What shal ye doon but, for my discomfort,
Stonden for nought, and wepen out your sighte?
Sin she is queynt, that wont was yow to lighte,
In veyn fro-this-forth have I eyen tweye
Y-formed, sin your vertue is a-weye.

46. O my Criseyde, O lady sovereyne
Of thilke woful soule that thus cryeth,
Who shal now yeven comfort to the peyne?
Allas, no wight; but when myn herte dyeth,
My spirit, which that so un-to yow hyeth,
Receyve in gree, for that shal ay yow serve;
For-thy no fors is, though the body sterve.

47. O ye loveres, that heighe upon the wheel
Ben set of Fortune, in good aventure,
God leve that ye finde ay love of steel,
And longe mot your lyf in Ioye endure!
But whan ye comen by my sepulture,
Remembreth that your felawe resteth there;
For I lovede eek, though I unworthy were.

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302. Cp. Ed. wery; Cm. werray; *rest* verray. 305. H. vnneste (*glossed* i. go out of thi nest). Ed. woful neste (*wrongly*). 309. Cl. desport. 310. Cp. H2. brighte; *rest* bright (*but* Cm. *varies*). 312. Cp. H. Stonden; Cm. Stondyn; Ed. Stonden; Cl. Stondeth. Cp. H. sighte; Cl. sight. 313. Cp. H. lighte; Cl. lyght. 314. Cl. tweyne; Cp. H. tweye. 317. H2. thilke; Cm. ye ilke; *rest* this. 318. Cl. Cp. H. the; Ed. thy; *rest* my. 320. Cl. vn-to yow so. 323. H. heighe; Cp. heigh; Cl. heyhe. 327. Cl. whanne; be.

48. O olde unholsom and mislyved man,
Calkas I mene, allas! what eyleth thee
To been a Greek, sin thou art born Troian?
O Calkas, which that wilt my bane be,
In cursed tyme was thou born for me!
As wolde blisful Iove, for his Ioye,
That I thee hadde, where I wolde, in Troye!'

49. A thousand sykes, hottere than the glede,
Out of his brest ech after other wente,
Medled with pleyntes newe, his wo to fede,
For which his woful teres never stente;
And shortly, so his peynes him to-rente,
And wex so mat, that Ioye nor penaunce
He feleth noon, but lyth forth in a traunce.

50. Pandare, which that in the parlement
Hadde herd what every lord and burgeys seyde,
And how ful graunted was, by oon assent,
For Antenor to yelden so Criseyde,
Gan wel neigh wood out of his wit to breyde,
So that, for wo, he niste what he mente;
But in a rees to Troilus he wente.

51. A certeyn knight, that for the tyme kepte
The chaumbre-dore, un-dide it him anoon;
And Pandare, that ful tendreliche wepte,
In-to the derke chaumbre, as stille as stoon,
Toward the bed gan softely to goon,
So confus, that he niste what to seye;
For verray wo his wit was neigh aweye.

52. And with his chere and loking al to-torn,
For sorwe of this, and with his armes folden,
He stood this woful Troilus biforn,
And on his pitous face he gan biholden;
But lord, so often gan his herte colden,

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330. Cp. H. Ed. myslyued; H2. mysleuyd; Cl. Cm. mysbyleued. 336. Cl. where as; *rest om.* as. 339. Cl. Meddles; *rest* Medled (Medlid). 345. Cl. Burgeys & lord. 350. Cp. H. rees; Cl. Cm. res; Ed. race. 352. Cp. H. vndid; Cl. vndede. 354. Cl. as ony; *rest om.* ony. 356. Cm. nyste; Cl. Cp. H. nyst; *see* 349. 362. Cl. colde.

Seing his freend in wo, whos hevinesse
His herte slow, as thoughte him, for distresse.

53. This woful wight, this Troilus, that felte
His freend Pandare y-comen him to see,
Gan as the snow ayein the sonne melte,
For which this sorwful Pandare, of pitee,
Gan for to wepe as tendreliche as he;
And specheles thus been thise ilke tweye,
That neyther mighte o word for sorwe seye.

54. But at the laste this woful Troilus,
Ney deed for smert, gan bresten out to rore,
And with a sorwful noyse he seyde thus,
Among his sobbes and his sykes sore,
'Lo! Pandare, I am deed, with-outen more.
Hastow nought herd at parlement,' he seyde,
'For Antenor how lost is my Criseyde?'

55. This Pandarus, ful deed and pale of hewe,
Ful pitously answerde and seyde, 'yis!
As wisly were it fals as it is trewe,
That I have herd, and wot al how it is.
O mercy, god, who wolde have trowed this?
Who wolde have wend that, in so litel a throwe,
Fortune our Ioye wolde han over-throwe?

56. For in this world ther is no creature,
As to my doom, that ever saw ruyne
Straungere than this, thorugh cas or aventure.
But who may al eschewe or al devyne?
Swich is this world; for-thy I thus defyne,
Ne trust no wight to finden in Fortune
Ay propretee; hir yeftes been comune.

57. But tel me this, why thou art now so mad
To sorwen thus? Why lystow in this wyse,

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364. Cp. H. slough. 367. H. Cp. ayein; Cl. Cm. ayen; Ed. ayenst. 368. Cl. wyych. 370. Cp. H. thise; Cl. this. 379. Ed. deed; H. Cm. ded; Cl. Cp. dede. 380. Cl. answerede. 387. Cl. Als; *rest* As. 392. Cl. Cm. his; *rest* hire (her).

Sin thy desyr al holly hastow had,
So that, by right, it oughte y-now suffyse?
But I, that never felte in my servyse
A frendly chere or loking of an yë,
Lat me thus wepe and wayle, til I dye.

58. And over al this, as thou wel wost thy-selve,
This town is ful of ladies al aboute;
And, to my doom, fairer than swiche twelve
As ever she was, shal I finde, in som route,
Ye, oon or two, with-outen any doute.
For-thy be glad, myn owene dere brother,
If she be lost, we shul recovere another.

59. What, god for-bede alwey that ech plesaunce
In o thing were, and in non other wight!
If oon can singe, another can wel daunce;
If this be goodly, she is glad and light;
And this is fayr, and that can good a-right.
Ech for his vertu holden is for dere,
Bothe heroner and faucon for rivere.

60. And eek, as writ Zanzis, that was ful wys,
"The newe love out chaceth ofte the olde;"
And up-on newe cas lyth newe avys.
Thenk eek, thy-self to saven artow holde;
Swich fyr, by proces, shal of kinde colde.
For sin it is but casuel plesaunce,
Som cas shal putte it out of remembraunce.

61. For al-so seur as day cometh after night,
The newe love, labour or other wo,
Or elles selde seinge of a wight,
Don olde affecciouns alle over-go.
And, for thy part, thou shalt have oon of tho
To abrigge with thy bittre peynes smerte;
Absence of hir shal dryve hir out of herte.'

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398. *All* eye (ey). 402. Cm. sweche; Ed. H2. suche; Cl. H. Cp. swych. 405. Cm. owene; Cl. Cp. H. owen; Ed. owne. 408. Cl. *om.* in. 413. Cl. Cm. of; *rest* for. 414. Cl. H. zanzis; *rest* zanzis. 415. Cp. H. chaceth; Cl. cacheth. 417. Cl. thow art; Cp. artow; H. ertow; Cm. or thow; *rest* art thou. 423. Cl. ellys. 424. Cl. al. 426. H. Tabrigge; Cp. Tabregge; Cm. To abregge.

62. Thise wordes seyde he for the nones alle,
To helpe his freend, lest he for sorwe deyde.
For doutelees, to doon his wo to falle,
He roughte not what unthrift that he seyde.
But Troilus, that neigh for sorwe deyde,
Tok litel hede of al that ever he mente;
Oon ere it herde, at the other out it wente:—

63. But at the laste answerde and seyde, 'freend,
This lechecraft, or heled thus to be,
Were wel sitting, if that I were a feend,
To traysen hir that trewe is unto me!
I pray god, lat this consayl never y-thee;
But do me rather sterve anon-right here
Er I thus do as thou me woldest lere.

64. She that I serve, y-wis, what so thou seye,
To whom myn herte enhabit is by right,
Shal han me holly hires til that I deye.
For, Pandarus, sin I have trouthe hir hight,
I wol not been untrewe for no wight;
But as hir man I wol ay live and sterve,
And never other creature serve.

65. And ther thou seyst, thou shalt as faire finde
As she, lat be, make no comparisoun
To creature y-formed here by kinde.
O leve Pandare, in conclusioun,
I wol not be of thyn opinioun,
Touching al this; for whiche I thee biseche,
So hold thy pees; thou sleest me with thy speche.

66. Thow biddest me I sholde love an-other
Al freshly newe, and lat Criseyde go!

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430. Cl. Cm. sorwe; *rest* wo. 431. Cm. roughte; Cl. Cp. H. rought. Cl. vnthryf; *om.* that. 434. Cp. at oothir; H. attother. 435. Cl. he answered. Cl. seyde a; *rest om.* a. 437. Cl. fende. 438. Cp. H. traysen; Cl. trassen; Ed. trayen. Cl. Cm. here (hire); *rest* a wight. 439. Cl. to god; *rest om.* to. Cp. H. y-the; Cl. the. 440. Cl. anoon sterue right. 443. Cl. her (*for* herte). 444. Cl. heres; Cp. H. hires; Ed. hers. 445. Cl. syn that; *rest om.* that. 455. Cl. sleste; H. Cm. slest; *rest* sleest.

It lyth not in my power, leve brother.
And though I mighte, I wolde not do so.
But canstow pleyen raket, to and fro,
Netle in, dokke out, now this, now that, Pandare?
Now foule falle hir, for thy wo that care!

67. Thow farest eek by me, thou Pandarus,
As he, that whan a wight is wo bi-goon,
He cometh to him a pas, and seyth right thus,
"Thenk not on smert, and thou shalt fele noon."
Thou most me first transmuwen in a stoon,
And reve me my passiounes alle,
Er thou so lightly do my wo to falle.

68. The deeth may wel out of my brest departe
The lyf, so longe may this sorwe myne;
But fro my soule shal Criseydes darte
Out never-mo; but doun with Proserpyne,
Whan I am deed, I wol go wone in pyne;
And ther I wol eternally compleyne
My wo, and how that twinned be we tweyne.

69. Thow hast here maad an argument, for fyn,
How that it sholde lasse peyne be
Criseyde to for-goon, for she was myn,
And live in ese and in felicitee.
Why gabbestow, that seydest thus to me
That "him is wors that is fro wele y-throwe,
Than he hadde erst non of that wele y-knowe?"

70. But tel me now, sin that thee thinketh so light
To chaungen so in love, ay to and fro,
Why hastow not don bisily thy might
To chaungen hir that doth thee al thy wo?
Why niltow lete hir fro thyn herte go?

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459. H2. wolde; Cm. nulde; Cp. H. Ed. wol; Cl. wil. 462. Cl. that (*before* for) *and* hath (*over erasure*); Cp. H. and; *rest* that. 468. Cm. pasciounys; *rest* passions. 472. Cl. Criseyde; Cm. Crisseid; *rest* Criseydes. 478. Cl. a lasse; *rest om.* a. 480. Cl. leue; Cm. lyuyn; Cp. H. lyuyd (!). 483. Cl. Ed. knowe; *rest* y-knowe. 484. Cl. thenketh; Cp. H. Cm. thynketh.

Why niltow love an-other lady swete,
That may thyn herte setten in quiete?

71. If thou hast had in love ay yet mischaunce,
And canst it not out of thyn herte dryve,
I, that livede in lust and in plesaunce
With hir as muche as creature on-lyve,
How sholde I that foryete, and that so blyve?
O where hastow ben hid so longe in muwe,
That canst so wel and formely arguwe?

72. Nay, nay, god wot, nought worth is al thy reed,
For which, for what that ever may bifalle,
With-outen wordes mo, I wol be deed.
O deeth, that endere art of sorwes alle,
Com now, sin I so ofte after thee calle,
For sely is that deeth, soth for to seyne,
That, ofte y-cleped, cometh and endeth peyne.

73. Wel wot I, whyl my lyf was in quiete,
Er thou me slowe, I wolde have yeven hyre;
But now thy cominge is to me so swete,
That in this world I no-thing so desyre.
O deeth, sin with this sorwe I am a-fyre,
Thou outher do me anoon in teres drenche,
Or with thy colde strook myn hete quenche!

74. Sin that thou sleest so fele in sondry wyse
Ayens hir wil, unpreyed, day and night,
Do me, at my requeste, this servyse,
Delivere now the world, so dostow right,
Of me, that am the wofulleste wight
That ever was; for tyme is that I sterve,
Sin in this world of right nought may I serve.'

75. This Troilus in teres gan distille,
As licour out of alambyk ful faste;

Cp. *omits* 491–532. 493. Cl. leuede; H. lyuede; Ed. lyued. 498. H2. *repeats* nay; *rest* Nay. 506. Ed. hyre; H. H2. hire; Cl. Cm. here. 510. H. outher; Cl. Cm. other; H2. eyther. Cl. yn this teris; *rest om.* this. 520. Cl. *om.* out. Cl. a lambyc; H. a lambic; Cm. a lambik; H2. lambyke; Ed. allambyke.

And Pandarus gan holde his tunge stille,
And to the ground his eyen doun he caste.
But nathelees, thus thoughte he at the laste,
'What, parde, rather than my felawe deye,
Yet shal I som-what more un-to him seye:'

76. And seyde, 'freend, sin thou hast swich distresse,
And sin thee list myn arguments to blame,
Why nilt thy-selven helpen doon redresse,
And with thy manhod letten al this grame?
Go ravisshe hir ne canstow not for shame!
And outher lat hir out of toune fare,
Or hold hir stille, and leve thy nyce fare.

77. Artow in Troye, and hast non hardiment
To take a womman which that loveth thee,
And wolde hir-selven been of thyn assent?
Now is not this a nyce vanitee?
Rys up anoon, and lat this weping be,
And kyth thou art a man, for in this houre
I wil be deed, or she shal bleven oure.'

78. To this answerde him Troilus ful softe,
And seyde, 'parde, leve brother dere,
Al this have I my-self yet thought ful ofte,
And more thing than thou devysest here.
But why this thing is laft, thou shalt wel here;
And whan thou me hast yeve an audience,
Ther-after mayst thou telle al thy sentence.

79. First, sin thou wost this toun hath al this werre
For ravisshing of wommen so by might,
It sholde not be suffred me to erre,
As it stant now, ne doon so gret unright.
I sholde han also blame of every wight,

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525. Cl. it; *rest* him. 526. Cm. seyde; Cl. H. seyd. 527. Cl. thow; *rest* thee (the). H. Cm. H2. to; *rest om.* 528. Cl. self; H. Ed. seluen; Cm. selue. 530. Cl. H2. To; *rest* Go. 531. H. outher; Cl. Cm. other; H2. either. 535. Cl. H2. be; *rest* ben. 539. Cm. beleuyn. 540. Cl. answerede. 544. Cl. *om.* this. 548. by] Cl. my.

My fadres graunt if that I so withstode,
Sin she is chaunged for the tounes goode.

80. I have eek thought, so it were hir assent,
To aske hir at my fader, of his grace;
Than thenke I, this were hir accusement,
Sin wel I woot I may hir not purchace.
For sin my fader, in so heigh a place
As parlement, hath hir eschaunge enseled,
He nil for me his lettre be repeled.

81. Yet drede I most hir herte to pertourbe
With violence, if I do swich a game;
For if I wolde it openly distourbe,
It moste been disclaundre to hir name.
And me were lever deed than hir defame,
As nolde god but-if I sholde have
Hir honour lever than my lyf to save!

82. Thus am I lost, for ought that I can see;
For certeyn is, sin that I am hir knight,
I moste hir honour levere han than me
In every cas, as lovere oughte of right.
Thus am I with desyr and reson twight;
Desyr for to distourben hir me redeth,
And reson nil not, so myn herte dredeth.'

83. Thus wepinge that he coude never cesse,
He seyde, 'allas! how shal I, wrecche, fare?
For wel fele I alwey my love encresse,
And hope is lasse and lasse alwey, Pandare!
Encressen eek the causes of my care;
So wel-a-wey, why nil myn herte breste?
For, as in love, ther is but litel reste.'

84. Pandare answerde, 'freend, thou mayst, for me,
Don as thee list; but hadde ich it so hote,

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556. Cl. Thanne. 564. Cp. mooste; Cl. most. 566. Cl. Cp. H. nold; *rest* nolde. 582. Cl. answerede. 583. Cl. for; *rest* so.

And thyn estat, shè sholde go with me;
Though al this toun cryede on this thing by note,
I nolde sette at al that noyse a grote.
For when men han wel cryed, than wol they roune;
A wonder last but nyne night never in toune.

85. Devyne not in reson ay so depe
Ne curteysly, but help thy-self anoon;
Bet is that othere than thy-selven wepe,
And namely, sin ye two been al oon.
Rys up, for by myn heed, she shal not goon;
And rather be in blame a lyte y-founde
Than sterve here as a gnat, with-oute wounde.

86. It is no shame un-to yow, ne no vyce
Hir to with-holden, that ye loveth most.
Paraunter, she mighte holden thee for nyce
To lete hir go thus to the Grekes ost.
Thenk eek Fortune, as wel thy-selven wost,
Helpeth hardy man to his empryse,
And weyveth wrecches, for hir cowardyse.

87. And though thy lady wolde a litel hir greve,
Thou shalt thy pees ful wel here-after make,
But as for me, certayn, I can not leve
That she wolde it as now for yvel take.
Why sholde than for ferd thyn herte quake?
Thenk eek how Paris hath, that is thy brother,
A love; and why shaltow not have another?

88. And Troilus, o thing I dar thee swere,
That if Criseyde, whiche that is thy leef,
Now loveth thee as wel as thou dost here,
God helpe me so, she nil not take a-greef,
Though thou do bote a-noon in this mischeef.

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586. Cl. H. nold; Cm. nylde; *rest* nolde. 591. Cp. H. Ed. seluen; *rest* self. 592. Cl. Cp. namly. 594. Cp. H. lite; Cl. Ed. Cm. litel. 596. Cp. H. Ed. vn-to; Cl. to. 599. H2. lete; Cm. letyn; Cp. H. laten; Cl. late. H2. to; Cm. in-to (*om.* thus); *rest* vn-to. 601. man] Cm. men. 607. Cl. Cp. H. of; *rest* for. Cl. Cp. H. fered; Cm. ferd; Ed. feare; H2. drede. 612. Cl. loue. 614. Ed. H2. Though; Cp. H. Theigh; Cl. They; Cm. That.

And if she wilneth fro thee for to passe,
Thanne is she fals; so love hir wel the lasse.

89. For-thy tak herte, and thenk, right as a knight,
Thourgh love is broken alday every lawe.
Kyth now sumwhat thy corage and thy might,
Have mercy on thy-self, for any awe.
Lat not this wrecched wo thin herte gnawe,
But manly set the world on sixe and sevene;
And, if thou deye a martir, go to hevene.

90. I wol my-self be with thee at this dede,
Though ich and al my kin, up-on a stounde,
Shulle in a strete as dogges liggen dede,
Thourgh-girt with many a wyd and blody wounde.
In every cas I wol a freend be founde.
And if thee list here sterven as a wrecche,
A-dieu, the devel spede him that it recche!'

91. This Troilus gan with tho wordes quiken,
And seyde, 'freend, graunt mercy, ich assente;
But certaynly thou mayst not me so priken,
Ne peyne noon ne may me so tormente,
That, for no cas, it is not myn entente,
At shorte wordes, though I dyen sholde,
To ravisshe hir, but-if hir-self it wolde.'

92. 'Why, so mene I,' quod Pandarus, 'al this day.
But tel me than, hastow hir wel assayed,
That sorwest thus?' And he answerde, 'nay.'
'Wher-of artow,' quod Pandare, 'than a-mayed,
That nost not that she wol ben yvel apayed
To ravisshe hir, sin thou hast not ben there,
But-if that Iove tolde it in thyn ere?

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615. thee] Cl. yow. 619. Cl. Kygh (!); Ed. Kythe; Cp. Cm. Kith. 624. dede] Cl. nede. 625. Cl. H. Cp. Theygh; Ed. Though. Cl. stonde. 630. H. H2. it; *rest om.* 631. Cl. to quiken. 636. Cl. short. 637. Cl. Cp. H. Ed. rauysshen. 639. Cl. thanne. wel] Cp. H. wil. 640. Cl. answered. 642. H. Ed. yuel; Cp. yuele; Cl. Cm. euele. 643. Cl. Cp. H. Ed. rauysshen.

93. For-thy rys up, as nought ne were, anoon,
And wash thy face, and to the king thou wende,
Or he may wondren whider thou art goon.
Thou most with wisdom him and othere blende;
Or, up-on cas, he may after thee sende
Er thou be war; and shortly, brother dere,
Be glad, and lat me werke in this matere.

94. For I shal shape it so, that sikerly
Thou shalt this night som tyme, in som manere,
Com speke with thy lady prevely,
And by hir wordes eek, and by hir chere,
Thou shalt ful sone aparceyve and wel here
Al hir entente, and in this cas the beste;
And fare now wel, for in this point I reste.'

95. The swifte Fame, whiche that false thinges
Egal reporteth lyk the thinges trewe,
Was thorugh-out Troye y-fled with preste winges
Fro man to man, and made this tale al newe,
How Calkas doughter, with hir brighte hewe,
At parlement, with-oute wordes more,
I-graunted was in chaunge of Antenore.

96. The whiche tale anoon-right as Criseyde
Had herd, she which that of hir fader roughte,
As in this cas, right nought, ne whanne he deyde,
Ful bisily to Iuppiter bisoughte
Yeve him mischaunce that this tretis broughte.
But shortly, lest thise tales sothe were,
She dorste at no wight asken it, for fere.

97. As she that hadde hir herte and al hir minde
On Troilus y-set so wonder faste,
That al this world ne mighte hir love unbinde,
Ne Troilus out of hir herte caste;
She wol ben his, whyl that hir lyf may laste.

---

652. Cl. shappe; *om.* that. 662. Cp. H. Ed. al; Cl. of; Cm. *om.* 667. Cl. *om.* which. 671. Cp. thise; Cm. Ed. these; Cl. H. this. Cp. H. Cm. sothe; Cl. soth. 675. this] Cl. the. mighte] Cl. koude.

And thus she brenneth bothe in love and drede,
So that she niste what was best to rede.

98. But as men seen in toune, and al aboute,
That wommen usen frendes to visyte,
So to Criseyde of wommen com a route
For pitous Ioye, and wenden hir delyte;
And with hir tales, dere y-nough a myte,
These wommen, whiche that in the cite dwelle,
They sette hem doun, and seyde as I shal telle.

99. Quod first that oon, 'I am glad, trewely,
By-cause of yow, that shal your fader see.'
A-nother seyde, 'y-wis, so nam not I;
For al to litel hath she with us be.'
Quod tho the thridde, 'I hope, y-wis, that she
Shal bringen us the pees on every syde,
That, whan she gooth, almighty god hir gyde!'

100. Tho wordes and tho wommannisshe thinges,
She herde hem right as though she thennes were;
For, god it wot, hir herte on other thing is,
Although the body sat among hem there.
Hir advertence is alwey elles-where;
For Troilus ful faste hir soule soughte;
With-outen word, alwey on him she thoughte.

101. Thise wommen, that thus wenden hir to plese,
Aboute nought gonne alle hir tales spende;
Swich vanitee ne can don hir non ese,
As she that, al this mene whyle, brende
Of other passioun than that they wende,
So that she felte almost hir herte deye
For wo, and wery of that companye.

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679. Cl. *om.* So. 682. Cp. H. com; *rest* come. 684. Cl. ynowh. 688. Cl. that ye shal; Cm. ye schal; *rest om.* ye. 689. seyde] Cl. answered. nam] Cl. Cm. Ed. am. 691. Cp. H. Ed. tho; *rest om.* 692. Cp. bryngen; Cm. bryngyn; Cl. H. brynge. 693. Cl. whanne. 694. Cl. wodes (!); wo*m*mannyssh. 695. Cp. thennes; H. tennes (!); Cl. thens. 699. Cl. herte; *rest* soule. 701. Cp. H. Thise; Cl. This. Cl. *om.* thus. 703. Cl. hem; Ed. her; *rest* hire. 707. *So all* (*except* their *for* that *in* H2.).

102. For which no lenger mighte she restreyne
Hir teres, so they gonnen up to welle,
That yeven signes of the bitter peyne
In whiche hir spirit was, and moste dwelle;
Remembring hir, fro heven unto which helle
She fallen was, sith she forgoth the sighte
Of Troilus, and sorowfully she sighte.

103. And thilke foles sittinge hir aboute
Wenden, that she wepte and syked sore
By-cause that she sholde out of that route
Departe, and never pleye with hem more.
And they that hadde y-knowen hir of yore
Seye hir so wepe, and thoughte it kindenesse,
And eche of hem wepte eek for hir distresse;

104. And bisily they gonnen hir conforten
Of thing, god wot, on which she litel thoughte;
And with hir tales wenden hir disporten,
And to be glad they often hir bisoughte.
But swich an ese ther-with they hir wroughte
Right as a man is esed for to fele,
For ache of heed, to clawen him on his hele!

105. But after al this nyce vanitee
They took hir leve, and hoom they wenten alle.
Criseyde, ful of sorweful pitee,
In-to hir chaumbre up wente out of the halle,
And on hir bed she gan for deed to falle,
In purpos never thennes for to ryse;
And thus she wroughte, as I shal yow devyse.

106. Hir ounded heer, that sonnish was of hewe,
She rente, and eek hir fingres longe and smale

708–714. Cp. Cl. H. *omit.* *From* Ed. (*corrected by* John's MS.) 708. Ed. H2. might she no lenger; Cm. myghte sche no lenger to. 709. Ed. H2. they gan so; Cm. so gunne thei; (*read* so they gonnen). 710. Cm. yeuyn; Ed. gaue. Cm. the; *rest* her. 713. Cm. sithe; H2. sythe; Ed. sens. Cm. forgoth; Ed. forgo; H2. forgeten. 716. Cp. H. Wenden; *rest* Wende. 717. Cl. *om.* she. 720. Cl. Seygh; H. Cp. Seigh; Cm. Saw. 722. Cl. comforten; H. Cm. conforten. 731. Ed. soroufull; Cl. H. sorwful. *After* l. 735, Cm. *inserts* 750–756, *with various readings.*

She wrong ful ofte, and bad god on hir rewe,
And with the deeth to doon bote on hir bale.
Hir hewe, whylom bright, that tho was pale,
Bar witnes of hir wo and hir constreynte;
And thus she spak, sobbinge, in hir compleynte:

107. 'Alas!' quod she, 'out of this regioun
I, woful wrecche and infortuned wight,
And born in corsed constellacioun,
Mot goon, and thus departen fro my knight;
Wo worth, allas! that ilke dayes light
On which I saw him first with eyen tweyne,
That causeth me, and I him, al this peyne!'

108. Therwith the teres from hir eyen two
Doun fille, as shour in Aperill, ful swythe;
Hir whyte brest she bet, and for the wo
After the deeth she cryed a thousand sythe,
Sin he that wont hir wo was for to lythe,
She mot for-goon; for which disaventure
She held hir-self a forlost creature.

109. She seyde, 'how shal he doon, and I also?
How sholde I live, if that I from him twinne?
O dere herte eek, that I love so,
Who shal that sorwe sleen that ye ben inne?
O Calkas, fader, thyn be al this sinne!
O moder myn, that cleped were Argyve,
Wo worth that day that thou me bere on lyve!

110. To what fyn sholde I live and sorwen thus?
How sholde a fish with-oute water dure?
What is Criseyde worth, from Troilus?
How sholde a plaunte or lyves creature
Live, with-oute his kinde norriture?

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741. Cl. *om. 2nd* hir. 750–756. Cm. *has these lines after* l. 735. 750. Cm. The salte teris from hyre eyȝyn tweyn. 751. Doun fille] Cm. Out ran. in] Cm. of. Cm. H2. Aprille; Cp. April. Cm. ful; *rest om.* 752. wo] Cm. peyne. 756. forlost] H2. soore lorn. 757. doon] Cl. do. Cm. What schal he don what schal I don also. 758. Cl. *om.* that. 765. Cl. I a; *rest om.* I. 768. Cm. Leuyn.

For which ful oft a by-word here I seye,
That, "rotelees, mot grene sone deye."

111. I shal don thus, sin neither swerd ne darte
Dar I non handle, for the crueltee,
That ilke day that I from yow departe,
If sorwe of that nil not my bane be,
Than shal no mete or drinke come in me
Til I my soule out of my breste unshethe;
And thus my-selven wol I do to dethe.

112. And, Troilus, my clothes everichoon
Shul blake been, in tokeninge, herte swete,
That I am as out of this world agoon,
That wont was yow to setten in quiete;
And of myn ordre, ay til deeth me mete,
The observaunce ever, in your absence,
Shal sorwe been, compleynte, and abstinence.

113. Myn herte and eek the woful goost ther-inne
Biquethe I, with your spirit to compleyne
Eternally, for they shul never twinne.
For though in erthe y-twinned be we tweyne,
Yet in the feld of pitee, out of peyne,
That hight Elysos, shul we been y-fere,
As Orpheus and Erudice his fere.

114. Thus herte myn, for Antenor, allas!
I sone shal be chaunged, as I wene.
But how shul ye don in this sorwful cas,
How shal your tendre herte this sustene?
But herte myn, for-yet this sorwe and tene,
And me also; for, soothly for to seye,
So ye wel fare, I recche not to deye.'

115. How mighte it ever y-red ben or y-songe,
The pleynte that she made in hir distresse?

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772. Cp. crueltee; Cl. cruwelte; H. Ed. cruelte. 773. yow] Cl. him. 775. Ed. Cp. H2. drinke; *rest* drynk. 777. Cp. Ed. wol; Cm. wele; Cl. H. wold. 788. Cl. Ed. Cm. twynned. 790. Cm. There Pluteo regnyth schal. 791. Cm. Erodice; *rest* Erudice. 799. y-red] H. y-herd.

I noot; but, as for me, my litel tonge,
If I discreven wolde hir hevinesse,
It sholde make hir sorwe seme lesse
Than that it was, and childishly deface
Hir heigh compleynte, and therfore I it pace.

116. Pandare, which that sent from Troilus
Was to Criseyde, as ye han herd devyse,
That for the beste it was accorded thus,
And he ful glad to doon him that servyse,
Un-to Criseyde, in a ful secree wyse,
Ther-as she lay in torment and in rage,
Com hir to telle al hoolly his message.

117. And fond that she hir-selven gan to trete
Ful pitously; for with hir salte teres
Hir brest, hir face y-bathed was ful wete;
The mighty tresses of hir sonnish heres,
Unbroyden, hangen al aboute hir eres;
Which yaf him verray signal of martyre
Of deeth, which that hir herte gan desyre.

118. Whan she him saw, she gan for sorwe anoon
Hir tery face a-twixe hir armes hyde,
For which this Pandare is so wo bi-goon,
That in the hous he mighte unnethe abyde,
As he that pitee felte on every syde.
For if Criseyde hadde erst compleyned sore,
Tho gan she pleyne a thousand tymes more.

119. And in hir aspre pleynte than she seyde,
'Pandare first of Ioyes mo than two
Was cause causinge un-to me, Criseyde,
That now transmuwed been in cruel wo.
Wher shal I seye to yow "wel come" or no,

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805. I] Cp. H. ich. 806-833. Cm. *omits*. 806. Cl. sent was; *rest om.* was. 807. Cl. *om.* Was. H2. to; *rest* vn-to. 810. Cp. secree; Cl. seere (!); Ed. H2. secrete; H. faire. 812. Cl. Cp. Come; H. Com; Ed. Came. 814. C. terys. 816. Cl. herys. 817. Cl. eris. 818. H2. martire; Cp. matire; Ed. matiere; *rest* matere (!). 824. H2. pite felte; Cp. pitie felt; H. pite hadde; Cl. felte pyte. 827. Cp. H. pleynte; Cl. pleynt.

That alderfirst me broughte in-to servyse
Of love, allas! that endeth in swich wyse?

120. Endeth than love in wo? Ye, or men lyeth!
And alle worldly blisse, as thinketh me,
The ende of blisse ay sorwe it occupyeth;
And who-so troweth not that it so be,
Lat him upon me, woful wrecche, y-see,
That my-self hate, and ay my birthe acorse,
Felinge alwey, fro wikke I go to worse.

121. Who-so me seeth, he seeth sorwe al at ones,
Peyne, torment, pleynte, wo, distresse.
Out of my woful body harm ther noon is,
As anguish, langour, cruel bitternesse,
A-noy, smert, drede, fury, and eek siknesse.
I trowe, y-wis, from hevene teres reyne,
For pitee of myn aspre and cruel peyne!'

122. 'And thou, my suster, ful of discomfort,'
Quod Pandarus, 'what thenkestow to do?
Why ne hastow to thy-selven som resport,
Why woltow thus thy-selve, allas, for-do?
Leef al this werk and tak now hede to
That I shal seyn, and herkne, of good entente,
This, which by me thy Troilus thee sente.'

123. Torned hir tho Criseyde, a wo makinge
So greet that it a deeth was for to see:—
'Allas!' quod she, 'what wordes may ye bringe?
What wol my dere herte seyn to me,
Which that I drede never-mo to see?

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832. Cl. -ferst; brough (!). 833. swich] Cl. this. 834. Cl. thanne. or] Cl. er. 835. Cm. euery; *rest* alle. Cl. thenketh. 837. Cl. who that. 839. Cl. accurse; Cp. H. a-corse. 840. wikke] Cl. wo. 841. Cl. onys. 842. Cp. H. pleynte; Cl. pleynt. Cl. Ed. wo and; Cp. H. H2. *om.* and. 845. Cl. sikenesse; H. sekenesse; Cp. siknesse. 846. Cl. teris. 847. Cl. cruwel. 850. Cp. Cl. Ed. resport (*see* l. 86); H. reporte; Cm. report; H2. desporte. 851. Cl. *om.* allas. 852. Cl. Lef; Cp. H. Leef; Cm. Leue. werk] Cl. wek. Cm. tak; Cl. Cp. H. take. 858. wol] Cl. wold. Cl. *om.* herte.

Wol he have pleynte or teres, er I wende?
I have y-nowe, if he ther-after sende!'

124. She was right swich to seen in hir visage
As is that wight that men on bere binde;
Hir face, lyk of Paradys the image,
Was al y-chaunged in another kinde.
The pleye, the laughtre men was wont to finde
In hir, and eek hir Ioyes everychone,
Ben fled, and thus lyth now Criseyde allone.

125. Aboute hir eyen two a purpre ring
Bi-trent, in sothfast tokninge of hir peyne,
That to biholde it was a dedly thing,
For which Pandare mighte not restreyne
The teres from his eyen for to reyne.
But nathelees, as he best mighte, he seyde
From Troilus thise wordes to Criseyde.

126. 'Lo, nece, I trowe ye han herd al how
The king, with othere lordes, for the beste,
Hath mad eschaunge of Antenor and yow,
That cause is of this sorwe and this unreste.
But how this cas doth Troilus moleste,
That may non erthely mannes tonge seye;
For verray wo his wit is al aweye.

127. For which we han so sorwed, he and I,
That in-to litel bothe it hadde us slawe;
But thurgh my conseil this day, fynally,
He somwhat is fro weping now with-drawe.
And semeth me that he desyreth fawe
With yow to been al night, for to devyse
Remede in this, if ther were any wyse.

128. This, short and pleyne, theffect of my message,
As ferforth as my wit can comprehende.

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860. Cl. ye (*for* he). Cl. terys. 864. Cl. a; H. to; *rest* of. 870. H2. Betrent. H. toknynge; Cl. tokenynge. 872. Cl. H. myght; Cp. Cm. myghte. 873. Cl. terys; hise. 875. Cp. H. thise; Cl. this. 882. Cl. awey. 887. Cl. It; *rest* And. 891. can] Cl. may.

For ye, that been of torment in swich rage,
May to no long prologe as now entende;
And her-upon ye may answere him sende.
And, for the love of god, my nece dere,
So leef this wo er Troilus be here.'

129. 'Gret is my wo,' quod she, and sighte sore,
As she that feleth dedly sharp distresse;
'But yet to me his sorwe is muchel more,
That love him bet than he him-self, I gesse.
Allas! for me hath he swich hevinesse?
Can he for me so pitously compleyne?
Y-wis, this sorwe doubleth al my peyne.

130. Grevous to me, god wot, is for to twinne,'
Quod she, 'but yet it hardere is to me
To seen that sorwe which that he is inne;
For wel wot I, it wol my bane be;
And deye I wol in certayn,' tho quod she;
'But bidde him come, er deeth, that thus me threteth,
Dryve out that goost, which in myn herte beteth.'

131. Thise wordes seyd, she on hir armes two
Fil gruf, and gan to wepe pitously.
Quod Pandarus, 'allas! why do ye so,
Syn wel ye wot the tyme is faste by,
That he shal come? Arys up hastely,
That he yow nat biwopen thus ne finde,
But ye wol han him wood out of his minde!

132. For wiste he that ye ferde in this manere,
He wolde him-selve slee; and if I wende
To han this fare, he sholde not come here
For al the good that Pryam may despende.
For to what fyn he wolde anoon pretende,

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893. Cl. May as; *rest om.* as. 894. Cl. an answere; *rest om.* an. 896. Cp. H2. leue; Ed. leaue; Cm. leuyth; Cl. H. Lef. 897. Cp. H. sighte; Cl. Ed. sighed; Cm. syghynge. 898. Cl. felt; *rest* feleth. Cl. sharpe; Cp. H. sharp. 899. Cp. H. muchel; Cl. muche. 900. Cl. loueth. 903. Cp. Cm. sorwe; Cl. H. sorw. 909. Cl. And; *rest* But. Cl. treteth. 910. Cl. the; *rest* that. Cp. Cl. H. H2. he beteth; Cm. Ed. *om.* he. 911. Cl. This. 914. Cl. ye wel. 917. Cl. Cm. wod. 919. Cl. wend.

That knowe I wel; and for-thy yet I seye,
So leef this sorwe, or platly he wol deye.

133. And shapeth yow his sorwe for to abregge,
And nought encresse, leve nece swete;
Beth rather to him cause of flat than egge,
And with som wysdom ye his sorwes bete.
What helpeth it to wepen ful a strete,
Or though ye bothe in salte teres dreynte?
Bet is a tyme of cure ay than of pleynte.

134. I mene thus; whan I him hider bringe,
Sin ye ben wyse, and bothe of oon assent,
So shapeth how distourbe your goinge,
Or come ayen, sone after ye be went.
Wommen ben wyse in short avysement;
And lat sen how your wit shal now avayle;
And what that I may helpe, it shal not fayle.'

135. 'Go,' quod Criseyde, 'and uncle, trewely,
I shal don al my might, me to restreyne
From weping in his sight, and bisily,
Him for to glade, I shal don al my peyne,
And in myn herte seken every veyne;
If to this soor ther may be founden salve,
It shal not lakken, certain, on myn halve.'

136. Goth Pandarus, and Troilus he soughte,
Til in a temple he fond him allone,
As he that of his lyf no lenger roughte;
But to the pitouse goddes everichone
Ful tendrely he preyde, and made his mone,
To doon him sone out of this world to pace;
For wel he thoughte ther was non other grace.

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924. Cl. Cp. H. lef; H2. leue; Ed. leaue. 925. Cl. shappeth. H. tabrigge. 927. Cl. Buth; Cm. Be; *rest* Beth. Cl. *om.* cause. flat] Ed. plat. 930. Cl. drenche; Cm. drenk; *rest* dreynte. 932. hider] Cl. here. 934. Cl. shappeth. Cl. Cm. this; *rest* your. 937. Cl. *puts* now *after* sen. 944. this] Cl. Cm. H2. his. H. soor; Cl. Cm. sor. 948. Cl. rowhte. 949. Cp. H. Cm. pitouse; Cl. petouse.

137. And shortly, al the sothe for to seye,
He was so fallen in despeyr that day,
That outrely he shoop him for to deye.
For right thus was his argument alwey:
He seyde, he nas but loren, waylawey!
'For al that comth, comth by necessitee;
Thus to be lorn, it is my destinee.

138. For certaynly, this wot I wel,' he seyde,
That for-sight of divyne purveyaunce
Hath seyn alwey me to for-gon Criseyde,
Sin god seeth every thing, out of doutaunce,
And hem desponeth, thourgh his ordenaunce,
In hir merytes sothly for to be,
As they shul comen by predestinee.

139. But nathelees, allas! whom shal I leve?
For ther ben grete clerkes many oon,
That destinee thorugh argumentes preve;
And som men seyn that nedely ther is noon;
But that free chois is yeven us everichoon.
O, welaway! so sleye arn clerkes olde,
That I not whos opinion I may holde.

140. For som men seyn, if god seth al biforn,
Ne god may not deceyved ben, pardee,
Than moot it fallen, though men hadde it sworn,
That purveyaunce hath seyn bifore to be.
Wherfor I seye, that from eterne if he
Hath wist biforn our thought eek as our dede,
We have no free chois, as these clerkes rede.

141. For other thought nor other dede also
Might never be, but swich as purveyaunce,
Which may not ben deceyved never-mo,
Hath feled biforn, with-outen ignoraunce.

953–1078. Cm. *omits*. 957. *Read* loren (Legend, 1048); MSS. lorn. 966. Cl. come; *rest* comen. 968. Cl. clerkes grete. 969. Cp.H2. Ed. argumentes; Cl. H. argumentz. 974. som] Cl. so. 975. Ne] Cl. And. 976. Cl. falle; *rest* fallen. H2. Ed. though; Cl. they; Cp. H. theigh. 977. Cl. seighen; Ed. sene; *rest* seyn. 978. *In* H., he *is glossed* i. deus. 984. *All* feled (felid); *read* fel'd.

For if ther mighte been a variaunce
To wrythen out fro goddes purveyinge,
Ther nere no prescience of thing cominge;

142. But it were rather an opinioun
Uncerteyn, and no stedfast forseinge;
And certes, that were an abusioun,
That god shuld han no parfit cleer witinge
More than we men that han doutous weninge.
But swich an errour up-on god to gesse
Were fals and foul, and wikked corsednesse.

143. Eek this is an opinioun of somme
That han hir top ful heighe and smothe y-shore;
They seyn right thus, that thing is not to come
For that the prescience hath seyn bifore
That it shal come; but they seyn, that therfore
That it shal come, therfore the purveyaunce
Wot it biforn with-outen ignoraunce;

144. And in this manere this necessitee
Retorneth in his part contrarie agayn.
For needfully bihoveth it not to be
That thilke thinges fallen in certayn
That ben purveyed; but nedely, as they seyn,
Bihoveth it that thinges, whiche that falle,
That they in certayn ben purveyed alle.

145. I mene as though I laboured me in this,
To enqueren which thing cause of which thing be;
As whether that the prescience of god is
The certayn cause of the necessitee
Of thinges that to comen been, pardee;
Or if necessitee of thing cominge
Be cause certeyn of the purveyinge.

146. But now ne enforce I me nat in shewinge
How the ordre of causes stant; but wel wot I,

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989. Cl. stedefast. 994. Cl. corsed wykkednesse. 998. Cl. seyghen; Ed. sene; *rest* seyn. 1011. Cl. wheyther. 1016. Cp. H. nenforce. Cp. Ed. H. nat; Cl. nought; *rest* not.

That it bihoveth that the bifallinge
Of thinges wist biforen certeynly
Be necessarie, al seme it not ther-by
That prescience put falling necessaire
To thing to come, al falle it foule or faire.

147. For if ther sit a man yond on a see,
Than by necessitee bihoveth it
That, certes, thyn opinioun soth be,
That wenest or coniectest that he sit;
And ferther-over now ayenward yit,
Lo, right so it is of the part contrarie,
As thus; (now herkne, for I wol not tarie):

148. I seye, that if the opinioun of thee
Be sooth, for that he sit, than seye I this,
That he mot sitten by necessitee;
And thus necessitee in either is.
For in him nede of sitting is, y-wis,
And in thee nede of sooth; and thus, forsothe,
Ther moot necessitee ben in yow bothe.

149. But thou mayst seyn, the man sit not therfore,
That thyn opinion of sitting soth is;
But rather, for the man sit ther bifore,
Therfore is thyn opinion sooth, y-wis.
And I seye, though the cause of sooth of this
Comth of his sitting, yet necessitee
Is entrechaunged, bothe in him and thee.

150. Thus on this same wyse, out of doutaunce,
I may wel maken, as it semeth me,
My resoninge of goddes purveyaunce,
And of the thinges that to comen be;
By whiche reson men may wel y-see,

1019. Cl. byforn; H. Cp. bifor; H2. Ed. before; *read* biforen. 1021. Cp. Ed. necessaire; *rest* necessarie. 1026. Cl. coniestest. 1029. Cl. nowe herkene. 1035. Cl. *om.* in thee (*rest* in the). 1036. Cl. Ter mot. 1038. *All give too long a line*: That thyn opinion of his sitting soth is. 1039. sit] Ed. sate. 1045. Cl. make. 1048. Cl. Cp. H. which.

That thilke thinges that in erthe falle,
That by necessitee they comen alle.

151. For al-though that, for thing shal come, y-wis,
Therfore is it purveyed, certaynly,
Nat that it comth for it purveyed is:
Yet nathelees, bihoveth it nedfully,
That thing to come be purveyed, trewely;
Or elles, thinges that purveyed be,
That they bityden by necessitee.

152. And this suffyseth right y-now, certeyn,
For to destroye our free chois every del.—
But now is this abusion to seyn,
That fallinge of the thinges temporel
Is cause of goddes prescience eternel.
Now trewely, that is a fals sentence,
That thing to come sholde cause his prescience.

153. What mighte I wene, and I hadde swich a thought,
But that god purveyth thing that is to come
For that it is to come, and elles nought?
So mighte I wene that thinges alle and some,
That whylom been bifalle and over-come,
Been cause of thilke sovereyn purveyaunce,
That for-wot al with-outen ignoraunce.

154. And over al this, yet seye I more herto,
That right as whan I woot ther is a thing,
Y-wis, that thing mot nedefully be so;
Eek right so, whan I woot a thing coming,
So mot it come; and thus the bifalling
Of thinges that ben wist bifore the tyde,
They mowe not been eschewed on no syde.'

155. Than seyde he thus, 'almighty Iove in trone,
That wost of al this thing the soothfastnesse,

1052. Cl. it is; *rest* is it. 1053. Cl. Nough; *rest* Nat (Not). 1065. I (*2nd*)] Cl. ich. 1066. H2. purueyth; Cl. purueyed; *rest* purueyeth. 1070. Cl. H. soueyren; H2. souereyn. 1072. H. H2. herto; Cl. Ed. therto. 1073. Cl. *om.* That. as] Cl. a. 1077. the] Cl. that. 1079. Cl. Thanne. 1080. Cl. H2. alle; *rest* al this.

Rewe on my sorwe, or do me deye sone,
Or bring Criseyde and me fro this distresse.'
And whyl he was in al this hevinesse,
Disputinge with him-self in this matere,
Com Pandare in, and seyde as ye may here.

156. 'O mighty god,' quod Pandarus, 'in trone,
Ey! who seigh ever a wys man faren so?
Why, Troilus, what thenkestow to done?
Hastow swich lust to been thyn owene fo?
What, parde, yet is not Criseyde a-go!
Why lust thee so thy-self for-doon for drede,
That in thyn heed thyn eyen semen dede?

157. Hastow not lived many a yeer biforn
With-outen hir, and ferd ful wel at ese?
Artow for hir and for non other born?
Hath kinde thee wroughte al-only hir to plese?
Lat be, and thenk right thus in thy disese.
That, in the dees right as ther fallen chaunces,
Right so in love, ther come and goon plesaunces.

158. And yet this is a wonder most of alle,
Why thou thus sorwest, sin thou nost not yit,
Touching hir goinge, how that it shal falle,
Ne if she can hir-self distorben it.
Thou hast not yet assayed al hir wit.
A man may al by tyme his nekke bede
Whan it shal of, and sorwen at the nede.

159. For-thy take hede of that that I shal seye;
I have with hir y-spoke and longe y-be,
So as accorded was bitwixe us tweye.
And ever-mo me thinketh thus, that she
Hath som-what in hir hertes prevetee,

1085. Cp. H. Ed. in; *rest om.* 1087. Cm. H2. Ey; Ed. Eygh; Cl. Cp. H. I. 1089. Cm. owene; H. Ed. owne; Cl. owen. 1091. Cl. thyn; H. Cp. thy. 1092. Cl. eyghen. 1093. Cl. by-fore; *rest* be-forn (by-forne). 1097. Cl. *om.* thy. 1099. Cl. H. com; Cp. Ed. come. 1103. Cl. seluen; *rest* self.

Wher-with she can, if I shal right arede,
Distorbe al this, of which thou art in drede.

160. For which my counseil is, whan it is night,
Thou to hir go, and make of this an ende;
And blisful Iuno, thourgh hir grete mighte,
Shal, as I hope, hir grace un-to us sende.
Myn herte seyth, "certeyn, she shal not wende;"
And for-thy put thyn herte a whyle in reste;
And hold this purpos, for it is the beste.'

161. This Troilus answerde, and sighte sore,
'Thou seyst right wel, and I wil do right so;'
And what him liste, he seyde un-to it more.
And whan that it was tyme for to go,
Ful prevely him-self, with-outen mo,
Un-to hir com, as he was wont to done;
And how they wroughte, I shal yow telle sone.

162. Soth is, that whan they gonne first to mete,
So gan the peyne hir hertes for to twiste,
That neither of hem other mighte grete,
But hem in armes toke and after kiste.
The lasse wofulle of hem bothe niste
Wher that he was, ne mighte o word out-bringe,
As I seyde erst, for wo and for sobbinge.

163. Tho woful teres that they leten falle
As bittre weren, out of teres kinde,
For peyne, as is ligne aloës or galle.
So bittre teres weep nought, as I finde,
The woful Myrra through the bark and rinde.
That in this world ther nis so hard an herte,
That nolde han rewed on hir peynes smerte.

164. But whan hir woful wery gostes tweyne
Retorned been ther-as hem oughte dwelle,

1114. Cl. swych; Cm. why; *rest* which. 1116. Cl. blissyd; *rest* blisful. 1120. this] Cl. H2. thi. 1121. Cl. answerede; H. answerde. Cl. sight; Cp. H. sighte. 1128. Cl. it is; *rest om.* it. that] H. than; Cl. *om.* Cl. whanne. 1129. peyne] Cl. peynes; Cm. sorwe. 1135, 6, 8. Cl. teris. 1139. Cl. thought; Ed. through; Cp. thorugh; H. thorwgh.

And that som-what to wayken gan the peyne
By lengthe of pleynte, and ebben gan the welle
Of hire teres, and the herte unswelle,
With broken voys, al hoors for-shright, Criseyde
To Troilus thise ilke wordes seyde:

165. 'O Iove, I deye, and mercy I beseche!
Help, Troilus!' and ther-with-al hir face
Upon his brest she leyde, and loste speche;
Hir woful spirit from his propre place,
Right with the word, alwey up poynt to pace.
And thus she lyth with hewes pale and grene,
That whylom fresh and fairest was to sene.

166. This Troilus, that on hir gan biholde,
Clepinge hir name, (and she lay as for deed,
With-oute answere, and felte hir limes colde,
Hir eyen throwen upward to hir heed),
This sorwful man can now noon other reed,
But ofte tyme hir colde mouth he kiste;
Wher him was wo, god and him-self it wiste!

167. He rist him up, and long streight he hir leyde;
For signe of lyf, for ought he can or may,
Can he noon finde in no-thing on Criseyde,
For which his song ful ofte is 'weylaway!'
But whan he saugh that specheles she lay,
With sorwful voys, and herte of blisse al bare,
He seyde how she was fro this world y-fare!

168. So after that he longe hadde hir compleyned,
His hondes wrong, and seyde that was to seye,
And with his teres salte hir brest bireyned,
He gan tho teris wypen of ful dreye,
And pitously gan for the soule preye,

1144. H. woken; Ed. weaken; Cm. lesse. 1146. Cl. teris. 1147. H2. Cm. hors; Ed. horse; H. hois. Cp. H. Ed. H2. for shright; Cl. for bright (!); Cm. for feynt. 1151. Cl. lost; H. lefte; *rest* loste. 1153. Cl. vp; Cm. H2. a; Cp. H. o; Ed. in. 1158. Cm. With-oute; *rest* With-outen. 1166. ful] Cl. fyl. is] Cl. his. 1171. Cl. honde.

And seyde, 'O lord, that set art in thy trone,
Rewe eek on me, for I shal folwe hir sone!'

169. She cold was and with-outen sentement,
For aught he woot, for breeth ne felte he noon;
And this was him a preignant argument
That she was forth out of this world agoon;
And whan he seigh ther was non other woon,
He gan hir limes dresse in swich manere
As men don hem that shul be leyd on bere.

170. And after this, with sterne and cruel herte,
His swerd a-noon out of his shethe he twighte,
Him-self to sleen, how sore that him smerte,
So that his sowle hir sowle folwen mighte,
Ther-as the doom of Mynos wolde it dighte;
Sin love and cruel Fortune it ne wolde,
That in this world he lenger liven sholde.

171. Thanne seyde he thus, fulfild of heigh desdayn,
'O cruel Iove, and thou, Fortune adverse,
This al and som, that falsly have ye slayn
Criseyde, and sin ye may do me no werse,
Fy on your might and werkes so diverse!
Thus cowardly ye shul me never winne;
Ther shal no deeth me fro my lady twinne.

172. For I this world, sin ye han slayn hir thus,
Wol lete, and folowe hir spirit lowe or hye;
Shal never lover seyn that Troilus
Dar not, for fere, with his lady dye;
For certeyn, I wol bere hir companye.
But sin ye wol not suffre us liven here,
Yet suffreth that our soules ben y-fere.

1178. Cl. *om.* aught. he] Cl. I. 1181. Cl. Cm. won; H. H2. wone. 1184, 1189. Cl. cruwel; Cp. H. cruel. 1185. Cl. He (*for* His). 1186. Ed. sleen; Cl. Cp. Cm. slen. 1187. Cl. sowe (*and time*). 1188. Cp. doom; Cl. Cm. dom; *rest* dome. 1191. Cl. Cp. H2. fulfilled; *rest* fulfild. 1193. Cl. *om.* ye. 1202. H. wol; Cl. wole. 1203. H. suffure; Cp. Ed. H2. suffre; Cl. Cm. suffren. H. lyues here; Cl. y-fere (!); *rest* lyuen here.

173. And thou, citee, whiche that I leve in wo,
And thou, Pryam, and bretheren al y-fere,
And thou, my moder, farewel! for I go;
And Attropos, make redy thou my bere!
And thou, Criseyde, o swete herte dere,
Receyve now my spirit!' wolde he seye,
With swerd at herte, al redy for to deye.

174. But as god wolde, of swough ther-with she abreyde,
And gan to syke, and 'Troilus' she cryde;
And he answerde, 'lady myn Criseyde,
Live ye yet?' and leet his swerd doun glyde.
'Ye, herte myn, that thanked be Cupyde!'
Quod she, and ther-with-al she sore sighte;
And he bigan to glade hir as he mighte;

175. Took hir in armes two, and kiste hir ofte,
And hir to glade he dide al his entente;
For which hir goost, that flikered ay on-lofte,
In-to hir woful herte ayein it wente.
But at the laste, as that hir eyen glente
A-syde, anoon she gan his swerd aspye,
As it lay bare, and gan for fere crye,

176. And asked him, why he it hadde out-drawe?
And Troilus anoon the cause hir tolde,
And how himself ther-with he wolde have slawe.
For which Criseyde up-on him gan biholde,
And gan him in hir armes faste folde,
And seyde, 'O mercy, god, lo, which a dede!
Allas! how neigh we were bothe dede!

177. Thanne if I ne hadde spoken, as grace was,
Ye wolde han slayn your-self anoon?' quod she.

1207. Cl. now I; *rest om.* now. 1208. H2. Attropos; Ed. Attropose; Cl. H. Cp. Attropes. 1212. H. breyde; Cm. brayd; *rest* abreyde (Cp. shabreyde). 1221. Cl. flekered; Cm. flekerede; Cp. Ed. flikered; H2. fykered (!); H. fliked. 1222. Cl. a-yen; H. a-yein. 1226. Cp. H. it hadde; H2. that (he) hadde; *rest* hadde it. 1227. Cl. Cm. *om.* hir. 1231. Cl. swich; *rest* which. 1234. Cl. wolden; slay.

'Ye, douteless;' and she answerde, 'allas!
For, by that ilke lord that made me,
I nolde a forlong wey on-lyve han be,
After your deeth, to han be crowned quene
Of al the lond the sonne on shyneth shene.

178. But with this selve swerd, which that here is,
My-selve I wolde have slayn!'—quod she tho;
'But ho, for we han right y-now of this,
And late us ryse and streight to bedde go,
And therë lat vs speken of our wo.
For, by the morter which that I see brennc,
Knowe I ful wel that day is not fer henne.'

179. Whan they were in hir bedde, in armes folde,
Nought was it lyk tho nightes here-biforn;
For pitously ech other gan biholde,
As they that hadden al hir blisse y-lorn,
Biwaylinge ay the day that they were born.
Til at the last this sorwful wight Criseyde
To Troilus these ilke wordes seyde:—

180. 'Lo, herte myn, wel wot ye this,' quod she,
'That if a wight alwey his wo compleyne,
And seketh nought how holpen for to be,
It nis but folye and encrees of peyne;
And sin that here assembled be we tweyne
To finde bote of wo that we ben inne,
It were al tyme sone to biginne.

181. I am a womman, as ful wel ye woot,
And as I am avysed sodeynly,
So wol I telle yow, whyl it is hoot.
Me thinketh thus, that neither ye nor I
Oughte half this wo to make skilfully.

1235. Cl. answerede. 1236. Cl. mad; *rest* made. 1241. slayn] Cm. slawe. 1244. Cm. Ed. there; *rest* ther. 1245. morter] Cm. *per*cher. 1246. ful] Cl. right. 1248. tho] Cl. Cm. H2. the. 1249. Cl. gan other. 1257. nis] Cl. H. is. Cl. Cm. encres; Cp. H. encresse; H2. encrease; Ed. encreace. 1259. Cl. H2. be; *rest* ben. 1261, 3. Cl. Cm. wot, hot; H. woote, hoote. 1264. Cl. thenketh; *rest* thinketh. Cl. H2. ne; *rest* nor. 1265. Cm. Aughte; *rest* Ought.

For there is art y-now for to redresse
That yet is mis, and sleen this hevinesse.

182. Sooth is, the wo, the whiche that we ben inne,
For ought I woot, for no-thing elles is
But for the cause that we sholden twinne.
Considered al, ther nis no-more amis.
But what is thanne a remede un-to this,
But that we shape us sone for to mete?
This al and som, my dere herte swete.

183. Now that I shal wel bringen it aboute
To come ayein, sone after that I go,
Ther-of am I no maner thing in doute.
For dredeles, with-inne a wouke or two,
I shal ben here; and, that it may be so
By alle right, and in a wordes fewe,
I shal yow wel an heep of weyes shewe.

184. For which I wol not make long sermoun,
For tyme y-lost may not recovered be;
But I wol gon to my conclusioun,
And to the beste, in ought that I can see.
And, for the love of god, for-yeve it me
If I speke ought ayein your hertes reste;
For trewely, I speke it for the beste;

185. Makinge alwey a protestacioun,
That now these wordes, whiche that I shal seye,
Nis but to shewe yow my mocioun,
To finde un-to our helpe the beste weye;
And taketh it non other wyse, I preye.
For in effect what-so ye me comaunde,
That wol I doon, for that is no demaunde.

1267. Ed. sleen; Cl. H. Cm. slen. 1268. Cl. *om. 2nd* the. 1271. nis] Cl. Cm. is. 1272. Cl. Cp. remede; H. remade; *rest* remedie. 1276. H. Cp. ayein; Cl. Cm. ayen. 1278. Cl. dredles; Cp. H. Cm. dredeles. Cl. Cp. H. wowke; Cm. wouke; H2. wooke; Ed. weke. 1281. Cl. Cm. hep; Cp. H. heepe. 1282. Cl. wot; Cp. H. Ed. wol; Cm. nyl. Cl. sermon. 1283. may] Cl. wol. 1284. Cl. conclusyon. 1287. Cl. Cm. ayen; H. ayenis; Cp. ayeyns.

186. Now herkeneth this, ye han wel understonde,
My goinge graunted is by parlement
So ferforth, that it may not be with-stonde
For al this world, as by my Iugement.
And sin ther helpeth noon avysement
To letten it, lat it passe out of minde;
And lat us shape a bettre wey to finde.

187. The sothe is, that the twinninge of us tweyne
Wol us disese and cruelliche anoye.
But him bihoveth som-tyme han a peyne,
That serveth love, if that he wol have Ioye.
And sin I shal no ferthere out of Troye
Than I may ryde ayein on half a morwe,
It oughte lasse causen us to sorwe.

188. So as I shal not so ben hid in muwe,
That day by day, myn owene herte dere,
Sin wel ye woot that it is now a truwe,
Ye shul ful wel al myn estat y-here.
And er that truwe is doon, I shal ben here,
And thanne have ye bothe Antenor y-wonne
And me also; beth glad now, if ye conne;

189. And thenk right thus, "Criseyde is now agoon,
But what! she shal come hastely ayeyn;"
And whanne, allas? by god, lo, right anoon,
Er dayes ten, this dar I saufly seyn.
And thanne at erste shul we been so fayn,
So as we shulle to-gederes ever dwelle,
Thal al this world ne mighte our blisse telle.

190. I see that ofte, ther-as we ben now,
That for the beste, our conseil for to hyde,

1296. Cl. for ye; *rest om.* for. 1299. Cl. Iuggement. 1304. Cl. dishese; cruwellyche. 1308. Cl. Cm. ayen; H. Cp. ayein. 1309. Cp. oughte; Cl. ought. Cl. H2. the lasse; *rest om.* the. 1312. Cl. ye wel. 1318. H. Cp. ayein; Cl. ayen. 1319. Cl. righ. 1321. Cl. Cm. erst; *rest* erste. Cl. shal; *see* 1322. 1324. Cl. Cp. H. Ed. *insert* tyme *after* ofte.

Ye speke not with me, nor I with yow
In fourtenight; ne see yow go ne ryde.
May ye not ten dayes thanne abyde,
For myn honour, in swich an aventure?
Y-wis, ye mowen elles lite endure!

191. Ye knowe eek how that al my kin is here,
But-if that onliche it my fader be;
And eek myn othere thinges alle y-fere,
And nameliche, my dere herte, ye,
Whom that I nolde leven for to see
For al this world, as wyd as it hath space;
Or elles, see ich never Ioves face!

192. Why trowe ye my fader in this wyse
Coveiteth so to see me, but for drede
Lest in this toun that folkes me dispyse
By-cause of him, for his unhappy dede?
What woot my fader what lyf that I lede?
For if he wiste in Troye how wel I fare,
Us neded for my wending nought to care.

193. Ye seen that every day eek, more and more,
Men trete of pees; and it supposed is,
That men the quene Eleyne shal restore,
And Grekes us restore that is mis.
So though ther nere comfort noon but this,
That men purposen pees on every syde,
Ye may the bettre at ese of herte abyde.

194. For if that it be pees, myn herte dere,
The nature of the pees mot nedes dryve
That men moste entrecomunen y-fere,
And to and fro eek ryde and gon as blyve
Alday as thikke as been flen from an hyve;
And every wight han libertee to bleve
Wher-as him list the bet, with-outen leve.

1329. Cp. H. an; *rest om.* 1330. lite] Cl. Cm. H2. litel. 1343. if] Cl. and. 1344. Cl. nededе; H. H2. neded. 1354. Cm. moste; H. most; Cp. moost; Cl. mose (!). 1356. Cl. Cm. ben; *rest* been. 1358. Cl. wit-outen.

195. And though so be that pees ther may be noon,
Yet hider, though ther never pees ne were,
I moste come; for whider sholde I goon,
Or how mischaunce sholde I dwelle there
Among tho men of armes ever in fere?
For which, as wisly god my soule rede,
I can not seen wher-of ye sholden drede.

196. Have here another wey, if it so be
That al this thing ne may yow not suffyse.
My fader, as ye knowen wel, pardee,
Is old, and elde is ful of coveityse.
And I right now have founden al the gyse,
With-oute net, wher-with I shal him hente;
And herkeneth how, if that ye wole assente.

197. Lo, Troilus, men seyn that hard it is
The wolf ful, and the wether hool to have;
This is to seyn, that men ful ofte, y-wis,
Mot spenden part, the remenaunt for to save.
For ay with gold men may the herte grave
Of him that set is up-on coveityse;
And how I mene, I shal it yow devyse.

198. The moeble which that I have in this toun
Un-to my fader shal I take, and seye,
That right for trust and for savacioun
It sent is from a freend of his or tweye,
The whiche freendes ferventliche him preye
To senden after more, and that in hye,
Whyl that this toun stant thus in Iupartye.

199. And that shal been an huge quantitee,
Thus shal I seyn, but, lest it folk aspyde,
This may be sent by no wight but by me;

1361. Cl. wheder. 1373. Cl. Cp. H. Ed. ful hard; *rest om.* ful. 1376. Cm. Mot; H. Moot; Cl. Cp. Mote. 1380. Cp. H. H2. moeble; Cl. moble; *see* l. 1460. 1384. Cl. wheche. 1385. Cm. sendyn; *rest* sende. 1387. H. *glosses* quantitee *by* i. of golde; *hence* Ed. *has* be of golde an. 1388–1408. Cp. *omits.* 1388. Ed. aspyde; Cm. aspiede; H. aspied; Cl. aspie.

I shal eek shewen him, if pees bityde,
What frendes that ich have on every syde
Toward the court, to doon the wrathe pace
Of Priamus, and doon him stonde in grace.

200. So, what for o thing and for other, swete,
I shal him so enchaunten with my sawes,
That right in hevene his sowle is, shal he mete!
For al Appollo, or his clerkes lawes,
Or calculinge avayleth nought three hawes;
Desyr of gold shal so his sowle blende,
That, as me lyst, I shal wel make an ende.

201. And if he wolde ought by his sort it preve
If that I lye, in certayn I shal fonde
Distorben him, and plukke him by the sleve,
Makinge his sort, and beren him on honde,
He hath not wel the goddes understonde.
For goddes speken in amphibologyes,
And, for a sooth, they tellen twenty lyes.

202. Eek drede fond first goddes, I suppose,
Thus shal I seyn, and that his cowarde herte
Made him amis the goddes text to glose,
Whan he for ferde out of his Delphos sterte.
And but I make him sone to converte,
And doon my reed with-inne a day or tweye,
I wol to yow oblige me to deye.'

203. And treweliche, as writen wel I finde,
That al this thing was seyd of good entente;
And that hir herte trewe was and kinde
Towardes him, and spak right as she mente,
And that she starf for wo neigh, whan she wente,

1391. Cl. H2. *om.* that. 1394. what for] Cl. that for other (!). 1397. Cl. and or; *rest om.* and. 1398. Cl. calkullynge. 1399. Ed. blende; *rest* blynde. 1406. Ed. speke. 1407. a] Ed. o. 1409. his] Cl. is. 1411. H. Ed. ferde; Cm. fer; Cl. Cp. fered; H2. drede. Cl. his; *rest om.* 1415. Cl. wreten. 1416. of] H. Cm. in. Cp. Ed. entente; *rest* entent.

And was in purpos ever to be trewe;
Thus writen they that of hir werkes knewe.

204. This Troilus, with herte and eres spradde,
Herde al this thing devysen to and fro;
And verraylich him semed that he hadde
The selve wit; but yet to lete hir go
His herte misforyaf him ever-mo.
But fynally, he gan his herte wreste
To trusten hir, and took it for the beste.

205. For which the grete furie of his penaunce
Was queynt with hope, and ther-with hem bitwene
Bigan for Ioye the amorouse daunce.
And as the briddes, whan the sonne is shene,
Delyten in hir song in leves grene,
Right so the wordes that they spake y-fere
Delyted hem, and made hir hertes clere.

206. But natheles, the wending of Criseyde,
For al this world, may nought out of his minde;
For which ful ofte he pitously hir preyde,
That of hir heste he might hir trewe finde.
And seyde hir, 'certes, if ye be unkinde,
And but ye come at day set in-to Troye,
Ne shal I never have hele, honour, ne Ioye.

207. For al-so sooth as sonne up-rist on morwe,
And, god! so wisly thou me, woful wrecche,
To reste bringe out of this cruel sorwe,
I wol my-selven slee if that ye drecche.
But of my deeth though litel be to recche,
Yet, er that ye me cause so to smerte,
Dwel rather here, myn owene swete herte!

208. For trewely, myn owene lady dere,
Tho sleightes yet that I have herd yow stere

1422. Cl. eerys. 1423. Ed. H2. deuysed. 1425. selve] Cl. same. H2. lete; Cl. Cp. H. late. hir] Cl. he. 1426. Cl. *om.* him. 1431. Cp. H. thamorouse. 1435. Cp. H2. Delited; Cl. Ed. Deliten; Cm. Delite; H. Delites (!). 1436. Cp. H. natheles; Cl. nathles. 1445. Cp. Ed. H. cruel; Cl. cruwel. 1449. Ed. Dwell; H2. Dwelleth; *rest* Dwelle.

Ful shaply been to failen alle y-fere.
For thus men seyn, "that oon thenketh the bere,
But al another thenketh his ledere."
Your sire is wys, and seyd is, out of drede,
"Men may the wyse at-renne, and not at-rede."

209. It is ful hard to halten unespyed
Bifore a crepul, for he can the craft;
Your fader is in sleighte as Argus yëd;
For al be that his moeble is him biraft,
His olde sleighte is yet so with him laft,
Ye shal not blende him for your womanhede,
Ne feyne a-right, and that is al my drede.

210. I noot if pees shal ever-mo bityde;
But, pees or no, for ernest ne for game,
I woot, sin Calkas on the Grekes syde
Hath ones been, and lost so foule his name,
He dar no more come here ayein for shame;
For which that weye, for ought I can espye,
To trusten on, nis but a fantasye.

211. Ye shal eek seen, your fader shal yow glose
To been a wyf, and as he can wel preche,
He shal som Grek so preyse and wel alose,
That ravisshen he shal yow with his speche,
Or do yow doon by force as he shal teche.
And Troilus, of whom ye nil han routhe,
Shal causeles so sterven in his trouthe!

212. And over al this, your fader shal despyse
Us alle, and seyn this citee nis but lorn;
And that thassege never shal aryse,
For-why the Grekes han it alle sworn
Til we be slayn, and doun our walles torn.

1452. Cl. fayllen; Cp. H. faylen. 1456. and] Cl. but. Cl. a-rede; H. Cp. atrede; Cm. at-rede. 1458. Cl. H. crepul; Cp. crepel; *rest* crepil. Cl. can on; *rest om.* on. 1459. MSS. eyed. 1463. Cl.H. alle; Cm. Cp. Ed. al. 1468. Cl. a-yen; H. Cp. ayein. 1470. on] Cl. to. 1473. preyse] Cl. prese. 1476. of] Cm. Ed. on; H. of on (!). Cl. H2. he; *rest* ye.

And thus he shal you with his wordes fere,
That ay drede I, that ye wol bleve there.

213. Ye shul eek seen so many a lusty knight
A-mong the Grekes, ful of worthinesse,
And eche of hem with herte, wit, and might
To plesen yow don al his besinesse,
That ye shul dullen of the rudenesse
Of us sely Troianes, but-if routhe
Remorde yow, or vertue of your trouthe.

214. And this to me so grevous is to thinke,
That fro my brest it wol my soule rende;
Ne dredeles, in me ther may not sinke
A good opinioun, if that ye wende;
For-why your faderes sleighte wol us shende.
And if ye goon, as I have told yow yore,
So thenk I nam but deed, with-oute more.

215. For which, with humble, trewe, and pitous herte,
A thousand tymes mercy I yow preye;
So reweth on myn aspre peynes smerte,
And doth somwhat, as that I shal yow seye,
And lat us stele away bitwixe us tweye;
And thenk that folye is, whan man may chese,
For accident his substaunce ay to lese.

216. I mene this, that sin we mowe er day
Wel stele away, and been to-gider so,
What wit were it to putten in assay,
In cas ye sholden to your fader go,
If that ye mighte come ayein or no?
Thus mene I, that it were a gret folye
To putte that sikernesse in Iupartye.

1483. And] Cl. Al. 1490. Cm. Troilus; Cl. Cp. H. Ed. Troians (*but read* Troián-es). 1492. Cl. thenke; *rest* thinke. 1494. Cp. H. dredeles; Cl. Cm. dredles. 1498. Cl. am; Cp. H. Ed. H2. nam. 1501. reweth] Cl. rewes. 1503. Cp. H. bi-twixe; Cl. by-twext. 1505. his] Cl. is. 1507. Cp. H. to-gidere; Cl. to-gedre. 1508. wit] Cl. nede. 1509. Cp. sholden; H. sholdon; Cm. schuldyn; Cl. sholde.

217. And vulgarly to speken of substaunce
Of tresour, may we bothe with us lede
Y-nough to live in honour and plesaunce,
Til in-to tyme that we shul ben dede;
And thus we may eschewen al this drede.
For everich other wey ye can recorde,
Myn herte, y-wis, may not ther-with acorde.

218. And hardily, ne dredeth no poverte,
For I have kin and freendes elles-where
That, though we comen in our bare sherte,
Us sholde neither lakke gold ne gere,
But been honoured whyl we dwelten there.
And go we anoon, for, as in myn entente,
This is the beste, if that ye wole assente.'

219. Criseyde, with a syk, right in this wyse
Answerde, 'y-wis, my dere herte trewe,
We may wel stele away, as ye devyse,
And finde swiche unthrifty weyes newe;
But afterward, ful sore it wol us rewe.
And help me god so at my moste nede
As causeles ye suffren al this drede!

220. For thilke day that I for cherisshinge
Or drede of fader, or of other wight,
Or for estat, delyt, or for weddinge
Be fals to yow, my Troilus, my knight,
Saturnes doughter, Iuno, thorugh hir might,
As wood as Athamante do me dwelle
Eternaly in Stix, the put of helle!

221. And this on every god celestial
I swere it yow, and eek on eche goddesse,
On every Nymphe and deite infernal,
On Satiry and Fauny more and lesse,

1515. Cl. Y-nowh. Cl. pleasaunce; Cp. H. Cm. plesaunce. 1520. Cl. Cm. Ed. hardely. 1523. Cp. Cm. gold; *rest* golde. 1532. Cl. Cp. helpe; H. Cm. help. Cm. moste; Cp. mooste; Cl. H. most. 1538. Cl. Ed. Saturnus. 1539. Cp. H. wood; Cl. wod. Cm. achamaunt; Ed. Achamante.

That halve goddes been of wildernesse;
And Attropos my threed of lyf to-breste
If I be fals; now trowe me if thow leste!

222. And thou, Simoys, that as an arwe clere
Thorugh Troye rennest ay downward to the see,
Ber witnesse of this word that seyd is here,
That thilke day that ich untrewe be
To Troilus, myn owene herte free,
That thou retorne bakwarde to thy welle,
And I with body and soule sinke in helle!

223. But that ye speke, awey thus for to go
And leten alle your freendes, god for-bede,
For any womman, that ye sholden so,
And namely, sin Troye hath now swich nede
Of help; and eek of o thing taketh hede,
If this were wist, my lif laye in balaunce,
And your honour; god shilde us fro mischaunce!

224. And if so be that pees her-after take,
As alday happeth, after anger, game,
Why, lord! the sorwe and wo ye wolden make,
That ye ne dorste come ayein for shame!
And er that ye Iuparten so your name,
Beth nought to hasty in this hote fare;
For hasty man ne wanteth never care.

225. What trowe ye the peple eek al aboute
Wolde of it seye? It is ful light to arede.
They wolden seye, and swere it, out of doute,
That love ne droof yow nought to doon this dede,
But lust voluptuous and coward drede.

1546. Cp. H. Cm. Ed. to-breste; Cl. H2. thow breste. 1548. Ed. Synoys; *rest* Symoys. 1549. Cm. *om.* ay. 1550. Cl. wittenesse. 1555. awey] Cl. alwey. 1557. any] Cl. ony. 1558. Cl. namly. 1560. Cm. leye; Ed. laye; H2. were; Cl. Cp. H. lay. 1562. Ed. herafter be take. *Perhaps read*: pees be after take. 1565. Cp. H. ayeyne; Cl. ayen. 1567, 8. Cp. H. Cm. hastif. 1569. Cl. ye that the peple ek of al; *rest om.* that *and* of. 1570. Cp. H. tarede.

Thus were al lost, y-wis, myn herte dere,
Your honour, which that now shyneth so clere.

226. And also thenketh on myn honestee,
That floureth yet, how foule I sholde it shende,
And with what filthe it spotted sholde be,
If in this forme I sholde with yow wende.
Ne though I livede un-to the worldes ende,
My name sholde I never ayeinward winne;
Thus were I lost, and that were routhe and sinne.

227. And for-thy slee with reson al this hete;
Men seyn, "the suffraunt overcometh," pardee;
Eek "who-so wol han leef, he leef mot lete;"
Thus maketh vertue of necessitee
By pacience, and thenk that lord is he
Of fortune ay, that nought wol of hir recche;
And she ne daunteth no wight but a wrecche.

228. And trusteth this, that certes, herte swete,
Er Phebus suster, Lucina the shene,
The Leoun passe out of this Ariete,
I wol ben here, with-outen any wene.
I mene, as helpe me Iuno, hevenes quene,
The tenthe day, but-if that deeth me assayle,
I wol yow seen, with-outen any fayle.'

229. 'And now, so this be sooth,' quod Troilus,
'I shal wel suffre un-to the tenthe day,
Sin that I see that nede it moot be thus.
But, for the love of god, if it be may,
So lat us stele prively away;
For ever in oon, as for to live in reste,
Myn herte seyth that it wol been the beste.'

230. 'O mercy, god, what lyf is this?' quod she;
'Allas, ye slee me thus for verray tene!

1577. I] Cl. H2. it. 1585. Cp. H. moot; Cl. Cm. mote. 1587. Cp. H. Ed. By pacience (paciens); Cl. By pacient; H2. Be pacient; Cm. Beth pacient. Cl. thenk; Cm. thynkith; *rest* thynke. 1592. H. leon, *glossed* i. signum leonis; ariete, *glossed* i. signum arietis. 1595. Cp. H. messaile. 1603. Cl. *om.* that.

I see wel now that ye mistrusten me;
For by your wordes it is wel y-sene.
Now, for the love of Cynthia the shene,
Mistrust me not thus causeles, for routhe;
Sin to be trewe I have yow plight my trouthe.

231. And thenketh wel, that som tyme it is wit
To spende a tyme, a tyme for to winne;
Ne, pardee, lorn am I nought fro yow yit,
Though that we been a day or two a-twinne.
Dryf out the fantasyes yow with-inne;
And trusteth me, and leveth eek your sorwe,
Or here my trouthe, I wol not live til morwe.

232. For if ye wiste how sore it doth me smerte,
Ye wolde cesse of this; for god, thou wost,
The pure spirit wepeth in myn herte,
To see yow wepen that I love most,
And that I moot gon to the Grekes ost.
Ye, nere it that I wiste remedye
To come ayein, right here I wolde dye!

233. But certes, I am not so nyce a wight
That I ne can imaginen a way
To come ayein that day that I have hight.
For who may holde thing that wol a-way?
My fader nought, for al his queynte pley.
And by my thrift, my wending out of Troye
Another day shal torne us alle to Ioye.

234. For-thy, with al myn herte I yow beseke,
If that yow list don ought for my preyere,
And for the love which that I love yow eke,
That er that I departe fro yow here,
That of so good a comfort and a chere
I may you seen, that ye may bringe at reste
Myn herte, which that is at point to breste.

1608. H. cynthia ; Cp. Cinthia ; Cl. Cynthes (!) ; Ed. Scythia (!). 1623. Cp. H. Cm. wiste; Cl. H2. wist. 1624. Cl. H. com. 1626. H. H2. way; Cp. wey; Cl. weye. 1632. Cl. Cm. beseche. 1633. Cl. ough. 1636. so] Cl. the. Cl. good of; Cm. good ; *rest* good a. 1637. Cl. *om.* ye. 1638. Ed. at; H2. in ; H. a; Cl. Cp. Cm. o. point] Cl. poyn.

235. And over al this, I pray yow,' quod she tho,
'Myn owene hertes soothfast suffisaunce,
Sin I am thyn al hool, with-outen mo,
That whyl that I am absent, no plesaunce
Of othere do me fro your remembraunce.
For I am ever a-gast, for-why men rede,
That "love is thing ay ful of bisy drede."

236. For in this world ther liveth lady noon,
If that ye were untrewe, as god defende!
That so bitraysed were or wo bigoon
As I, that alle trouthe in yow entende.
And douteles, if that ich other wende,
I nere but deed; and er ye cause finde,
For goddes love, so beth me not unkinde.'

237. To this answerde Troilus and seyde,
'Now god, to whom ther nis no cause y-wrye,
Me glade, as wis I never un-to Criseyde,
Sin thilke day I saw hir first with yë,
Was fals, ne never shal til that I dye.
At shorte wordes, wel ye may me leve;
I can no more, it shal be founde at preve.'

238. 'Graunt mercy, goode myn, y-wis,' quod she,
'And blisful Venus lat me never sterve
Er I may stonde of plesaunce in degree
To quyte him wel, that so wel can deserve;
And whyl that god my wit wol me conserve,
I shal so doon, so trewe I have yow founde,
That ay honour to me-ward shal rebounde.

239. For trusteth wel, that your estat royal
Ne veyn delyt, nor only worthinesse
Of yow in werre, or torney marcial,
Ne pompe, array, nobley, or eek richesse,

1640. Cp. Cm. owene; Ed. owne; Cl. owen. 1642. Cl. assent (!). 1643. Cl. do ye me. 1649. Cp. H2. alle; *rest* al. 1655. Cm. Ed. glade; H2. gladde; Cl. H. glad. 1656. H2. yhe; *rest* eye. 1658. Cm. schorte; Cp. Ed. shorte; *rest* short. 1660. Cp. H. Cm. goode; Cl. good. 1664 Cl. *om.* god. 1667–1701. Cm. *omits.* 1669. H. tournay; H2. tourney. 1670. Cl. aray.

Ne made me to rewe on your distresse;
But moral vertue, grounded upon trouthe,
That was the cause I first hadde on yow routhe!

240. Eek gentil herte and manhod that ye hadde,
And that ye hadde, as me thoughte, in despyt
Every thing that souned in-to badde,
As rudenesse and poeplish appetyt;
And that your reson brydled your delyt,
This made, aboven every creature,
That I was your, and shal, whyl I may dure.

241. And this may lengthe of yeres not for-do,
Ne remuable fortune deface;
But Iuppiter, that of his might may do
The sorwful to be glad, so yeve us grace,
Er nightes ten, to meten in this place,
So that it may your herte and myn suffyse;
And fareth now wel, for tyme is that ye ryse.'

242. And after that they longe y-pleyned hadde,
And ofte y-kist and streite in armes folde,
The day gan ryse, and Troilus him cladde,
And rewfulliche his lady gan biholde,
As he that felte dethes cares colde.
And to hir grace he gan him recomaunde;
Wher him was wo, this holde I no demaunde.

243. For mannes heed imaginen ne can,
Ne entendement considere, ne tonge telle
The cruel peynes of this sorwful man,
That passen every torment doun in helle.
For whan he saugh that she ne mighte dwelle,
Which that his soule out of his herte rente,
With-outen more, out of the chaumbre he wente.

Explicit Liber Quartus.

1677. and] Cl. an. Cl. pepelyssh; H. Cp. H2. poeplissh. 1682. *Read* fortun-è. 1689. Cp. H2. streite; H. streyte; Cl. streyght. 1691. Cl. Cp. rowfullych; H. rewfulliche; H2. pitously. 1693. hir] Cl. his. 1696. Ed. H2. Ne entendement; Cl. Cp. Nentendement. 1697. The] Cl. This. H. cruel; Cp. cruele; Cl. cruwel. 1699. Cl. *om.* whan.

BOOK V.

Incipit Liber Quintus.

1. APROCHEN gan the fatal destinee
That Ioves hath in disposicioun,
And to yow, angry Parcas, sustren three,
Committeth, to don execucioun;
For which Criseyde moste out of the toun,
And Troilus shal dwelle forth in pyne
Til Lachesis his threed no lenger twyne.—

2. THE golden-tressed Phebus heighe on-lofte
Thryës hadde alle with his bemes shene
The snowes molte, and Zephirus as ofte
Y-brought ayein the tendre leves grene,
Sin that the sone of Ecuba the quene
Bigan to love hir first, for whom his sorwe
Was al, that she departe sholde a-morwe.

3. Ful redy was at pryme Dyomede,
Criseyde un-to the Grekes ost to lede,
For sorwe of which she felte hir herte blede,
As she that niste what was best to rede.
And trewely, as men in bokes rede,
Men wiste never womman han the care,
Ne was so looth out of a toun to fare.

1–35. Cm. *omits*. 4. Cp. Ed. Committeth; H. Comitteth; Cl. Comytted. 8. Ed. golde; Cl. Cp. H. gold; *read* golden. H2. The Auricom*us* tressed (!). 9. H. alle; Cl. Cp. al. H2. shene; *rest* clere; cf. ii. 920, iv. 1432. 11. H. a-yeyn; Cl. a-yen. 12. H. sone (*glossed* Troilus). 13. H. hire (*glossed* i. Criseyde). 14. Cl. o morwe; Cp. H. a morwe. 16. Cl. for to; *rest om.* for. 18. Cp. H. nyste; *rest* nyst. 20. Cl. wyst. 21. Cl. *om.* a.

4. This Troilus, with-outen reed or lore,
As man that hath his Ioyes eek forlore,
Was waytinge on his lady ever-more
As she that was the soothfast crop and more
Of al his lust, or Ioyes here-tofore.
But Troilus, now farewel al thy Ioye,
For shaltow never seen hir eft in Troye!

5. Soth is, that whyl he bood in this manere,
He gan his wo ful manly for to hyde,
That wel unnethe it seen was in his chere;
But at the yate ther she sholde oute ryde
With certeyn folk, he hoved hir tabyde,
So wo bigoon, al wolde he nought him pleyne,
That on his hors unnethe he sat for peyne.

6. For ire he quook, so gan his herte gnawe,
Whan Diomede on horse gan him dresse,
And seyde un-to him-self this ilke sawe,
'Allas,' quod he, 'thus foul a wrecchednesse
Why suffre ich it, why nil ich it redresse?
Were it not bet at ones for to dye
Than ever-more in langour thus to drye?

7. Why nil I make at ones riche and pore
To have y-nough to done, er that she go?
Why nil I bringe al Troye upon a rore?
Why nil I sleen this Diomede also?
Why nil I rather with a man or two
Stele hir a-way? Why wol I this endure?
Why nil I helpen to myn owene cure?'

8. But why he nolde doon so fel a dede,
That shal I seyn, and why him liste it spare:

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22. Cp. H. reed; Cl. red. 26. Cl. here by fore. 27. Cl. farewel now. 29. Cp. bood; Cl. bod; *rest* bode. 31. Cl. H. Cp. Ed. sene; H2. sen. 33. Cl. houede. Cl. H. Cp. tabyde; *rest* to abide. 37. Cm. H2. Ed. horse; *rest* hors. 40. Cl. do it; *rest om.* do. 41. Cl. onys. 41, 42. H2. deye, dreye. 43. Cl. onys. 44. Cl. y-nowh. 51. Cp. Ed. H. Cm. liste Cl. lyst.

He hadde in herte alwey a maner drede,
Lest that Criseyde, in rumour of this fare,
Sholde han ben slayn; lo, this was al his care.
And elles, certeyn, as I seyde yore,
He hadde it doon, with-outen wordes more.

9. Criseyde, whan she redy was to ryde,
Ful sorwfully she sighte, and seyde 'allas!'
But forth she moot, for ought that may bityde,
And forth she rit ful sorwfully a pas.
Ther nis non other remedie in this cas.
What wonder is though that hir sore smerte,
Whan she forgoth hir owene swete herte?

10. This Troilus, in wyse of curteisye,
With hauke on hond, and with an huge route
Of knightes, rood and dide hir companye,
Passinge al the valey fer with-oute.
And ferther wolde han riden, out of doute,
Ful fayn, and wo was him to goon so sone;
But torne he moste, and it was eek to done.

11. And right with that was Antenor y-come
Out of the Grekes ost, and every wight
Was of it glad, and seyde he was wel-come.
And Troilus, al nere his herte light,
He peyned him with al his fulle might
Him to with-holde of wepinge at the leste,
And Antenor he kiste, and made feste.

12. And ther-with-al he moste his leve take,
And caste his eye upon hir pitously,
And neer he rood, his cause for to make,
To take hir by the honde al sobrely.
And lord! so she gan wepen tendrely!
And he ful softe and sleighly gan hir seye,
'Now hold your day, and dooth me not to deye.'

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52. alwey] Cl. alweys; Cp. H. alweyes. 58. Cp. H. sighte; Cl. sight; Cm. syhede. 60. Cp. rit; H. rite (*for* rit); H2. ritte; Ed. rydeth; Cl. right (!). 62. Cl. that though. 64. Cl. curtasie. 66. Cl. H. compaynye. 80. Cl. Cm. ner, rod; Cp. H. neer, rood. 82. she] Cp. Cm. he.

13. With that his courser torned he a-boute
With face pale, and un-to Diomede
No word he spak, ne noon of al his route;
Of which the sone of Tydeus took hede,
As he that coude more than the crede
In swich a craft, and by the reyne hir hente;
And Troilus to Troye homwarde he wente.

14. This Diomede, that ladde hir by the brydel,
Whan that he saw the folk of Troye aweye,
Thoughte, 'al my labour shal not been on ydel,
If that I may, for somwhat shal I seye.
For at the worste it may yet shorte our weye.
I have herd seyd, eek tymes twyës twelve,
"He is a fool that wol for-yete him-selve."'

15. But natheles this thoughte he wel ynough,
'That certaynly I am aboute nought
If that I speke of love, or make it tough;
For douteles, if she have in hir thought
Him that I gesse, he may not been y-brought
So sone awey; but I shal finde a mene,
That she not wite as yet shal what I mene.'

16. This Diomede, as he that coude his good,
Whan this was doon, gan fallen forth in speche
Of this and that, and asked why she stood
In swich disese, and gan hir eek biseche,
That if that he encrese mighte or eche
With any thing hir ese, that she sholde
Comaunde it him, and seyde he doon it wolde.

17. For trewely he swoor hir, as a knight,
That ther nas thing with whiche he mighte hir plese,
That he nolde doon his peyne and al his might
To doon it, for to doon hir herte an ese.
And preyede hir, she wolde hir sorwe apese,

---

85. Cl. he al; *rest om.* al. 88. Cl. Ed. toke. 99. Cl. ynowh.
105. *So* Cp. H.; Cl. That she shal not as yet wete what. 109. Cl. desese.
117. Cl. H. Cp. H2. preyde; Ed. prayde; Cm. preyede.

And seyde, 'y-wis, we Grekes con have Ioye
To honouren yow, as wel as folk of Troye.'

18. He seyde eek thus, 'I woot, yow thinketh straunge,
No wonder is, for it is to yow newe,
Thaqueintaunce of these Troianes to chaunge,
For folk of Grece, that ye never knewe.
But wolde never god but-if as trewe
A Greek ye shulde among us alle finde
As any Troian is, and eek as kinde.

19. And by the cause I swoor yow right, lo, now,
To been your freend, and helply, to my might,
And for that more acqueintaunce eek of yow
Have ich had than another straunger wight,
So fro this forth I pray yow, day and night,
Comaundeth me, how sore that me smerte,
To doon al that may lyke un-to your herte;

20. And that ye me wolde as your brother trete,
And taketh not my frendship in despyt;
And though your sorwes be for thinges grete,
Noot I not why, but out of more respyt,
Myn herte hath for to amende it greet delyt.
And if I may your harmes not redresse,
I am right sory for your hevinesse.

21. And though ye Troians with us Grekes wrothe
Han many a day be, alwey yet, pardee,
O god of love in sooth we serven bothe.
And, for the love of god, my lady free,
Whom so ye hate, as beth not wroth with me.
For trewely, ther can no wight yow serve,
That half so looth your wraththe wolde deserve.

22. And nere it that we been so neigh the tente
Of Calkas, which that seen us bothe may,

---

120. Cl. thenketh (*badly*). 122. H2. Troiaunes; Cl. H. Cp. Ed. Troians; *read* Troian-es. 124. Cl. Cm. *om.* if. 127. Cl. An. 133. Cl. Cm. to; *rest* vn-to. 135. Cl. take. 138. Cl. Cm. to amenden; Cp. H. tamende; *rest* to amende.

I wolde of this yow telle al myn entente;
But this enseled til another day.
Yeve me your hond, I am, and shal ben ay,
God help me so, whyl that my lyf may dure,
Your owene aboven every creature.

23. Thus seyde I never er now to womman born;
For god myn herte as wisly glade so,
I lovede never womman here-biforn
As paramours, ne never shal no mo.
And, for the love of god, beth not my fo;
Al can I not to yow, my lady dere,
Compleyne aright, for I am yet to lere.

24. And wondreth not, myn owene lady bright,
Though that I speke of love to you thus blyve;
For I have herd or this of many a wight,
Hath loved thing he never saugh his lyve.
Eek I am not of power for to stryve
Ayens the god of love, but him obeye
I wol alwey, and mercy I yow preye.

25. Ther been so worthy knightes in this place,
And ye so fair, that everich of hem alle
Wol peynen him to stonden in your grace.
But mighte me so fair a grace falle,
That ye me for your servaunt wolde calle,
So lowly ne so trewely you serve
Nil noon of hem, as I shal, til I sterve.'

26. Criseide un-to that purpos lyte answerde,
As she that was with sorwe oppressed so
That, in effect, she nought his tales herde,
But here and there, now here a word or two.
Hir thoughte hir sorwful herte brast a-two.
For whan she gan hir fader fer aspye,
Wel neigh doun of hir hors she gan to sye.

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151. Cm. But be this; (this = this is). 154. Cl. H2. aboue; *rest* abouen. 155. Cl. H. borne; Cp. Ed. Cm. born. 164. or] Cl. of; Cp. er. 170. Cl. feyr; *see* 172. 172. Cm. myghte; Cl. Cp. H. myght. 174. Cl. you to; *rest om.* to. 176. Ed. H. Cp. lyte; *rest* litel. 180. Cl. hert; Cp. H. Cm. herte. 182. of] Cl. on.

27. But natheles she thonked Diomede
Of al his travaile, and his goode chere,
And that him liste his friendship hir to bede;
And she accepteth it in good manere,
And wolde do fayn that is him leef and dere;
And trusten him she wolde, and wel she mighte,
As seyde she, and from hir hors she alighte.

28. Hir fader hath hir in his armes nome,
And tweynty tyme he kiste his doughter swete,
And seyde, 'O dere doughter myn, wel-come!'
She seyde eek, she was fayn with him to mete,
And stood forth mewet, mildë, and mansuete.
But here I leve hir with hir fader dwelle,
And forth I wol of Troilus yow telle.

29. To Troye is come this woful Troilus,
In sorwe aboven alle sorwes smerte,
With felon look, and face dispitous.
Tho sodeinly doun from his hors he sterte,
And thorugh his paleys, with a swollen herte,
To chambre he wente; of no-thing took he hede,
Ne noon to him dar speke a word for drede.

30. And there his sorwes that he spared hadde
He yaf an issue large, and 'deeth!' he cryde;
And in his throwes frenetyk and madde
He cursed Iove, Appollo, and eek Cupyde,
He cursed Ceres, Bacus, and Cipryde,
His burthe, him-self, his fate, and eek nature,
And, save his lady, every creature.

31. To bedde he goth, and weyleth there and torneth
In furie, as dooth he, Ixion, in helle;
And in this wyse he neigh til day soiorneth.
But tho bigan his herte a lyte unswelle
Thorugh teres which that gonnen up to welle;

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185. H. H2. liste; Cl. Cp. lyst. 186. Cp. Cm. good; Cl. H. goode. 189. H. shalighte. 194. Cl. mewet; Cp. H. muwet; Ed. muet. 199. Cl. *om.* face. 202. Cl. went; toke. 206. Cm. frentyk. 207, 8. Cl. curssed. 214. Ed. lyte; Cp. H. lite; *rest* litel. Cl. Cm. a lytel his herte.

And pitously he cryde up-on Criseyde,
And to him-self right thus he spak, and seyde:—

32. 'Wher is myn owene lady lief and dere,
Wher is hir whyte brest, wher is it, where?
Wher ben hir armes and hir eyen clere,
That yesternight this tyme with me were?
Now may I wepe allone many a tere,
And graspe aboute I may, but in this place,
Save a pilowe, I finde nought tenbrace.

33. How shal I do? Whan shal she com ayeyn?
I noot, allas! why leet ich hir to go?
As wolde god, ich hadde as tho be sleyn!
O herte myn, Criseyde, O swete fo!
O lady myn, that I love and no mo!
To whom for ever-mo myn herte I dowe;
See how I deye, ye nil me not rescowe!

34. Who seeth yow now, my righte lode-sterre?
Who sit right now or stant in your presence?
Who can conforten now your hertes werre?
Now I am gon, whom yeve ye audience?
Who speketh for me right now in myn absence?
Allas, no wight; and that is al my care;
For wel wot I, as yvel as I ye fare.

35. How shulde I thus ten dayes ful endure,
Whan I the firste night have al this tene?
How shal she doon eek, sorwful creature?
For tendernesse, how shal she this sustene,
Swich wo for me? O pitous, pale, and grene
Shal been your fresshe wommanliche face
For langour, er ye torne un-to this place.'

36. And whan he fil in any slomeringes,
Anoon biginne he sholde for to grone,

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224. Cp. Ed. pilowe; H2. pillowe; H. pilwo; *rest* pilwe. 225. H. Cp. ayein; Cl. Cm. ayen. 226. H. leete; Cl. Cm. let. 230. H2. endowe. 232. Cm. ryghte; Cl. Cp. H. right. 236. *Here* speketh = spek'th. 238. Cl. Cm. yuele. 242. Cl. tendresse. 245. Cl. in-to; *rest* vn-to. 246. Cl. fill; ony. 247. Cl. by-gonne; *rest* by-gynne.

And dremen of the dredfulleste thinges
That mighte been; as, mete he were allone
In place horrible, makinge ay his mone,
Or meten that he was amonges alle
His enemys, and in hir hondes falle.

37. And ther-with-al his body sholde sterte,
And with the stert al sodeinliche awake,
And swich a tremour fele aboute his herte,
That of the feer his body sholde quake;
And there-with-al he sholde a noyse make,
And seme as though he sholde falle depe
From heighe a-lofte; and than he wolde wepe,

38. And rewen on him-self so pitously,
That wonder was to here his fantasye.
Another tyme he sholde mightily
Conforte him-self, and seyn it was folye,
So causeles swich drede for to drye,
And eft biginne his aspre sorwes newe,
That every man mighte on his sorwes rewe.

39. Who coude telle aright or ful discryve
His wo, his pleynte, his langour, and his pyne?
Nought al the men that han or been on-lyve.
Thou, redere, mayst thy-self ful wel devyne
That swich a wo my wit can not defyne.
On ydel for to wryte it sholde I swinke,
Whan that my wit is wery it to thinke.

40. On hevene yet the sterres were sene,
Al-though ful pale y-waxen was the mone;
And whyten gan the orisonte shene
Al estward, as it woned is to done.
And Phebus with his rosy carte sone
Gan after that to dresse him up to fare,
Whan Troilus hath sent after Pandare.

---

249. mete] H2. dreme. Cl. as he; *rest om.* as. 255. Cl. tremor; *rest* tremour. 263. Cl. Cp. H. seine; Ed. sayne; Cm. H2. sey. 268. Cl. peyne; *rest* pyne. 273. Cl. thenke. 275. H2. y-waxen; Cl. H. Ed. y-woxen. 277. Cl. wonted; Cm. wone; *rest* wont(e); *read* woned. 280. Cl. H. sente.

41. This Pandare, that of al the day biforn
Ne mighte have comen Troilus to see,
Al-though he on his heed it hadde y-sworn,
For with the king Pryam alday was he,
So that it lay not in his libertee
No-wher to gon, but on the morwe he wente
To Troilus, whan that he for him sente.

42. For in his herte he coude wel devyne,
That Troilus al night for sorwe wook;
And that he wolde telle him of his pyne,
This knew he wel y-nough, with-oute book.
For which to chaumbre streight the wey he took,
And Troilus tho sobreliche he grette,
And on the bed ful sone he gan him sette.

43. 'My Pandarus,' quod Troilus, 'the sorwe
Which that I drye, I may not longe endure.
I trowe I shal not liven til to-morwe;
For whiche I wolde alwey, on aventure,
To thee devysen of my sepulture
The forme, and of my moeble thou dispone
Right as thee semeth best is for to done.

44. But of the fyr and flaumbe funeral
In whiche my body brenne shal to glede,
And of the feste and pleyes palestral
At my vigile, I pray thee take good hede
That al be wel; and offre Mars my stede,
My swerd, myn helm, and, leve brother dere,
My sheld to Pallas yef, that shyneth clere.

45. The poudre in which myn herte y-brend shal torne,
That preye I thee thou take and it conserve
In a vessel, that men clepeth an urne,
Of gold, and to my lady that I serve,
For love of whom thus pitously I sterve,

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288. Cp. H. Cm. deuyne; Cl. dyuyne. 290. Cl. peyne. 297. Cp. H. Ed. lyuen; Cl. lyue. 308. Cl. Cp. H. yef; Ed. yeue; *rest* yif.

So yeve it hir, and do me this plesaunce,
To preye hir kepe it for a remembraunce.

46. For wel I fele, by my maladye,
And by my dremes now and yore ago,
Al certeinly, that I mot nedes dye.
The owle eek, which that hight Ascaphilo,
Hath after me shright alle thise nightes two.
And, god Mercurie! of me now, woful wrecche,
The soule gyde, and, whan thee list, it fecche!'

47. Pandare answerde, and seyde, 'Troilus,
My dere freend, as I have told thee yore,
That it is folye for to sorwen thus,
And causeles, for whiche I can no-more.
But who-so wol not trowen reed ne lore,
I can not seen in him no remedye,
But lete him worthen with his fantasye.

48. But Troilus, I pray thee tel me now,
If that thou trowe, er this, that any wight
Hath loved paramours as wel as thou?
Ye, god wot, and fro many a worthy knight
Hath his lady goon a fourtenight,
And he not yet made halvendel the fare.
What nede is thee to maken al this care?

49. Sin day by day thou mayst thy-selven see
That from his love, or elles from his wyf,
A man mot twinnen of necessitee,
Ye, though he love hir as his owene lyf;
Yet nil he with him-self thus maken stryf.
For wel thow wost, my leve brother dere,
That alwey freendes may nought been y-fere.

---

315. Cm. H2. prey; *rest* preyen. Cl. Cp. Ed. to kepe; *rest om.* to. 319. Ed. hyght; Cm. highte; Cl. hatte; Cp. H. hette. Ed. Ascaphylo (i. e. Ascalaphus); Cl. Cp. Escaphilo; H. esciphilo; Cm. H2. eschaphilo. 320. Cp. thise: Cm. Ed. these; Cl. H. this. 327. Cm. red; *rest* rede. 329. Cl. late; Cp. H. lat; *rest* let; *read* lete. Cp. worthen; Cl. worthe; H2. worth; *rest* worchen. 330. Cp. Ed. tel; *rest* telle. Cl. nowe. 331. Cl. Cm. ony. 334. gon] Cm. forgon. 335, 336. H. care, fare.

50. How doon this folk that seen hir loves wedded
By freendes might, as it bi-tit ful ofte,
And seen hem in hir spouses bed y-bedded?
God woot, they take it wysly, faire and softe.
For-why good hope halt up hir herte on-lofte,
And for they can a tyme of sorwe endure;
As tyme hem hurt, a tyme doth hem cure.

51. So sholdestow endure, and late slyde
The tyme, and fonde to ben glad and light.
Ten dayes nis so longe not tabyde.
And sin she thee to comen hath bihight,
She nil hir hestes breken for no wight.
For dred thee not that she nil finden weye
To come ayein, my lyf that dorste I leye.

52. Thy swevenes eek and al swich fantasye
Dryf out, and lat hem faren to mischaunce;
For they procede of thy malencolye,
That doth thee fele in sleep al this penaunce.
A straw for alle swevenes signifiaunce!
God helpe me so, I counte hem not a bene,
Ther woot no man aright what dremes mene.

53. For prestes of the temple tellen this,
That dremes been the revelaciouns
Of goddes, and as wel they telle, y-wis,
That they ben infernals illusiouns;
And leches seyn, that of complexiouns
Proceden they, or fast, or glotonye.
Who woot in sooth thus what they signifye?

54. Eek othere seyn that thorugh impressiouns,
As if a wight hath faste a thing in minde,
That ther-of cometh swiche avisiouns;
And othere seyn, as they in bokes finde,

348. Cm. H2. on-; Cl. Cp. H. o-; Ed. a-. 352. Cl. fond; *rest* fonde. 353. Cp. H. nought (*for* not). Ed. H2. to abyde. Cm. is not so longe to on-byde. 354. Cp. H. Ed. comen; *rest* come. 355. Cl. nyl not; *rest om.* not. 356. Cm. dred; *rest* drede. 357. Cp. H. ayein; Cl. Cm. a-yen. 360. Cl. Cm. proceden. 362. *Read* all' swev'nés. 368. Cl. Cp. H. Ed. infernals; *rest* infernal. 369. Cl. seynt (!).

That, after tymes of the yeer by kinde,
Men dreme, and that theffect goth by the mone;
But leve no dreem, for it is nought to done.

55. Wel worth of dremes ay thise olde wyves,
And treweliche eek augurie of thise foules;
For fere of which men wenen lese her lyves,
As ravenes qualm, or shryking of thise oules.
To trowen on it bothe fals and foul is.
Allas, allas, so noble a creature
As is a man, shal drede swich ordure!

56. For which with al myn herte I thee beseche,
Un-to thy-self that al this thou foryive;
And rys up now with-oute more speche,
And lat us caste how forth may best be drive
This tyme, and eek how freshly we may live
Whan that she cometh, the which shal be right sone;
God help me so, the beste is thus to done.

57. Rys, lat us speke of lusty lyf in Troye
That we han lad, and forth the tyme dryve;
And eek of tyme cominge us reioye,
That bringen shal our blisse now so blyve;
And langour of these twyës dayes fyve
We shal ther-with so foryete or oppresse,
That wel unnethe it doon shal us duresse.

58. This toun is ful of lordes al aboute,
And trewes lasten al this mene whyle.
Go we pleye us in som lusty route
To Sarpedon, not hennes but a myle.
And thus thou shalt the tyme wel bigyle,
And dryve it forth un-to that blisful morwe,
That thou hir see, that cause is of thy sorwe.

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378. Cl. lef; *rest* leue. 380. Cl. foweles; H. fowelis. 382. Cl. owlys. 383. Cl. foule; Cp. H. Cm. foul. 385. Cl. shad (!). 387, 389, 390. H. Cp. foryiue, dryue, lyue; Cl. foryeue, dreue, leue. 398. Cl. foyete; Cp. H. foryete. Ed. or; *rest* oure. 403. Cl. hens; Cp. H. hennes.

59. Now rys, my dere brother Troilus;
For certes, it noon honour is to thee
To wepe, and in thy bed to iouken thus.
For trewely, of o thing trust to me,
If thou thus ligge a day, or two, or three,
The folk wol wene that thou, for cowardyse,
Thee feynest syk, and that thou darst not ryse.'

60. This Troilus answerde, 'O brother dere,
This knowen folk that han y-suffred peyne,
That though he wepe and make sorwful chere,
That feleth harm and smert in every veyne,
No wonder is; and though I ever pleyne,
Or alwey wepe, I am no-thing to blame,
Sin I have lost the cause of al my game.

61. But sin of fyne force I moot aryse,
I shal aryse, as sone as ever I may;
And god, to whom myn herte I sacrifyse,
So sende us hastely the tenthe day!
For was ther never fowl so fayn of May,
As I shal been, whan that she cometh in Troye,
That cause is of my torment and my Ioye.

62. But whider is thy reed,' quod Troilus,
'That we may pleye us best in al this toun?'
'By god, my conseil is,' quod Pandarus,
'To ryde and pleye us with king Sarpedoun.'
So longe of this they speken up and doun,
Til Troilus gan at the laste assente
To ryse, and forth to Sarpedoun they wente.

63. This Sarpedoun, as he that honourable
Was ever his lyve, and ful of heigh prowesse,
With al that mighte y-served been on table,
That deyntee was, al coste it greet richesse,
He fedde hem day by day, that swich noblesse,

---

409. Ed. rouken (*wrongly*). 410. Cl. thow trust; *rest om.* thow. 413. Cl. dar. 414. Cl. answered; Cp. Cm. Ed. answerde. 421. Cl. Cp. Cm. fyn; *rest* fyne. 423. Cl. sacrefise. 425. Cl. foule; H. fowl; Cm. foul. 428. Cp. H. reed; Cl. Cm. red. 438. Cl. H. cost; *rest* coste.

As seyden bothe the moste and eek the leste,
Was never er that day wist at any feste.

64. Nor in this world ther is non instrument
Delicious, through wind, or touche, or corde,
As fer as any wight hath ever y-went,
That tonge telle or herte may recorde,
That at that feste it nas wel herd acorde;
Ne of ladies eek so fayr a companye
On daunce, er tho, was never y-seyn with yë.

65. But what avayleth this to Troilus,
That for his sorwe no-thing of it roughte?
For ever in oon his herte piëtous
Ful bisily Criseyde his lady soughte.
On hir was ever al that his herte thoughte.
Now this, now that, so faste imagininge,
That glade, y-wis, can him no festeyinge.

66. These ladies eek that at this feste been,
Sin that he saw his lady was a-weye,
It was his sorwe upon hem for to seen,
Or for to here on instrumentz so pleye.
For she, that of his herte berth the keye,
Was absent, lo, this was his fantasye,
That no wight sholde make melodye.

67. Nor ther nas houre in al the day or night,
Whan he was ther-as no wight mighte him here,
That he ne seyde, 'O lufsom lady bright,
How have ye faren, sin that ye were here?
Wel-come, y-wis, myn owene lady dere.'
But welaway, al this nas but a mase;
Fortune his howve entended bet to glase.

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440. Ed. moste; H2. most; Cl. Cm. meste; H. meest. Cl. *om.* eek. 441. Cl. ony. 443. Cl. Cp. H. thorugh; Ed. through. 444. Cl. ony. 446. Cl. as; *rest* at. 447. H. Nof. 448. Cp. Ie; H2. ye; *rest* eye. 451. Cp. pietous; H. pietus; *rest* pitous. 455. Cl. gladyn; Cp. glade; Cl. H. Ed. glad. Cl. Cp. festenynge (*for* festeiynge = festeyinge); *rest* feestynge (festyng). 456. Cl. laydyes. 459. Cl. ony; H2. an; *rest* on. 464. Cl. *om.* him. 466. Cl. Cp. Ed. there; *rest* here. 468. Cl. Cp. H. maze; *rest* mase. 469. Cl. Cp. hownе; Ed. houe; H. howen. Cl. Cp. H. glaze; *rest* glase.

68. The lettres eek, that she of olde tyme
Hadde him y-sent, he wolde allone rede,
An hundred sythe, a-twixen noon and pryme;
Refiguringe hir shap, hir womanhede,
With-inne his herte, and every word and dede
That passed was, and thus he droof to an ende
The ferthe day, and seyde, he wolde wende.

69. And seyde, 'leve brother Pandarus,
Intendestow that we shul herë bleve
Til Sarpedoun wol forth congeyen us?
Yet were it fairer that we toke our leve.
For goddes love, lat us now sone at eve
Our leve take, and homward lat us torne;
For trewely, I nil not thus soiorne.'

70. Pandare answerde, 'be we comen hider
To fecchen fyr, and rennen hoom ayeyn?
God helpe me so, I can not tellen whider
We mighten goon, if I shal soothly seyn,
Ther any wight is of us more fayn
Than Sarpedoun; and if we hennes hye
Thus sodeinly, I holde it vilanye,

71. Sin that we seyden that we wolde bleve
With him a wouke; and now, thus sodeinly,
The ferthe day to take of him our leve,
He wolde wondren on it, trewely!
Lat us holde forth our purpos fermely;
And sin that ye bihighten him to byde,
Hold forward now, and after lat us ryde.'

72. Thus Pandarus, with alle peyne and wo,
Made him to dwelle; and at the woukes ende,

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470. Cl. old. 473. Cl. Ed. shap and; *rest om.* and. 475. H. droofe; Cl. Cp m. drof. Cp. H. tanende. 479. Ed. H2. conueyen. 480. Cl. tok; *r* toke. 483. nil] Cl. wol. 484. Cl. answered; H. Cp. Ed. answerde. Cl. heder; H. hyder; Cp. H2. hider. 485. Cl. a-yen. 488. Cl. ony. 489. Cl. hens; Cp. H. hennes. 490. Cl. vilonye. 491. Cl. H. wold. 492. Cm. wouke; Cl. Cp. H. wowke; Ed. weke. 498. H2. alle; *rest* al. 499. Cm. woukis; Cl. Cp. wykes; H. Ed. wekes. Cl. H. end.

Of Sarpedoun they toke hir leve tho,
And on hir wey they spedden hem to wende.
Quod Troilus, 'now god me grace sende,
That I may finden, at myn hom-cominge,
Criseyde comen!' and ther-with gan he singe.

73. 'Ye, hasel-wode!' thoughte this Pandare,
And to him-self ful softely he seyde,
'God woot, refreyden may this hote fare
Er Calkas sende Troilus Criseyde!'
But natheles, he Iaped thus, and seyde,
And swor, y-wis, his herte him wel bihighte,
She wolde come as sone as ever she mighte.

74. Whan they un-to the paleys were y-comen
Of Troilus, they doun of hors alighte,
And to the chambre hir wey than han they nomen.
And in-to tyme that it gan to nighte,
They spaken of Crisëyde the brighte.
And after this, whan that hem bothe leste,
They spedde hem fro the soper un-to reste.

75. On morwe, as sone as day bigan to clere,
This Troilus gan of his sleep tabreyde,
And to Pandare, his owene brother dere,
'For love of god,' ful pitously he seyde,
'As go we seen the paleys of Criseyde;
For sin we yet may have namore feste,
So lat us seen hir paleys at the leste.'

76. And ther-with-al, his meyne for to blende,
A cause he fond in toune for to go,
And to Criseydes hous they gonnen wende.
But lord! this sely Troilus was wo!
Him thoughte his sorweful herte braste a-two.

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503. H. fynden; Cl. Cp. Cm. fynde. 506. Cl. H. sobrelich; *rest* softely (softly). 510. Cp. H. bihighte; Cl. byhight. 513. Cl. Cm. of here; *rest om.* here. 515. Cl. *om.* it. 519. Cm. Cp. Ed. H2. On; Cl. H. O. 520. Cp. tabrayde; H. to breyde; *rest* to abreyde. 523. H. Ed. H2. As; Cl. So; Cm. *om.* 528. Cl. Criseyde; *rest* Criseydes. 530. Cl. Cm. brast.

For whan he saugh hir dores sperred alle,
Wel neigh for sorwe a-doun he gan to falle.

77. Therwith whan he was war and gan biholde
How shet was every windowe of the place,
As frost, him thoughte, his herte gan to colde;
For which with chaunged deedlich pale face,
With-outen word, he forth bigan to pace;
And, as god wolde, he gan so faste ryde,
That no wight of his contenaunce aspyde.

78. Than seyde he thus, 'O paleys desolat,
O hous, of houses whylom best y-hight,
O paleys empty and disconsolat,
O thou lanterne, of which queynt is the light,
O paleys, whylom day, that now art night,
Wel oughtestow to falle, and I to dye,
Sin she is went that wont was us to gye!

79. O paleys, whylom croune of houses alle,
Enlumined with sonne of alle blisse!
O ring, fro which the ruby is out-falle,
O cause of wo, that cause hast been of lisse!
Yet, sin I may no bet, fayn wolde I kisse
Thy colde dores, dorste I for this route;
And fare-wel shryne, of which the seynt is oute!'

80. Ther-with he caste on Pandarus his yë
With chaunged face, and pitous to biholde;
And whan he mighte his tyme aright aspye,
Ay as he rood, to Pandarus he tolde
His newe sorwe, and eek his Ioyes olde,
So pitously and with so dede an hewe,
That every wight mighte on his sorwe rewe.

81. Fro thennesforth he rydeth up and doun,
And every thing com him to remembraunce

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531. Cl. dorres sperid. 533. Cp. Cm. H2. war; *rest* ware. 538. god] Cl. gold. 548. Cl. Cm. with the; *rest om.* the. 550. Cp. John. lisse; H2. hisse (!); *rest* blisse. 553. which] Cl. whom. 554. H. ye; H2. yee; *rest* eye. 561. Cl. Cm. H2. thens; Cp. thennes; H. tennes (!).

As he rood forth by places of the toun
In whiche he whylom hadde al his plesaunce.
'Lo, yond saugh I myn owene lady daunce;
And in that temple, with hir eyen clere,
Me caughte first my righte lady dere.

82. And yonder have I herd ful lustily
My dere herte laughe, and yonder pleye
Saugh I hir ones eek ful blisfully.
And yonder ones to me gan she seye,
"Now goode swete, love me wel, I preye."
And yond so goodly gan she me biholde,
That to the deeth myn herte is to hir holde.

83. And at that corner, in the yonder hous,
Herde I myn alderlevest lady dere
So wommanly, with voys melodious,
Singen so wel, so goodly, and so clere,
That in my soule yet me thinketh I here
The blisful soun; and, in that yonder place,
My lady first me took un-to hir grace.'

84. Thanne thoughte he thus, 'O blisful lord Cupyde,
Whanne I the proces have in my memorie,
How thou me hast werreyed on every syde,
Men mighte a book make of it, lyk a storie.
What nede is thee to seke on me victorie,
Sin I am thyn, and hoolly at thy wille?
What Ioye hastow thyn owene folk to spille?

85. Wel hastow, lord, y-wroke on me thyn ire,
Thou mighty god, and dredful for to greve!
Now mercy, lord, thou wost wel I desire
Thy grace most, of alle lustes leve.
And live and deye I wol in thy bileve;

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565. Cl. yende; *rest* yonder; *see* 573. 567. Cm. caughte, righte; *rest* kaught, right. 568, 569, 571. Cl. yender; *see* 575. 579. Cl. thenketh; *rest* thinketh. 583. Cm. myn; H2. my; *rest om.* (*read* memórie). 584. Cl. waryed; Cp. wereyed; H2. weryhed; *rest* weryed (*read* werreyed = werréy'd). 593. Cl. leue; Cm. lyf; *rest* lyue. Cl. *om.* in.

For which I naxe in guerdon but a bone,
That thou Criseyde ayein me sende sone.

86. Distreyne hir herte as faste to retorne
As thou dost myn to longen hir to see;
Than woot I wel, that she nil not soiorne.
Now, blisful lord, so cruel thou ne be
Un-to the blood of Troye, I preye thee,
As Iuno was un-to the blood Thebane,
For which the folk of Thebes caughte hir bane.'

87. And after this he to the yates wente
Ther-as Criseyde out-rood a ful good paas,
And up and doun ther made he many a wente,
And to him-self ful ofte he seyde 'allas!
From hennes rood my blisse and my solas!
As wolde blisful god now, for his Ioye,
I mighte hir seen ayein come in-to Troye.

88. And to the yonder hille I gan hir gyde,
Allas! and there I took of hir my leve!
And yond I saugh hir to hir fader ryde,
For sorwe of which myn herte shal to-cleve.
And hider hoom I com whan it was eve;
And here I dwelle out-cast from alle Ioye,
And shal, til I may seen hir eft in Troye.'

89. And of him-self imagined he ofte
To ben defet, and pale, and waxen lesse
Than he was wont, and that men seyde softe,
'What may it be? who can the sothe gesse
Why Troilus hath al this hevinesse?'
And al this nas but his malencolye,
That he hadde of him-self swich fantasye.

90. Another tyme imaginen he wolde
That every wight that wente by the weye

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594. Ed. ne aske; Cl. Cp. H. naxe; *rest* ne axe. 599. Cl. lorde; cruwel. 605. Cp. H. Ed. wente; *rest* went. 607. Cl. hens; Cp. H. hennes. 609. Cl. in; Ed. to; *rest* in-to. 610. Cp. hille; H. hille; Cl. hill; Cm. hil. 614. Cp. H. hider; Cl. heder. 616. H. seen; Cl. se. 617. Cl. Ed. woxen. 618. Cl. Cp. H. defet; Cm. defect; Ed. defayted (*om.* and).

Had of him routhe, and that they seyen sholde,
'I am right sory Troilus wol deye.'
And thus he droof a day yet forth or tweye.
As ye have herd, swich lyf right gan he lede,
As he that stood bitwixen hope and drede.

91. For which him lyked in his songes shewe
Thencheson of his wo, as he best mighte,
And make a song of wordes but a fewe,
Somwhat his woful herte for to lighte.
And whan he was from every mannes sighte,
With softe voys he, of his lady dere,
That was absent, gan singe as ye may here.

92. 'O sterre, of which I lost have al the light,
With herte soor wel oughte I to bewayle,
That ever derk in torment, night by night,
Toward my deeth with wind in stere I sayle;
For which the tenthe night if that I fayle
The gyding of thy bemes brighte an houre,
My ship and me Caribdis wol devoure.'

93. This song when he thus songen hadde, sone
He fil ayein in-to his sykes olde;
And every night, as was his wone to done,
He stood the brighte mone to beholde,
And al his sorwe he to the mone tolde;
And seyde, 'y-wis, whan thou art horned newe,
I shal be glad, if al the world be trewe!

94. I saugh thyn hornes olde eek by the morwe,
Whan hennes rood my righte lady dere,
That cause is of my torment and my sorwe;
For whiche, O brighte Lucina the clere,
For love of god, ren faste aboute thy spere!

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631. Cl. hise. 632. Cm. The enchesoun. 636. Cm. Ed. softe; Cl. Cp. H. soft. 637. Cl. gan to; *rest om.* to. Cl. syngen; *rest* singe (syng). 639. Cp. H. soore; Cl. Cm. sor. 641. H2. and stere; Cm. on sterid; Cl. Cp. H. in stere. Ed. I stere and sayle. 643. The] Cl. Thi. 644. Caribdis H2.; Cp. Carikdis; *rest* Caribdes. 653. Cp. H. hennes; Cl. hens. Cm. bryghte; *rest* right. 655. Cm. Cp. bryghte; *rest* bright. Cl. lathona; Ed. Lucyna; *rest* latona; *see* iv. 1591.

For whan thyn hornes newe ginne springe,
Than shal she come, that may my blisse bringe!'

95. The day is more, and lenger every night,
Than they be wont to be, him thoughte tho;
And that the sonne wente his course unright
By lenger wey than it was wont to go;
And seyde, 'y-wis, me dredeth ever-mo,
The sonnes sone, Pheton, be on-lyve,
And that his fadres cart amis he dryve.'

96. Upon the walles faste eek wolde he walke,
And on the Grekes ost he wolde see,
And to him-self right thus he wolde talke,
'Lo, yonder is myn owene lady free,
Or elles yonder, ther tho tentes be!
And thennes comth this eyr, that is so sote,
That in my soule I fele it doth me bote.

97. And hardely this wind, that more and more
Thus stoundemele encreseth in my face,
Is of my ladyes depe sykes sore.
I preve it thus, for in non othere place
Of al this toun, save onliche in this space,
Fele I no wind that souneth so lyk peyne;
It seyth, "allas! why twinned be we tweyne?"'

98. This longe tyme he dryveth forth right thus,
Til fully passed was the nynthe night;
And ay bi-syde him was this Pandarus,
That bisily dide alle his fulle might
Him to comforte, and make his herte light;
Yevinge him hope alwey, the tenthe morwe
That she shal come, and stinten al his sorwe.

99. Up-on that other syde eek was Criseyde,
With wommen fewe, among the Grekes stronge;

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657. Cl. whanne. 658. she] Cl. he; H2. ye. my] Cl. me. 659. Cm. Ed. H2. day is; *rest* dayes. 662. was] Cl. is. 669. yonder] Cl. H2. yender. 670. Cl. Cp. tho; *rest* the. Cl. tenten (!). 671. Cp. H. thennes; Cl. thens. 675. Cl. It is. 686. Ed. Cp. Cm. stynten; H. stenten; *rest* stynte.

For which ful ofte a day 'allas!' she seyde,
'That I was born! Wel may myn herte longe
After my deeth; for now live I to longe!
Allas! and I ne may it not amende;
For now is wors than ever yet I wende.

100. My fader nil for no-thing do me grace
To goon ayein, for nought I can him queme;
And if so be that I my terme passe,
My Troilus shal in his herte deme
That I am fals, and so it may wel seme.
Thus shal I have unthank on every syde;
That I was born, so weylawey the tyde!

101. And if that I me putte in Iupartye,
To stele awey by nighte, and it bifalle
That I be caught, I shal be holde a spye;
Or elles, lo, this drede I most of alle,
If in the hondes of som wrecche I falle,
I am but lost, al be myn herte trewe;
Now mighty god, thou on my sorwe rewe!'

102. Ful pale y-waxen was hir brighte face,
Hir limes lene, as she that al the day
Stood whan she dorste, and loked on the place
Ther she was born, and ther she dwelt hadde ay.
And al the night wepinge, allas! she lay.
And thus despeired, out of alle cure,
She ladde hir lyf, this woful creature.

103. Ful ofte a day she sighte eek for destresse,
And in hir-self she wente ay portrayinge
Of Troilus the grete worthinesse,
And alle his goodly wordes recordinge
Sin first that day hir love bigan to springe.

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693. Cl. it is; *rest om.* it. 695. Cl. ought; Ed. aught; *rest* nought (naught). 696. Cp. H. H2. Ed. pace. 701. Cp. Cm. putte; *rest* put. 702. and] Cl. an. 703. Cl. *om.* I. Cp. Ed. Cm. holde; Cl. H. hold. 711. Ther] Cl. The. H2. Cm. ther; *rest om.* 708. Cm. I-waxen; Cl. H. Ed. y-woxen. 713–719. Cm. *omits.* 715. Cl. syked; *om.* eek. 716. Ed. purtrayeng; H2. portering; Cl. portraynge; H. portreynge; Cp. purtrayng.

And thus she sette hir woful herte a-fyre
Thorugh remembraunce of that she gan desyre.

104. In al this world ther nis so cruel herte
That hir hadde herd compleynen in hir sorwe,
That nolde han wopen for hir peynes smerte,
So tendrely she weep, bothe eve and morwe.
Hir nededе no teres for to borwe.
And this was yet the worste of al hir peyne,
Ther was no wight to whom she dorste hir pleyne.

105. Ful rewfully she loked up-on Troye,
Biheld the toures heighe and eek the halles;
'Allas!' quod she, 'the plesaunce and the Ioye
The whiche that now al torned in-to galle is,
Have I had ofte with-inne yonder walles!
O Troilus, what dostow now,' she seyde;
'Lord! whether yet thou thenke up-on Criseyde?

106. Allas! I ne hadde trowed on your lore,
And went with yow, as ye me radde er this!
Thanne hadde I now not syked half so sore.
Who mighte have seyd, that I had doon a-mis
To stele awey with swich on as he is?
But al to late cometh the letuarie,
Whan men the cors un-to the grave carie.

107. To late is now to speke of this matere;
Prudence, allas! oon of thyn eyen three
Me lakked alwey, er that I cam here;
On tyme y-passed, wel remembred me;
And present tyme eek coude I wel y-see.
But futur tyme, er I was in the snare,
Coude I not seen; that causeth now my care.

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720. woful] Cl. ful. 722. Cp. cruel; Cl. H. cruwel; Cm. crewel. 723. Cp. Ed. compleynen; *rest* compleyne. 725. *All* wepte (*but see* wopen *in* 724). 726. MSS. teris. 729. Cl. Cp. rowfully; Ed. rewfully; Cm. reufully. 733. Cl. H. tho yonder; *rest om.* tho. Cp. H2. walles; *rest* wallys. 734. O] Cl. Of (!). Cp. H. dostow; Cm. dost thou; Cl. dost. 735. whether] Cl. wher. 744. three] Cl. two.

108. But natheles, bityde what bityde,
I shal to-morwe at night, by est or weste,
Out of this ost stele on som maner syde,
And go with Troilus wher-as him leste.
This purpos wol I holde, and this is beste.
No fors of wikked tonges Ianglerye,
For ever on love han wrecches had envye.

109. For who-so wole of every word take hede,
Or rewlen him by every wightes wit,
Ne shal he never thryven, out of drede.
For that that som men blamen ever yit,
Lo, other maner folk commenden it.
And as for me, for al swich variaunce,
Felicitee clepe I my suffisaunce.

110. For which, with-outen any wordes mo,
To Troye I wol, as for conclusioun.'
But god it wot, er fully monthes two,
She was ful fer fro that entencioun.
For bothe Troilus and Troye toun
Shal knotteles through-out hir herte slyde;
For she wol take a purpos for tabyde.

111. This Diomede, of whom yow telle I gan,
Goth now, with-inne him-self ay arguinge
With al the sleighte and al that ever he can,
How he may best, with shortest taryinge,
In-to his net Criseydes herte bringe.
To this entente he coude never fyne;
To fisshen hir, he leyde out hook and lyne.

112. But natheles, wel in his herte he thoughte,
That she nas nat with-oute a love in Troye.

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751. H. weste; *rest* west. 752. Cl. stelen. Cl. Ed. on; H2. by; *rest* in. 753, 4. H. H2. leste, beste; *rest* lest, best. 756. on] Cm. of. 757. Cl. wold. 758. H. Ed. rulen; Cm. H2. reule; Cp. reulen; Cl. rewelyn (*for* rewlen). 759. Cl. Cm. *om.* Ne. Cp. H. Cm. thryuen; Cl. thryue. 760. Cl. somme han blamed; *rest* that (at) som men blamen. 764. Cl. ony. 765. Cl. for my; *rest om.* my. 769. Cp. Cm. knotteles; *rest* knotles. 770. Ed. H2. to abyde. 774. Cl. Cm. short; *rest* shortest.

For never, sithen he hir thennes broughte,
Ne coude he seen her laughe or make Ioye.
He niste how best hir herte for tacoye.
'But for to assaye,' he seyde, 'it nought ne greveth;
For he that nought nassayeth, nought nacheveth.'

113. Yet seide he to him-self upon a night,
'Now am I not a fool, that woot wel how
Hir wo for love is of another wight,
And here-up-on to goon assaye hir now?
I may wel wite, it nil not been my prow.
For wyse folk in bokes it expresse,
"Men shal not wowe a wight in hevinesse."

114. But who-so mighte winnen swich a flour
From him, for whom she morneth night and day,
He mighte seyn, he were a conquerour.'
And right anoon, as he that bold was ay,
Thoughte in his herte, 'happe, how happe may,
Al sholde I deye, I wole hir herte seche;
I shal no more lesen but my speche.'

115. This Diomede, as bokes us declare,
Was in his nedes prest and corageous;
With sterne voys and mighty limes square,
Hardy, testif, strong, and chevalrous
Of dedes, lyk his fader Tideus.
And som men seyn, he was of tunge large;
And heir he was of Calidoine and Arge.

116. Criseyde mene was of hir stature,
Ther-to of shap, of face, and eek of chere,
Ther mighte been no fairer creature.
And ofte tyme this was hir manere,
To gon y-tressed with hir heres clere

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780. Cp. H. thennes; Cl. Cm. thens. 781. Cl. laughen. 782. H2. to accoy. 784. Cl. H. Cp. nassayeth; *rest* assayeth. Cl. Cp. H. nacheueth; Cm. ne cheueth; *rest* acheueth. 787. Cl. *om.* of. 790. For] Cl. As. Cl. wys; H. Cp. Cm. Ed. wyse. 800. Cl. H. corageus. 805. Ed. Calcidony. 808. Cp. Cm. myghte; Cl. H. myght. 809. Cl. H. oft; *rest* ofte.

Doun by hir coler at hir bak bihinde,
Which with a threde of gold she wolde binde.

117. And, save hir browes ioyneden y-fere,
Ther nas no lak, in ought I can espyen;
But for to speken of hir eyen clere,
Lo, trewely, they writen that hir syen,
That Paradys stood formed in hir yën.
And with hir riche beautee ever-more
Strof love in hir, ay which of hem was more.

118. She sobre was, eek simple, and wys with-al,
The beste y-norisshed eek that mighte be,
And goodly of hir speche in general,
Charitable, estatliche, lusty, and free;
Ne never-mo ne lakkede hir pitee;
Tendre-herted, slydinge of corage;
But trewely, I can not telle hir age.

119. And Troilus wel waxen was in highte,
And complet formed by proporcioun
So wel, that kinde it not amenden mighte;
Yong, fresshe, strong, and hardy as lyoun;
Trewe as steel in ech condicioun;
On of the beste enteched creature,
That is, or shal, whyl that the world may dure.

120. And certainly in storie it is y-founde,
That Troilus was never un-to no wight,
As in his tyme, in no degree secounde
In durring don that longeth to a knight.
Al mighte a geaunt passen him of might,
His herte ay with the firste and with the beste
Stod paregal, to durre don that him leste.

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812. Cl. Cm. thred; *rest* threde. Cl. H. wold. 815. Cl. H2. speke; *rest* speken. 817. Cl. formede. H. H2. yen; *rest* eyen. 821. Cm. I-norschid. 827. Cm. waxen; H2. waxe; *rest* woxen. 834. Cp. H. y-founde; *rest* founde. 837. Cp. H. duryng; Cl. dorryng; Cm. dorynge to; Ed. daryng; (*best* durring). Cl. Cp. don; *rest* do. 840. Cp. durre; H. durre to; Cl. dorre; Cm. dore; Ed. dare. Cl. Cp. Cm. don; Ed. done; H. do.

121. But for to tellen forth of Diomede:—
It fil that after, on the tenthe day,
Sin that Criseyde out of the citee yede,
This Diomede, as fresshe as braunche in May,
Com to the tente ther-as Calkas lay,
And feyned him with Calkas han to done;
But what he mente, I shal yow telle sone.

122. Criseyde, at shorte wordes for to telle,
Welcomed him, and doun by hir him sette;
And he was ethe y-nough to maken dwelle.
And after this, with-outen longe lette,
The spyces and the wyn men forth hem fette;
And forth they speke of this and that y-fere,
As freendes doon, of which som shal ye here.

123. He gan first fallen of the werre in speche
Bitwixe hem and the folk of Troye toun;
And of thassege he gan hir eek byseche,
To telle him what was hir opinioun.
Fro that demaunde he so descendeth doun
To asken hir, if that hir straunge thoughte
The Grekes gyse, and werkes that they wroughte?

124. And why hir fader tarieth so longe
To wedden hir un-to som worthy wight?
Criseyde, that was in hir peynes stronge
For love of Troilus, hir owene knight,
As fer-forth as she conning hadde or might,
Answerde him tho; but, as of his entente,
It semed not she wiste what he mente.

125. But natheles, this ilke Diomede
Gan in him-self assure, and thus he seyde,
'If ich aright have taken of yow hede,
Me thinketh thus, O lady myn, Criseyde,

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845. Cl. a (*for* as). 846. Cm. Cp. H2. done; Cl. don. 849. H. by hire hym; Cm. by hire; *rest* hym by here. 850. Cl. y-nowh. 851. longe] Cl. more. 856. H2. Betwixe; Cl. Cp. H. Ed. Bytwyxen. 860. H. Cp. Cm. axen. 867. Cl. Answered. 868. Cp H. Ed. wiste; Cl. wist. 872. Cl. thenketh.

That sin I first hond on your brydel leyde,
Whan ye out come of Troye by the morwe,
Ne coude I never seen yow but in sorwe.

126. Can I not seyn what may the cause be
But-if for love of som Troyan it were,
The which right sore wolde athinken me
That ye, for any wight that dwelleth there,
Sholden spille a quarter of a tere,
Or pitously your-selven so bigyle;
For dredelees, it is nought worth the whyle.

127. The folk of Troye, as who seyth, alle and some
In preson been, as ye your-selven see;
For thennes shal not oon on-lyve come
For al the gold bitwixen sonne and see.
Trusteth wel, and understondeth me,
Ther shal not oon to mercy goon on-lyve,
Al were he lord of worldes twyës fyve!

128. Swich wreche on hem, for fecching of Eleyne,
Ther shal be take, er that we hennes wende,
That Manes, which that goddes ben of peyne,
Shal been agast that Grekes wol hem shende.
And men shul drede, un-to the worldes ende,
From hennes-forth to ravisshe any quene,
So cruel shal our wreche on hem be sene.

129. And but-if Calkas lede us with ambages,
That is to seyn, with double wordes slye,
Swich as men clepe a "word with two visages,"
Ye shul wel knowen that I nought ne lye,
And al this thing right seen it with your yë,
And that anoon; ye nil not trowe how sone;
Now taketh heed, for it is for to done.

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879. Cl. ony. 880. Cp. H. Sholden; Ed. Shulden; *rest* Sholde. 882. Cl. H2. dredles; *rest* dredeles. 885. Cl. Ed. Fro. Cp. H. thennes; Cl. Cm. thens. 888. to] Cm. for. 891, 895. Cp. H. hennes; Cm. henys; Cl. hens. 895. H. Cp. Ed. to rauysshen any; Cm. to rauych ony; H2. to rauisshe any; Cl. the rauesshynge of a. 896. Cl. Cm. ben; *rest* be. 898. Cl. H. sleye; *rest* slye.

130. What wene ye your wyse fader wolde
Han yeven Antenor for yow anoon,
If he ne wiste that the citee sholde
Destroyed been? Why, nay, so mote I goon!
He knew ful wel ther shal not scapen oon
That Troyan is; and for the grete fere,
He dorste not, ye dwelte lenger there.

131. What wole ye more, lufsom lady dere?
Lat Troye and Troyan fro your herte pace!
Dryf out that bittre hope, and make good chere,
And clepe ayein the beautee of your face,
That ye with salte teres so deface.
For Troye is brought in swich a Iupartye,
That, it to save, is now no remedye.

132. And thenketh wel, ye shal in Grekes finde,
A more parfit love, er it be night,
Than any Troyan is, and more kinde,
And bet to serven yow wol doon his might.
And if ye vouche sauf, my lady bright,
I wol ben he to serven yow my-selve,
Ye, lever than be lord of Greces twelve!'

133. And with that word he gan to waxen reed,
And in his speche a litel wight he quook,
And caste a-syde a litel wight his heed,
And stinte a whyle; and afterward awook,
And sobreliche on hir he threw his look,
And seyde, 'I am, al be it yow no Ioye,
As gentil man as any wight in Troye.

134. For if my fader Tydeus,' he seyde,
'Y-lived hadde, I hadde been, er this,
Of Calidoine and Arge a king, Criseyde!
And so hope I that I shal yet, y-wis.

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909. Cp. H. Cm. grete; Cl. gre (!). 912. Cl. an. 916. Cl. brough. 920. Cl. ony. 924. Cp. Ed. be; Cm. ben; H. ben a; *rest* the. 925. Ed. reed; Cl. Cm. red. 926. Cp. quook; H. quooke; Cl. Cm. quok. 927. Cl. cast a litel wight a syde. 931. Cl. ony. 934. Of] Cl. O. Ed. Calcidony.

But he was slayn, allas! the more harm is,
Unhappily at Thebes al to rathe,
Polymites and many a man to scathe.

135. But herte myn, sin that I am your man,
And been the ferste of whom I seche grace,
To serven you as hertely as I can,
And ever shal, whyl I to live have space,
So, er that I departe out of this place,
Ye wol me graunte, that I may to-morwe,
At bettre leyser, telle yow my sorwe.'

136. What shold I telle his wordes that he seyde?
He spak y-now, for o day at the meste;
It preveth wel, he spak so that Criseyde
Graunted, on the morwe, at his requeste,
For to speken with him at the leste,
So that he nolde speke of swich matere;
And thus to him she seyde, as ye may here:

137. As she that hadde hir herte on Troilus
So faste, that ther may it noon arace;
And straungely she spak, and seyde thus:
'O Diomede, I love that ilke place
Ther I was born; and Ioves, for his grace,
Delivere it sone of al that doth it care!
God, for thy might, so leve it wel to fare!

138. That Grekes wolde hir wraththe on Troye wreke,
If that they mighte, I knowe it wel, y-wis.
But it shal not bifallen as ye speke;
And god to-forn, and ferther over this,
I wot my fader wys and redy is;
And that he me hath bought, as ye me tolde,
So dere, I am the more un-to him holde.

139. That Grekes been of heigh condicioun,
I woot eek wel; but certein, men shal finde

938. H2. Polymites; Cm. Polymyght; *rest* Polymyte. 942. Cl. I shal; *rest om.* I. Cp. H. Ed. H2. lyue; Cl. lyuen. 945. Cl. tel. 950. Cp. H. speken; Cl. Cm. speke. 952. Cp. H2. to hym she; Cl. H. Ed. she to hym. 954. H. Cp. Ed. it noon; Cl. H2. non it.

As worthy folk with-inne Troye toun,
As conning, and as parfit and as kinde,
As been bitwixen Orcades and Inde.
And that ye coude wel your lady serve,
I trowe eek wel, hir thank for to deserve.

140. But as to speke of love, y-wis,' she seyde,
'I hadde a lord, to whom I wedded was,
The whos myn herte al was, til that he deyde;
And other love, as helpe me now Pallas,
Ther in myn herte nis, ne never was.
And that ye been of noble and heigh kinrede,
I have wel herd it tellen, out of drede.

141. And that doth me to han so gret a wonder,
That ye wol scornen any womman so.
Eek, god wot, love and I be fer a-sonder;
I am disposed bet, so mote I go,
Un-to my deeth, to pleyne and maken wo.
What I shal after doon, I can not seye;
But trewely, as yet me list not pleye.

142. Myn herte is now in tribulacioun,
And ye in armes bisy, day by day.
Here-after, whan ye wonnen han the toun,
Paraunter, thanne so it happen may,
That whan I see that I never er say,
Than wole I werke that I never wroughte!
This word to yow y-nough suffysen oughte.

143. To-morwe eek wol I speke with yow fayn,
So that ye touchen nought of this matere.
And whan yow list, ye may come here ayeyn;
And, er ye gon, thus muche I seye yow here:
As helpe me Pallas with hir heres clere,
If that I sholde of any Greek han routhe,
It sholde be your-selven, by my trouthe!

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970. *All but* Cp. H. *om.* 1*st* and. 971. Cl. an. 977. now] Cl. here. 982. Cl. ony. 986. Cl. done. 987. Cl. to pleye; *rest om.* to. 989. Cp. bisy; H. bysi; Cm. besi; Ed. H2. besy; Cl. ben. 997. Cl. H. com. 999. Cl. *om.* hir. heres] H. eres; Cm. eyyn.

144. I sey not therfore that I wol yow love,
Ne I sey not nay, but in conclusioun,
I mene wel, by god that sit above:'—
And ther-with-al she caste hir eyen doun,
And gan to syke, and seyde, 'O Troye toun,
Yet bidde I god, in quiete and in reste
I may yow seen, or do myn herte breste.'

145. But in effect, and shortly for to seye,
This Diomede al freshly newe ayeyn
Gan pressen on, and faste hir mercy preye;
And after this, the sothe for to seyn,
Hir glove he took, of which he was ful fayn.
And fynally, whan it was waxen eve,
And al was wel, he roos and took his leve:

146. The brighte Venus folwede and ay taughte
The wey, ther brode Phebus doun alighte;
And Cynthea hir char-hors over-raughte
To whirle out of the Lyon, if she mighte;
And Signifer his candeles shewed brighte,
Whan that Criseyde un-to hir bedde wente
In-with hir fadres faire brighte tente.

147. Retorning in hir soule ay up and doun
The wordes of this sodein Diomede,
His greet estat, and peril of the toun,
And that she was allone and hadde nede
Of freendes help; and thus bigan to brede
The cause why, the sothe for to telle,
That she tok fully purpos for to dwelle.

148. The morwe com, and goostly for to speke,
This Diomede is come un-to Criseyde,
And shortly, lest that ye my tale breke,

1003. Cm. Ne I; Cp. H. Ny; Cl. H2. Ed. Ne. 1005. Cl. ther-with (*om.* al). eyen] Cl. ey. 1006. Troye] Cl. Ed. Troilus and Troye (!); H. Troilus (!). 1010. al] Cl. as. Cl. a-yen. 1013. Cl. wich. 1014. Cm. waxen; H2. waxe; *rest* woxen. 1016. Cl. folewede. 1018. Ed. Cythera. 1032. Cl. shorly; *om.* that; tales.

So wel he for him-selve spak and seyde,
That alle hir sykes sore adoun he leyde.
And fynally, the sothe for to seyne,
He refte hir of the grete of al hir peyne.

149. And after this the story telleth us,
That she him yaf the faire baye stede,
The which he ones wan of Troilus;
And eek a broche (and that was litel nede)
That Troilus was, she yaf this Diomede.
And eek, the bet from sorwe him to releve,
She made him were a pencel of hir sleve.

150. I finde eek in the stories elles-where,
Whan through the body hurt was Diomede
Of Troilus, tho weep she many a tere,
Whan that she saugh his wyde woundes blede;
And that she took to kepen him good hede,
And for to hele him of his sorwes smerte.
Men seyn, I not, that she yaf him hir herte.

151. But trewely, the story telleth us,
Ther made never womman more wo
Than she, whan that she falsed Troilus.
She seyde, 'allas! for now is clene a-go
My name of trouthe in love, for ever-mo!
For I have falsed oon, the gentileste
That ever was, and oon the worthieste!

152. Allas, of me, un-to the worldes ende,
Shal neither been y-writen nor y-songe
No good word, for thise bokes wol me shende.
O, rolled shal I been on many a tonge;

1033. Cl. Cm. H2. *put* he *before* spak. Ed. selfe; *rest* self. 1034. Cl. sore sykes. 1036. Cp. refte; Cl. reste (*for* refte); H2. rafte; H. ref (*for* refte); Ed. lefte; Cm. reuyth. Cl. Cp. H. (1*st*) of; H2. all; *rest om.* 1039. Ed. she; *rest* he; *see note.* Cl. onys. 1043. Cl. Cp. Ed. pencel; *rest* pensel. 1044. Cp. H. the; *rest om.* 1045. Cl. thorugh. 1046. Cm. wep; *rest* wepte. 1048. Cl. *om.* kepen. 1049. Cm. hele; H2. helpe; *rest* helen. 1053. Cl. falsede. 1056. Cl. falsede on; gentilest. 1057. Cl. Thas; on; worthyest. 1060. word] Cl. wood.

Through-out the world my belle shal be ronge;
And wommen most wol hate me of alle.
Allas, that swich a cas me sholde falle!

153. They wol seyn, in as muche as in me is,
I have hem don dishonour, weylawey!
Al be I not the firste that dide amis,
What helpeth that to do my blame awey?
But sin I see there is no bettre way,
And that to late is now for me to rewe,
To Diomede algate I wol be trewe.

154. But Troilus, sin I no better may,
And sin that thus departen ye and I,
Yet preye I god, so yeve yow right good day
As for the gentileste, trewely,
That ever I say, to serven feithfully,
And best can ay his lady honour kepe:'—
And with that word she brast anon to wepe.

155. 'And certes, yow ne haten shal I never,
And freendes love, that shal ye han of me,
And my good word, al mighte I liven ever.
And, trewely, I wolde sory be
For to seen yow in adversitee.
And giltelees, I woot wel, I yow leve;
But al shal passe; and thus take I my leve.'

156. But trewely, how longe it was bitwene,
That she for-sook him for this Diomede,
Ther is non auctor telleth it, I wene.
Take every man now to his bokes hede;
He shal no terme finden, out of drede.
For though that he bigan to wowe hir sone,
Er he hir wan, yet was ther more to done.

1062. Cl. Thorugh ought. 1070. Cl. *om.* for. Cm. H2. *om.* me. 1077. Cl. Cp. lady; Ed. H2. ladyes; *rest om.* 1079. Cp. Ed. Cm. ne; Cl. H. to; H2. *om.* 1081. H2. might I; Cl. Cm. myghty (!); Ed. shulde I; Cp. sholde I; H. shold I. 1083. *So all.* 1084. Cl. giltles. 1085. Cl. Ed. And; *rest* But. 1089. Cl. H. Tak. Cl. Cm. hise. 1090. Cp. H. Ed. fynden; Cl. fynd; *rest* fynde. 1091. Cp. H. Ed. that; *rest om.* Cl. Cm. gan; *rest* bigan.

157. Ne me ne list this sely womman chyde
Ferther than the story wol devyse.
Hir name, allas! is publisshed so wyde,
That for hir gilt it oughte y-now suffyse.
And if I mighte excuse hir any wyse,
For she so sory was for hir untrouthe,
Y-wis, I wolde excuse hir yet for routhe.

158. This Troilus, as I biforn have told,
Thus dryveth forth, as wel as he hath might.
But often was his herte hoot and cold,
And namely, that ilke nynthe night,
Which on the morwe she hadde him byhight
To come ayein: god wot, ful litel reste
Hadde he that night; no-thing to slepe him leste.

159. The laurer-crouned Phebus, with his hete,
Gan, in his course ay upward as he wente,
To warmen of the est see the wawes wete;
And Nisus doughter song with fresh entente,
Whan Troilus his Pandare after sente;
And on the walles of the toun they pleyde,
To loke if they can seen ought of Criseyde.

160. Til it was noon, they stoden for to see
Who that ther come; and every maner wight,
That cam fro fer, they seyden it was she,
Til that they coude knowen him a-right.
Now was his herte dul, now was it light;
And thus by-iaped stonden for to stare
Aboute nought, this Troilus and Pandare.

161. To Pandarus this Troilus tho seyde,
'For ought I wot, bi-for noon, sikerly,
In-to this toun ne comth nought here Criseyde.
She hath y-now to done, hardily,

1094. the] Cl. this. 1095. H2. Ed. publisshed; *rest* punisshed (!). 1096. oughte] Cl. out. 1097. Cl. ony. 1098. Cl. H. *om.* so. 1100. Cl. tolde. 1102. Cp. hoot; Cl. Cm. hot; *rest* hote (=hoot). 1109. H2. warme; *rest* warmen. *All* est; *read* th'est. 1113. Cl. *om.* of. 1114. Cp. noon; Cm. non; *rest* noone (none); see 1122. 1118. Cl. here; *rest* his. 1123. Cl. Cm. *om.* here.

To winnen from hir fader, so trowe I;
Hir olde fader wol yet make hir dyne
Er that she go; god yeve his herte pyne!'

162. Pandare answerde, 'it may wel be, certeyn;
And for-thy lat us dyne, I thee biseche;
And after noon than mayst thou come ayeyn.'
And hoom they go, with-oute more speche;
And comen ayein, but longe may they seche
Er that they finde that they after cape;
Fortune hem bothe thenketh for to Iape.

163. Quod Troilus, 'I see wel now, that she
Is taried with hir olde fader so,
That er she come, it wol neigh even be.
Com forth, I wol un-to the yate go.
Thise portours been unkonninge ever-mo;
And I wol doon hem holden up the yate
As nought ne were, al-though she come late.'

164. The day goth faste, and after that comth eve,
And yet com nought to Troilus Criseyde.
He loketh forth by hegge, by tree, by greve,
And fer his heed over the wal he leyde.
And at the laste he torned him, and seyde,
'By god, I woot hir mening now, Pandare!
Al-most, y-wis, al newe was my care.

165. Now douteles, this lady can hir good;
I woot, she meneth ryden prively.
I comende hir wysdom, by myn hood!
She wol not maken peple nycely
Gaure on hir, whan she comth; but softely
By nighte in-to the toun she thenketh ryde.
And, dere brother, thenk not longe to abyde.

1125. Cl. twinnen; *rest* winnen. 1128. Cl. answered. 1130. Cl. thanne; a-yen. 1133. Cl. Cp. H. cape; *rest* gape. 1139. H. portours; Cp. Ed. H2. porters; Cl. Cm. porterys. 1140. Cl. H2. holde; *rest* holden. 1142. H2. comth; H. Cm. cometh; Cl. Cp. come; Ed. came. 1147. hir] Cl. his. 1153. Cl. Cp. Ed. H. whan that; *rest om.* that. 1155. Cl. not to; *rest om.* to.

166. We han nought elles for to don, y-wis.
And Pandarus, now woltow trowen me?
Have here my trouthe, I see hir! yond she is.
Heve up thyn eyen, man! maystow not see?'
Pandare answerde, 'nay, so mote I thee!
Al wrong, by god; what seystow, man, wher art?
That I see yond nis but a fare-cart.'

167. 'Allas, thou seist right sooth,' quod Troilus;
'But hardely, it is not al for nought
That in myn herte I now reioyse thus.
It is ayein som good I have a thought.
Noot I not how, but sin that I was wrought,
Ne felte I swich a confort, dar I seye;
She comth to-night, my lyf, that dorste I leye!'

168. Pandare answerde, 'it may be wel, y-nough';
And held with him of al that ever he seyde;
But in his herte he thoughte, and softe lough,
And to him-self ful sobrely he seyde:
'From hasel-wode, ther Ioly Robin pleyde,
Shal come al that that thou abydest here;
Ye, fare-wel al the snow of ferne yere!'

169. The wardein of the yates gan to calle
The folk which that with-oute the yates were,
And bad hem dryven in hir bestes alle,
Or al the night they moste bleven there.
And fer with-in the night, with many a tere,
This Troilus gan hoomward for to ryde;
For wel he seeth it helpeth nought tabyde.

170. But natheles, he gladded him in this;
He thoughte he misacounted hadde his day,

1156. H. nought; Cp. Ed. naught; *rest* not. Cp. Ed. H. Cm. for; *rest om.* 1161. Ed. H2. art; *rest* arte. 1162. fare] Ed. farre; H2. soory. *All* carte. 1170. Cl. y-nowh. 1176. Ed. ferne; Cl. H. fern; Cp. farn. 1179. hem] Cl. hym. 1180. Cm. H2. Ed. muste; Cp. moste; Cl. H. most. Cl. beuen (*for* bleuen); H2. beleue. 1181. Ed. within the; Cl. Cp. H2. with-inne the; *rest* with-inne. 1184. H. Ed. gladded; Cl. Cp. gladed.

And seyde, 'I understonde have al a-mis.
For thilke night I last Criseyde say,
She seyde, "I shal ben here, if that I may,
Er that the mone, O dere herte swete!
The Lyon passe, out of this Ariete."

171. For which she may yet holde al hir biheste.'
And on the morwe un-to the yate he wente,
And up and down, by west and eek by este,
Up-on the walles made he many a wente.
But al for nought; his hope alwey him blente;
For which at night, in sorwe and sykes sore
He wente him hoom, with-outen any more.

172. This hope al clene out of his herte fledde,
He nath wher-on now lenger for to honge;
But for the peyne him thoughte his herte bledde,
So were his throwes sharpe and wonder stronge.
For when he saugh that she abood so longe,
He niste what he iuggen of it mighte,
Sin she hath broken that she him bihighte.

173. The thridde, ferthe, fifte, sixte day
After tho dayes ten, of which I tolde,
Bitwixen hope and drede his herte lay,
Yet som-what trustinge on hir hestes olde.
But whan he saugh she nolde hir terme holde,
He can now seen non other remedye,
But for to shape him sone for to dye.

174. Ther-with the wikked spirit, god us blesse,
Which that men clepeth wode Ialousye,
Gan in him crepe, in al this hevinesse;
For which, by-cause he wolde sone dye,
He ne eet ne dronk, for his malencolye,

1191. Cl. holden. 1197. Cl. ony. 1198. Cl. is fledde; *rest om.* is. 1201. Cl. Cm. hise. 1203. Cl. Cp. nyst; H. Cm. nyste. Cl. myght; Cp. H. myghte. 1204. Cl. byhyght; Cp. H. bihighte. 1205. Cl. H2. fifthe; *rest* fifte. Cp. H. Cm. H2. sexte. 1206. of] Cm. the; Cl. *om.* 1209. hir] Cl. he. 1211. Cl. *om.* for to. 1213. Cl. þe wode; *rest om.* the. 1215. Cl. H. wold.

And eek from every companye he fledde;
This was the lyf that al the tyme he ledde.

175. He so defet was, that no maner man
Unnethe mighte him knowe ther he wente;
So was he lene, and ther-to pale and wan,
And feble, that he walketh by potente;
And with his ire he thus him-selven shente.
And who-so axed him wher-of him smerte,
He seyde, his harm was al aboute his herte.

176. Pryam ful ofte, and eek his moder dere,
His bretheren and his sustren gonne him freyne
Why he so sorwful was in al his chere,
And what thing was the cause of al his peyne?
But al for nought; he nolde his cause pleyne,
But seyde, he felte a grevous maladye
A-boute his herte, and fayn he wolde dye.

177. So on a day he leyde him doun to slepe,
And so bifel that in his sleep him thoughte,
That in a forest faste he welk to wepe
For love of hir that him these peynes wroughte;
And up and doun as he the forest soughte,
He mette he saugh a boor with tuskes grete,
That sleep ayein the brighte sonnes hete.

178. And by this boor, faste in his armes folde,
Lay kissing ay his lady bright Criseyde:
For sorwe of which, whan he it gan biholde,
And for despyt, out of his slepe he breyde,
And loude he cryde on Pandarus, and seyde,
'O Pandarus, now knowe I crop and rote!
I nam but deed, ther nis non other bote!

179. My lady bright Criseyde hath me bitrayed,
In whom I trusted most of any wight,
She elles-where hath now hir herte apayed;

1217. Cl. compaignye. 1219. Ed. defayte. 1223. Cl. Iire. Cp. *omits* 1233–74. 1224. Cp. H. H2. axed; Ed. asked; Cm. axe; Cl. asketh. 1235. Cl. welk; H. welke; *rest* walked. 1239. Cm. slep; *rest* slepte. 1248. Cl. ony. 1249. Cl. ellis.

The blisful goddes, through hir grete might,
Han in my dreem y-shewed it ful right.
Thus in my dreem Criseyde I have biholde'—
And al this thing to Pandarus he tolde.

180. 'O my Criseyde, allas! what subtiltee,
What newe lust, what beautee, what science,
What wratthe of iuste cause have ye to me?
What gilt of me, whal fel experience
Hath fro me raft, allas! thyn advertence?
O trust, O feyth, O depe asëuraunce,
Who hath me reft Criseyde, al my plesaunce?

181. Allas! why leet I you from hennes go,
For which wel neigh out of my wit I breyde?
Who shal now trowe on any othes mo?
God wot I wende, O lady bright, Criseyde,
That every word was gospel that ye seyde!
But who may bet bigylen, if him liste,
Than he on whom men weneth best to triste?

182. What shal I doon, my Pandarus, allas!
I fele now so sharpe a newe peyne,
Sin that ther is no remedie in this cas,
That bet were it I with myn hondes tweyne
My-selven slow, than alwey thus to pleyne.
For through my deeth my wo sholde han an ende,
Ther every day with lyf my-self I shende.'

183. Pandare answerde and seyde, 'allas the whyle
That I was born; have I not seyd er this,
That dremes many a maner man bigyle?
And why? for folk expounden hem a-mis.
How darstow seyn that fals thy lady is,
For any dreem, right for thyn owene drede?
Lat be this thought, thou canst no dremes rede.

1250. Cl. thorugh. 1256. Cl. Iust; H. Cm. Ed. Iuste. 1259. *So* Cl.; H. eseuraunce; *rest* assuraunce. 1263. Cl. trowen; ony. 1266. *All* bigile (begile). 1272. Ed. slowe; Cl. slowh; H2. sloo; H. slewe. Ed. than alway; Cl. H. H2. alwey than. Cm. Myn self to sle than thus alwey. Cl. compleyne; *rest* to pleyne. 1275. Cl. answerede. 1278. folk] Cl. men. 1279. Cl. dastow.

184. Paraunter, ther thou dremest of this boor,
It may so be that it may signifye
Hir fader, which that old is and eek hoor,
Ayein the sonne lyth, on poynt to dye,
And she for sorwe ginneth wepe and crye,
And kisseth him, ther he lyth on the grounde;
Thus shuldestow thy dreem a-right expounde.'

185. 'How mighte I thanne do?' quod Troilus,
'To knowe of this, ye, were it never so lyte?'
'Now seystow wysly,' quod this Pandarus,
'My reed is this, sin thou canst wel endyte,
That hastely a lettre thou hir wryte,
Thorugh which thou shalt wel bringen it aboute,
To knowe a sooth of that thou art in doute.

186. And see now why; for this I dar wel seyn,
That if so is that she untrewe be,
I can not trowe that she wol wryte ayeyn.
And if she wryte, thou shalt ful sone see,
As whether she hath any libertee
To come ayein, or elles in som clause,
If she be let, she wol assigne a cause.

187. Thou hast not writen hir sin that she wente,
Nor she to thee, and this I dorste leye,
Ther may swich cause been in hir entente,
That hardely thou wolt thy-selven seye,
That hir a-bood the beste is for yow tweye.
Now wryte hir thanne, and thou shalt fele sone
A sothe of al; ther is no more to done.'

188. Acorded been to this conclusioun,
And that anoon, these ilke lordes two;
And hastely sit Troilus adoun,

1285. Ed. on; H2. in; Cl. Cp. H. o; Cm. a. 1288. Cl. a-righ. 1289. Cm. thanne; *rest* than. 1292. Cl. can. 1293. Cl. thow a lettre here. 1294. Cl. H2. brynge. 1298. Cm. H2. trowe; *rest* trowen. 1300. Cl. wheyther. Cl. Cm. ony. 1301. Cl. ellys. 1302. Cl. And yf; *rest om.* And. 1303. Cp. writen; Cl. H2. wreten; Cm. wrete; H. writon. 1305. Cl. The (*for* Ther). 1310. Cl. H2. Accorded; *rest* Acorded.

And rolleth in his herte to and fro,
How he may best discryven hir his wo.
And to Criseyde, his owene lady dere,
He wroot right thus, and seyde as ye may here.

189. 'Right fresshe flour, whos I have been and shal,
With-outen part of elles-where servyse,
With herte, body, lyf, lust, thought, and al;
I, woful wight, in every humble wyse
That tonge telle or herte may devyse,
As ofte as matere occupyeth place,
Me recomaunde un-to your noble grace.

190. Lyketh it yow to witen, swete herte,
As ye wel knowe how longe tyme agoon
That ye me lafte in aspre peynes smerte,
Whan that ye wente, of which yet bote noon
Have I non had, but ever wers bigoon
Fro day to day am I, and so mot dwelle,
While it yow list, of wele and wo my welle!

191. For which to yow, with dredful herte trewe,
I wryte, as he that sorwe dryfth to wryte,
My wo, that every houre encreseth newe,
Compleyninge as I dar or can endyte.
And that defaced is, that may ye wyte
The teres, which that fro myn eyen reyne,
That wolde speke, if that they coude, and pleyne.

192. Yow first biseche I, that your eyen clere
To look on this defouled ye not holde;
And over al this, that ye, my lady dere,
Wol vouche-sauf this lettre to biholde.
And by the cause eek of my cares colde,
That sleeth my wit, if ought amis me asterte,
For-yeve it me, myn owene swete herte.

193. If any servant dorste or oughte of right
Up-on his lady pitously compleyne,

1317. Cl. Cp. H. ben haue. 1324. Cl. H2. wite; Cp. witen; H. wyten; Ed. weten. 1336. Cl. terys. 1342. Cl. *om.* my. 1343. Cl. Cp. H. masterte (*for* me asterte). 1345. Cl. ony. 1345–1428. H. *omits.*

Than wene I, that ich oughte be that wight,
Considered this, that ye these monthes tweyne
Han taried, ther ye seyden, sooth to seyne,
But dayes ten ye nolde in ost soiourne,
But in two monthes yet ye not retourne.

194. But for-as-muche as me mot nedes lyke
Al that yow list, I dar not pleyne more,
But humbely with sorwful sykes syke;
Yow wryte ich myn unresty sorwes sore,
Fro day to day desyring ever-more
To knowen fully, if your wil it were,
How ye han ferd and doon, whyl ye be there.

195. The whos wel-fare and hele eek god encresse
In honour swich, that upward in degree
It growe alwey, so that it never cesse;
Right as your herte ay can, my lady free,
Devyse, I prey to god so mote it be.
And graunte it that ye sone up-on me rewe
As wisly as in al I am yow trewe.

196. And if yow lyketh knowen of the fare
Of me, whos wo ther may no wight discryve,
I can no more but, cheste of every care,
At wrytinge of this lettre I was on-lyve,
Al redy out my woful gost to dryve;
Which I delaye, and holde him yet in honde,
Upon the sight of matere of your sonde.

197. Myn eyen two, in veyn with which I see,
Of sorweful teres salte arn waxen welles;
My song, in pleynte of myn adversitee;
My good, in harm; myn ese eek waxen helle is.
My Ioye, in wo; I can sey yow nought elles,

1347. Cl. ought; Cp. Cm. oughte. 1348. Cl. Cm. monethes. 1350. Cl. Ed. ten dayes. 1351. Cl. Cm. monethes. Cl. retorne. 1352. me] Cl. I. 1354. Cm. sikis I sike. 1357. Cl. H2. it youre wil; Ed. Cm. your wyl it. 1363. Cl. *om.* to. Cl. mot; Cp. moot; *rest* mote. 1364. up-on] Cl. on. 1365. Cl. Cp. yow; *rest* to yow. 1368. Cl. chyste; Cp. chiste; *rest* cheste. 1374. Cl. wellys. 1374, 6. Cm. waxen; Cl. Ed. woxen. 1376. Cp. Ed. Cm. harm; *rest* harme. 1377. Cl. ellys.

But turned is, for which my lyf I warie,
Everich Ioye or ese in his contrarie.

198. Which with your cominge hoom ayein to Troye
Ye may redresse, and, more a thousand sythe
Than ever ich hadde, encressen in me Ioye.
For was ther never herte yet so blythe
To han his lyf, as I shal been as swythe
As I yow see; and, though no maner routhe
Commeve yow, yet thinketh on your trouthe.

199. And if so be my gilt hath deeth deserved,
Or if you list no more up-on me see,
In guerdon yet of that I have you served,
Biseche I yow, myn hertes lady free,
That here-upon ye wolden wryte me,
For love of god, my righte lode-sterre,
Ther deeth may make an ende of al my werre.

200. If other cause aught doth yow for to dwelle,
That with your lettre ye me recomforte;
For though to me your absence is an helle,
With pacience I wol my wo comporte.
And with your lettre of hope I wol desporte.
Now wryteth, swete, and lat me thus not pleyne;
With hope, or deeth, delivereth me fro peyne.

201. Y-wis, myn owene dere herte trewe,
I woot that, whan ye next up-on me see,
So lost have I myn hele and eek myn hewe,
Criseyde shal nought conne knowe me!
Y-wis, myn hertes day, my lady free,
So thursteth ay myn herte to biholde
Your beautee, that my lyf unnethe I holde.

202. I sey no more, al have I for to seye
To you wel more than I telle may;

1386. Cl. Cp. Commeue; Ed. Can meuen; Cm. Remeue; H2. Remorde. 1388. more] Cl. maner. 1393. Cl. Ther; H2. The (*for* Ther); *rest* That. 1394. Cl. dothe. 1397. Cl. Wit. 1398. Ed. Cm. disporte. 1400. or] Cl. er. Cp. H2. Ed. deliuereth; *rest* deliuere.

But whether that ye do me live or deye,
Yet pray I god, so yeve yow right good day.
And fareth wel, goodly fayre fresshe may,
As ye that lyf or deeth me may comaunde;
And to your trouthe ay I me recomaunde

203. With hele swich that, but ye yeven me
The same hele, I shal noon hele have.
In you lyth, whan yow list that it so be,
The day in which me clothen shal my grave.
In yow my lyf, in yow might for to save
Me from disese of alle peynes smerte;
And fare now wel, myn owene swete herte!
Le vostre T.'

204. This lettre forth was sent un-to Criseyde,
Of which hir answere in effect was this;
Ful pitously she wroot ayein, and seyde,
That al-so sone as that she might, y-wis,
She wolde come, and mende al that was mis.
And fynally she wroot and seyde him thanne,
She wolde come, ye, but she niste whanne.

205. But in hir lettre made she swich festes,
That wonder was, and swereth she loveth him best,
Of which he fond but botmelees bihestes.
But Troilus, thou mayst now, est or west,
Pype in an ivy leef, if that thee lest;
Thus gooth the world; god shilde us fro mischaunce,
And every wight that meneth trouthe avaunce!

206. Encresen gan the wo fro day to night
Of Troilus, for taryinge of Criseyde;
And lessen gan his hope and eek his might,
For which al doun he in his bed him leyde;
He ne eet, ne dronk, ne sleep, ne word he seyde,

1410. Cl. we ether (*for* whether). 1412. *Read* far'th. 1415. Cl. but that; *rest* that but. 1420. Cl. dyshese. 1421. Cp. Ed. *add*—Le vostre T.; *see l.* 1631. 1424. Cl. wrote a-yen. 1428. Cm. Ed. nyste; *rest* nyst. 1430. Cp. swerth. *Read* swer'th, lov'th; Ed. swore she loued. 1440. Cl. slep; H. slepe. Cm. ne no word he ne seyde; *rest* ne word (worde) seyde; *where* worde = word he.

Imagininge ay that she was unkinde;
For which wel neigh he wex out of his minde.

207. This dreem, of which I told have eek biforn,
May never come out of his remembraunce;
He thoughte ay wel he hadde his lady lorn,
And that Ioves, of his purveyaunce,
Him shewed hadde in sleep the signifiaunce
Of hir untrouthe and his disaventure,
And that the boor was shewed him in figure.

208. For which he for Sibille his suster sente,
That called was Cassandre eek al aboute;
And al his dreem he tolde hir er he stente,
And hir bisoughte assoilen him the doute
Of the stronge boor, with tuskes stoute;
And fynally, with-inne a litel stounde,
Cassandre him gan right thus his dreem expounde.

209. She gan first smyle, and seyde, 'O brother dere,
If thou a sooth of this desyrest knowe,
Thou most a fewe of olde stories here,
To purpos, how that fortune over-throwe
Hath lordes olde; through which, with-inne a throwe,
Thou wel this boor shalt knowe, and of what kinde
He comen is, as men in bokes finde.

210. Diane, which that wrooth was and in ire
For Grekes nolde doon hir sacrifyse,
Ne encens up-on hir auter sette a-fyre,
She, for that Grekes gonne hir so dispyse,
Wrak hir in a wonder cruel wyse.
For with a boor as greet as oxe in stalle
She made up frete hir corn and vynes alle.

211. To slee this boor was al the contree reysed,
A-monges which ther com, this boor to see,

1442. Cl. wax; H. Cp. Cm. wex. 1444. come] Cl. ek. 1446. *Read* out of? 1448. Cl. vntrothe. his] Cl. here. 1461. Cl. thorugh. 1462. Cl. & ek of; *rest om.* ek. 1464. Cl. *om.* wrooth. 1466. H. Nencens. 1468. Cm. Wrok; H2. Venged. Cl. cruwel. 1469. Cl. Cp. H. grete; Cm. H2. gret.

A mayde, oon of this world the best y-preysed;
And Meleagre, lord of that contree,
He lovede so this fresshe mayden free
That with his manhod, er he wolde stente,
This boor he slow, and hir the heed he sente;

212. Of which, as olde bokes tellen us,
Ther roos a contek and a greet envye;
And of this lord descended Tydeus
By ligne, or elles olde bokes lye;
But how this Meleagre gan to dye
Thorugh his moder, wol I yow not telle,
For al to long it were for to dwelle.'

[*Argument of the* 12 *Books of* Statius' Thebais.]

Associat profugum Tideo primus **Polimitem;**
Tidea legatum docet insidiasque secundus;
Tercius **Hemoniden canit et vates latitantes;**
Quartus **habet reges ineuntes prelia septem;**
Mox furie Lenne quinto **narratur et anguis;**
Archimori bustum sexto **ludique leguntur;**
Dat Graios Thebes et vatem septimus **vmbris;**
Octauo **cecidit Tideus, spes, vita Pelasgis;**
Ypomedon nono **moritur cum Parthonopeo;**
Fulmine percussus, decimo **Capaneus superatur;**
Vndecimo **sese perimunt per vulnera fratres;**
Argiuam flentem narrat duodenus **et ignem.**

213. She toldë eek how Tydeus, er she stente,
Un-to the stronge citee of Thebes,
To cleyme kingdom of the citee, wente,
For his felawe, daun Polymites,
Of which the brother, daun Ethyocles,

1473. Cl. *om.* the. 1475. Cp. H. Ed. mayden; *rest* mayde. 1480. Cl. *om.* And. Cl. descendede. 1482. But] Cl. H. And. 1484. Cl. were it. [LATIN. 2. Cl. doceat; *rest* docet. Cl. insideas. 3. Cl. Cp. H. H2. Hemoduden; Cm. sinoduden; Ed. Hermodien; *read* Hemoniden (Theb. iii. 42). 9. Ed. -peo; H. -pes; *rest* -pea. 10. Cl. Flumine; *rest* Fulmine. 12. Ed. Argiuam; *rest* Argiua.] 1485. Cl. H. told; *rest* tolde. 1486. Cl. strong; *rest* stronge.

Ful wrongfully of Thebes held the strengthe;
This tolde she by proces, al by lengthe.

214. She tolde eek how Hemonides asterte,
Whan Tydeus slough fifty knightes stoute.
She told eek al the prophesyes by herte,
And how that sevene kinges, with hir route,
Bisegeden the citee al aboute;
And of the holy serpent, and the welle,
And of the furies, al she gan him telle.

215. Of Archimoris buryinge and the pleyes,
And how Amphiorax fil through the grounde,
How Tydeus was slayn, lord of Argeyes,
And how Ypomedoun in litel stounde
Was dreynt, and deed Parthonope of wounde;
And also how Cappanëus the proude
With thonder-dint was slayn, that cryde loude.

216. She gan eek telle him how that either brother,
Ethyocles and Polimyte also,
At a scarmyche, eche of hem slough other,
And of Argyves wepinge and hir wo;
And how the town was brent she tolde eek tho.
And so descendeth doun from gestes olde
To Diomede, and thus she spak and tolde.

217. 'This ilke boor bitokneth Diomede,
Tydeus sone, that doun descended is
Fro Meleagre, that made the boor to blede.
And thy lady, wher-so she be, y-wis,
This Diomede hir herte hath, and she his.
Weep if thou wolt, or leef; for, out of doute,
This Diomede is inne, and thou art oute.'

1491. Cp. Ed. H2. tolde; *rest* told. Cp. Ed. H. by; Cl. the; Cm. on. 1493. Cp. H. Ed. H2. slough; Cl. slowh; Cm. slow. 1499. Cl. H. burynge; Cp. H2. burying; Ed. buryeng; Cm. brenynge. 1500. Cp. H. Ed. fil; Cl. ful; Cm. fel. 1501. Cp. H. Ed. Argeyes; Cl. Cm. Argeys. 1502. Cl. *om.* how. in] Cl. y. 1508. Cp. scarmuche; H. scarmyche; H2. Ed. scarmisshe; Cl. scarmych. Cl. slowh; Cp. H. slough. 1515. Cl. Meleagree. 1516. so] Cl. that. 1517. Cl. H. is; *rest* his. 1518. Ed. leaue.

218. 'Thou seyst nat sooth,' quod he, 'thou sorceresse,
With al thy false goost of prophesye!
Thou wenest been a greet devyneresse;
Now seestow not this fool of fantasye
Peyneth hir on ladyes for to lye?
Awey,' quod he, 'ther Ioves yeve thee sorwe!
Thou shalt be fals, paraunter, yet to-morwe!

219. As wel thou mightest lyen on Alceste,
That was of creatures, but men lye,
That ever weren, kindest and the beste.
For whanne hir housbonde was in Iupartye
To dye him-self, but-if she wolde dye,
She chees for him to dye and go to helle,
And starf anoon, as us the bokes telle.'

220. Cassandre goth, and he with cruel herte
For-yat his wo, for angre of hir speche;
And from his bed al sodeinly he sterte,
As though al hool him hadde y-mad a leche.
And day by day he gan enquere and seche
A sooth of this, with al his fulle cure;
And thus he dryeth forth his aventure.

221. Fortune, whiche that permutacioun
Of thinges hath, as it is hir committed
Through purveyaunce and disposicioun
Of heighe Iove, as regnes shal ben flitted
Fro folk in folk, or whan they shal ben smitted,
Gan pulle awey the fetheres brighte of Troye
Fro day to day, til they ben bare of Ioye.

222. Among al this, the fyn of the parodie
Of Ector gan approchen wonder blyve;
The fate wolde his soule sholde unbodie,
And shapen hadde a mene it out to dryve;

1521. Cl. Cp. H. fals. 1522. Cm. gret; *rest* grete. 1523. Cl. seystow; Cp. H. sestow; Ed. seest thou; H2. sest thou. Cl. fol; Cp. H. Cm. fool. 1528. Cl. *om.* was. 1534. Cl. cruwel. 1537. Cp. y-mad; H. H2. Ed. ymade; Cl. made; Cm. mad. 1540. Cp. Cl. H. dryeth; *rest* dryueth. 1542. Cp. H2. hire; Ed. her; *rest* here. 1543. Cl. Cp. Thorugh. 1544. Cp. H2. flitted; Cl. H. fletted. 1546. brighte] Cl. out.

Ayeins which fate him helpeth not to stryve;
But on a day to fighten gan he wende,
At which, allas! he caughte his lyves ende.

223. For which me thinketh every maner wight
That haunteth armes oughte to biwayle
The deeth of him that was so noble a knight;
For as he drough a king by thaventayle,
Unwar of this, Achilles through the mayle
And through the body gan him for to ryve;
And thus this worthy knight was brought of lyve.

224. For whom, as olde bokes tellen us,
Was mad swich wo, that tonge it may not telle;
And namely, the sorwe of Troilus,
That next him was of worthinesse welle.
And in this wo gan Troilus to dwelle,
That, what for sorwe, and love, and for unreste,
Ful ofte a day he bad his herte breste.

225. But natheles, though he gan him dispeyre,
And dradde ay that his lady was untrewe,
Yet ay on hir his herte gan repeyre.
And as these loveres doon, he soughte ay newe
To gete ayein Criseyde, bright of hewe.
And in his herte he wente hir excusinge,
That Calkas causede al hir taryinge.

226. And ofte tyme he was in purpos grete
Him-selven lyk a pilgrim to disgyse,
To seen hir; but he may not contrefete
To been unknowen of folk that weren wyse,
Ne finde excuse aright that may suffyse,
If he among the Grekes knowen were;
For which he weep ful ofte many a tere.

1552. Cl. *om.* him. 1555. Cl. H. thenketh. 1558. Cm. H2. the auentayle. 1559. Cl. Achille thorugh. 1563. Cl. may it. 1567. Cl. Cp. H2. *om. 2nd* for. 1573. Cl. a-yen. 1576. Cl. Cm. gret. 1577. Cl. Cp. H2. Hym self; *rest* Hym seluen. Ed. Cm. disgyse; Cp. desgise; Cl. H. degyse. 1582. Cl. Cp. wep; *rest* wepte.

227. To hir he wroot yet ofte tyme al newe
Ful pitously, he lefte it nought for slouthe,
Biseching hir that, sin that he was trewe,
She wolde come ayein and holde hir trouthe.
For which Criseyde up-on a day, for routhe,
I take it so, touchinge al this matere,
Wrot him ayein, and seyde as ye may here.

228. 'Cupydes sone, ensample of goodlihede,
O swerd of knighthod, sours of gentilesse!
How mighte a wight in torment and in drede
And helelees, yow sende as yet gladnesse?
I hertelees, I syke, I in distresse;
Sin ye with me, nor I with yow may dele,
Yow neither sende ich herte may nor hele.

229. Your lettres ful, the papir al y-pleynted,
Conseyved hath myn hertes piëtee;
I have eek seyn with teres al depeynted
Your lettre, and how that ye requeren me
To come ayein, which yet ne may not be.
But why, lest that this lettre founden were,
No mencioun ne make I now, for fere.

230. Grevous to me, god woot, is your unreste,
Your haste, and that, the goddes ordenaunce,
It semeth not ye take it for the beste.
Nor other thing nis in your remembraunce,
As thinketh me, but only your plesaunce.
But beth not wrooth, and that I yow biseche;
For that I tarie, is al for wikked speche.

231. For I have herd wel more than I wende,
Touchinge us two, how thinges han y-stonde;
Which I shal with dissimulinge amende.
And beth nought wrooth, I have eek understonde,

1585. Cm. H2. (1*st*) that; *rest om.* 1586. *All* That she; *I omit* That. 1588. Cl. *om.* al. 1598. Cp. pietee; Cm. pete; *rest* pite. 1601. Cl. a-yen. Cp. H. Ed. ne; *rest om.* 1602. Cl. Cm. *om.* that. 1607. Cl. nys not; *rest om.* not. 1608. Cl. H. thenketh.

How ye ne doon but holden me in honde.
But now no fors, I can not in yow gesse
But alle trouthe and alle gentilesse.

232. Comen I wol, but yet in swich disioynte
I stonde as now, that what yeer or what day
That this shal be, that can I not apoynte.
But in effect, I prey yow, as I may,
Of your good word and of your frendship ay.
For trewely, whyl that my lyf may dure,
As for a freend, ye may in me assure.

233. Yet preye I yow on yvel ye ne take,
That it is short which that I to yow wryte;
I dar not, ther I am, wel lettres make,
Ne never yet ne coude I wel endyte.
Eek greet effect men wryte in place lyte.
Thentente is al, and nought the lettres space;
And fareth now wel, god have you in his grace!
La vostre C.'

234. This Troilus this lettre thoughte al straunge,
Whan he it saugh, and sorwefully he sighte;
Him thoughte it lyk a kalendes of chaunge;
But fynally, he ful ne trowen mighte
That she ne wolde him holden that she highte;
For with ful yvel wil list him to leve
That loveth wel, in swich cas, though him greve.

235. But natheles, men seyn that, at the laste,
For any thing, men shal the sothe see;
And swich a cas bitidde, and that as faste,
That Troilus wel understood that she
Nas not so kinde as that hir oughte be.
And fynally, he woot now, out of doute,
That al is lost that he hath been aboute.

1615. Cl. *om.* How. 1618. *All* Come (Com). 1618. Cl. Cm. H2. disioynt. 1623. Cl. *om.* that. 1625. Cl. Cp. H. an; *rest* on. Cl. yuyl. Cl. H2. that ye; *rest om.* that. 1629. Cl. Of; *rest* Eek. 1630. H. H2. The entente. 1631. H. Ed. *add*—La vostre C. 1632. *So* Cp. H.; Cl. This lettre this Troilus. 1634. Cl. Cp. Ed. kalendes; H. kalendas; Cm. kalendis. Ed. eschaunge. 1636. Cl. now; *rest* ne. 1640. Cl. Cm. ony. 1643. Cl. trewe; *rest* kynde. 1645. been] Cl. gon.

236. Stood on a day in his malencolye
This Troilus, and in suspecioun
Of hir for whom he wende for to dye.
And so bifel, that through-out Troye toun,
As was the gyse, y-bore was up and doun
A maner cote-armure, as seyth the storie,
Biforn Deiphebe, in signe of his victorie,

237. The whiche cote, as telleth Lollius,
Deiphebe it hadde y-rent from Diomede
The same day; and whan this Troilus
It saugh, he gan to taken of it hede,
Avysing of the lengthe and of the brede,
And al the werk; but as he gan biholde,
Ful sodeinly his herte gan to colde,

238. As he that on the coler fond with-inne
A broche, that he Criseyde yaf that morwe
That she from Troye moste nedes twinne,
In remembraunce of him and of his sorwe;
And she him leyde ayein hir feyth to borwe
To kepe it ay; but now, ful wel he wiste,
His lady nas no lenger on to triste.

239. He gooth him hoom, and gan ful sone sende
For Pandarus; and al this newe chaunce,
And of this broche, he tolde him word and ende,
Compleyninge of hir hertes variaunce,
His longe love, his trouthe, and his penaunce;
And after deeth, with-outen wordes more,
Ful faste he cryde, his reste him to restore.

240. Than spak he thus, 'O lady myn Criseyde,
Wher is your feyth, and wher is your biheste?
Wher is your love, wher is your trouthe,' he seyde;
'Of Diomede have ye now al this feste!
Allas, I wolde have trowed at the leste,

1651. Cl. arme (*for* armure). 1652. Cp. H. Biforn; Ed. Beforne; *rest* Byfore. 1653. Cl. H. which. 1661. Cl. broch; *rest* broche. 1664. Cl. a-yen. 1667. Cl. forth hom; *rest om.* forth. 1669. *All* word *or* worde (*put for* ord). 1674. Cl. Cm. Thanne.

That, sin ye nolde in trouthe to me stonde,
That ye thus nolde han holden me in honde!

241. Who shal now trowe on any othes mo?
Allas, I never wolde han wend, er this,
That ye, Criseyde, coude han chaunged so;
Ne, but I hadde a-gilt and doon amis,
So cruel wende I not your herte, y-wis,
To slee me thus; allas, your name of trouthe
Is now for-doon, and that is al my routhe.

242. Was ther non other broche yow liste lete
To feffe with your newe love,' quod he,
'But thilke broche that I, with teres wete,
Yow yaf, as for a remembraunce of me?
Non other cause, allas, ne hadde ye
But for despyt, and eek for that ye mente
Al-outrely to shewen your entente!

243. Through which I see that clene out of your minde
Ye han me cast, and I ne can nor may,
For al this world, with-in myn herte finde
To unloven yow a quarter of a day!
In cursed tyme I born was, weylaway!
That ye, that doon me al this wo endure,
Yet love I best of any creature.

244. Now god,' quod he, 'me sende yet the grace
That I may meten with this Diomede!
And trewely, if I have might and space,
Yet shal I make, I hope, his sydes blede.
O god,' quod he, 'that oughtest taken hede
To fortheren trouthe, and wronges to punyce,
Why niltow doon a vengeaunce on this vyce?

245. O Pandare, that in dremes for to triste
Me blamed hast, and wont art ofte up-breyde,

1681. Cl. other; *rest* othes. 1684. and] Cl. or. 1685. Cl. cruwel. 1688. Cm. leste. 1694. Cp. H. Ed. Cm. shewen; Cl. shewe. 1697. Cl. Cp. H. Cm. with-inne; *rest* with-in. 1701. Cl. Cm. ony. 1702–1869. *Lost in* Cm. 1708. on] Cp. H. Ed. of. 1709. H2, Pandare; *rest* Pandarus.

Now maystow see thy-selve, if that thee liste,
How trewe is now thy nece, bright Criseyde!
In sondry formes, god it woot,' he seyde,
'The goddes shewen bothe Ioye and tene
In slepe, and by my dreme it is now sene.

246. And certaynly, with-oute more speche,
From hennes-forth, as ferforth as I may,
Myn owene deeth in armes wol I seche;
I recche not how sone be the day!
But trewely, Criseyde, swete may,
Whom I have ay with al my might y-served,
That ye thus doon, I have it nought deserved.'

247. This Pandarus, that alle these thinges herde,
And wiste wel he seyde a sooth of this,
He nought a word ayein to him answerde;
For sory of his frendes sorwe he is,
And shamed, for his nece hath doon a-mis;
And stant, astoned of these causes tweye,
As stille as stoon; a word ne coude he seye.

248. But at the laste thus he spak, and seyde,
'My brother dere, I may thee do no-more.
What shulde I seyn? I hate, y-wis, Criseyde!
And god wot, I wol hate hir evermore!
And that thou me bisoughtest doon of yore,
Havinge un-to myn honour ne my reste
Right no reward, I dide al that thee leste.

249. If I dide ought that mighte lyken thee,
It is me leef; and of this treson now,
God woot, that it a sorwe is un-to me!
And dredelees, for hertes ese of yow,
Right fayn wolde I amende it, wiste I how.

1711. Cl. thow; *rest* thee. Cl. lyst; Cp. H. H2. Ed. liste. 1715. Cl. slep; drem. 1717. Cl. hensforth; Cp. H. hennes forth. 1719. Cp. H. Ed. be the; Cl. H2. by this. 1724. Cl. H. wist. 1725. Cl. a-yen; answerede. 1728. Ed. H2. astonyed. 1730. Cl. last. 1735. un-to] Cl. to. 1731. Cl. dere brother. 1736, 7. Cl. dede. 1740. Cl. dredles.

And fro this world, almighty god I preye,
Delivere hir sone; I can no-more seye.'

250. Gret was the sorwe and pleynt of Troilus;
But forth hir cours fortune ay gan to holde.
Criseyde loveth the sone of Tydeus,
And Troilus mot wepe in cares colde.
Swich is this world; who-so it can biholde,
In eche estat is litel hertes reste;
God leve us for to take it for the beste!

251. In many cruel batayle, out of drede,
Of Troilus, this ilke noble knight,
As men may in these olde bokes rede,
Was sene his knighthod and his grete might.
And dredelees, his ire, day and night,
Ful cruelly the Grekes ay aboughte;
And alwey most this Diomede he soughte.

252. And ofte tyme, I finde that they mette
With blody strokes and with wordes grete,
Assayinge how hir speres weren whette;
And god it woot, with many a cruel hete
Gan Troilus upon his helm to-bete.
But natheles, fortune it nought ne wolde,
Of otheres hond that either deyen sholde.—

253. And if I hadde y-taken for to wryte
The armes of this ilke worthy man,
Than wolde I of his batailles endyte.
But for that I to wryte first bigan
Of his love, I have seyd as that I can.
His worthy dedes, who-so list hem here,
Reed Dares, he can telle hem alle y-fere.

254. Bisechinge every lady bright of hewe,
And every gentil womman, what she be,

1745. hir] Cl. his. 1751. Cl. cruwel. 1755. Cl. H2. dredles.
1756. Cl. cruwely. 1760. Cp. H. Ed. weren; Cl. were. 1761. Cl. cruwel.
1765. Cl. wryten. 1767. Cl. wold; hise; battayles (*read* batail-lès).
1769. H2. that (*for* as); *rest* seyd as I can; *read* as that. 1770. Cl. Hese.
1771. Cl. H. Red; *rest* Rede.

That al be that Criseyde was untrewe,
That for that gilt she be not wrooth with me.
Ye may hir gilt in othere bokes see;
And gladlier I wol wryten, if yow leste,
Penelopeës trouthe and good Alceste.

255. Ne I sey not this al-only for these men,
But most for wommen that bitraysed be
Through false folk; god yeve hem sorwe, amen!
That with hir grete wit and subtiltee
Bitrayse yow! and this commeveth me
To speke, and in effect yow alle I preye,
Beth war of men, and herkeneth what I seye!—

256. Go, litel book, go litel myn tregedie,
Ther god thy maker yet, er that he dye,
So sende might to make in som comedie!
But litel book, no making thou nenvye,
But subgit be to alle poesye;
And kis the steppes, wher-as thou seest pace
Virgile, Ovyde, Omer, Lucan, and Stace.

257. And for ther is so greet diversitee
In English and in wryting of our tonge,
So preye I god that noon miswryte thee,
Ne thee mismetre for defaute of tonge.
And red wher-so thou be, or elles songe,
That thou be understonde I god beseche!
But yet to purpos of my rather speche.—

258. The wraththe, as I began yow for to seye,
Of Troilus, the Grekes boughten dere;
For thousandes his hondes maden deye,

1774. Ed. Al be it that. 1777. *All* write. 1778. Cl. goode. 1779. Cp. H. Ny (*for* Ne I). 1780. Ed. betrayed. 1783. Ed. Betrayen. 1787. Cl. makere. 1788. Ed. make; *rest* make in; (*read* maken ?). 1789. Cl. Cp. H. nenuye; H2. enuye. Ed. make thou none enuye. 1791. Cl. ther-as. Cl. Ed. pace; *rest* space. 1792. Ed. Of Vergil; *rest om.* Of. 1798. Cl. Cp. *om.* I; *rest* god I; *but read* I god. 1799. Cl. rathere. 1802. Cl. thousandys hese.

As he that was with-outen any pere,
Save Ector, in his tyme, as I can here.
But weylaway, save only goddes wille,
Dispitously him slough the fiers Achille.

259. And whan that he was slayn in this manere,
His lighte goost ful blisfully is went
Up to the holownesse of the seventh spere,
In convers letinge every element;
And ther he saugh, with ful avysement,
The erratik sterres, herkeninge armonye
With sownes fulle of hevenish melodye.

260. And doun from thennes faste he gan avyse
This litel spot of erthe, that with the see
Enbraced is, and fully gan despyse
This wrecched world, and held al vanitee
To respect of the pleyn felicitee
That is in hevene above; and at the laste,
Ther he was slayn, his loking doun he caste;

261. And in him-self he lough right at the wo
Of hem that wepten for his deeth so faste;
And dampned al our werk that folweth so
The blinde lust, the which that may not laste,
And sholden al our herte on hevene caste.
And forth he wente, shortly for to telle,
Ther as Mercurie sorted him to dwelle.—

262. Swich fyn hath, lo, this Troilus for love,
Swich fyn hath al his grete worthinesse;
Swich fyn hath his estat real above,
Swich fyn his lust, swich fyn hath his noblesse;
Swich fyn hath false worldes brotelnesse.

1803. Cl. ony. 1806. Cl. slowh. H2. fers. 1807–1827. *Not in* H2. 1809. Ed. holownesse; Cl. holwghnesse; Cp. H. holughnesse. *All* seuenthe. 1810. Cl. lettynge; H. letynge; Cp. Ed. letyng. 1812. Cl. Th (*for* The). 1814. Cp. H. thennes; Cl. thens. 1824. Cl. *om.* that. 1825. Ed. shulden; H. Cp. sholden; Cl. shuld.

And thus bigan his lovinge of Criseyde,
As I have told, and in this wyse he deyde.

263. O yonge fresshe folkes, he or she,
In which that love up groweth with your age,
Repeyreth hoom from worldly vanitee,
And of your herte up-casteth the visage
To thilke god that after his image
Yow made, and thinketh al nis but a fayre
This world, that passeth sone as floures fayre.

264. And loveth him, the which that right for love
Upon a cros, our soules for to beye,
First starf, and roos, and sit in hevene a-bove;
For he nil falsen no wight, dar I seye,
That wol his herte al hoolly on him leye.
And sin he best to love is, and most meke,
What nedeth feyned loves for to seke?

265. Lo here, of Payens corsed olde rytes,
Lo here, what alle hir goddes may availle;
Lo here, these wrecched worldes appetytes;
Lo here, the fyn and guerdon for travaille
Of Iove, Appollo, of Mars, of swich rascaille!
Lo here, the forme of olde clerkes speche
In poetrye, if ye hir bokes seche.—

266. O moral Gower, this book I directe
To thee, and to the philosophical Strode,
To vouchen sauf, ther nede is, to corecte,
Of your benignitees and zeles gode.
And to that sothfast Crist, that starf on rode,
With al myn herte of mercy ever I preye;
And to the lord right thus I speke and seye:

267. Thou oon, and two, and three, eterne on-lyve,
That regnest ay in three and two and oon,

1843. Cl. cros; Cp. H. crois. 1849. rytes] Cl. vyces. 1852. Cl. trauayle. 1853. Ed. and (*for 3rd* of). 1855. Cl. *om.* ye. 1856. Cp. book; *rest* boke (booke). 1857. Cl. H. *om.* to. 1859. Cp. Ed. goode; H. H2. good; Cl. garde. 1862. Cl. *om.* to.

Uncircumscript, and al mayst circumscryve, 1865
Us from visible and invisible foon
Defende; and to thy mercy, everichoon,
So make us, Iesus, for thy grace digne,
For love of mayde and moder thyn benigne! Amen.

Explicit Liber Troili et Criseydis.

1867. Cl. eurychon. 1868. Cl. grace; *rest* mercy. COLOPHON. *So* H.; Cl.. *has* Criseide; Cp. Explicit Liber Troily.

NOTES TO BOETHIUS.

BOOK I.

Metre 1. In order to elucidate the English text, I frequently quote the original Latin, usually from the text of T. Obbarius, Jena, 1843. See further in the Introduction.

3. *rendinge*, Lat. 'lacerae'; rather rent, or tattered. The sense 'rending' occurs in Ovid, Met. viii. 880.

6. *that is to seyn*. The words in italics are not in the original, but were added by Chaucer as explanatory. Throughout the treatise, I print all such passages in italics.

8. *werdes*, 'weirds,' fate.

'Gloria felicis olim uiridisque iuuentae
Solantur maesti nunc mea fata senis.'

12. *slake*, better *slakke*; cf. Cant. Ta. E 1849. *empted*, 'effeto.' MS. C. has *emty*.

13. *in yeres . . . swete*: 'dulcibus annis.'

14. *y-cleped*, invoked; 'uocata,' sc. 'mors.' Cf. Troilus, iv. 503.

16. *naiteth*, refuseth; 'negat.' Icel. *neita*, to say nay.

17. *lighte*, i. e. transitory; 'leuibus . . . bonis.' The gloss 'sc. temporels' (in A) gives the right sense. *sc.* = scilicet, namely; the form *temporels* is the French plural.

18, 19. *But now*:

'Nunc quia fallacem mutauit nubila uultum,
Protrahit ingratas impia uita moras.'

The translation *unagreable dwellinges* is an unhappy one.

22. *in stedefast degree*, in a secure position; 'stabili . . . gradu.'

With regard to the last sentence, Mr. Stewart remarks, in his essay on Boethius, that Chaucer here 'actually reproduces the original Latin metre,' i. e. a hexameter and pentameter. The true M. E. pronunciation must, for this purpose, be entirely neglected; which amounts to saying that Chaucer must have been profoundly unconscious of any such intention.

Prose 1. 2. *and markede*: 'querimoniamque lacrimabilem stili officio designarem.' Hence *markede* is 'wrote down'; and *pointel* refers to the *stilus*. Cf. Som. Tale, D 1742. *with office*, by the use (of).

6. *empted*, exhausted; 'inexhausti uigoris.' Of course the woman here described is *Philosophia*.

9. *doutous*; 'statura discretionis ambiguae.'

12. *heef*, heaved; A. S. *hōf*. In Layamon, *hof*, *haf*, *heaf*. I put *heef* for *hef*, because the *e* is long.

13. *so that*: 'respicientiumque hominum frustrabatur intuitum.'

14. *delye* (so in both MSS.) = *deli-ē*, O. F. *delié* (see Cotgrave), delicate, thin, slender, from Lat. *delicatus*, with the usual loss of *c* between two vowels and before the accented syllable; Lat. 'tenuissimis filis.'

After *crafte* it would have been better to insert *and*; Lat. 'indissolubili*que* materiâ.' But some MSS., including C., omit *que*.

18. *as it is wont*: 'ueluti fumosas imagines solet.'

21. *a Grekissh P*; i. e. Π. *a Grekissh T*; i. e. Θ, not T; the Greek *θ* being pronounced as *t* in Latin. The reference is to φιλοσοφία πρακτικὴ καὶ θεωρητική; in Latin, Philosophia Actiua et Contemplatiua; i. e. Practical (or Active) and Theoretical (or Contemplative) Philosophy. This is the same distinction as that between the *Vita Actiua* and *Vita Contemplatiua*, so common in medieval literature; see note (3) to the Sec. Non. Tale, G 87; and note to P. Plowman, B. vi. 251.

26. *corven*, cut, cut away pieces from; Lat. 'sciderant.'

33. *cruel*, i. e. stern; 'toruis.'

34. *thise comune*: 'has scenicas meretriculas.'

39. *no-thing fructefyinge*; 'infructuosis.' Hence we may perhaps prefer to read *no-thing fructuous*, as in Caxton and Thynne.

41. *holden*: 'hominumque mentes assuefaciunt morbo, non liberant.'

45. *for-why*, because (very common); seldom interrogative.

47. *me*, from me; and, in fact, Caxton and Thynne read *from me* or *fro me*. The forms *Eleaticis*, &c. are due to the Lat. text—'Eleaticis atque Academicis studiis.' He should rather have said—'scoles of Elea and of the Academie.' The *Eleatici philosophi* were the followers of Zeno of Elea (Zeno Eleates, born about B. C. 488 at Elea (Velia) in Italy), and the favourite disciple of Parmenides (who is expressly mentioned in Book iii. pr. 12, l. 143). The Academic philosophers were followers of Plato.

49. *mermaidenes*; Lat. 'Sirenes,' Sirens; cf. N. P. Tale, B 4461, and note.

til it be at the laste; a false translation. Rather *unto destruction*; 'usque in exitium.' But, instead of *exitium*, MS. C. has *exitum*.

55. *plounged*, drowned; 'mersa.' Cf. *dreint*, Met. 2, l. 1.

59. *ner*, nearer; comparative, not positive; 'propius.'

Metre 2. 2. *mintinge*, intending; 'tendit .. ire.' Still in use in Cambridgeshire.

8. *sterres of the cold moon*: 'gelidae sidera lunae.' I suppose this means the constellations seen by moonlight, but invisible in the day. The expression *sidus lunae*, the moon's bright form, occurs in Pliny,

Nat. Hist. ii. 9. 6; but it is difficult to see how *sidera* can have the same sense, as some commentators say.

9. *recourses*, orbits; referring to the planets.

y-flit, moved or whirled along by their different spheres; alluding to the old Ptolemaic system of astronomy, which supposed that each planet was fastened to a revolving sphere, thus causing it to perform its orbit in a certain time, varying in the case of each.

this man: 'Comprensam [sc. stellam] in numeris uictor habebat.'

16. *highteth*, adorns; 'ornet.' Prob. from the sb. *hight*, *hiht* (A. S. *hyht*), joy, delight.

17. *fleteth*, flows (i.e. abounds); 'grauidis influat uuis.'

20. *empted*: 'Nunc iacet effeto lumine mentis.'

22. *fool*, i. e. foolish, witless, senseless; 'stolidam.'

Prose 2. 6. *armures*, i. e. defensive armour; 'arma.'

8. *in sikernesse*: 'inuicta te firmitate tuerentur.'

14. *litargie*; better *letargye*, i. e. lethargy. Cf. Troil. i. 730.

19. *yplyted*, pleated into a wrinkle; 'contracta in rugam ueste.'

Metre 3. 1. *discussed*, driven away; 'discussâ . . . nocte.'

4. *clustred*; 'glomerantur'; or 'covered with clouds,' as Chaucer says.

5. *Chorus*, Corus, or Caurus, the north-west wind.

6. *ploungy*, stormy, rainy; 'nimbosis . . . imbribus.'

8. *Borias*, Boreas, the north wind, from Thrace.

9. *caves*; better *cave*, as in Caxton and Thynne; Lat. 'antro.' *beteth*; 'uerberet'; hence Chaucer's gloss.

11. *y-shaken*, 'uibratus'; i. e. tremulous, sparkling.

Prose 3. 2. *took*, drew in, received light; 'hausi caelum.'

4. *beholde*, the present tense; 'respicio.'

10. *norry*, pupil, lit. nourished one; 'alumne.'

11. *parten the charge*, share the burden.

15. *redoute my blame*, fear blame. *agrysen*, shudder.

16. *quasi diceret non*, as if she would say no; as if she expected the answer no. This remark is often inserted by Chaucer.

19. *Plato*; B.C. 428-347. Before his time, Solon, Anaxagoras, and Pythagoras all met with opposition. The fate of Socrates is well known.

21. *The heritage*: 'Cuius hereditatem cum deinceps Epicureum uulgus ac Stoicum, ceterique pro sua quisque parte raptum ire molirentur, meque reclamantem renitentemque uelut in partem praedae detraherent, uestem, quam meis texueram manibus, discide-runt, abreptisque ab ea panniculis, totam me sibi cessisse credentes abiere.'

38. *Anaxogore*, Anaxagoras, a Greek philosopher (B.C. 500–428); exiled from Athens (B.C. 450).

39. *Zeno*; Zeno of Elea (see p. 420), born about B.C. 488, is said to have risked his life to defend his country. His fate is doubtful.

40. *Senecciens*, apparently meant for 'the followers of Seneca.'

The original has: 'at Canios, at Senecas, at Soranos . . . scire potuisti.'

Canios, the Canii; i.e. men like Canius. The constancy and death of Julius Canius (or Canus) is related by Seneca, De Tranquillitate, cap. xiv. Cf. Pr. iv. 131, and note, p. 424.

41. *Sorans*, the Sorani; men like Soranus. Soranus is mentioned in Tacitus, Annal. xvi. 23. Caxton and Thynne read *Soranos*, as in the Latin text.

42. *unsolempne*, uncelebrated; 'incelebris.'

49. *it is to dispyse*, it (the host) is to be despised.

53. *ententif*, busy about seizing useless baggage as spoil.

sarpulers, sacks made of coarse canvas; in Caxton, *sarpleris*; 'sarcinulas.' Cotgrave has: '*Serpillere*, a Sarpler, or Sarp-cloth, a piece of course canvas to pack up things in.' Cf. mod. F. *serpillière*.

56. *palis*, also spelt *paleis* (O. F. *palis*), lit. a palisading, or a piece of strong paling, a rampart, used to translate Lat. *uallum*. When spelt *paleis*, it must not be confused with *paleis*, a palace.

Metre 4. 3. *either fortune*, good fortune or bad.

5. *hete*: 'Versum funditus excitantis aestum.' I suppose that *aestum* is rather 'surge' than 'heat' here. See Met. vii. below, l. 3.

6. *Vesevus*, 'Vesevus'; the same as Vesuvius; cf. Vergil, Georg. ii. 224.

7. *wrytheth*, writhes out, throws forth wreaths of smoke. Here the old printed editions by Caxton and Thynne, as well as MS. Ii. 1. 38, happily restore the text; Lat. 'Torquet.'

8. Caxton and Thynne have *thonder-leyte*, which is perhaps better. MS. Ii. 1. 38 has *thonder leit*.

13. *stable of his right*: 'stabilis, suique iuris.'

Prose 4. 2. *Artow lyk*. The original is partly in Greek. 'An ὄνος λύρας?' Some MSS. have: 'Esne ὄνος πρὸς λύραν?' And MS. C. has: 'Esne asinus ad liram?' In an edition of Boethius by Renatus Vallinus, printed in 1656, I find the following note: 'Ut et omnes veteres scripsere, Varro in satyra quæ Testamentum inscribitur apud Agellium, lib. iii. cap. xvi: *Si* liberi, *si erunt* ὄνοι λύρας, *exheredes sunto*. Suidas ex Menandro, Lucianus, Martian. Capella, lib. viii., atque alii quos refert Erasmus, in eo adagio. Imo et apud Varronem id nominis satyra extitit.' It has clearly a proverbial reference to dullness of perception. Ch. quotes it again in his Troilus, i. 731, where he so explains it.

3. *why spillestow teres*, why do you waste tears; 'Quid lacrimis manas?' After these words occur, in the original, four Greek words which Chaucer does not translate, viz.: Ἐξαύδα, μὴ κεῦθε νόῳ: i.e. speak out, do not hide them in your mind; quoted from Homer, Iliad i. 363.

With lines 3 and 4 compare Troilus, i. 857.

7. *by him-self*, in itself; 'per se.' Alluding to 'sharpnesse,' i.e. 'asperitas.'

15. *enformedest*, didst conform; 'formares.'

17. *ordre of hevene*; 'ad caelestis ordinis exemplar.' This refers to the words of Plato just at the end of the 9th book of The Republic: *ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται.* Cf. also the last lines of Book II of the present treatise.

18. *confermedest* (MS. A, *enfourmedist*), didst confirm; 'sanxisti.' The reading *conformedest* evidently arose from confusion with *enformedest* above, in l. 15.

19. *mouth of Plato*; referring to Book V (473 D) of the Republic: *ἐὰν μὴ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταὐτὸν ξυμπέσῃ, δύναμίς τε πολιτικὴ καὶ φιλοσοφία· τῶν δὲ νῦν πορευομένων χωρὶς ἑφ' ἑκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα . . ταῖς πόλεσι· δοκῶ δὲ, οὐδὲ τῷ ἀνθρωπίνῳ γένει.*

24. *the same Plato*; in the 6th Dialogue on the Republic.

25. *cause*, reason; 'caussam.' *wyse*, i. e. '*for* wise men.'

27. *felonous tormentours citizenes*, citizens who are wicked and oppressive; the substantives are in apposition.

33. *knowinge with me*, my witnesses; 'mihi . . . conscii.'

36. *discordes . . preyeres*; 'inexorabilesque discordiae.'

37. *for this libertee*, &c.; 'et quod conscientiae libertas habet.'

41. *Conigaste*, Conigastus, or Cunigastus; mentioned in Cassiodorus, Epist. lib. viii. ep. 28. The facts here referred to are known only from the present passage.

prospre fortunes translates 'fortunas' simply; it seems to mean 'success' or 'well-being.'

43. *Trigwille*, Triguilla; 'regiae praepositum domus.'

45. *auctoritee*; 'obiecta periculis auctoritate protexi.'

52. *cariages*, taxes; 'uectigalibus.' See a similar use in the Pers. Tale, I 752, and note.

59. *inplitable*, intricate: 'inexplicabilis.' *coempcioun*, an imposition so called; see Chaucer's explanation below, in l. 64. In Greek, *συνωνή*.

61. *Campaigne*, Campania, in Italy. *provost*; 'praefectum praetorii.'

64–67. See the footnote. I have here transposed this gloss, so as to make it *follow*, instead of *preceding*, the mention of *coempcioun* in the text.

68. *Paulin*, Decius Paulinus, consul in 498; mentioned in Cassiodorus, Epist. lib. i. epist. 23, lib. iii. epist. 29.

69. *houndes*; 'Palatini canes.'

73. *Albin*, perhaps Decius Albinus, to whom Theodoric addressed a letter preserved in Cassiodorus, lib. iv. ep. 30. See l. 156 below.

75. *Ciprian*, Cyprian. We know something of him from two letters in Cassiodorus, Epist. v. 40, 41. Theodoric esteemed him highly. See a discussion of his career in H. F. Stewart's Essay on Boethius, pp. 42–52.

78. *to hem-ward*, i. e. for the benefit of the officers around me; 'mihi . . nihil apud aulicos, quo magis essem tutior, reseruaui.'

81. *Basilius.* Not much is known of him; see H. F. Stewart, as above, p. 48.

82. *compelled*, i. e. bribed to accuse me. *for nede of foreine moneye*: 'alienae aeris necessitate.'

84. *Opilion*, Opilio; the Opilio mentioned in Cassiodorus, lib. v. epist. 41, and lib. viii. epist. 16, and brother of the Cyprian mentioned above, l. 75. His father's name was Opilio likewise.

89. *aperceived*, made known. *the king*, i. e. Theodoric, king of Italy for 33 years, A.D. 493–526. His reign was, on the whole, good and glorious, but he committed the great crime of putting to death both Boethius and his aged father-in-law Symmachus, for which he afterwards expressed his deep repentance. See Gibbon's Roman Empire. The chief record of his reign is in the collection of twelve books of public epistles composed in his name by Cassiodorus. The seat of his government was Ravenna, as mentioned below.

93. *lykned*; rather, *added*; Lat. 'posse *adstrui* uidetur.'

95–194. See a translation into modern English of the whole of this passage, in H. F. Stewart's Essay, pp. 37–41.

101. *axestow in somme*, if you ask particularly; 'summam quaeris?'

106, 107. *forsake*, deny. *have wold*, have willed, did wish.

109. *and that I confesse.* Here Chaucer's version seems to be quite at fault. 'At uolui, nec unquam uelle desistam. Fatebimur? [MS. C. Et fatebimur.] Sed impediendi delatoris opera cessabit.'

113. *by me*, with regard to me; 'de me.'

117. *Socrates*; in Plato's Republic, Book VI: *τὴν ἀψεύδειαν . . μισεῖν, τὴν δ' ἀλήθειαν στέργειν* (485 C).

120. *preisen*, appraise, judge of: 'aestimandum.'

131. *Canius*, better *Canus*, i. e. 'Julius Canus, whose philosophic death is described by Seneca, De Tranquillitate Animi, cap. xiv.'—Gibbon. He has already been mentioned above, Prose iii. l. 40.

132. *Germeynes sone*, the son of Germanicus. This Gaius Cæsar is better known as Caligula, the emperor who succeeded Tiberius.

143. *famileres*, friends, i. e. disciples, viz. Epicurus, in the De Ira Divina, cap. xiii (Stewart).

154. *Verone*, Verona; next to Ravenna, the favourite residence of Theodoric.

156. *his real maiestee*, high treason, lit. 'his royal majesty'; Lat. 'maiestatis crimen.' The king was intent upon repressing all freedom of speech.

167. *submittede*, subdued: 'summitteret.'

171. *present*, i. e. he would, even in such a case, have been allowed to appear in his defence, would have been called upon to confess his crime, and would have been condemned in a regular manner.

173. *fyve hundred*, nearly 500 miles. Boethius was imprisoned in a tower at Pavia.

176. *as who seith, nay*; i. e. it is said ironically. The senate well

deserve that no one should ever defend them as I did, and be convicted for it.

181. *sacrilege*; glossed *sorcerie*: 'sacrilegio.' Sorcery or magic is intended. 'At the command of the barbarians, the occult science of a philosopher was stigmatised with the names of sacrilege and magic.' —Gibbon. See below, l. 196.

186. *Pictagoras*, Pythagoras. The saying here attributed to him is given in the original in Greek—ἔπου θεῷ. Some MSS. add the gloss, *i. deo non diis seruiendum.* MS. C. has: *deo et non diis sacrificandum.*

188. *I*, i. e. for me. A remarkable grammatical use.

190. *right clene*: 'penetral innocens domus.'

193. *thorugh*, i. e. for. Caxton and Thynne read *for.*

195. *feith*: 'de te tanti criminis fidem capiunt.'

198. *it suffiseth nat only . . but-yif*, this alone is insufficient . . unless thou also, &c. *of thy free wille*: 'ultro.'

212. *good gessinge*, high esteem: 'existimatio bona.'

215. *charge*, burden, load: 'sarcinam.'

219. *by gessinge*, in men's esteem: 'existimatione.'

223. *for drede*: 'nostri discriminis terrore.'

Metre 5. 1. *whele*, sphere: 'orbis.' Not only were there seven spheres allotted to the planets, but there was an eighth larger sphere, called the sphere of fixed stars, and a ninth 'sphere of first motion,' or *primum mobile*, which revolved round the earth once in 24 hours, according to the Ptolemaic astronomy. This is here alluded to. God is supposed to sit in an immoveable throne beyond it.

3. *sweigh*, violent motion; the very word used in the same connexion in the Man of Lawes Tale, B 296; see note to that passage.

4. *ful hornes*, i. e. her horns filled up, as at full moon, when she meets 'with *alle* the bemes' of the Sun, i. e. reflects them fully.

7. *derke hornes*, horns faintly shining, as when the moon, a thin crescent, is near the sun and nearly all obscured.

'The bente mone with hir hornes pale;' Troil. iii. 624.

9. *cometh eft ayein hir used cours*, returns towards her accustomed course, i. e. appears again, as usual, as a morning-star, in due course. I think the text is incorrect; for *cometh* read *torneth*, i. e. turns. Lat. text: 'Solitas iterum mutet habenas.' The planet Venus, towards one apparent extremity of her orbit, follows the sun, as an evening-star; and again, towards the other apparent extremity, precedes it as a morning-star. So Cicero, De Nat. Deorum, ii. 20. 53: 'dicitur Lucifer, cum antegreditur solem, cum subsequitur autem, Hesperus.'

11. *restreinest*, shortenest; the sun's apparent course being shorter in winter. Lat. 'stringis.'

13. *swifte tydes*, short times; viz. of the summer nights.

19. *Arcturus*, a Boötis, in the sign Libra; conspicuous in the nights of spring.

20. *Sirius*, a Canis Maioris, or the Dog-star, in the sign of

Cancer; seen before sun-rise in the so-called dog-days, in July and August. It was supposed that the near approach of Sirius to the Sun caused great heat.

21. *his lawe*, i. e. '*its* law'; and so again in *his propre*.

28. *on*. Caxton and Thynne rightly read *on*.

29. *derke derknesses*, obscure darkness: 'obscuris . . . tenebris.' Not a happy expression.

31. *covered and kembd*: 'compta.' Cf. *kembde* in Squi. Ta. F 560.

37. *erthes*, lands; the pl. is used, to translate 'terras.'

41. *bonde*, i. e. the chain of love; see Bk. ii. Met. 8. l. 15.

Prose 5. 1. *borken out*, barked out; 'delatraui.' MS. A. changes *borken* into *broken*. The glossaries, &c., all seem to miss this excellent example of the strong pp. of *berken*. *Borken* appears as a pt. t. pl. in the King of Tars, l. 400. The A. S. pp. *borcen* appears in the A. S. Leechdoms, ed. Cockayne, i. 170, l. 17.

14. *oo . . king*. The original is in Greek—εἷς κοίρανος ἐστὶν, εἷς βασιλεύς: quoted from Homer, Iliad, ii. 204, with the change from ἔστω to ἐστίν.

18, 19. *thy citee*, i.e. the city of heaven; note the context.

22. *palis*, paling, rampart; 'uallo.' Clearer than *paleis*, as in A, which might mean palace; but both spellings occur in French.

25. *face* (facies), the look of this prison.

31. *in comune good*, for the common good: 'in commune bonum.'

34. *thinges . . aposed*, accusations; 'delatorum.'

45. *thy wode Muse*: 'Musae saeuientis'; cf. Met. 5 above, l. 22.

51. *thilke passiouns*: 'ut quae in tumorem perturbationibus influentibus indurue[illegible]unt.'

54. *by an esier touchinge* refers to the preceding *mowen . . softe*: 'tactu blandiore mollescant.'

Metre 6. This Metre refers to the necessity of doing everything in its proper season.

2. 'When the sun is in Cancer'; i. e. in the month of June.

4. *lat him gon*, let him go and eat acorns.

6. *whan the feld*: 'Cùm saeuis Aquilonibus Stridens campus inhorruit.' *Chirkinge*, hoarse, rustling; alluding to the rustling of frozen grass in a high wind.

15. *And forthy*: 'Sic quod praecipiti uiâ Certum deserit ordinem, Laetos non habet exitus.'

Prose 6. 10. *by fortunous fortune*: 'fortuitis casibus.' Not well expressed.

14. *the same . . thou*, thou didst sing the same thing. See Met. v. 22.

17. *owh!* an exclamation of astonishment: Lat. 'papae.'

18. *why that thou*: 'cur in tam salubri sententiâ locatus aegrotes.'

20. *I not . . . what*: 'nescio, quid abesse coniecto.'

22. *with whiche governailes*, by what sort of government.

28. *the strengthe*, the strength of the gaping stockade discloses an

opening: 'uelut hiante ualli robore.' The corruption of *chyning* to *schynyng* in MS. A. makes sad nonsense of the passage.

42. *they may nat al*: 'sibique totum extirpare non possint.'

55. *or elles the entree*: 'uel aditum reconciliandae sospitatis inueni.'

56. *For-why, for*, Because, since. *for-thy*, therefore.

64. *the auctor . . of hele*: 'sospitatis auctori.'

65. *norisshinges*; perhaps better *norisshing*, as in Caxton and Thynne; 'fomitem,' i. e. furtherance.

71. *faster*, firmer, stronger: 'firmioribus.'

76. *to maken thinne and wayk*: 'attenuare.'

77. *meneliche*, moderate: 'mediocribus.'

Metre 7. 1. *yeten a-doun*, pour down; 'fundere.' Not *geten*, as in A.

2. *trouble*, turbid; 'Turbidus Auster.'

3. *medleth the hete*: 'Misceat aestum.' See above, Met. iv. l. 5.

5. *clere as glas*; cf. Knight's Tale, A 1958.

withstande: 'Mox resoluto Sordida caeno, Visibus obstat.'

7. *royleth*, wanders; 'uagatur.' Not 'rolls.'

11. *holden*, keep to; cf. 'Hold the hye wey'; Truth, l. 20. *weyve*: 'Gaudia pelle, Pelle timorem; Spemque fugato.'

BOOK II.

Prose 1. 13. *to begyle*; copied in Troil. iv. 2, 3:—

'—— y-thonked be Fortune,
That semeth trewest whan she wol bigyle.'

22. *myn entree*: 'de nostro adyto.' But Chaucer has translated 'adyto' as if it were 'aditu.' He translates *aditum* by *entree* in Bk. i. Pr. 6, l. 55. *Adyto* is 'sanctuary.'

28. *Com*, i.e. let (it) come; imperative: 'Adsit igitur rhetoricae suadela dulcedinis.'

32. *moedes*, moods, strains; 'modos.' *prolaciouns*, utterances.

35. Compare Chaucer's poem on Fortune; and see the long note at the beginning of the Notes to that poem.

45. *use hir maneres*; rather, make the best of her conduct: 'utere moribus.' *agrysest*, shudderest at, dreadest.

48. *She hath forsaken*: 'Reliquit enim te, quam non relicturam nemo umquam poterit esse securus.'

51. The MSS. usually agree in this clause. Chaucer's gloss is due to an obscure note in MS. C., viz. 'vel quam non relictam, secundum alios libros.' Other notes occur there, but do not help us.

68. *floor*: 'intra fortunae aream.' We say 'area' or 'domain.'

77. *amonges*, at various times, from time to time, now and then; see New E. Dict., s. v. *Among*, B. 2.

83. *cesede*, would cease; copied in Troil. i. 848:—

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

Metre 1. 3. *Eurype*, Euripus; a narrow channel, with a strong current; especially that between Boeotia and Euboea. This use of the word is here seen to be far older in English than the quotation from Holland's Pliny in the New E. Dict.

8. *so hard*: 'Ultroque gemitus, dura quos fecit, ridet.'

9. *laugheth*, laughs at; 'ridet.' It is impossible to accept the reading *lyssheth* in C. There seems to be no such word. It probably arose from the attempt of the scribe to represent the guttural sound of *gh*, because we actually find him writing *neysshebour* for *neighbour* twice, viz. in Bk. ii. Pr. 3. 24, and in Pr. 7. 57. This passage is imitated in Troil. iv. 7: 'Than laugheth she and maketh him the mowe.'

Prose 2. 1. Compare Chaucer's 'Fortune'; l. 25, &c.

4. *every-dayes*, daily: 'cottidianis querelis.'

37. *I torne*: 'Rotam uolubili orbe uersamus.'

39. *Worth up*, climb up: 'Ascende.' Cf. P. Plowman, B. vii. 91; Wars of Alexander, 2878, 2973.

42. *Cresus*, Croesus; see note to Monk. Tale, B 3917.

47. *Perciens*, Persians. But Chaucer is here wrong. The Lat. text has 'Persi regis,' i. e. king Perseus. Perseus, or Perses III, was the last king of Macedonia, who was defeated by L. Æmilius Paulus in a decisive battle fought near Pydna, in June, B.C. 168. 'When brought before Æmilius [here, Paulus], he is said to have degraded himself by the most abject supplications; but he was treated with kindness by the Roman general;' Smith, Class. Dict. See Livy, xl. 57; xli. 53; xliv. 32; &c.; Plutarch, Life of Æmilius.

51. *Tragedie*. Cf. the definition in the Monk. Prol. B 3163; and note to Anelida, 320.

53. *in Greke*. These two words are not in the original, but the following quotation is given in Greek: *δύο τοὺς πίθους, τὸν μὲν ἕνα κακῶν, τὸν δὲ ἕτερον καλῶν*. Some MSS. add: 'duo dolia quidem malum alterum bonum.' From Homer, Iliad, xxiv. 527:

> *δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,*
> *δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων.*

Cf. notes to Wyf of Bathes Prol. D 170, and to Leg. of Good Women, 195.

54. *in the entree*: 'in Iouis limine': *ἐν Διὸς οὔδει*.

61. *realme*: 'intra commune omnibus regnum locatus.'

Metre 2. 1. *hielde*, pour: 'Tantas fundat opes, nec retrahat manum Pleno copia cornu.'

8. *as fool-large*, like one that is foolishly lavish: 'Multi prodigus auri.'

11. *other gapinges*: 'Alios pandit hiatus.' Some MSS. have *Altos*, but Chaucer evidently read *Alios*, as in MS. C.

13. *to any . . ende*; rather, 'within a prescribed boundary'; 'Certo fine retentent.'

Prose 3. 22. *princes*. These were, in particular, Festus and Symmachus. Boethius married Rusticiana, the daughter of Symmachus. Hence the allusion to his *fadres-in-lawe* (socerorum) just below, in l. 26; where the right sense is *parents-in-law*. See Stewart's Essay, p. 24.

23. *leef*: 'delectusque in affinitatem principum ciuitatis, quod pretiosissimum propinquitatis genus est, priùs carus, quam proximus esse coepisti.' Hence *the whiche thing* really refers back to *affinitee*, which is hardly obvious in the E. version.

40. *whan thou*: 'cùm in Circo duorum medius consulum circumfusae multitudinis exspectationem triumphali largitione satiasti.'

43. *gave thou wordes*: 'Dedisti . . uerba fortunae.'

48. *privee*, a man of private station, not of noble rank: 'priuato.' The reference is to the election of his two sons as consuls in one day.

55. *Art thou*: 'An tu in hanc uitae scenam nunc primum subitus hospesque uenisti.' Thus *shadwe or tabernacle* is meant to translate *scenam*.

60. *laste day*; quoted in Chaucer's 'Fortune,' l. 71; see note to the line.

61. *and also*, i. e. even to such Fortune as abides and does *not* desert the man: 'fortunae . . etiam manentis.'

62. *thar recche*; it is absolutely necessary to insert *thee* after *thar*; i. e. And therefore, what, do you suppose, need you care? *yif thou*, i. e. whether thou.

Metre 3. 10. *the fairnesse*: 'Iam spinis abeat decus.'

13. *over-whelveth*, turns over: 'Verso concitat aequore.' *whelveth* is the right form, as noted by Stratmann; it occurs in MS. Ii. 1. 38, and in the black-letter editions. It occurs again in Palladius on Husbandry, i. 161: 'For harme . . . may . . . perchaunce the *overwhelve*,' i.e. for perhaps harm may overthrow thee. And again, in the same, i. 781: '*overwhelve* hit upsodowne,' i. e. turn it (the land) right over.

16. *tomblinge*, fleeting, transitory; 'caducis.'

18. *nis*, is; we must disregard the second negative.

Prose 4. 3. *ne be comen*, is not come; i. e. did not come. It refers to past time.

5. *For in alle*: 'Nam in omni aduersitate fortunae infelicissimum genus est infortunii, fuisse felicem.' This famous sentence has been several times copied. See, e. g., Troil. iii. 1625–8; Dante, *Inferno*, v. 121–3; Tennyson, *Locksley Hall*, 76.

8. *But that thou*, i. e. 'but the fact that thou.' *abyest*, sufferest: 'falsae opinionis supplicium luis.'

12. *For al be it*: 'Nam si te hoc inane nomen fortuitae felicitatis mouet.'

20. *Symacus*, Symmachus. There were several distinguished men of this family. Q. Aurelius Symmachus was a statesman and author in the latter half of the fourth century. The one here referred to is Q. Aurelius Memmius Symmachus, who had been consul under Odoacer in 485, and was involved in the fate of Boethius, being put to death by Theodoric in 525, shortly after the execution of Boethius in 524. He had two daughters, Rusticiana and Galla, of whom the former married Boethius. See Procopius, de Bello Gothico, lib. i., and several Epistles in Cassiodorus, viz. lib. iv. epist. 22, 37, 66.

25. *thy wyf*; i. e. Rusticiana, daughter of Symmachus; for there is no proof that Boethius was twice married (Stewart, p. 24). She survived the capture of Rome by the Goths under Totila, A. D. 546. 'The riches of Rusticiana, the daughter of Symmachus and widow of Boethius, had been generously devoted to alleviate the calamities of famine. But the barbarians were exasperated by the report, that she had prompted the people to overthrow the statue of the great Theodoric; and the life of that venerable matron would have been sacrificed to his memory, if Totila had not respected her birth, her virtues, and even the pious motive of her revenge.'—Gibbon, Rom. Empire, ch. 43.

31. *two sones*; the two spoken of just above (Pr. iii. l. 35), as being both made consuls together. This was in 522.

conseilours, i. e. of consular rank: 'consulares.'

40. *thyne ancres*. Hence the line, 'Yit halt thyn ancre.' Fortune, l. 38.

52. *thy delices*: 'delicias tuas.' The sense here intended is 'effeminacy,' or 'unmanly weakness.'

56. *ful anguissous*, very full of anxieties: 'Anxia enim res,' &c. Repeated in Troilus, iii. 816, q. v.

68. *for alwey*, &c. Very obscure. Chaucer seems to mean—'for always, in every man's case, there is, in something or other, that which (if he has not experienced it) he does not understand; or else he dreads that which he has already experienced.' The Latin is clearer: 'inest enim singulis, quod inexpertus ignoret, expertus exhorreat.'

79. *nothing [is] wrecched*. The insertion of *is* completes the sense: 'adeo nihil *est* miserum, nisi cùm putes.' Observe '*nis a wrecche*' in Chaucer's own gloss (l. 81); and see l. 25 of 'Fortune.'

83. *by the agreableteе*, by means of the equanimity: 'aequanimitate tolerantis.' Not having the word 'equanimity' at command, Chaucer paraphrases it by 'agreeableteе or egalitee,' i. e. accommodating or equable behaviour. Cf. l. 92.

86. *The swetnesse*, &c. Cf. Troilus, iii. 813–5; and Man of Lawes Tale, B 421–2, and note.

89. *withholden*, retained: 'retineri non possit.' *that*, so that.

107. *sheweth it wel*, it is plain: 'manifestum est.'

110. *either he woot*, &c.; copied in Troilus, iii. 820–833.

115. *lest he lese that . . it*, lest he lose that which. MS. A. *omits* 'it'; but the phrase is idiomatic.

119. *this is to seyn that men*, that is to say that, in such a case, men, &c.

120. *lost*, loss. This form of the sb. occurs elsewhere; as in Gower, i. 147 (goth to *lost*); and in P. Plowman, C. vii. 275; &c. See Stratmann.

131. *it ne maketh*, it does not make men miserable.

Metre 4. 7. *lause*, loose; Icel. *lauss*: 'solutae.' Usually *loos*, as in Cant. Ta. A 4064, 4352.

8. *forthy if thou*: 'Fugiens periculosam Sortem sedis amoenae, Humili domum memento Certus figere saxo.' Chaucer's translation is hardly correct; *sortem* and *sedis* must be taken in close connection. 'Avoiding the perilous condition of a fair (and exposed) situation, take care to found thy house securely on a low-lying (and sheltered) rock.'

12. *weleful*: 'Felix robore ualli Duces serenus aeuum.' *palis*, stockade, rampart; as before, Bk. i. Pr. 3. 56, Pr. 5. 22.

Prose 5. 10. *to hem that despenden it*; rather, by spending it; Lat. 'effundendo.' So again, in l. 11, *to thilke folke that mokeren it* answers to the Lat. gerund 'coaceruando.'

11. *mokeren it*, hoard it. Perhaps related to O. F. *mucier*; see *Curmudgeon* in my Etym. Dict. See *mokereres*, misers, below.

15. *stenteth to ben had*, ceases to be possessed: 'desinit possideri.'

16. *large*, lavish; 'largiendi usu desinit possideri.'

18. *as of that*, as regards that hoard.

19. *a voys al hool*, a voice not yet dispersed: 'uox . . tota.'

32. *yif it wanteth*, if it lacks: 'carens animae motu atque membrorum compage.'

35. *of the laste*: 'postremae aliquid pulcritudinis.' Perhaps it means 'of the lowest kind of beauty.' Mr. Stewart, in his Essay, p. 225, reads *postremo*, for which I find *no* authority. MS. C. has *postreme*.

36. *through the distinccioun*: 'suique distinctione.'

40. *Why sholde it nat*, &c. In some editions, this passage is not marked as being assigned to Boethius. In others, it is.

85. *ostelments*, furniture, household goods: 'supellectilis.' O. F. *ostillement*, *oustillement*, furniture; cf. mod. F. *outil*, a word of doubtful origin. Cf. l. 94.

90. *subgit*; as if for 'suppositis'; but the Lat. text has 'sepositis,' i. e. separate, independent.

92. *beest*, animal: 'diuinum merito rationis animal.'

97. *of the lowest*, &c., 'by means of vilest things.'

101. *yif that al*, &c., 'if all the good possessed is more valuable than the thing possessing it.'

105. *and certes*: 'quod quidem haud immerito cadit.'

111. *it cometh*: 'it arises from some defect in them.'

121. *Gabbe I of this*, do I lie concerning this?

125. *weneth*. The texts have *and weneth*; but I suppress *and* to

make sense, and to make the translation agree with the Latin. 'Atqui diuitiae possidentibus persaepè nocuerunt, cùm pessimus quisque, eóque alieni magis auidus, quidquid usquam auri gemmarumque est, se solum qui habeat dignissimum putat.'

128. *way-feringe*; MS. A, *way-faryng*. Both forms, *feringe* and *faring(e)* occur; see Stratmann. *Feringe* = A. S. *fērende*, from the weak verb *fēran*, to go, travel; whilst *faringe* = A. S. *farende*, from the strong verb *faran*, to go. *Fēran* (= **fōrian*) is derived, with vowel-mutation, from the stem **fōr*, appearing in *fōr*, the pt. t. of *faran*.

130. *singe*, &c. Doubtless from Juvenal, Sat. x. 22; see Wyf of Bathes Tale, D 1191, and the note.

Metre 5. Largely imitated in Chaucer's poem called 'The Former Age,' which see. See also the Notes to the same.

5. *They ne coude*, they knew not how: 'Non Bacchica munera norant Liquido confundere melle.'

6. *piment*, usually spiced wine; here, wine mixed with honey. See Rom. of the Rose, 6027, and the note. *clarree*, wine mixed with honey and spices, and then strained till it is clear; clarified wine. See Rom. of the Rose, 5967, 6026; Former Age, 16; Kn. Tale, A 1471. Chaucer uses these two words here in conjunction, for the simple reason that he was thinking of the parallel passage in the French Rom. de la Rose, which is imitated from the present passage in Boethius. Ll. 8418-9 are:—

> 'Et de l'iaue simple bevoient
> Sans querre *piment* ne *claré*.'

7. *ne they coude*: 'Nec lucida uellera Serum Tyrio miscere ueneno.' Hence the *Seriens* are the *Seres*, or Chinese; and *the venim of Tyrie* should rather be *the venim of Tyre*, but Chaucer follows the adjectival form in the original, both here and in Bk. iii. Met. 4, l. 2. *Venim* is not the right word here; 'ueneno' merely means 'dye.' The reference is to the *murex* or purple shell-fish. See Vergil, Aen. iv. 262: '*Tyrio*que ardebat *murice* laena'; and Georg. ii. 465: '*alba* nec Assyrio *fucatur lana ueneno*.'

13. *gest ne straungere*: 'hospes.' Cf. Former Age, 21.

17. *armures*, defensive armour: 'arma.' The usual reading is *arua*, i. e. fields; but more than six MSS. have *arma*, and Chaucer's copy had the same; as appears from MS. C.

18. *For wherto*: 'for to what purpose, or what sort of madness of enemies would first take up arms, when they saw but cruel wounds (as the result) and no rewards for the blood that was shed?'

22. *But the anguissous*: 'Sed saeuior ignibus Aetnae Feruens amor ardet habendi.'

24. *Allas!* &c. Cf. Former Age, 27-32. *the gobetes or the weightes of gold*: 'Auri . . . pondera.'

26. *He dalf*: 'Pretiosa pericula fodit.'

Prose 6. 8. *the imperie of consulers*, consular rank: 'consulare

imperium.' The reference is to the creation of Decemviri; see Livy, iii. 32.

20. *so requerable*, in such request: 'expetibilis.'

29. *into the . . . body*: 'in secreta quaeque.'

32. *the whiche I clepe*, by which I mean; so again below, l. 39.

35. *a thought*, a mind; 'mentem firma sibi ratione cohaerentem.'

36. *a free man*; Anaxarchus of Abdera, B.C. 323. The *tyraunt* was Nicocreon, king of Cyprus. See Valerius Maximus, iii. 3.

44. *But what*: 'Quid autem est, quod in alium quisquam facere possit, quod sustinere ab alio ipse non possit?'

47. *Busirides*, Busiris (gen. case, *Busiridis*), a king of Egypt, who sacrificed all strangers on his altars. But Hercules, coming to Egypt, slew him and abolished the custom. See Vergil, Georg. iii. 5; Ovid, Tr. iii. 11. 39. In the Monkes Tale, B 3293, Chaucer calls him *Busirus*.

49. *Regulus*; M. Regulus, taken prisoner by the Carthaginians, B.C. 255. The story of his embassy to Rome is well known.

63. *may I*. It is necessary to insert *I* (only found in the black-letter editions) to complete the sense. 'Quod quidem de cunctis fortunae muneribus dignius existimari potest.'

71. *as of wil*, i.e. when it can: 'ultro.'

80. *reproeved*, disproved: 'redarguuntur.'

Metre 6. 2. *Nero*. Cf. Monkes Tale, B 3653-84.

4. *his brother*; Britannicus, poisoned by Nero; Tacitus, Annal. xiii. 16; Suetonius, Nero, 33.

8. *domesman*, judge; see Monk. Ta. B 3680, and note.

15. *septem triones*, properly, the seven chief stars in the Lesser Bear; also sometimes used of the seven bright stars in the Greater Bear. The leading star in the Lesser Bear is the pole-star; and as that remains fixed in the north, the whole constellation came to signify the north. Hence, in the Monk. Ta. B 3657, we are told that Nero ruled over 'Both Est and West, South and *Septemtrioun*'; see note to that line.

18. *Nothus*, Notus, the south wind; see below. *scorkleth*, scorches; MS. A has *scorchith*. The Prompt. Parv. has: 'Scorkelyn, *ustulo*, *ustillo*'; and 'Scorklyd, *ustillatus*.' As Mr. Bradley notes, it is a variant of *scorknen* or *scorpnen*. The orig. Icel. verb is *skorpna*, to become shrivelled, allied to *skorpinn*, shrivelled. This is a pp. form as if from **skerpa*, pt. t. **skarp*; cf. *skera*, pt. t. *skar*, pp. *skorinn*. The adj. *skarpr* means 'sharp,' whence the weak verb *skerpa*, to sharpen. The sense of the primitive verb **skerpa* was, doubtless, 'to cut'; and *scorklen* is, lit., 'to cause to be cut about,' when used as a transitive verb; hence, 'to shrivel up,' from the appearance of plants 'cut' with frost or parched with heat.

21. *Allas!* 'Heu grauem sortem, quoties iniquus
Additur saeuo gladius ueneno!'
More correctly, 'lordshippe to venimous crueltee.' MS. C has 'gladius, i. potestas exercendi gladium'; and 'ueneno, i. venenose crudelitati.'

Prose 7. 3. *I have wel desired*: 'materiam gerendis rebus optauimus, quo ne uirtus tacita consenesceret.'

10. *drawen to governaunce*: 'allicere,' i. e. allure (simply).

18. *a prikke*, a point; cf. Parl. of Foules, 57; Troil. v. 1815; Ho. Fame, 907. From Ptolemy, Syntaxis, lib. i. cap. 6; cf. Macrobius, In Somnium Scipionis, lib. ii. c. 9.

23. *Tholomee*, Ptolemy; viz. in the beginning of book ii. of his Megale Syntaxis. See the same in Pliny, Nat. Hist. ii. 68.

28. *wel unnethe*, scarcely, hardly at all: 'uix angustissima inhabitandi hominibus area relinquetur.'

34. *And also sette*: 'Adde, quod hoc ipsum breuis habitaculi septum plures incolunt nationes.'

38. *defaute . . marchaundise*; Lat. only: 'tum conmercii insolentia.'

41. *Marcus Tullius*, i. e. Cicero, in his Somnium Scipionis, which originally formed part of the sixth book of the De Republica. See cap. vi. of that work, and Note to Parl. Foules, 31.

43. *Caucasus*; mentioned again in the Wyf of Bathes Tale, D 1140.

45. *Parthes*, Parthians.

59. *hath the wrecched*: 'scriptorum inops deleuit obliuio.'

69. *ended*: 'definitum.' We now say 'finite.'

73. *endeles*: 'interminabilem.' We now say 'infinite.'

77. *were thought*, were considered in comparison with eternity.

89. *This rather man*, this former man, the former.

95. *seyde*: 'Iam tandem, inquit, intelligis me esse philosophum? Tum ille nimium mordaciter, Intellexeram, inquit, si tacuisses.' This story is alluded to in Piers Plowman; see my note to that poem, C. xiv. 226.

108. *despyseth it*; cf. Troilus, v. 1821–7.

Metre 7. 1. *with overthrowing thought*: 'mente praecipiti.'

3. *shewinge*, evident, open to the view: 'Latè patentes . . . plagas.'

7. *dedly*, mortal, perishable: 'mortali iugo.'

8. *ferne*, distant: 'remotos.' This is important, as settling the sense of 'ferne halwes' in the Prologue to the Tales, l. 14.

13. *Fabricius*, the conqueror of Pyrrhus; censor in B.C. 275. *Brutus*, the slayer of Cæsar.

14. *Catoun*, Cato of Utica (B. C. 95–46).

17. *Liggeth*, lie ye; 'Iacetis.' The imperative mood.

20. *cruel*; Lat. 'sera,' which Chaucer has taken as 'seua.' 'Cum sera uobis rapiet hoc etiam dies.' *thanne is*: 'Iam uos secunda mors manet.'

Prose 8. 2. *untretable*, not to be treated with, intractable, inexorable: 'inexorabile.'

7. *unpleyten*, unplait, explain: 'explicare.'

17. *windinge*. Read *windy*, i. e. unstable; Lat. 'uentosam.' Caxton's edition has *wyndy*, which proves the point. So also other old black-letter editions.

23. *aspre*: 'haec aspera, haec horribilis fortuna.'

26. *visages*, faces. See Notes to the poem on Fortune.

Metre 8. 1. It begins 'Quòd mundus stabile fide Concordes uariat uices; Quòd pugnantia semina Foedus perpetuum tenent.' The whole of this metre reappears in Troilus, iii. 1744–1764.

6. *hath brought*, hath led in, introduced: 'duxerit.'

greedy to flowen; the Lat. text merely has *auidum*; 'Ut fluctus auidum mare Certo fine coerceat.' The Lat. *fluctus* answers to 'hise flodes.'

7. *ende*, boundary: 'fine.'

8. *termes or boundes*, borders: 'terminos.'

10. *Love*: 'Et caelo imperitans amor.' On this passage is founded one in the Knightes Tale, A 2991–3.

11. *slakede*, were to relax. The last lines are:—

'Et quam nunc socia fide Pulcris motibus incitant,
Certent soluere machinam. Hic sancto populos quoque
Iunctos foedere continet: Hic et coniugii sacrum
Castis nectit amoribus: Hic fidis etiam sua
Dictat iura sodalibus. O felix hominum genus,
Si uestros animos amor, Quo caelum regitur, regat!'

BOOK III.

Prose 1. 3. *streighte*, pp., i.e. stretched; 'adrectis . . auribus.' The form *streight-e* is plural.

6. *so*, i.e. so much. Better 'how much'; Lat. *quantum*.

8. *unparigal*, unequal; 'imparem.'

11. *nat only that*, it is not only the case that. It would be clearer if *that* were omitted.

12. *agrisen*, filled with dread; pp., with short *i*, of *agrysen*. Cf. *agryseth*, Bk. i. Met. 6, l. 7.

15. *ravisshedest*, didst greedily receive; 'rapiebas.'

32. *for the cause of thee*, for thy sake; 'tui caussa.'

33. *but I wol*, &c.; 'sed quae tibi caussa notior est, eam prius designare uerbis atque informare conabor.'

Metre 1. 2. *hook*, sickle; 'falce.'

4. *Hony*; cf. Troilus, i. 638, iii. 1219.

6. *Nothus*, Notus, the South wind. *ploungy*, stormy, rainy; 'imbriferos.'

9. *bigin*, do thou begin; imperative; 'incipe.'

Prose 2. 2. *streite sete*, narrow (retired) seat; 'in angustam sedem.'

3. *cures*, endeavours; 'omnis mortalium cura.'

7. *over that*, beyond it; 'ulterius.'

8. *sovereyn good*; 'omnium summum bonorum.'

11. *out of . . . good*; 'extrinsecus.'

28. *mesuren*, &c.; 'Plurimi uerò boni fructum gaudio laetitiâque metiuntur.'

34. *is torned*; a bad translation of 'uersatur,' i.e. 'resides.'

38. *merinesse*, enjoyment; 'iocunditatis.'

50. *for which*, on which account; 'quare.'

55. *Epicurus*. See Cant. Tales, Prol. 336–8, where this is quoted; and see Merch. Ta. E 2021; Troil. iii. 1691; 'Epicurus . . sibi summum bonum uoluptatem esse constituit.'

57. *birefte awey*. But the Lat. text has precisely the opposite sense: 'quod caetera omnia iocunditatem animo uideantur adferre.' For *adferre* [MS. C *afferre*], Chaucer has given us the sense of *auferre*.

58. *studies*, i.e. endeavours; 'studia.' *corage*; 'animus.'

59. *al be it*, &c.; 'et si caligante memoria.'

60. *not*, knows not; 'uelut ebrius, domum quo tramite reuertatur, ignorat.' See Cant. Tales, A 1262.

67. *that . . it*: 'qui quod sit optimum, id etiam . . . putant.'

75. *forsake*, deny; 'sequestrari nequit.'

77. *be anguissous*, i.e. 'be *neither* full of anxiety.' The *neither* is implied in the following *ne*; 'non esse anxiam tristemque.' It is clearer if we supply *nat*, as in the text.

83. *Than is it good*, then it is the *summum bonum*.

86. *lovinge*, as if translating *diligendo*, which occurs in many MSS.; but the better reading is 'deligendo,' i.e. selecting.

Metre 2. 1. *with slakke . . strenges*; 'fidibus lentis.'

2. *enclineth and flitteth*; 'flectat.' *flitteth* here means 'shifts.'

3. *purveyable*, with provident care; 'prouida.'

6. *of the contre of Pene*; 'Poeni leones'; lions of North Africa, supposed to be extremely ferocious.

8. *sturdy*, cruel, hard; 'trucem . . magistrum.'

13. *and hir mayster*: 'Primusque lacer dente cruento Domitor rabidas imbuit iras.'

15. *Iangelinge*, garrulous; 'garrula.' This passage is imitated twice in the Cant. Tales, F 607–617, H 163–174.

17. *pleyinge bisinesse*; 'ludens cura.'

19. *agreables*; this form of the pl. adj. is only used in the case of words of French origin. Examples are not very common; cf. *reverents* below, Bk. iii. Met. 4, l. 6; and *delitables*, C. T. F 899.

26. *by privee path*, by an unseen route; 'secreto tramite.' Alluding to the apparent passage of the sun below the horizon and, as it were, underneath the world. Cf. Troil. iii. 1705.

27. *Alle thinges*: 'Repetunt proprios quaeque recursus.'

Prose 3. 1. *beestes*, animals; 'animalia.' Chaucer always uses *beest* for 'animal.'

15. *fals beautee*, a false beauty; 'falsa . . beatitudinis species.' But 'species' may simply mean 'semblance.'

17. After *axe*, Caxton and Thynne insert *the*, i.e. thee; 'te ipsum.'

24. *thee lakked*: 'uel aberat quod abesse non uelles, uel aderat quod adesse noluisses.' This sentence much impressed Chaucer. He again recurs to it in the Complaint to Pite, 99–104; Parl. Foules, 90, 91; and Complaint to his Lady, 47–49. This fact helps to prove the genuineness of the last-named poem.

36. *No*. Observe the use of *no* after a sentence containing *nis nat*. If there had been no negative in the preceding sentence, the form would have been *Nay*. Such is the usual rule.

40, 41. *maken*, cause, bring it about. *bihighten*, promised.

48. *foreyne . . pletinges*; 'forenses querimoniae.' But *forenses* means 'public.'

69. *be fulfild . . and axe any thing*; rather paraphrastic; 'aliquid poscens opibus expletur.' *fulfild* here means 'plentifully supplied,' not 'completely satisfied,' whereas in the very next line it means 'completely satisfied.'

71. *I holde me stille, and telle nat*, I say nothing about; 'Taceo.' Seven E. words for one of Latin.

74. *what may . . be*, why is it; 'quid est quod,' &c.

Metre 3. 1. After *river*, Caxton and Thynne insert *or a gutter*; Lat. 'gurgite.'

2. *yit sholde it never*. This gives quite a false turn to the translation, and misses the sense intended. I quote the whole Metre.

'Quamuis fluente diues auri gurgite
Non expleturas cogat auarus opes,
Oneretque baccis colla rubri litoris;
Ruraque centeno scindat opima boue:
Nec cura mordax deserit superstitem,
Defunctumque leues non comitantur opes.'

3. *rede see*; lit. 'red shore.' However, the Red Sea is alluded to. Chaucer's translation of *baccis* by 'stones' is not happy; for 'pearls' are meant. Cf. Horace, Epod. viii. 14; Sat. ii. 3. 241. Pliny praises the pearls from the Red Sea; Nat. Hist. lib. xii. c. 18.

Prose 4. 9. *postum*, short for *apostume*, i.e. imposthume. *boch*, botch, pustule. Lat. *struma*. Catullus is the well-known poet, and the allusion is to his lines addressed to himself (Carm. 52):—

'Quid est, Catulle, quid moraris emori?
Sella in curuli struma Nonius sedet.'

14. *Certes, thou*, &c. Rather involved. 'Tu quoque num tandem tot periculis adduci potuisti, ut cum Decorato gerere magistratum putares, cùm in eo mentem nequissimi scurrae delatorisque respiceres?' *With* is used for *by*: 'by so many perils' is intended. See Chaucer's gloss.

16. *Decorat*, Decoratus. He seems to have been in high favour with king Theodoric, who wrote him a letter which is preserved in Cassiodorus, lib. v. 31. It is clear that Boethius thought very ill of him.

32. *that he is despysed*, i. e. *because* he is despised. The argument is, that a wicked man seems the more wicked when he is despised by a very great number of people; and if he be of high rank, his rank makes him more conspicuous, and therefore the more generally contemned. The MSS. vary here; perhaps the scribes did not see their way clearly. See the footnote.

35. *and . . nat unpunisshed*; 'Verùm non impunè.'

40. *comen by*, arise from; 'per has umbratiles dignitates non posse contingere.' See Chaucer's Balade on Gentilesse, l. 5.

42. *many maner*, a mistranslation: 'Si quis multiplici consulatu functus.'

46. *to don his office*, to perform its function. Cf. Wyf of Bathes Tale, D 1144.

50. *that wenen*, i. e. (folk or people) who suppose.

56. *provostrie*, i.e. the prætorship; 'praetura.'

57. *rente*, income; 'et senatorii census grauis sarcina.'

58. *the office*; this alludes to the *Præfectus annonae*, once an honourable title. It was borne by Augustus, when emperor.

64. *by the opinioun of usaunces*; 'opinione utentium.' Chaucer's phrase seems to mean 'by estimation of the mode in which it is used.' He should have written 'by the opinioun of hem that usen it.'

66. *of hir wille*, of their own accord (as it were); 'ultro.'

68. *what is it*; 'quid est, quòd in se expetendae pulcritudinis habeant, nedum aliis praestent?'

Metre 4. Cf. Monkes Tale, B 3653–60.

2. *Tirie*, Tyre; lit. 'Tyrian,' the adjectival form; 'Tyrio superbus ostro.' So above, Bk. ii. Met. 5, l. 8.

3. *throf he*, he flourished (lit. throve); 'uigebat.'

6. *reverents*, the pl. form of the adj. See above, Bk. iii. Met. 2, l. 19. *unworshipful*, &c.; 'indecores curules.'

Prose 5. 1. *regnes*, kingdoms; *familiaritees*, friendships.

2. *How elles*, why not? 'Quidni?' *whan*, whenever.

4. *kinges ben chaunged.* This is the subject of Chaucer's Monkes Tale. Examples are certainly numerous. In the time of Boethius (470–524), they were not wanting. Thus Basiliscus, emperor of the East, had a reign which Gibbon describes as 'short and turbulent,' and perished miserably of hunger in 476; and Odoacer was killed by Theodoric in 493; see Gibbon's History.

13. *upon thilke syde that*, on whichever side.

14. *noun-power . . undernethe*; 'impotentia subintrat.' *nounpower*, lack of power, occurs in P. Plowman, C. xx. 292; see my note.

17. *A tyraunt*; Dionysius, tyrant of Syracuse, in Sicily, who caused

a sword to be hung by a slender thread over the head of his favourite Damocles, to teach him that riches could not make happy the man whose death was imminent. See Cicero, Tuscul. v. 21. 6; Horace, Carm. iii. 1. 17; Persius, Sat. iii. 40. And see Ch. Kn. Tale, A 2029.

27. *seriaunts*, serjeants (satellite), different from *servauntes* (seruientium) below. The difference is one of use only; for the form *seriaunt*, E. *serjeant*, represents the Lat. *seruientem*, whilst *servaunt*, E. *servant*, represents the O. F. pres. part. of the O. F. verb *servir*; which comes to much about the same thing.

30. *what*, why; *what . . anything* answers to Lat. 'quid.'

33. *in hool*, &c., whether that power is unimpaired or lost; Lat. 'incolumis . . lapsa.'

34. *Nero*; see note to Monkes Tale, B 3685.

35. *Antonius*, a mistake for *Antoninus*, as in the Lat. text. By Antoninus is meant the infamous emperor Caracalla, on whom Septimius Severus had conferred the title of Antoninus. Papinianus was a celebrated Roman jurist, who was put to death at the command of Caracalla; see Gibbon, Roman Empire, ch. vi.

39. *Senek*, Seneca; see Tacitus, Annal. xiv.

41. *But whan*; 'Sed dum ruituros moles ipsa trahit, neuter, quod uoluit, effecit.' I.e. neither Papinian nor Seneca found it possible to forego their position.

48. *Certes, swiche folk*; see Monkes Ta. B 3434-5.

50. *pestilence*; see Merch. Ta. E. 1784, and 1793-4.

Metre 5. 1. For *corage*, Caxton and Thynne have *corages*, but this may be an alteration due to the Latin which they quote as a heading: 'Qui se uolet esse potentem, *Animos*,' &c.

5. *Tyle*; 'ultima Thule.' Supposed to be Iceland, or one of the Shetland Islands.

Prose 6. 3. *tragedies*; see note to Cant. Ta. B 3163.

3, 4. *O glorie.* The original has: ὦ δόξα δόξα μυρίοισι δὴ βροτῶν, οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν. See Euripides, Andromache, 319. For this, MS. C. gives, as the Latin equivalent—'o gloria, gloria, in milibus hominum nichil aliud facta nisi auribus inflatio magna'; an interpretation which Chaucer here follows.

24. *gentilesse.* See remarks (in the notes) on Chaucer's Balade of Gentilesse.

Metre 6. 8. *For yif thou loke your*; the change from *thy* to *your* is due to the Latin: 'Si promordia *uestra* Auctoremque Deum *spectes*.'

9. *forlived*, degenerate; 'degener.' In Prose 6 (above), l. 37, *outrayen or forliven* translates 'degenerent.'

Prose 7. 1. *delices*; 'uoluptatibus.' The MSS. so confuse the words *delices* and *delyts* that it is hardly possible to say which is meant, except when the Lat. text has *deliciae*. Both E. words seem to correspond to *uoluptates*.

12. *Iolitee*: intended to translate 'lasciuiam,' a reading of some

MSS.; MS. C. has this reading, glossed 'voluptatem.' Most MSS. read *lacunam*, i.e. void, want. *were*, would be; 'foret.'

14. *that children*: 'nescio quem filios inuenisse tortores.'

15. *bytinge*; 'mordax.' *anguissous*: 'anxium.'

16. *or*, ere; in fact, Caxton has *ere*, and Thynne, *er.*

18. *Euripidis*; in the gen. case, as in the Lat. text. The reference is to Euripides, Andromache, 418: *πᾶσι δ' ἀνθρώποις ἆρ' ἦν ψυχή, τεκν'· ὅστις δ' αὖτ' ἄπειρος ὢν ψέγει, ἧσσον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ.*

Metre 7. 3. *he fleeth*: 'Fugit et nimis tenaci Ferit icta corda morsu.' As to the use of *flyes* for 'bees,' see note to Parl. Foules, 353.

Prose 8. 1. *that thise weyes*: 'quin hae ad beatitudinem uiae deuiae quaedam sint.'

8. *supplien*, supplicate, beg: 'danti supplicabis.'

11. *awaytes*, snares: 'subiectorum insidiis obnoxius periculis subiacebis.' *anoyously*; a mistranslation of 'obnoxius'; see above.

12. *destrat*, distracted: 'distractus.'

16. *brotel*, brittle, frail: 'fragilissimae.'

28. *of the somer-sesoun*: 'uernalium.' So elsewhere, *somer-sesoun* really means the spring. Cf. P. Plowman, line 1.

Aristotle. The reference is not known; but the belief was common. It is highly probable that the fable about the lynx's sharp sight arose from a confusion with the sharp sight of Lynceus; and it is Lynceus who is really meant in the present passage; 'Lynceis oculis.' Cf. Horace, Sat. i. 2. 90:

> —'ne corporis optima Lyncei
> Contemplere oculis.'

Metre 8. 5. *ginnes*, snares: 'laqueos.'

7. *Tyrene*; 'Tyrrhena . . uada'; see Vergil, Aen. i. 67.

14. *echines*: 'uel asperis Praestent echinis litora.'

Prose 9. 10. *thorugh a litel clifte*: 'rimulâ.'

14. *misledeth it and transporteth*: 'traducit.'

16. *Wenest thou*: 'An tu arbitraris, quod nihilo indigeat, egere potentia?'

38. *Consider*: 'Considera uero, ne, quod nihilo indigere, quod potentissimum, quod honore dignissimum esse concessum est, egere claritudine, quam sibi praestare non possit, atque ob id aliqua ex parte uideatur abiectius.'

53. *This is a consequence*: 'Consequitur.'

69. *they ne geten hem*: 'nec portionem, quae nulla est, nec ipsam, quam minimè affectat, assequitur.'

77. *that power forleteth*: 'ei, quem ualentia deserit, quem molestia pungit, quem uilitas abicit, quem recondit obscuritas.' Hence *that* means 'whom,' and refers to the man.

95. *that shal he nat finde.* This is turned into the affirmative instead of the interrogative form: 'sed num in his eam reperiet, quae demonstrauimus, id quod pollicentur, non posse conferre?'

119. *norie*, pupil; Lat. 'alumne.'

136. *that lyen*: 'quae autem beatitudinem mentiantur.'

142. *in Timeo*; 'uti in Timaeo Platoni.' Here Chaucer keeps the words *in Timaeo* without alteration, as if they formed the title of Plato's work. The passage is: ἀλλ' ὦ Σώκρατες, τοῦτό γε δὴ πάντες ὅσοι καὶ κατὰ βραχύ σωφροσύνης μετέχουσιν ἐπὶ πάσῃ ὁρμῇ καὶ σμικροῦ καὶ μεγάλου πράγματος θεὸν ἀεί που καλοῦσιν (27 C).

Metre 9. 3. *from sin that age hadde biginninge*, since the world began: 'ab aeuo.' *thou that dwellest*: cf. Kn. Tale, A 3004.

5. *necesseden*, compelled, as by necessity: 'pepulerunt.'

6. *floteringe matere*: 'materiae fluitantis'; see below, Pr. xi. 156.

8. *beringe*, &c.; see Leg. of Good Women, 2229, and note.

13. *Thou bindest*: 'Tu numeris elementa ligas.'

14. *colde*. Alluding to the old doctrine of the four elements, with their qualities. Thus the nature of fire was thought to be *hot* and *dry*, that of water *cold* and *moist*, that of air *cold* and *dry*, that of earth *hot* and *moist*. Cf. Ovid, Met. i. 19:—

> 'Frigida pugnabant calidis, humentia siccis,
> Mollia cum duris, sine pondere habentia pondus.
> Hanc Deus et melior litem Natura diremit . . .
> Dissociata locis concordi pace ligauit.'

Sometimes the four elements are represented as lying in four layers; the earth at the bottom, and above it the water, the air, and the fire, in due order. This arrangement is here alluded to. Cf. Kn. Ta. A 2992.

18. *Thou knittest*, &c.

> 'Tu triplicis mediam naturae cuncta mouentem
> Connectens animam per consona membra resoluis.
> Quae cum secta duos motum glomerauit in orbes,
> In semet reditura meat mentemque profundam
> Circuit, et simili conuertit imagine caelum.
> Tu caussis animas paribus uitasque minores
> Prouehis, et leuibus sublimes curribus aptans
> In caelum terramque seris, quas lege benigna
> Ad te conuersas reduci facis igne reuerti.
> Da pater angustam menti conscendere sedem,
> Da fontem lustrare boni, da luce reperta
> In te conspicuos animi defigere uisus.'

24. *cartes*, vehicles; the bodies which contain the souls.

34. *berer*: 'uector, dux, semita, terminus idem.'

Prose 10. 8. *for that veyn*, in order that vain, &c.

11. *ne is*, exists. We should now drop the negative after 'deny.' *nis right as*, is precisely as.

12. *is proeved*: 'id imminutione perfecti imperfectum esse perhibetur.'

14. *in every thing general*: 'in quolibet genere.'

21. *descendeth*: 'in haec extrema atque effeta dilabitur.' Cf. Kn. Ta. 3003–10.

31, 2. *that nothing nis bettre*, i.e. than whom nothing is better. So below (l. 70) we have—'that nothing nis more worth.'

32. *nis good*, is good. The *ne* is due to the preceding 'douted.'

39. *for as moche*: 'ne in infinitum ratio procedat.'

51. *this prince*; Caxton and Thynne have *the fader*; Lat. 'patrem.'

62. *feigne*: 'fingat qui potest.'

88. *thanne ne may*: 'quare neutrum poterit esse perfectum, cum alterutri alterum deest.' Thus we must read *may* (sing.), not *mowen* (pl.).

98. *Upon thise thinges*, besides this: 'Super haec.'

100. *porismes*: 'πορίσματα'; corollaries, or deductions from a foregoing demonstration.

101. *as a corollarie*: 'ueluti corollarium.' *Corollary* is derived from *corolla*, dimin. of *corona*, a garland. It meant money paid for a garland of flowers; hence, a gift, present, gratuity; and finally, an additional inference from a proposition. Chaucer gives the explanation *mede of coroune*, i.e. gift of a garland.

106. *they ben maked iust*: these four words must be added to make sense; it is plain that they were lost by the inadvertence of the scribes. Lat. text: 'Sed uti iustitiae adeptione *iusti*, sapientiae sapientes fiunt, ita diuinitatem adeptos, Deos fieri simili ratione necesse est.'

165. *the soverein fyn*; Lat. text: 'ut summa, cardo, atque caussa.' Chaucer seems to have taken *summa* to be the superl. adjective; and *fyn*, i.e. end, is meant to represent *cardo*.

Metre 10. 8. *Tagus*; the well-known river flowing by Toledo and Lisbon, once celebrated for its golden sands; see Ovid, Am. i. 15. 34; Met. ii. 251, &c.

10. *Hermus*, an auriferous river of Lydia, into which flowed the still more celebrated Pactolus. 'Auro turbidus Hermus;' Verg. Georg. ii. 137.

rede brinke: 'rutilante ripa.'

Indus; now the Sind, in N. W. India.

11. *that medleth*: 'candidis miscens uirides lapillos'; which Chaucer explains as mingling *smaragdes* (emeralds) with *margaretes* (pearls); see footnote on p. 80.

17. *that eschueth*: 'Vitat obscuras animae ruinas.'

Prose 11. 3. *How mochel*; i.e. at what price will you appraise it: 'quanti aestimabis.'

24. *The thinges thanne*: 'Quae igitur, cùm discrepant, minimè bona sunt; cùm uero unum esse coeperint, bona fiunt: nonne haec ut bona sint, unitatis fieri adeptione contingit?'

55. *non other*; i.e. no other conclusion: 'minimè aliud uidetur.'

63. *travaileth him*, endeavours: 'tueri salutem laborat.'

71. *thar thee nat doute*, thou needst not doubt.

81. *What woltow*: 'Quid, quod omnes, uelut in terras ore demerso trahunt alimenta radicibus, ac per medullas robur corticemque diffundunt?' (*maryes*, marrows.)

91. *renovelen and puplisshen hem*: 'propagentur.'

92. *that they ne ben*, that they are; the superfluous *ne* is due to the *ne* preceding.

110. *But fyr*: 'Ignis uero omnem refugit sectionem.'

112. *wilful*: 'de uoluntariis animae cognoscentis motibus.'

123. *som-tyme*: 'gignendi opus . . interdum coërcet uoluntas.'

128. *And thus*: 'Adeò haec sui caritas.'

142. *for yif that that oon*: 'hoc enim sublato, nec esse quidem cuiquam permanebit.'

156. *floteren*, fluctuate, waver; 'fluitabunt'; see above, Met. ix. 6.

161. *for thou hast*: 'ipsam enim mediae ueritatis notam mente fixisti.'

163. *in that*, in that thing which: 'in hoc . . quod.'

Metre 11. 2. *mis-weyes*, by-paths: 'nullis . . deuiis.'

rollen and trenden: 'reuoluat.' Chaucer here uses the causal verb *trenden*, to revolve, answering to an A.S. form **trendan*, causal of a lost verb **trindan*. The E. *trund-le* is from the same strong verb (pp. **getrunden*).

> 'Longosque in orbem cogat inflectens motus,
> Animumque doceat quidquid extra molitur
> Suis retrusum possidere thesauris.'

7. Cf. Troilus, iv. 200.

8. *lighten*, i. e. shine: 'Lucebit.'

10. *Glosa.* This gloss is an alternative paraphrase of all that precedes, from the beginning of the Metre.

32. *Plato.* From Plato's Phaedo, where Socrates says: ὅτι ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὖσα (72 E).

Prose 12. 18. *Wendest*, didst ween: 'Mundum, inquit, hunc â Deo regi paullo antè minimè dubitandum putabas.' Surely Chaucer has quite mistaken the construction. He should rather have said: 'Thou wendest, quod she, a litel her-biforn that men ne sholden nat doute,' &c.

19. *nis governed*, is governed; the same construction as before. So also *but-yif there nere*=unless there were (l. 25).

28. *yif ther ne were*: 'nisi unus esset, qui quod nexuit contineret.'

30. *bringe forth*, bring about, dispose, arrange: 'disponeret.'

so ordenee: 'tam dispositos motus.'

38. *that thou*: 'ut felicitatis compos, patriam sospes reuisas.'

55. *a keye and a stere*: 'ueluti quidam clauus atque gubernaculum.' Here Chaucer unluckily translates *clauus* as if it were *clauis*.

63. *ne sheweth*: 'non minùs ad contuendum patet'; i. e. is equally plain to be seen.

67. *by the keye*: 'bonitatis clauo'; see note to l. 55.

73. *It mot nedes be so*: 'Ita, inquam, necesse est; nec beatum regi-

men esse uideretur, si quidem detrectantium iugum foret, non obtemperantium salus.' The translation has here gone wrong.

87. *softely*, gently, pleasurably: 'suauiter.'

91. *so at the laste*: 'ut tandem aliquando stultitiam magna *lacerantem* sui pudeat.' Another common reading is *latrantem*, but this was evidently not the reading in Chaucer's copy; MS. C. has *lacerantem*.

97. *the poetes*. See Ovid, Met. i. 151–162; Vergil, Georg. i. 277–283.

116. *Scornest thou me*: 'Ludisne, inquam, me, inextricabilem labyrinthum rationibus texens, quae nunc quidem, qua egrediaris, introeas; nunc uerò qua introieris, egrediare; an mirabilem quemdam diuinae simplicitatis orbem complicas?'

117. *the hous of Dedalus*; used to translate 'labyrinthum.' See Vergil, Aen. vi. 24–30, v. 588. No doubt Boethius borrowed the word *inextricabilis* from Aen. vi. 27.

125. *for which*: 'ex quo neminem beatum fore, nisi qui pariter Deus esset, quasi munusculum dabas.' Here *munusculum* refers to *corollarium*, which Chaucer translates by 'a mede of coroune'; see above, Pr. x. 101.

132. *by the governements*: 'bonitatis gubernaculis.'

135. *by proeves in cercles and hoomlich knowen*: 'atque haec nullis extrinsecus sumptis, sed altero ex altero fidem trahente insitis domesticisque probationibus.' Chaucer inserts *in cercles and*, by way of reference to arguments drawn from circles; but the chief argument of this character really occurs later, viz. in Bk. iv. Pr. vi. 81.

143. *Parmenides*, a Greek philosopher who, according to Plato, accompanied Zeno to Athens, where he became acquainted with Socrates, who was then but a young man. Plato, in his Sophistes, quotes the line of Parmenides which is here referred to: *πάντοθεν εὐκύκλου σφαίρας ἐναλίγκιον ὄγκῳ*. This the MSS. explain to mean: 'rerum orbem mobilem rotat, dum se immobilem ipsa conseruat.' The Greek quotation is corruptly given in the MSS., but is restored by consulting Plato's text (244 E); hence we do not know what reading Boethius adopted. It can hardly have been the one here given, which signifies that God is 'like the mass of a sphere that is well-rounded on all sides.' Perhaps he took the idea of God's immobility from the next two verses:—

> *μεσσόθεν ἰσοπαλὲς πάντῃ, τὸ γὰρ οὔτε τι μεῖζον*
> *οὔτε βεβαίοτερον πέλει.*

i. e. 'equidistant from the centre in all directions; for there is nothing greater (than Him), and nothing more immoveable.'

152. *Plato*. From Plato's Timaeus, 29 B: *ὡς ἄρα τοὺς λόγους ὥνπερ εἰσὶν ἐξηγηταί, τούτων αὐτῶν καὶ συγγενεῖς ὄντας*. Chaucer quotes this saying twice; see Cant. Tales, A 741–2, H 207–210.

Metre 12. 3. *Orpheus*. This well-known story is well told in Vergil, Georg. iv. 454–527; and in Ovid, Met. x. 1–85.

Trace, Thrace; as in Cant. Ta. A 1972.

4. *weeply*, tearful, sorrowful: 'flebilibus.'

5. *moevable* should precede *riveres*; 'Silvas currere, mobiles Amnes stare coegerat.' Chaucer took these two lines separately.

12. *hevene goddes*, gods of heaven: 'superos.'

'Illic blanda sonantibus Chordis carmina temperans
Quicquid praecipuis deae Matris fontibus hauserat,
Quod luctus dabat impotens, Quod luctum geminans amor
Deflet Taenara commouens, Et dulci ueniam prece
Umbrarum dominos rogat.'

16. *laved out*, drawn up (as from a well). The M. E. *laven*, to draw up water, to pour out, is from the A. S. *lafian*, to pour; for which see Cockayne's A. S. Leechdoms, ii. 124, ii. 74, iii. 48. It is further illustrated in my Etym. Dict., s. v. *Lavish*, its derivative. No doubt it was frequently confused with F. *laver*, to wash; but it is an independent Teutonic word, allied to G. *laben*. In E. Friesic we find *lafen sük* or *laven sük*, to refresh oneself. It is curious that it appears even in so late an author as Dryden, who translates Lat. *egerit* (Ovid, Met. xi. 488) by *laves*, i.e. bales out. And see *laven* in Mätzner.

16. *Calliope*. Orpheus was son of Oeagrus, king of Thrace, and of Calliope, chief of the Muses; cf. Ovid, Ibis, 484.

17. *and he song*. This does not very well translate the Latin text; see note to l. 12.

21. *of relesinge*: 'ueniam'; i. e. for the release (of Eurydice).

22. *Cerberus*, the three-headed dog; cf. Verg. Georg. iv. 483; Aen. vi. 417; Ovid, Met. iv. 449.

23. *Furies*; the Eumenides; cf. Verg. Georg. iv. 483; Ovid, Met. x. 46.

26. *Ixion*, who was fastened to an ever-revolving wheel; see Georg. iv. 484; iii. 38; Ovid, Met. iv. 460.

overthrowinge, turning over: 'Non Ixionium caput Velox praecipitat rota.'

27. *Tantalus*, tormented by perpetual thirst; Ovid, Met. x. 41; iv. 457.

29. *Tityus*: 'Vultur dum satur est modis Non traxit Tityi iecur.' Cf. Verg. Aen. vi. 595-600; Ovid, Met. iv. 456. And see Troilus, i. 786-8.

34. *But we wol*: 'Sed lex dona coërceat.'

37. *But what*; quoted in Kn. Tale, A 1164.

42. *and was deed*: 'occidit.' The common story does not involve the immediate death of Orpheus.

49. *loketh*, beholds: 'uidet inferos.' The story of Orpheus is excellently told in King Alfred's translation of Boethius, cap. xxxv. § 6.

BOOK IV.

Prose 1. 5. *forbrak*, broke off, interrupted: 'abrupi.'

14. *so as*, seeing that, since: 'cùm.'

25. *alle thinges may*, is omnipotent: 'potentis omnia.'

27. *an enbasshinge . . ende*: 'infiniti stuporis.'

30. *right ordenee*, well ordered: 'dispositissima domo.'

32. *heried*, praised. This resembles the language of St. Paul; 2 Tim. ii. 20.

41. *cesen*, cause to cease: 'sopitis querelis.'

45. *alle thinges*, all things being treated of: 'decursis omnibus.'

47. *fetheres*, wings; 'pennas.' The A. S. pl. *fethera* sometimes means wings.

50. *sledes*, sleds, i.e. sledges: 'uehiculis.' The Vulgate version of 1 Chron. xx. 3 has: 'et fecit super eos tribulas, et *trahas*, et ferrata carpenta transire.' Wycliffe translates *trahas* by *sledis* (later version, *sleddis*).

Metre 1. 2–5. Quoted in Ho. Fame, 973–8.

5. *fyr*, fire. In the old astronomy, the region of air was supposed to be surrounded by a region of fire, which Boethius here says was caused by the swift motion of the ether: 'Quique agili motu calet aetheris Transcendit ignis uerticem.' Beyond this region were the planetary spheres, viz. those of the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. This explains the allusion to the passage of Thought (Imagination) through 'the houses that bear the stars' (i.e. planets), in Latin *astriferas domos*, and so, past the sun, to the seventh sphere of Saturn. After this, Thought soars to the eighth sphere, called the Sphere of the Fixed Stars (denoted below by 'the circle of the stars' or 'the firmament'); and after 'wending on the back of it,' i.e. getting beyond it, reaches the *primum mobile*, where 'the lord of kings holds the sceptre of his might.'

'Donec in astriferas surgat domos,
Phoeboque coniungat uias,
Aut comitetur iter gelidi senis
Miles corusci sideris;
Vel quocunque micans nox pingitur,
Recurrat astri circulum,
Atque ubi iam exhausti fuerit satis,
Polum relinquit extimum,
Dorsaque uelocis premat aetheris
Compos uerendi luminis.'

9. *Saturnus*, the planet Saturn; which Chaucer rightly gives as the sense of 'senis.'

and he y-maked, i.e. and he (Thought) becomes a knight. I hesitate to insert *is* after *he*, because all the authorities omit it; in fact, the phrase *and he y-maked* seems to be equivalent to 'he being made.' I do not understand what is meant by 'Miles corusci sideris,' unless it means that Boethius imagines Thought to become a companion of Mars, and thus to be made a soldier, in the service of that bright planet.

15. *images of sterres*, i.e. constellations, which were fancifully supposed to represent various objects.

18. *worshipful light.* MS. A has *dredefulle clerenesse.* Both are translations of 'uerendi luminis.'

22. *swifte cart*: 'uolucrem currum.' *Cart* is sometimes used for car or chariot.

25. *but now*, &c. These words are supposed to be spoken by Boethius, when he remembers all the truth. 'Haec dices, memini, patria est mihi.'

26. *heer wol I fastne my degree*: 'hic sistam gradum.' The sense is rather, 'here will I [*or*, let me] fix my step,' or 'plant my foot'; i.e. remain. Cf. 'Siste gradum,' i. e. stop; Verg. Aen. vi. 465.

27. *But yif*: 'Quod si terrarum placeat tibi
Noctem relictam uisere,
Quos miseri toruos populi timent
Cernes tyrannos exules.'

Prose 2. 1. *owh*, an exclamation; 'Papae.'

13. *fey*, the faith, the certainty: 'fides.' *sentence*, opinion.

31. *And in that*: 'Quod uero quisque potest.' *may*, can do.

38. *lad*, led; *studies*, desires: 'quae diuersis studiis agitur.'

71. *Yif that*: 'Etsi coniecto, inquam, quid uelis.'

84. *knit forth*: 'Contexe, inquam, cetera.'

93. *shewinge*, evident; *is open and shewinge*: 'patet.'

97. *Iugement.* Evidently meant to translate *iudicium.* But Chaucer misread his text, which has *indicium.* 'Idque, ut medici sperare solent, indicium est erectae iam resistentisque naturae.'

103. *ledeth hem*, i. e. leads them to: 'qui ne ad hoc quidem peruenire queunt, ad quod eos naturalis ducit, ac pene compellit, intentio.'

104. *And what*: 'Et quid? si hoc tam magno ac pene inuicto praeeuntis naturae desererentur auxilio?'

112. *Ne shrewes*: 'Neque enim leuia aut ludicra praemia petunt, quae consequi atque obtinere non possunt.'

120. *laye*, might lie (subjunctive): 'quo nihil ulterius peruium iaceret incessui.'

137. *for to ben*, even to exist. So below, *ben* frequently means 'to exist,' as appears from the argument.

151. *mowen*, have power to act: 'possunt.'

161. *understonde*, mayest understand: 'ut intelligas.'

187. *Plato*, viz. in the Gorgias and Alcibiades I, where many of the arguments here used may be found.

Metre 2. The subject of this metre is from Plato, De Republica, x. Chaucer's translation begins with the 7th line of the Latin.

'Quos uides sedere celsos Solii culmine reges,
Purpura claros nitente, Septos tristibus armis,
Ore toruo comminantes, Rabie cordis anhelos,
Detrahat si quis superbis Vani tegmina cultus,
Iam uidebit intus arctas Dominos ferre catenas.
Hinc enim libido uersat Auidis corda uenenis;
Hinc flagellat ira mentem Fluctus turbida tollens,
Moeror aut captos fatigat, Aut spes lubrica torquet.
Ergo, cum caput tot unum Cernas ferre tyrannos,
Non facit, quod optat, ipse Dominis pressus iniquis.'

12. *tyrannyes*. This reading (in C ed.) gives the sense better than the reading *tyrauntis* (in A); although the latter is quite literal.

Prose 3. 7. *stadie*, race-course: 'in stadio'; which Chaucer explains by 'furlong.'

10. *purposed*, equivalent to *proposed*; 'praemium commune propositum.'

14. *For which thing*: 'quare probos mores sua praemia non relinquunt.'

25, 26. *so as*, whereas. *for men*, because men.

27. *part-les*, without his share of: 'praemii . . . expertem.'

35. *no day*: 'quod nullus deterat dies.'

39. *undepartable*, inseparable: 'inseparabili poena.'

49. *may it semen*: 'possuntne sibi supplicii expertes uideri, quos omnium malorum extrema nequitia non afficit modò, verumetiam uehementer inficit?'

70. *under*, beneath, below: 'infra hominis meritum.'

Metre 3. 1. *aryvede*, cause to arrive, drove: 'appulit.'

the sailes: 'Vela Neritii ducis;' Chaucer inserts *Ulixes*, i.e. Ulysses. The phrase is from Ovid: 'Dux quoque Neritius,' i.e. Ulysses; Fasti, iv. 69. Neritos was a mountain of Ithaca, the island of Ulysses. MS. C. reads *Naricii*, which accounts for the form *Narice*.

3. *Circes*, Circe, as in Ho. Fame, 1272; inserted by Chaucer.

7. *that oon of hem*: 'Hunc apri facies tegit.'—'One of them, his face is covered,' &c.

9. *Marmorike*: 'Marmaricus leo.' This refers to the country of Barca, on the N. African coast, to the W. of Egypt.

13. *But al-be-it*: 'Sed licet uariis modis Numen Arcadis alitis Obsitum miserans ducens Peste soluerit hospitis.' *Arcas ales*, the winged Arcadian, i.e. Mercury, because born on the Arcadian mountain Cyllene.

16. *algates*, at any rate; *by this*, already.

19. *akornes of okes*; this is not tautology, for an *acorn* was, originally, any fruit of the field, as the etymology (from *acre*) shews.

23. *over-light*, too light, too feeble: 'O leuem nimium manum, Nec potentia gramina, Membra quae ualeant licet, Corda uertere non ualent.'

32. *for vyces*: 'Dira, quae penitus meant, Nec nocentia corpori Mentis uulnere saeuiunt.'

Prose 4. 2. *ne I ne see nat*: 'nec iniuria dici uideo uitiosos, tametsi humani corporis speciem seruent, in belluas tamen animorum qualitate mutari.' Chaucer's 'as by right' should rather be 'as by wrong.' It means 'I do not see that it is wrongly said.'

4, 5. *But I nolde*, but I would rather that it were not so with regard to evil men: 'eis licere noluissem.'

18. *to mowen don*, to be able to do: 'potuisse.'

22. *three*, i.e. the triple misfortune of *wishing* to do evil, of *being able* to do it, and of *doing* it.

26. *thilke unselinesse*: 'hoc infortunio'; i.e. the ability to sin.

28. *So shullen*: 'Carebunt, inquit, ocius, quàm uel tu forsitan uelis, uel illi sese existiment esse carituros.'

30. *For ther*: 'Neque enim est aliquid in tam breuibus uitae metis ita serum, quod exspectare longum immortalis praesertim animus putet.'

39. *by the outtereste*: 'eorum malitiam . . mors extrema finiret.'

42. *ben perdurable*, i.e. to exist eternally: 'infinitam liquet esse miseriam, quam constat esse aeternam.'

51. *ther is not why*, there is no reason why.

54. *but of the thinges*: 'sed ex his, quae sumpta sunt, aeque est necessarium.'

64. *but I understande*: 'sed alio quodam modo infeliciores esse improbos arbitror impunitos, tametsi nulla ratio correctionis, nullus respectus habeatur exempli.' Thus 'non ensaumple of lokinge' is wrong; it should rather be 'non lokinge of ensaumple,' i.e. no regard to the example thus set.

90. *which defaute*: 'quam iniquitatis merito malum esse confessus es.' Hence 'for the deserte of felonye' means 'when we consider what wickedness deserves.'

102. *to leten*, to leave: 'nullane animarum supplicia . . relinquis?'

132. *briddes*, i.e. owls. See Parl. Foules, 599.

142. *right as thou*: 'ueluti si uicibus sordidam humum caelumque respicias, cunctis extra cessantibus, ipsa cernendi ratione nunc coeno nunc sideribus interesse uidearis.'

153. Wrong. It should rather run: 'sholde we wene that *we* were blinde?' Lat. 'num uidentes eadem caecos putaremus?'

193. *in al*, altogether: 'tota,' sc. opera defensorum.

197, 8. *at any clifte*: 'aliqua rimula.'

sawen, if they should perceive: 'uiderent.'

200. *right for*: 'compensatione adipiscendae probitatis.' Hence *for to geten hem* means 'of obtaining for themselves.'

205. *y-leten*, left: 'nullus prorsus odio locus relinquatur.'

Metre 4. 1. *What delyteth you*, Why does it delight you? 'Quid tantos iuuat excitare motus?'

Lines 8–10 are put interrogatively in the Latin text.

9. *and wilnen*: 'Alternisque uolunt perire telis.'

10. *But the resoun*: 'Non est iusta satis saeuitiae ratio.'

Prose 5. 9. *y-shad*, shed, spread abroad: 'transfunditur.'

20. *hepeth*: 'Nunc stuporem meum Deus rector exaggerat.'

Metre 5. The Latin text begins thus:—

'Si quis Arcturi sidera nescit
Propinqua summo cardine labi,
Cur legat tardus plaustra Boötes,
Mergatque seras aequore flammas,
Cum nimis celeres explicet ortus,
Legem stupebit aetheris alti.'

1. *sterres of Arcture*, the stars of the constellation Arcturus. Arcturus was (as here) another name for Boötes, though it properly meant the brightest star in that constellation. It is at no great distance from the north pole, and so appears to revolve round it. The passage, which is somewhat obscure, seems to refer to the manner of the rising and setting of Boötes; and the argument is, that a person ignorant of astronomy, must be puzzled to understand the laws that rule the motions of the sky.

3. *the sterre*, the constellation. Chaucer uses *sterre* in this sense in several passages; see Kn. Tale, A 2059, 2061, and the notes.

8. *the fulle mone*. This alludes to an eclipse of the moon, as appears from below.

9. *infect*: 'Infecta metis noctis opacae.'

confuse, confounded, overcome; the light of the moon disappears in a full eclipse, rendering the stars brighter.

11. *The comune errour*: 'Commouet gentes publicus error.' The people who do not understand an eclipse, are excited by it; they bring out basins, and beat them with a loud din, to frighten away the spirit that is preying on the moon. Chaucer calls them *Corybantes*, but these were the priests of Cybele. Still, they celebrated her rites to the sound of noisy music; and he may have been thinking of a passage in Ovid, Fasti, iv. 207–14. C. adds a gloss: 'i. vulgaris error, quo putatur luna incantari.'

12. *thikke strokes*, frequent strokes. The word resembles *thilke* in C., because *lk* is not unfrequently written for *kk* in the fifteenth century, to the confusion of some editors; see my paper on Ghost-words, in the Philol. Soc. Trans. 1886, p. 370.

18. *by quakinge flodes*: 'frementi . . fluctu.'

23. *alle thinges*: 'Cuncta, quae rara prouehit aetas.'

24. *troubly errour*: 'nubilus error.'

Prose 6. 9. *laven it*, to exhaust the subject: 'cui uix exhausti quidquam satis sit.' As to *lave*, see note to Bk. iii. Met. 12–16.

13. *Ydre*, Hydra; see note below to Met. 7. The form is due to *hydrae* (MS. *hydre*) in the Latin text.

Ne ther . . ende: 'nec ullus fuerit modus.' *Manere* is not the sense of *modus* here; it rather means *ende* or 'limit.'

14. *but-yif*: 'nisi quis eas uiuacissimo mentis igne coërceat.'

24, 5. *But althogh*: 'Quòd si te musici carminis oblectamenta delectant, hanc oportet paullisper differas uoluptatem, dum nexas sibi ordine contexo rationes.' This is said, because this 'Prose' is of unusual length. For *sibi*, another reading is *tibi*; hence Chaucer's 'weve *to thee* resouns.'

30. *muable*, mutable, changeable: 'mutabilium naturarum.' Cf. Kn. Tale, A 2994–3015.

33. *in the tour*: 'Haec in suae simplicitatis arce composita, multiplicem rebus gerendis modum statuit.'

48. *but destinee*: 'fatum uero singula digerit in motum, locis, formis, ac temporibus distributa.'

59. *and ledeth*: 'et quod simpliciter praesentarieque prospexit, per temporales ordines ducit.' Cf. Troilus, i. 1065–9.

67. *by some sowle*; glossed 'anima mundi.' This idea is from Plato, De Legibus, bk. x: ψυχὴν δὴ διοικοῦσαν καὶ ἐνοικοῦσαν ἐν ἅπασι τοῖς πάντῃ κινουμένοις μῶν οὐ καὶ τὸν οὐρανὸν ἀνάγκη διοικεῖν φάναι; (896 D).

68. *by the celestial*, &c.; alluding to the old astrology.

81. *a same centre*; i.e. concentric circles, as on a target.

87. *and yif ther be*: 'si quid uero illi se medio connectat et societ, in simplicitatem cogitur, diffundique ac diffluere cessat.'

93. *laus*, loose; from Icel. *lauss*. Also spelt *loos*, *los*. *it axeth*: 'quantò illum rerum cardinem uicinius petit.' Thus *it axeth* is due to 'petit,' i.e. seeks, tends to.

97. *Thanne right swich*: 'Igitur uti est ad intellectum ratiocinatio; ad id quod est, id quod gignitur; ad aeternitatem tempus; ad puncti medium circulus: ita est fati series mobilis ad prouidentiae stabilem simplicitatem.'

108. *whan they passen*: 'cùm . . proficiscantur.' Thus *whan* should rather be *so as*, i.e. whereas, because.

112. *unable to ben ybowed*: 'indeclinabilem caussarum ordinem promat.'

114. *sholden fleten*: 'res . . . temerè fluituras.'

For which it is: 'Quo fit.'

116. *natheles*: 'nihilominus tamen suus modus ad bonum dirigens cuncta disponat.'

121. *ne the ordre*: 'ne dum ordo de summi boni cardine proficiscens, a suo quoquam deflectat exordio.' MS. C. has 'deflectatur.'

123. 'Quae uero, inquies, potest ulla iniquior esse confusio.' For 'iniquior,' MS. C. has the extraordinary reading 'inquiescior,' which Chaucer seems to have tried to translate.

138. *Ne it ne is nat*: 'Non enim dissimile est miraculum nescienti.'

145. *hele of corages*: 'animorum salus.'

148. *lecher*, i. e. leech-er, healer: 'medicator mentium Deus.'

151. *leneth hem*, gives them: 'quod conuenire nouit, accommodat.' Printed *leueth* in Dr. Furnivall's print of MS. C., but *leneth* in Morris's edition of MS. A. There is no doubt as to the right reading, because *accommodare* and *lenen* are both used in the sense 'to lend.'

154. *for to constreine*: 'ut pauca . . perstringam,' i. e. 'to touch lightly on a few things.' Chaucer has taken it too literally, but his paraphrase is nearly right.

157. *right kepinge*: 'aequi seruantissimum.'

159. *my familer*: 'familiaris noster Lucanus.' Alluding to the famous line:—'Victrix caussa deis placuit, sed uicta Catoni'; Pharsalia, i. 128.

168. *with-holden*, retain: 'retinere fortunam.'

176. *by me*, by my means, by my help: 'Nam ut quidam me quoque excellentior ait.' This looks like a slip on the part of Boethius himself, for the supposed speaker is Philosophy herself. The philosopher here alluded to still remains unknown. MS. C. has 'me quidem'; and 'me' is glossed by 'philosophus per me.'

177. *in Grek*. Some MSS. have: ἀνδρὸς ἱεροῦ σῶμα δυνάμεις οἰκοδομοῦσι. There are various readings, but Chaucer had before him only the interpretation: 'Viri sacri corpus aedificauerunt uirtutes.' Such is the reading in MS. C.

179. *taken*, delivered, entrusted. 'Fit autem saepe, uti bonis summa rerum gerenda deferatur.'

182. *remordeth*: 'remordet,' i. e. plagues, troubles.

186. *And other folk*: 'Alii plus aequo metuunt, quod ferre possunt.'

201. *of wikkede merite*: 'eos male meritos omnes existimant.'

206. *serven to shrewes*: 'famulari saepe improbis.' *I trowe*: 'illud etiam dispensari credo.'

207, 8. *overthrowinge to yvel*: 'praeceps.'

209. *egren him*: 'eum . . exacerbare possit.'

219. *shal be cause*: 'ut exercitii bonis, et malis esset caussa supplicii.' Hence *continuacion* seems to mean 'endurance' or 'continuance.'

242. *sin that*: the original is in Greek, with (in MS. C.) the false gloss:—'fortissimus in mundo Deus omnia regit.' The Greek is—Ἀργαλέον δέ με ταῦτα θεὸν ὣς πάντ' ἀγορεύειν. From Homer, Il. xii. 176, with the change from ἀγορεῦσαι to ἀγορεύειν.

247. *with-holden*, to retain, keep, maintain; 'retinere.'

253. *ben outrageous or haboundant*: 'abundare.' Hence *outrageous* is 'superfluous' or 'excessive.'

257. *and whan*: 'quo refectus, firmior in ulteriora contendas.'

Metre 6. 1. 'Si uis celsi iura tonantis Pura sollers cernere mente, Adspice summi culmina caeli'; &c.

5. *cercle*: 'Non Sol . . Gelidum Phoebes impedit axem.'

6. *Ne the sterre*: 'Nec quae summo uertice mundi Flectit rapidos Ursa meatus, Numquam occiduo lota profundo, Cetera cernens sidera mergi, Cupit Oceano tingere flammas.' Hence *deyen* is to dye, to dip.

10. *Hesperus*, the evening-star; *Lucifer*, the morning-star.

13. *And thus*: 'Sic aeternos reficit cursus Alternus amor; sic astrigeris Bellum discors exsulat oris. Haec concordia temperat aequis Elementa modis, ut pugnantia Vicibus cedant humida siccis'; &c.

20, 1. *in the firste somer-sesoun warminge*: 'uere tepenti.' This is not the only place where *uer* is translated *somer-sesoun*, a phrase used as applicable to May in P. Plowman, Prol. 1. Another name for 'spring' was *Lent* or *Lenten*.

24. *and thilke*: 'Eadem rapiens condit et aufert Obitu mergens orta supremo.'

29. *And tho*: 'Et quae motu concitat ire, Sistit retrahens, ac uaga firmat.'

31. *For yif*: 'Nam nisi rectos reuocans itus, Flexos iterum cogat in orbes, Quae nunc stabilis continet ordo, Dissepta suo fonte fatiscant.'

37. *This is*: 'Hic est cunctis communis amor Repetuntque boni fine teneri, Quia non aliter durare queunt, Nisi conuerso rursus amore Refluant caussae, quae dedit esse.'

Prose 7. 57. *ne also it*: 'ita uir sapiens molestè ferre non debet, quotiens in fortunae certamen adducitur.'

60. *matere*, material, source.

62. *vertu*. Boethius here derives *uirtus* from *uires*: 'quod suis *uiribus* nitens non superetur aduersis.'

64. *Ne certes*: 'Neque enim uos in prouectu positi uirtutis, diffluere deliciis, et emarcescere uoluptate uenistis; proelium cum omni fortuna nimis acre conseritis, ne uos aut tristis opprimat, aut iucunda corrumpat: firmis medium uiribus occupate.'

72. *in your hand*: 'In uestra enim situm est manu.'

Metre 7. 1. *wreker*, avenger; *Attrides*, Atrides, i. e. Agamemnon, son of Atreus. Chaucer derived the spelling *Agamenon* from a gloss in MS. C. Gower (C. A. ii. 344) has the same form.

2. *recovered*: 'Fratris amissos thalamos piauit.'

5. *Menelaus*, &c.; 'that was his brother Menelaus' wife.' The usual idiom; see note to Squieres Tale, E 209.

9. *doughter*, i. e. Iphigenia; Ovid, Met. xii. 27–38.

13. *Itacus*: 'Fleuit amissos Ithacus sodales.' The well-known story of Ulysses of Ithaca; from Homer, Od. ix.

15. *empty*; as if translating 'inani.' But the right reading is *inmani* (or *immani*); i. e. 'vast.' MS. C. 'inmani,' glossed 'magno.'

20. *Hercules*. See Monkes Tale, B 3285, and the notes. In the first note, this passage from Boethius is given at length.

21. *Centaures*, Centaurs; Hercules was present at the fight between the Centauri and Lapithae; Ovid, Met. xii. 541; ix. 191.

22. *lyoun*, the Nemean lion; Ovid, Met. ix. 197, 235; Her. ix. 61.

23. *Arpyes*, the Harpies; with reference to the destruction of the Stymphalian birds, who ate human flesh; Met. ix. 187. The gloss in the footnote—*in the palude of lyrne* (in the marsh of Lerna) is a mistake; it should refer to the Hydra mentioned below.

25. *dragoun*, the dragon in the garden of the Hesperides; Met. ix. 190. The 'golden metal' refers to the golden apples.

26. *Cerberus*; Ovid, Met. ix. 185.

27. *unmeke*, proud; see note to Monkes Tale, B 3293; and Ovid, Met. ix. 194–6. Note that *hors* (= horses) is plural.

29. *Ydra*, Hydra; Ovid, Met. ix. 192.

30. *Achelous*; see the story in Ovid, Met. ix. 1–97. Boethius imitates Ovid, l. 97, viz. 'Et lacerum cornu mediis caput abdidit undis.'

35. *Antheus*, Antaeus; Ovid, Met. ix. 184. For the story, see Lucan, Phars. iv. 590-660; Lucan refers to *Lybia* as the place of combat; l. 582.

36. *Cacus*; see the story in Ovid, Fasti, i. 543–86.

39. *boor*, the boar of Erymanthus; Ovid, Her. ix. 87. For *scomes* (lit. scums), Caxton and Thynne have *vomes*, for *fomes* (foams).

40. *the whiche*, 'which shoulders were fated to sustain (lit. thrust against) the high sphere of heaven.' Alluding to Hercules, when he took the place of Atlas.

45. *nake*, expose your unarmed backs (Lat. nudatis), like one who runs away. An unarmed man was usually said to be *naked*; as in Othello, v. 2. 258; 2 Hen. VI. iii. 2. 234; &c.

BOOK V.

Prose 1. 3. A mistranslation. 'Recta quidem exhortatio, tuaque prorsus auctoritate dignissima.'

9. *assoilen to thee the.* I prefer this reading, adopted from Caxton's edition, because the others make no sense. The original reading was *to the the* (= *to thee the*), as in MS. Ii. 1. 38, whence, by dropping one *the*, the reading *to the* in C. and Ed. MS. A. alters it to *the to the*, absurdly. The fact is, that *to thee* belongs to the next clause. 'Festino, inquit, debitum promissionis absoluere, uiamque *tibi*,' &c.

14. *to douten*, to be feared; 'uerendumque est.'

28. *left, or dwellinge*, left, or remaining (*reliquus*). 'Quis enim . . . locus esse ullus temeritati reliquus potest?'

31. *nothing*: 'nihil ex nihilo exsistere.' Referring to the old saying: —'Ex nihilo nihil fit.'

34. *prince and beginnere* oddly represents Lat. 'principio.' *casten it*, laid it down: 'quasi quoddam iecerint fundamentum.' I supply *it*.

44. *Aristotulis*, Aristotle. The reference is to Aristotle's Physics, bk. ii. ch. 5.

47. *for grace*, for the sake of; 'gratia.'

50. *Right as*, just as if. *by cause*, for the purpose.

55. *ne dolve*, had not digged; subj. mood.

57. *abregginge.* A mistranslation. 'Hae sunt igitur fortuiti caussae compendii'; these then are the causes of this fortuitous acquisition.

Compendium also means 'an abbreviating,' which Chaucer here expresses by *abbregginge*, introducing at the same time the word 'hap,' to make some sense.

66. *uneschuable*, inevitable; 'ineuitabili.'

Metre 1. 2. *Achemenie*: 'Rupis Achaemeniae scopulis,' in the crags of the Achæmenian rock or mountain. *Achaemenius* signifies 'Persian,' from Achaemenes, the grandfather of Cyrus; but is here extended to mean Armenian. The sources of the Tigris and Euphrates are really different, though both rise in the mountains of Armenia; they run for a long way at no great distance apart, and at last join.

3. *fleinge bataile*, the flying troop; with reference to the well-known Parthian habit, of shooting arrows at those who pursue them; see Vergil, Georg. iii. 31.

5. *yif they*, when they; meaning that they *do* converge.

9. *and the wateres*: 'Mixtaque fortuitos implicet unda modos: Quae tamen ipsa uagos terrae decliuia cursus Gurgitis et lapsi defluus ordo regit.'

14. *it suffereth*: 'Fors patitur frenos, ipsaque lege meat.'

Prose 2. 4, 5. *destinal*, fatal; 'fatalis.' *corages*, minds.

10. *thinges . . fleen*, i. e. to be avoided: 'fugienda.'

13. *is*, i. e. is in, resides in: 'quibus in ipsis inest ratio.'

14. *ordeyne*, determine: 'constituo.'

16. *sovereines*, the supreme divine substances. This is a good example of adjectives of French origin with a plural in *-es*.

17, 18. *wil*: 'et incorrupta uoluntas.' *might*: 'potestas.'

27. *talents*, affections: 'affectibus.'

30. *caitifs*, captive: 'propriâ libertate captiuae.' Ll. 30–34 are repeated in Troilus, iv. 963–6; q. v.

34. *in Greek*: πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. From Homer, Iliad, iii. 277—'Ηέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις. Cf. Odys. xii. 323.

Metre 2. 1, 2. *with the*, &c.; 'Melliflui . . oris.' *cleer*, bright; alluding to the common phrase in Homer: λαμπρὸν φάος ἠελίοιο; Il. i. 605, &c.

8. *strok*: 'Uno mentis cernit in ictu.'

Prose 3. A large portion of this Prose, down to l. 71, is paraphrased in Troilus, iv. 967–1078; q. v.

12. *libertee of arbitre*, freedom of will (arbitrii).

19. *proeve*, approve of: 'Neque . . illam probo rationem.'

30. *but . . ytravailed*: 'Quasi uero . . laboretur'; which means, rather, 'as if the question were.'

35. *But I ne*, &c. The translation is here quite wrong; and as in another place, Chaucer seems to have read *nitamur* as *uitamus*. The text has: 'At nos illud demonstrare nitamur.' The general sense is: 'But let me endeavour to shew, that, in whatever manner the order of causes be arranged, the happening of things foreseen is necessary,

although the foreknowledge does not seem to impose on future things a necessity of their happening.'

53. *For althogh that*; cf. Troil. iv. 1051–7, which is clearer.

55. *therfore ne bityde they nat*, it is not on *that* account that they happen. Cf. 'Nat that it comth for it purveyed is'; Troil. iv. 1053.

71. *at the laste*, finally: 'Postremò.'

78. *that I ne wot it*. The *ne* is superfluous, though in all the copies. The sense is—'if I know a thing, it cannot be false (must be true) that I know it.'

80. *wanteth lesing*, is free from falsehood: 'mendacio careat.'

90, 1. *egaly*, equally: 'aeque.' *indifferently*, impartially.

94. *Iape-worthy*, ridiculous: 'ridiculo.' From Horace, Sat. ii. 5. 59—'O Laërtiade, quicquid dicam, aut erit, aut non.'

116. *sent*, for *sendeth*, sends: 'mittit.'

117. *constreineth*: 'futuri cogit certa necessitas.'

121. *discrecioun*, discernment: 'indiscreta confusio.'

And yit, &c. To make sense, read *than whiche* for *of the whiche*. The whole clause, from *And yit* down to *wikke* is expanded from 'Quoque nihil sceleratius excogitari potest.'

131. *sin that*: 'quando optanda omnia series indeflexa connectit?'

141. *that nis nat . . or that*, that cannot be approached before. The Latin is: 'illique inaccessae luci, prius quoque quam impetrent, ipsa supplicandi ratione coniungi.'

142. *impetren*, ask for it; such is the reading of MS. Ii. 1. 38. A coined word, from the Lat. *impetrent*; see the last note.

146. *linage of mankind*, the human race; to which *his* (its) twice refers below.

147. *a litel her-biforn*; i.e. in Bk. iv. Met. 6. 34, where we find—'they sholden departen from hir welle, that is to seyn, from hir biginninge, and faylen.' See p. 122.

Metre 3. 1. *What*, &c.: 'Quaenam discors foedera rerum Caussa resoluit?'

2. *the coniunccioun*; but this gloss seems to be wrong, for the reference is rather (as Chaucer, following a sidenote in MS. C., says in l. 5) to foreknowledge and free will.

3. *Whiche god*, i.e. what divinity: 'Quis tanta deus Veris statuit bella duobus?'

7. *But ther nis*. The Lat. text is put interrogatively: 'An nulla est discordia ueris, Semperque sibi certa cohaerent?'

10. *by fyr*: 'oppressi luminis igne.'

12. *But wherefore*: 'Sed cur tanto flagrat amore Veri tectas reperire notas?' It thus appears that *y-covered*, i.e. 'that are hidden,' refers to *thilke notes*, not to *sooth*; cf. l. 15. But the translation is not at all happy.

16. *Wot it*: 'Scitne, quod appetit anxia nosse?'

18. *seith thus*: 'Sed quis nota scire laborat? At si nescit, quid caeca petit? Quis enim quidquam nescius optet?'

23. *or who*: 'Aut quis ualeat nescita sequi? Quoue inuenjat, quisue repertam Queat ignarus noscere formam?'

26. *But whan*: not a statement, as here taken, but a question. 'An cùm mentem cerneret altam Pariter summam et singula norat?' The translation is quite incorrect, and the passage is difficult. The reference seems to be to the supposition that the soul, apart from the body, sees both universals and particulars, but its power in the latter respect is impeded by the body; ideas taken from Plato's Meno and Phædo.

32, 33. *withholdeth*, retains: 'tenet.' *singularitees*, particulars: 'singula.'

34. *in neither nother*, put for *in ne either ne other*, i. e. not in one nor in the other; or, in modern English, 'he is neither in one position nor the other': 'Neutro est habitu.' This curious phrase is made clearer by comparing it with the commoner *either other*. Thus, in P. Plowman, B. v. 148: '*either* despiseth *other*'; in the same, B. v. 164: '*eyther* hitte *other*'; and again, in B. xi. 173: 'that alle manere men .. Louen her *eyther other*'; and, in B. vii. 138: 'apposeden *either other*'; and lastly, in B. xvi. 207: '*either* is *otheres* Ioye.'

36. *retreteth*, reconsiders: 'altè uisa *retractans*.'

Prose 4. 2. *Marcus Tullius*, i. e. Cicero; De Diuinatione, lib. ii. 60.

8. *moeven to*: 'ad diuinae praescientiae simplicitatem non potest admoueri.'

15. *y-spended*, spent; but the right sense of the Latin is weighed or considered: 'si prius ea quibus moueris, *expendero*.'

22. *from elles-where*: 'aliunde'; compare Chaucer's gloss.

24. *unbityde*, not happen: 'non euenire non possunt.'

27. *thou thyself*. The reference is to Bk. v. Pr. 3. l. 27, above—'ne it ne bihoveth nat, nedes, that thinges bityden that ben purvyed.'

28, 9. *what cause*: 'quid est, quod uoluntarii exitus rerum ad certum cogantur euentum?' *endes*, results: 'exitus;' and so again below.

30. *by grace of position*, for the sake of a supposition, by way of supposition: 'positionis gratia.' Cf. Chaucer's use of *pose* for 'suppose' in the next line. The reading *possessioun* (in both MSS.) is obviously wrong; it sounds as if taken down from dictation.

31. *I pose*, I suppose, I put the case: 'statuamus nullam esse praescientiam.' The words 'per impossibile' are inserted by Chaucer, and mean, 'to take an impossible case.'

56. *But, certes, right*; only, indeed, just as, &c. It is difficult to give the right force intended; and, probably, Chaucer quite mistook the sense. 'Quasi uero nos ea, quae prouidentia futura esse praenoscit, non esse euentura credamus.'

62. *in the torninge*: 'in quadrigis moderandis atque flectendis.'

63. *And by*: 'atque ad hunc modum caetera.'

100. *and for that this thing shal mowen shewen*, and in order that

this may appear (lit. may be able to appear). The whole clause merely means—'And to make this clearer by an easy example.' Lat. 'Nam ut hoc breui liqueat exemplo.'

101. *roundnesse* is here in the objective case: 'eandem corporis rotunditatem aliter uisus aliter tactus agnoscit.'

107. *And the man*: 'Ipsum quoque hominem.'

wit, i. e. sense. The 'five wits' were the five senses.

113. *spece*, species. *peces*, parts; *in the singuler peces*, i. e. in the particular parts.

114. *intelligence*, understanding; 'intelligentiae.'

115. *universitee*, that which is universal: 'uniuersitatis ambitum.'

133. *by a strok*: 'illo uno ictu mentis formaliter.'

137. *diffinissheth*, defines the universality of her conception.

Metre 4. 1. *The Porche*; in Latin, *Porticus*; in Gk. στοά, a roofed colonnade or porch in Athens, frequented by Zeno and his followers, who hence obtained the name of Stoics.

'Quondam Porticus attulit Obscuros nimium senes,
Qui sensus, et imagines E corporibus extimis
Credant mentibus imprimi.'

10. TEXT. The Latin text continues thus:—

'Vt quondam celeri stilo Mos est aequore paginae
Quae nullas habeat notas, Pressas figere litteras.'

11. *pointel*; see note to Somn. Tale, D 1742. And cf. Troilus, i. 365; Cant. Ta. E 1581, 2.

15. *But yif*:

'Sed mens si propriis uigens Nihil motibus explicat
Sed tantùm patiens iacet Notis subdita corporum,
Cassasque in speculi uicem Rerum reddit imagines,
Vnde haec sic animis uiget Cernens omnia notio?
Quae uis singula prospicit, Aut quae cognita diuidit?
Quae diuisa recolligit, Alternumque legens iter
Nunc summis caput inserit, Nunc desidit in infima,
Tum sese referens sibi, Veris falsa redarguit?'

32. *passioun*, passive feeling, impression: 'passio.'

Prose 5. 1. *But what yif . . and al be it so*, Nevertheless, even if it be so: 'Quod si . . quamuis.'

4. *entalenten*, affect, incline, stimulate: 'afficiant.'

18. *For the wit*, i. e. the sense, the external senses.

21. *as oystres . . see*: the Latin merely has: 'quales sunt conchae maris.'

23. *remuable*, capable of motion from place to place: 'mobilibus belluis.'

talent, inclination, desire, wish: 'affectus.'

30. *But how . . yif that*, but how will it be if?

33. *that that that*, that *that* thing which.

35. *ne that ther nis*, so that there is: 'nec quicquam esse sensibile.'

49. *maner stryvinge*, sort of strife: 'In huiusmodi igitur lite.'

62. *parsoneres*, partners of, endowed with. The modern *partner* represents the M. E. *parcener*, variant of *parsoner*, from O. F. *parsonier*, representing a Latin form **partitionarius*. Lat. 'participes.'

66. *For which*: 'Quare in illius summae intelligentiae cacumen, si possumus, erigamur.'

Metre 5. 1. *passen by*, move over: 'permeant.'

6. *by moist fleeinge*: 'liquido . . uolatu.' *gladen hemself*, delight: 'gaudent.'

7. *with hir goings . . feet*: 'gressibus.'

9. *to walken under*, to enter: 'subire.'

10. *enclined*, i. e. enclined earthwards: 'Prona.'

11. *hevieth*, oppresses: 'Prona tamen facies hebetes ualet ingrauare sensus.' From Aristotle, On the Parts of Animals, Bk. iv. Διὸ πλείονος γινομένου τοῦ βάρους καὶ τοῦ σωματώδους, ἀνάγκη ῥέπειν τὰ σώματα πρὸς τὴν γῆν (chap. 10). As to the upright carriage of man, see the same chapter. Cf. Ovid, Met. i. 84, and see note to Chaucer's 'Truth,' l. 19.

12. *light*, i. e. not bowed down: 'leuis recto stat corpore.'

14. *axest*, seemest to seek: 'caelum . . petis.'

Prose 6. 21. *as Aristotle demed*; in De Caelo, lib. i.

33. *present*: 'et sui compos praesens sibi semper assistere.'

42. *Plato*. This notion is found in Proclus and Plotinus, and other followers of Plato; but Plato himself really expressed a contrary opinion, viz. that the world had a definite beginning. See his Timæus.

48. *For this ilke*: 'Hunc enim uitae immobilis praesentarium statum infinitus ille temporalium rerum motus imitatur; cumque eum effingere atque aequare non possit, ex immobilitate deficit in motum, et ex simplicitate praesentiae decrescit in infinitam futuri ac praeteriti quantitatem;' &c.

53. *disencreseth*; a clumsy form for *decreseth*: 'decrescit.'

65. *therfor it*: 'infinitum temporis iter arripuit.'

81. *it is science*: 'sed scientiam nunquam deficientis instantiae rectius aestimabis.'

82. *For which*: 'Unde non praeuidentia, sed prouidentia, potius dicitur.' The footnote to l. 83 is wrong, as Dr. Furnivall's reprint of MS. C. is here at fault. That MS. (like MS. Ii. 1. 38) has here the correct reading 'preuydence,' without any gloss at all. The gloss 'prouidentia' belongs to the word 'purviaunce.' Hence the reading 'previdence,' which I thought to be unsupported, is really supported by two good MSS.

86. *Why axestow . . thanne*: 'Quid igitur postulas?'

112. *he ne unwot*: 'quod idem exsistendi necessitate carere non nesciat.'

116. *it ne may nat unbityde*: 'id non euenire non posse.'

119. *but unnethe*: 'sed cui uix aliquis nisi diuini speculator accesserit.'

150, 1. *in beinge*, in coming to pass: 'exsistendo.'

by the which: 'qua prius quam fierent, etiam non euenire potuissent.' MS. C. has the contraction for 'que,' i.e. 'quae'; but Chaucer clearly adopted the reading 'qua.' The usual reading is 'quia' or 'quae.'

154. *so as they comen*, since they come: 'cum . . . eueniant.'

159. *the sonne arysinge*. See above, p. 148, l. 102: 'Right so,' &c.

185. *And thilke*: 'illa quoque noscendi uices alternare uideatur?'

191. *For the devyne*: 'Omne namque futurum diuinus praecurrit intuitus, et ad praesentiam propriae cognitionis retorquet ac reuocat.' Hence *retorneth hem* means 'makes them return.'

193. *ne he ne*: 'nec alternat, ut existimas, nunc hoc, nunc illud praenoscendi uices; sed uno ictu mutationes tuas manens praeuenit atque complectitur.'

199. *a litel her-biforn*. See above, Bk. v. Pr. 3, ll. 62–65; &c.

207. *purposen*, propose, assign: 'proponunt.'

208. *to the willinges*: 'solutis omni necessitate uoluntatibus.'

211. *renneth . . with*, concurs with: 'concurrit.'

214. *put*, set: 'positae.' *that ne mowen*: 'quae cum rectae sunt, inefficaces esse non possunt.'

217. *areys thy corage*: 'animum subleuate.' *yilde*: 'humiles preces in excelsa porrigite.'

220. *sin that ye*: 'cum ante oculos agitis iudicis cuncta cernentis.' With the word 'cernentis' the Lat. treatise ends.

The words—'To whom . . . Amen' occur in the Cambridge MS. only; and, in all probability, were merely added by the scribe. However, the Latin copy in that MS. adds, after 'cernentis,' the following: 'Qui est dominus noster Iesus Christus, cui sit honor et gloria in secula seculorum. AMEN.'

NOTES TO TROILUS

BOOK I.

I MUST refer the student to Mr. Rossetti's work (Chaucer Soc. 1875) for a detailed comparison of Chaucer's poem with the *Filostrato* of Boccaccio. The following table roughly indicates the portions of these works which are more or less similar, down to the end of Book I. Similar tables are prefixed to the Notes on the other books. It often happens that a stanza in Chaucer has a mere general resemblance to the corresponding one in Boccaccio. The lines in Chaucer not mentioned below are, in the main, original; e.g. 1–20, 31–56, &c.; and so are many others that cannot be here more exactly specified.

CHAUCER: BOOK I.	FILOSTRATO.
ll. 21–30.	Bk. I. St. V, VI.
57–213.	VII–XXV.
267–329.	XXVI–XXXII. 6.
354–392.	XXXII. 7–XXXVII.
400–420.	[Petrarch: Sonnet 88.]
421–546.	XXXVIII–LVII.
547–553.	Bk. II. St. I.
568–630.	II–X.
545–7, 666–7, 675–6.	XI. 1, XIII. 7, 8, XI, 7, 8.
680–686.	XII.
701–3, 708–9, 722–3.	XIII, XV. 1.
860–889.	XVI, XVII, XX–XXII.
897–900.	XXIII. 1–3.
967–1060.	XXIV–XXXIV.

2. 'That was the son of King Priam of Troy.'

5. *fro ye*, from you; observe the rime. The form *ye* is not here the nom. case, but the *unemphatic form* of the acc. *you*; pronounced (yə), where (ə) is the indefinite vowel, like the *a* in *China*. So in Shak. Two Gent. iv. 1. 3, 4, we have *about ye* (unemphatic) in l. 3, and *you* twice in l. 4.

6. *Thesiphone*, Tisiphone, one of the Furies, invoked as being a 'goddess of torment.' Cf. '*furial* pyne of helle,' Sq. Ta. F 448.

13. *fere*, companion; viz. Tisiphone.

16. 'Nor dare pray to Love,' &c.

21. Cf. Boccaccio: 'Tuo sia l'onore, e mio si sia l'affanno,' Fil. I. st. 5. And see ll. 1042, 3 below.

57. Here begins the story; cf. Fil. I. st. 7. Bell remarks that 'a thousand shippes,' in l. 58, may have been suggested by 'mille carinae' in Verg. Æn. ii. 198; cf. 'anni decem' in the same line, with l. 60.

67. Read *expert*. *Calkas* is Homer's Calchas, Il. i. 69. He was a Greek, but Guido makes him a Trojan, putting him in the place of Homer's Chryses. See the allit. Troy-book, 7886.

70. *Delphicus*, of Delphi; cf. Ovid, Met. ii. 543.

77. *Ye*, yea. *wolde who-so nolde*, whoever wished it or did not wish it. This idiomatic phrase is thus expressed in the MSS. Bell's edition has *wold who so or nolde*, where the *e* in *wolde* is suppressed and the word *or* inserted without authority. I hesitate, as an editor, to alter an idiomatic phrase. Cf. *will he, nill he*, in which there is no *or*.

91. 'Deserve to be burnt, both skin and bones.'

99. *Criseyde*; Boccaccio has *Griseida*, answering to Homer's Χρυσηΐδα, Il. i. 143. It was common, in the Middle Ages, to adopt the accusative form as the standard one, especially in proper names. Her father was Chryses; see note to l. 67. But Benoît de Sainte-Maure calls her *Briseida*, and *Chryseis* and *Briseis* seem to have been confused. The allit. Troy-book has *Bresaide*; l. 8029.

119. 'While it well pleases you'; *good* is used adverbially. Ital. 'mentre t'aggrada.'

125. 'And would have done so oftener, if,' &c.

126. *and hoom*, and (went) home.

132, 133. This is a curious statement, and Chaucer's object in making it is not clear. Boccaccio says expressly that she had neither son nor daughter (st. 15); and Benoît (l. 12977) calls her 'la pucele.'

136. *som day*, one day; used quite generally.

138. 'And thus Fortune wheeled both of them up and down again.' Alluding to the wheel of Fortune; see the Ballade on Fortune, l. 46, and note.

145. *Troyane gestes*, Trojan history; cf. the title of Guido delle Colonne's book, viz. 'Historia Troiana,' which Chaucer certainly consulted, as shewn by several incidents in the poem.

146. *Omer*, Homer; whose account was considered untrustworthy by the medieval writers; see Ho. Fame, 1477, and note. *Dares*, Dares Phrygius; *Dyte*, Dictys Cretensis; see notes to Ho. Fame, 1467, 1468. These three authors really mean Guido delle Colonne, who professed to follow them.

153. *Palladion*, the Palladium or sacred image of Pallas, on the keeping of which the safety of Troy depended. It was stolen from Troy by Diomede and Ulysses; see Æneid, ii. 166. But Chaucer doubtless read the long account in Guido delle Colonne.

171. Hence Henrysoun, in his Testament of Criseyde, st. 12, calls her 'the flower and A-per-se Of Troy and Greece.' Cf. 'She was a

woman A-per-se, alon'; Romance of Partenay, 1148. Boccaccio's image is much finer; he says that she surpassed other women as the rose does the violet. On the other hand, l. 175 is Chaucer's own.

172. *makelees*, matchless, peerless; cf. A. S. *gemaca*.

189. *lakken*, to blame; see P. Pl. B. v. 132.

192. *bayten*, feed, feast (metaphorically); E. *bait*.

205. *Ascaunces*, as if; in l. 292, the Ital. text has *Quasi dicesse*, as if she said. See Cant. Ta. D 1745, G 838. It is tautological, being formed from E. *as* and the O. F. *quanses*, as if (Godefroy); so that the literal force is 'as as if.'

210. 'And nevertheless [or, still] he (Cupid) can pluck as proud a peacock (as was Troilus).' Cf. Prol. A 652.

214–266. These lines are Chaucer's own.

217. *falleth*, happens; *ne wenden*, would not expect. In Ray's Proverbs, ed. 1737, p. 279, is a Scotch proverb—'All fails that fools thinks' (*sic*); which favours the alternative reading given in the footnote.

218. *Bayard*, a name for a bay horse; see Can. Yem. Ta. G 1413.

229. *wex a-fere*, became on fire. *Fere* is a common Southern form, as a variant of *fyre*, though *a-fyre* occurs in Ho. Fame, 1858. The A. S. vowel is *ȳ*, the A. S. form being *fȳr*.

239. 'Has proved (to be true), and still does so.'

257. 'The stick that will bend and ply is better than one that breaks.' Compare the fable of the Oak and the Reed; see bk. ii. 1387.

266. *ther-to refere*, revert thereto. Halliwell gives: '*Refeere*, to revert; *Hoccleve*.' Chaucer here ends his own remarks, and goes back to the *Filostrato*.

292. *Ascaunces*, as if (she said); see note to l. 205.

316. *awhaped*, amazed, stupefied; see Anelida, 215; Leg. of Good Women, 132, 814, 2321; he was 'not utterly confounded,' but only dazed; cf. l. 322.

327. *borneth*, burnishes, polishes up; i. e. makes bright and cheerful. The rime shews that it is a variant spelling of *burneth*; cf. *burned*, burnished, Ho. Fame, 1387; Kn. Ta. A 1983.

MS. Harl. 3943 has *vnournith*, an error for *anorneth*, adorns; with a like sense.

333. *Him tit*, to him betideth; *tit* is for *tydeth*.

336. *ordre*, sect, brotherhood; a jesting allusion to the religious orders. So also *ruled*=under a religious rule.

337. *noun-certeyn*, uncertainty; cf. O. F. *noncerteit*, uncertainty (Godefroy); *nounpower*, want of power (P. Plowman); and F. *nonchalance*. Again spelt *noun-certeyn*, Compl. Venus, 46.

340. *lay*, law, ordinance; see Sq. Ta. F 18.

344. 'But observe this—that which ye lovers often avoid, or else do with a good intention, often will thy lady misconstrue it,' &c.

363. *a temple*, i. e. in the temple.

381. *First* stands alone in the first foot. Cf. ll. 490, 603, 811.

385. *Yelt*, short for *yeldeth*, yields.

394. *writ*, writeth. *Lollius*; Chaucer's reason for the use of this name is not known. Perhaps we may agree with Dr. Latham, who suggested (in a letter to the *Athenæum*, Oct. 3, 1868, p. 433), that Chaucer misread this line in Horace (*Epist.* i. 2. 1), viz. 'Troiani belli scriptorem, maxime *Lolli*'; and thence derived the notion that Lollius wrote on the Trojan war. This becomes the more likely if we suppose that he merely saw this line quoted apart from the context. Chaucer does not seem to have read Horace for himself. As a matter of fact, ll. 400-420 are translated from the 88th sonnet of Petrarch. See note to Ho. of Fame, 1468. The following is the text of Petrarch's sonnet:

'S'amor non è, che dunque è quel ch' i'sento?
Ma s'egli è amor, per Dio, che cosa e quale?
Se buona, ond' è l'effetto aspro mortale?
Se ria, ond' è si dolce ogni tormento?
S'a mia voglia ardo, ond' è 'l pianto e'l lamento?
S'a mal mia grado, il lamentar che vale?
O viva morte, o dilettoso male,
Come puoi tanto in me s'io nol consento?
E s'io 'l consento, a gran torto mi doglio.
Fra si contrari venti, in frale barca
Mi trovo in alto mar, senza governo.
Sì lieve di saver, d'error sì carca
Ch' i' medesmo non so quel ch'io mi voglio,
E tremo a mezza state, ardendo il verno.'

In l. 401, *whiche* means 'of what kind.'

425. Ital. text—'Non so s'io dico a donna, ovvero a dea'; Fil. I. 38. Cf. Æneid, i. 327. Hence the line in Kn. Ta. A 1101.

457. *That*; in modern E., we should use *But*, or else *said not* for *seyde*.

463. *Fled-de* is here a plural form, the pp. being treated as an adjective. Cf. *sprad-de*, iv. 1422; *whet-te*, v. 1760.

464. *savacioun*; Ital. 'salute.' Mr. Rossetti thinks that *salute* here means 'well-being' or 'health'; and perhaps *savacioun* is intended to mean the same, the literal sense being 'safety.'

465. *fownes*, fawns; see Book of the Duch. 429. It is here used, metaphorically, to mean 'young desires' or 'fresh yearnings.' This image is not in Boccaccio.

470. I take the right reading to be *felle*, as in Cm. Ed., with the sense 'destructive.' As it might also mean 'happened,' other MSS. turned it into *fille*, which makes a most awkward construction. The sense is: 'The sharp destructive assaults of the proof of arms [i. e. which afforded proof of skill in fighting], which Hector and his other brothers performed, not once made him move on *that* account only'; i. e. when he exerted himself, it was not for mere fighting's sake. Chaucer uses *fel* elsewhere; the pl. *felle* is in Troil. iv. 44; and see Cant. Ta. D 2002, B 2019. For *preve*, proof, see l. 690.

473, 4. *riden* and *abiden* (with short *i*) rime with *diden*, and are past tenses plural. l. 474 is elliptical: 'found (to be) one of the best, and (one of those who) longest abode where peril was.'

483. *the deeth*, i. e. the pestilence, the plague.

488. *title*, a name; he said it was 'a fever.'

517. *daunce*, i. e. company of dancers. Cf. Ho. Fame, 639, 640.

530-2. 'For, by my hidden sorrow, (when it is) blased abroad, I shall be befooled more, a thousand times, than the fool of whose folly men write rimes.' No particular reference seems to be intended by l. 532; the Ital. text merely has 'più ch' altro,' more than any one.

557. *attricioun*, attrition. 'An imperfect sorrow for sin, as if a bruising which does not amount to utter crushing (*contrition*); horror of sin through fear of punishment . . . while *contrition* has its motive in the love of God;' New E. Dict.

559. *ley on presse*, compress, diminish; cf. Prol. A 81.

560. *holinesse*, the leanness befitting a holy state.

626. 'That one, whom excess causes to fare very badly.'

631-679. Largely original; but, for l. 635, see note to Bk. III. 329.

638-644. There is a like passage in P. Pl. C. xxi. 209-217. Chaucer, however, here follows Le Roman de la Rose, 21819-40, q. v.

648. *amayed*, dismayed; O. F. *esmaier*. So in Bk. IV. l. 641.

654. *Oënone* seems to have four syllables. MS. H. has *Oonone*; MS. Cm. *senome* (over an erasure); MS. Harl. 3943, *Tynome*. Alluding to the letter of *Œnone* to Paris in Ovid, Heroid. v.

659-665. Not at all a literal translation, but it gives the general sense of Heroid. v. 149-152:

'Me miseram, quod amor non est medicabilis herbis!
Deficior prudens artis ab arte mea.
Ipse repertor opis uaccas pauisse Pheraeas
Fertur, et a nostro saucius igne fuit.'

Ipse repertor opis means Phœbus, who 'first fond art of medicyne;' *Pheraeas*, i. e. of Pherae, refers to Pherae in Thessaly, the residence of king Admetus. Admetus gained Alcestis for his wife by the assistance of Apollo, who, according to some accounts, served Admetus out of attachment to him, or, according to other accounts, because he was condemned to serve a mortal for a year. Chaucer seems to adopt a theory that Apollo loved Admetus chiefly for his daughter's sake. The usual story about Apollo is his love for Daphne.

674. 'Even though I had to die by torture;' cf. Kn. Ta. A 1133.

686. 'Until it pleases him to desist.'

688. 'To mistrust every one, or to believe every one.'

694. *The wyse*, Solomon; see Eccles. iv. 10.

699. *Niobe*; 'lacrimas etiamnum marmora manant;' Ovid, Met. vi. 311.

705. 'That eke out (increase) their sorrows,' &c.

707. 'And care not to seek for themselves another cure.'

708. A proverb; see note to Can. Yem. Ta. G 746.

713. *harde grace*, misfortune; cf. Cant. Ta. G 665, 1189. Tyrwhitt quotes Euripides, Herc. Furens, 1250: Γέμω κακῶν δή, κοὐκέτ' ἐσθ' ὅπου τεθῇ.

730, 731. From Boethius, Bk. I. Pr. 2. l. 14, and Pr. 4. l. 2.

739. 'On whose account he fared so.'

740. Compare: 'He makes a rod for his own breech'; Hazlitt's Proverbs.

745. 'For it (love) would sufficiently spring to light of itself.'

747. Cf. Rom. de la Rose, 7595-6.

763. 'But they do not care to seek a remedy.'

780. Pronounced *ben'cite*; see note to Cant. Ta. B 1170.

786. *Ticius*, Tityos. MS. H2. wrongly has *Siciphus*. 'The fowl that highte *voltor*, that eteth the stomak or the giser of Tityus, is so fulfild of his song that it nil eten ne tyren no more;' tr. of Boeth. Bk. III. Met. 12. 28. The original has:

'Vultur, dum satur est modis,
Non traxit Tityi iecur.'

See also Verg. Æn. vi. 595; Ovid, Met. iv. 456.

811. First foot deficient, as in ll. 603, 1051, 1069, &c. *winter*, years. Perhaps imitated from Le Rom. de la Rose, 21145-9.

846, 847. See Boethius, Bk. ii. Pr. 3. 52-54.

848. From Boethius, Lib. II. Pr. 1: 'si manere incipit, fors esse desistit.' See p. 26 above, l. 83.

887. 'And, to augment all this the more.'

890-966. This is all Chaucer's own; so also 994-1008.

916. *a blaunche fevere*, a fever that turns men white; said jocosely. Lovers were supposed to be pale; Ovid, Art. Am. i. 729. Cotgrave is somewhat more precise. He gives: '*Fievres blanches*, the agues wherewith maidens that have the green sickness are troubled; hence, *Il a les fievres blanches*, either he is in love, or sick of wantonness.' In the Cuckoo and the Nightingale, l. 41, we find: 'I am so shaken with *the feveres white*.'

932. *beet*; beat thy breast (to shew thy repentance). Cf. P. Plowm. B. v. 454.

956. A proverb. 'The more haste, the worse speed (success).' Cf. Bk. iii. 1567, and The Tale of Melibeus, B 2244.

964. Dr. Köppel says—cf. Albertano of Brescia, Liber de Amore Dei, 45b: 'Iam et Seneca dixit, Non conualescit planta, quae saepe transfertur.'

969. 'A bon port estes arrivés'; Rom. de la Rose, 12964.

977. Fil. ii. st. 27: 'Io credo certo, ch' ogni donna in voglia Viva amorosa.'

1000. *post*, pillar, support; as in Prol. A 214.

1002. Cf. 'The greater the sinner, the greater the saint.'

1011. Understand *he*. 'He became, as one may say, untormented of his wo.'

1024. *cherl*, man. 'You are afraid the man will fall out of the moon! Alluding to the old notion that the spots on the moon's surface repre-

sent a man with a bundle of sticks. See the curious poem on this subject in Wright's Specimens of Lyric Poetry, p. 110; also printed in Ritson's Ancient Songs, i. 68, and in Böddeker's Altenglische Dichtungen, p. 176, where a fear is expressed that the man may fall out of the moon. Cf. Temp. ii. 2. 141; Mids. Nt. Dr. v. 1. 249; and see Alex. Neckam, ed. Wright, pp. xviii, 54.

1026. 'Why, meddle with that which really concerns you,' i. e. mind your own business. Some copies needlessly turn this into a question and insert *ne* before *hast*.

1038. 'And am I to be thy surety?'

1050. *Scan*: 'And yet m' athink'th . . . m'asterte.' The sense is: 'And yet it repents me that this boast should escape me.'

1051. Deficient in the first foot: 'Now | Pandáre.' So in l. 1069.

1052. 'But thou, being wise, thou knowest,' &c. In this line, *thou* seems to be emphatic throughout.

1058. Read *désirous*; as in Book ii. 1101, and Sq. Ta. F 23.

1070. *Pandare* is here trisyllabic; with unelided *-e*.

1078. The same line occurs in the Clerk. Ta. E 413.

1088. 'And is partly well eased of the aching of his wound, yet is none the more healed; and, like an easy patient (i. e. a patient not in pain), awaits (lit. abides) the prescription of him that tries to cure him; and thus he perseveres in his destiny.' *Dryveth forth* means 'goes on with,' or 'goes through with.' The reading *dryeth*, i. e. endures, is out of place here, as it implies suffering; whereas, at the present stage, Troilus is extremely hopeful.

BOOK II.

The chief correspondences are shewn in the following table.

CHAUCER: BOOK II.	FILOSTRATO: BOOK II.
ll. 265–6, 274–308.	st. 35–37.
316–322.	46.
391–419, 428–455.	43, 54, 47–56.
501–523, 540–1.	55–57, 61.
554–578.	62–64.
584–588.	43.
589–602.	65, 66, 68.
645–665.	82–88, 71–78.
733–5, 746–763.	69, 70.
768–784.	73, 75–78.
937–8, 966–981.	79–81, 89.
995–1010.	90, 91.
1044–1104.	93–98, 100–109.
1125–1232.	109–128.
1305–1351.	128–131.

Other passages are mainly original; as, e. g. ll. 1352–1757 at the end, and 1–264 at the beginning.

1-3. These lines somewhat resemble Dante, Purgat. i. 1-3.

'Per correr miglior acqua alza le vele
Omai la navicella del mio ingegno,
Che lascia dietro a sè mar sì crudele;' &c.

7. *calendes*, the introduction to the beginning; see bk. v. l. 1634. Thus the 'kalends of January' precede that month, being the period from Dec. 14 to Dec. 31.

8. *Cleo*; so in most copies; H2. has *Clyo*; Clio, the muse of history.

14. *Latin* seems, in this case, to mean Italian, which was called *Latino volgare*.

21. 'A blind man cannot judge well of colours;' a proverb.

22. Doubtless from Horace's Ars Poetica, 71-3; probably borrowed at second-hand.

28. A proverb. In the Proverbs of Hendyng, l. 29, we have: 'Ase fele thede, ase fele thewes,' i. e. so many peoples, so many customs. See l. 42 below. Cf. Boethius, Bk. ii. Pr. 7. 49 (p. 47).

36. *went*, for *wendeth*; i. e. goes; pres. tense.

46. 'Yet all is told, or must be told.'

48. *bitit*, for *bitydeth*; i. e. betides, happens.

55. *Bole*, Bull, the sign Taurus. On the third of May, in Chaucer's time, the sun would be in about the 20th degree of Taurus. The epithet *white* is from Ovid, Met. ii. 852.

63. *wente*, sb., a turn; i. e. he tossed about.

64-68. *forshapen*, metamorphosed. Progne was changed into a swallow; Ovid, Met. vi. 668. Tereus carried off Progne's sister Philomela; see Leg. of Good Women (Philomela).

74. 'And knew that the moon was in a good plight (position) for him to take his journey.' That is, the moon's position was propitious; see note to Man of Lawes Tale, B 312.

77. '*Janus*, god of (the) entry;' see Ovid, Fasti, i. 125.

81. 'And found (that) she and two other ladies were sitting.' *Sete* (A. S. *sǣton*) is the pt. t. pl., not the pp.

84. The celebrated story of the Siege of Thebes, known to Chaucer through the Thebais of Statius; see bk. v. 1484. And see l. 100.

87. *Ey*, eh! a note of exclamation, of frequent occurrence in the present poem.

103. *lettres rede*, i. e. the rubric describing the contents of the next section.

100-105. Œdipus unwittingly slew his father Laius; and the two sons of Œdipus contended for Thebes. For *Amphiorax*, see note to bk. v. 1500, and to Anelida, 57.

108. *bokes twelve*; the 12 Books of the Thebais. The death of Amphioraus is related at the end of Book vii.

110. *barbe*, 'part of a woman's dress, still sometimes worn by nuns, consisting of a piece of white plaited linen, passed over or under the chin, and reaching midway to the waist;' New E. Dict. She wore it

because she was a widow; see the quotations in the New E. Dict., esp. 'wearing of *barbes* at funerals.' And see *Barbuta* in Ducange.

112. 'Let us perform some rite in honour of May;' see note to Kn. Ta. A 1500.

117. The right reading is necessarily *sete*, for A. S. *sǣte*, 3 p. s. pt. t. subj. of *sitten*; 'it would befit.' Cf. *seten*, they sat, 81, 1192.

134. 'And I am your surety,' i.e. you may depend upon me; see bk. i. 1038.

151. *unkouth*, unknown, strange; hence, very; Sc. *unco'*.

154. *wal*, wall, defence; *yerde*, rod, scourge, as in bk. i. 740.

167. From Le Rom. de la Rose, 5684-6:—

'Lucan redit, qui moult fu sages,
C'onques *vertu et grant pooir*
Ne pot nus *ensemble veoir*.'

Cf. Lucan, Phar. i. 92.

236. *Withoute*, excepting sweethearts; or, excepting by way of passionate love. The latter is the usual sense in Chaucer.

273. 'Therefore I will endeavour to humour her intelligence.'

294. *so well bigoon*, so well bestead, so fortunate. Cf. Parl. Foules, 171.

318. *Which . . his*, whose; cf. *that . . his*, Kn. Ta. A 2710.

328. 'Then you have fished to some purpose;' ironical. To *fish fair* is to catch many fish.

329. *What mende ye*, what do you gain, though we both lose?

344. Gems were supposed to have hidden virtues.

387. *fele*, find out, investigate.

391, 2. Cf. Ovid, Art. Amat. ii. 107: 'Ut ameris, amabilis esto.'

393. In the same, 113, we find: 'Forma bonum fragile est,' &c.

396. 'Go and love; for, when old, no one will have you.'

398. 'I am warned too late, when it has past away, quoth Beauty.'

400. The 'king's fool' got the hint from Ovid, Art. Amat. ii. 118: 'Iam uenient rugae,' &c.

403. *crowes feet*, crow's feet; wrinkles at the corners of the eyes; from the shape. So in Spenser, Shep. Kal. *December*, 136: 'And by myne eie the crow his clawe doth write.'

408. *breste a wepe*, burst out a-weeping.

413. *Ret*, for *redeth*, advises; cf. P. Plowman C. iv. 410, and note.

425. *Pallas*; perhaps invoked with reference to the Palladium of Troy; bk. I. l. 153. Moreover, Pallas was a virgin goddess.

434. 'Of me no consideration need be taken.'

477. 'Except that I will not give him encouragement;' see 1222.

483. 'But when the cause ceases, the disease ceases.'

507. *gon*, gone; 'not very long ago.'

525. *mea culpa*, by my fault; words used in confession; see P. Plowman, B. v. 77, and note.

527. *Ledest the fyn*, guidest the end; cf. Boeth. Bk. iv. Pr. 6. 149.

537. *biwryen*, used in place of *biwreyen*, to bewray. The same rather arbitrary form appears in Parl. Foules, 348.

539. 'Because men cover them up,' &c.

586. *were never*, never would be; *were* is in the subjunctive mood.

611. *Thascry*, for *The ascry*, the alarm. *Ascry* occurs in Wyclif, Prov. vii. 6.

615. *latis*, lattice. The reading *yates*, gates, is wrong, as shewn by l. 617.

618. Dardanus, ancestor of Priam. Cf. *Dardanidae*, i. e. Trojans, Verg. Aen. i. 560, ii. 72, &c. Troy had six gates, according to Guido; the strongest of these was *Dardanus*; see the allit. Destruction of Troy, ed. Panton and Donaldson, l. 1557, Lydgate, Siege of Troy, b. ii. c. 11, and Shakespeare's Prologue to his Troilus.

ther open is the cheyne, where the chain is open, or unfastened. Alluding to the chains sometimes drawn across a street, to block it against horsemen. The sense is, 'he will come down *this* street, because the others are blocked.'

621. *happy*, fortunate. It was a lucky day for him.

627. *a pas*, at a foot-pace; see Prol. A 825, and l. 620 above.

637. *an heven*, a beautiful sight; cf. Sq. Ta. F 558.

639. *tissew*, lace, twisted band; from F. *tistre*, to weave.

642. The shield was covered with horn, sinews or *nerf*, and skin or *rind*.

651. 'Who has given me a love-potion?'

656. *for pure ashamed*, for being completely ashamed, i. e. for very shame. A curious idiom.

666. *envýous*, envious person; accented on *y*, as in l. 857.

677. *Ma* | *de*; two syllables. The first foot is imperfect.

681. The astrological term 'house' has two senses; it sometimes means a zodiacal sign, as when, e. g. Taurus is called the 'house' or mansion of Venus; and sometimes it has another sense, as, probably, in the present passage. See Chaucer's treatise on the Astrolabe, pt. ii. § 37, on 'the equations of houses.' In the latter case, the whole celestial sphere was divided into twelve equal parts, called 'houses,' by great circles passing through the north and south points of the horizon. The first of these, reckoning upwards from the eastern horizon, was called the *first* house, and the *seventh* house, being opposite to it, was reckoned downwards from the western horizon. The *first* and *seventh* houses were both considered very fortunate; and it is here said that Venus was in her seventh house, i. e. was just below the western horizon at the moment when Criseyde first saw him. The same planet was also 'well disposed,' i. e. in a favourable sign of the zodiac; and at the same time was 'pleased (or made propitious) by favourable aspects' of other planets, i. e. other planets were favourably situated as regards their angular distances from Venus. Moreover, Venus was no foe to Troilus in his nativity, i. e. she was also favourably situated at the moment of his birth.

716. Imitated from Le Rom. de la Rose, 5765–9, q. v.

746. 'I am one (who is) the fairest.' The *-e* in *fairest-e* is not elided; neither is the *-e* in *wist-e* in l. 745.

750. I. e. 'I am my own mistress.'

752. *lese*, pasture; 'I stand, unfastened, in a pleasant pasture.' From A. S. *lǣsu*. Cf. Ho. Fame, 1768. It does not mean 'leash,' as usually said; Chaucer's form of 'leash' is *lees*, as in Cant. Ta. G 19.

754. *chekmat*, check-mate, as in chess; see Book Duch. 659. Bell sees a pun in it; '*check* to my *mate*,' i.e. wife; but it remains to be shewn that the form *mate* (wife) was known to Chaucer, who spells it *make* (Cant. Ta. E 2080).

759. I. e. 'I am not a nun,' nor vowed to chastity.

767, 769. *sprat*, for *spredeth*, spreads, pres. t.; *spradde*, pt. t. Cf. Boethius, Bk. i. Met. 3. 9–12.

777. According to Bell, MS. Harl. 1239 also has *why*, i. e. wherefore, a reason why, cause.

784. Cf. 'S'il fait folie, si la boive;' Rom. Rose, 12844.

797. 'No one stumbles over it;' for it is too unsubstantial.

802. 'Yet all things seem to them to be harmful, wherein folks please their friends.'

807. 'Nothing venture, nothing have.'

830. *hertes lust*, heart's pleasure; *to rente*, by way of rent.

831. *no wight*, to no one; dat. case.

861. See Hazlitt's notes on the proverb—'Many talk of Robin Hood, that never shot in his bow,' &c.

866. 'Who cannot endure sorrow deserves no joy.'

867. 'And therefore let him, who has a glass head, beware of stones cast in battle.'

882. *let*, short for *ledeth*, leads (Stratmann).

884. The MSS. end the line with *syke*. It has been pointed out that *syke* is not a perfect rime to *endyte*, *whyte*, but only an assonance. It is difficult to believe Chaucer guilty of this oversight; and hence I would suggest, with all submission to the critics, that possibly Chaucer wrote *syte*. The M. E. *syte* means to be anxious, and occurs in the Cursor Mundi, 11675; where Joseph says to Mary:—'Bot I *site* for an other thing That we o water has nu wanting,' i. e. but I am anxious about another thing, that we lack water. The sb. *site*, grief, occurs in the Midland dialect as well as in Northumbrian; see *site* in Stratmann. As the word is unusual, it would naturally be altered by the scribes to the familiar *syke*, to sigh, with a cognate meaning.

920. 'And loude he song ageyn the sonne shene;' Kn. Ta. A 1509.

959. 'Unless lack of pursuit is the cause (of failure),' &c.; cf. 1075.

964. *hameled*, cut off, docked; cf. P. Pl. Crede, 300.

1001. 'Your ill hap is not owing to me.'

1017. Read *And úpon mé*, where *me* is emphatic.

1022. When people's ears glow, it is because they are being talked of; according to folk-lore. See Brand's Popular Antiquities, ed. Ellis, iii. 171.

1026. 'Sed lateant uires, nec sis in fronte disertus;' Ovid, Art. Am. i. 463.

1027. 'Quascunque adspicies, lacrimae fecere lituras;' Ovid, Heroid. iii. 3.

1033. 'Or always harp one tune.'

1041. 'Humano capiti,' &c.; Horace, Ars Poet. 1–5. *pyk*, a pike (fish), as in the Balade to Rosemounde, 17.

1062. Accent *Mínervá* on the first and third syllables.

1075–7. *it made*, was the cause of it. *ley*, lied.

1107. *hoppe*, dance. 'I always dance in the rear.'

1108. *to-laugh* (H2, *to lagh*, Cm. *to law*), laughed exceedingly. I know of no other example. A better form is *to-lough*; see l. 1163, and Pard. Ta. C 476.

1119. *spek-e*, might speak, should say; pt. t. subjunctive.

1123. *sent*, i. e. *sendeth*, sends; the pt. t. is *sent-e* or *send-e*.

1177–8. *Avysed*, she took notice; pt. tense. So also *fond*, found, which Bell takes to be a pp.; but the pp. is *founden*. *Coude good*, knew what was becoming. So, in l. 1197, *Can he* means 'has he skill.'

1201, 1204. *sowe*, to sew the pieces of parchment together. Tyrwhitt remarks, s. v. *sowe*; 'It was usual, and indeed necessary, formerly to *sew* letters, when they were written upon parchment; but the practice continued long after the invention of paper.' *plyte*, to fold it up.

1229. 'A cushion, beaten with gold;' cf. Kn. Ta. A 979.

1238. A proverb: 'slight impressions soon fade.'

1249. Tyrwhitt, s. v. *somme*, boggles over this line, but it is quite right. Bell takes occasion to speak of the 'rugged lines' to be found in this poem; which is true enough of his own peculiar text. In Beowulf, l. 207, we have *fiftēna sum*, one of fifteen, where the cardinal number is used; and this is the usual idiom. But the ordinal number is used also. In St. Juliana, p. 79, we read that 'te sea sencte him on his *thrituthe sum*,' the sea drowned him and 'thirtieth some' of his men, which I understand to mean 'and twenty-nine of his men,' the master being the thirtieth; but Mr. Cockayne and Mr. Bradley make it mean 'him and thirty others.' So again, in Sir Tristrem, 817, we have: 'He busked and made him yare hi[s] *fiftend som* of knight,' he made ready for himself his 'fifteenth some' of knights, which I should explain to mean a band of fifteen knights, *himself included*, or, himself being the fifteenth. *Some* in such phrases has a collective force. However, the examples in Bosworth and Toller's A. S. Dict., s. v. *sum*, shew that this mode of expression is also sometimes used *exclusively* of the leader.

1274. *on to pyke*, for her to pick upon, or pick at; i. e. for her to pull out; see l. 1273. See examples in Halliwell, s. v. *pike*, of 'to *pyke out* thornes,' to pick out thorns.

1276. Cf. 'to strike while the iron is hot;' see Melibeus, B 2226.

1289. 'But therein he had much to heave at and to do.'

1291. 'And why? for fear of shame.' Cm. has *for speche*, i. e. for fear of talk or scandal.

1315. *accesse*, attack, as of fever. See New E. Dict.

1343. *refreyde*, grow cool; cf. Balade to Rosemounde, l. 21.

1349. *after his gestes*, according to his deeds, or adventures.

1390. *forbyse*, to give (thee) instances. Hardly a correct form; it should rather be *forbysne*, short for *forbysnen*, as the verb is formed from the sb. *forbysne*, A. S. *forebȳsen*, an example, instance. The word was obsolescent.

1398. *Deiphebus* (=*Dé'phĕbús*) is always trisyllabic.

1410. He means that he would do more for him than for any one, 'except for him whom he loves most,' i. e. Troilus.

1427. 'With spur and whip,' i. e. with all expedition.

1495. *word and ende*, beginning and end; cf. iii. 702, v. 1669. The right phrase is *ord and ende*, where *ord* is 'beginning;' but it would seem that, by Chaucer's time, *word* had been corruptly substituted for the obsolescent *ord*. See Monk. Ta. B 3911, and the note.

1534. *triste*, station for a huntsman to shoot from. See *Tristre* in Stratmann.

1554. *renne*, to run, like an excited madman.

1564. 'Bon fait prolixite foïr;' Rom. de la Rose, 18498.

1581. 'Although it does not please her to recommend (a remedy).'

1594. *To mowen*, to have it in her power; A. S. *mugan*.

1650. *for my bettre arm*, not even to save my right arm.

1661. *him thar nought*, 'him needeth not,' he need not do.

1735. An obscure allusion. 'Perhaps it means, in regard for the king and queen, his parents;' Bell. My own guess is different. I think it quite possible that Chaucer is referring to the two 'crowns' or garlands, one of roses and one of lilies, about which so much is said in his early work entitled the *Lyf of Seint Cecile*, afterwards called the Second Nonnes Tale (see G 270). Thus Pandarus, with his usual impudence, conjures Criseyde to pity Troilus by two solemn adjurations, viz. for the sake of Him who gave us all our souls, and by the virtue of the two heavenly crowns which an angel once brought *to a chaste couple*. He thus boldly insinuates that the proposed meeting is of the most innocent character. This I take to be the whole point of the allusion.

1737. 'Fie on the devil!' I. e. despise detraction.

1738. *com of*, come off; we *now* say 'come on!' See ll. 1742, 1750.

1751. 'But now (I appeal) to you.'

1752. *cankedort*, a state of suspense, uncertainty, or anxiety; as appears from the context. The word occurs nowhere else. Only one MS. (H2) has the spelling *kankerdort*, usually adopted in modern editions; Thynne has *cankedorte*, but it needs no final *e*. The etymology is unknown nor do we even know how to divide it. There is a verb *kanka*, to shake, be unsteady, &c., in Swedish dialects (Rietz), and the Swed. *ort* is a place, quarter; if there is any relationship, *kanked-ort* might mean 'shaky place,' or ticklish position. Another theory is that *canker* relates to *canker*, a cancer, disease, and that *dort* is related to Lowl. Sc. *dort*, sulkiness. But this is assuming

that the right spelling is *canker-dort*, a theory which the MSS. do not favour. Neither does the sense of 'ill-humour' seem very suitable. As I am bound, in this difficult case, to suggest what I can, I must add that it is also possible to suppose that *cankedort* is of French origin, answering to an O. F. *quant que dort*, lit. 'whenever he is asleep (?),' or 'although he is asleep (?);' and hence (conceivably) meaning 'in a sleepy state.' The phrase *quant que*, also spelt *kan ke* (and in many other ways) is illustrated by a column of examples in Godefroy's Dictionary; but its usual sense is 'as well as,' or 'whatever'; thus *kan ke poet*=as well as he can. Or can we make it=*com ki dort*, like one who sleeps?

BOOK III.

THE following scheme gives a general idea of the relationship of this Book to the original.

CHAUCER: BOOK III.	FILOSTRATO: BOOK III.
ll. 1–38.	st. 74–79.
239–287.	5–10.
344–441.	11–20.
813–833.	[Boethius, II. Pr. 4. 86–120.]
1310–1426.	31–43.
1443–1451.	44.
1471–1492.	44–48.
1513–1555.	50–56.
1588–1624.	56–60.
1625–1629.	[Boethius, II. Pr. 4. 4–10.]
1639–1680.	61–65.
1695–1743.	70–73.
1744–1768.	[Boethius, II. Met. 8.]
1772–1806.	90–93.
1807–1813.	Bk. I, st. 3. 1.

1–38. This is an exceptionally difficult passage, and some of the editions make great nonsense of it, especially of ll. 15–21. It is, however, imitated from stanzas 74–79 of the Filostrato, Book III; where the invocation is put into the mouth of Troilus.

The key to it is that it is an address to *Venus*, both the planet and the goddess.

2. The planet Venus was considered to be in 'the *third* heaven.' The 'heavens' or spheres were named, respectively, after the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the 'fixed stars;' beyond which was the Primum Mobile, the earth being in the centre of all, and immoveable. Sometimes the spheres of the seven planets were reckoned backwards from Saturn, Venus being then in the *fifth* heaven; see Lenvoy a Scogan, 9, and the note.

3. 'O favourite of the Sun, O dear daughter of Jove!' Venus was considered a fortunate planet. Perhaps it is best to quote the Italian text here :—

'O luce eterna, il cui lieto splendore
Fa bello il terzo ciel, dal qual ne piove
Piacer, vaghezza, pietade ed amore;
Del sole amica, e figliuola di Giove,
Benigna donna d'ogni gentil core,
Certa cagion del valor che mi muove
A' sospir dolci della mia salute,
Sempre lodata sia la tua virtute.

Il ciel, la terra, lo mare e l'inferno
Ciascuno in sè la tua potenzia sente,
O chiara luce; e s'io il ver discerno,
Le piante, i semi, e l'erbe puramente,
Gli uccei, le fiere, i pesci con eterno
Vapor ti senton nel tempo piacente,
E gli uomini e gli dei, nè creatura
Senza di te nel mondo vale o dura.

Tu Giove prima agli alti affetti lieto,
Pe' qua' vivono e son tutte le cose,
Movesti, o bella dea; e mansueto
Sovente il rendi all' opere noiose
Di noi mortali; e il meritato fleto
In liete feste volgi e dilettose;
E in mille forme già quaggiù il mandasti,
Quand' ora d'una ed or d'altra il pregasti.

11. *vapour*, influence; Ital. *Vapor* (l. 598).

15. The readings in this stanza are settled by the Ital. text. Thus, in ll. 17, 19, 20, read *him*, not *hem*. *Comeveden*, didst move or instigate; agreeing with *ye*, for which Mod. E. uses *thou*. 'Thou didst first instigate Jove to those glad effects (influences), through which all things live and exist; and didst make him amorous of mortal things; and, at thy pleasure, didst ever give him, in love, success or trouble; and, in a thousand forms, didst send him down to (gain) love on earth; and he caught those whom it pleased you (he should catch).'

In l. 17 we find *Comeveden* sometimes turned into *Comenden*, or even *Commodious!* The Italian text has *Movesti* (l. 603).

22. Venus was supposed to appease the angry planet Mars; see Compl. of Mars, 36–42.

27. 'According as a man wishes.'

29. 'Tu in unità le case e li cittadi, Li regni, . . . Tien.'

31–34. 'Tu sola le nascosi qualitadi
Delle cose conosci, onde 'l costrutto
Vi metti tal, che fai maravigliare
Chi tua potenza non sa riguardare.'

I. e. 'Thou only knowest the hidden qualities of things, whence thou formest such a construction, that thou makest to marvel any one who knows not how to estimate thy power.' Chaucer seems to have used *construe* because suggested by *costrutto*, but he really uses it as answering to *sa* (in the fourth line), and omits the words *'l costrutto vi metti tal* altogether. Hence ll. 33–35 mean: 'when they cannot explain how it may come to pass that *she* loves *him*, or why *he* loves *her*; (so as to shew) why *this* fish, and not *that* one, comes to the weir.'

Io (=*jo*), come to pass. This word is not in the dictionaries, and has been coolly altered into *go* (!) in various editions. But it answers to O. F. *joer* (F. *jouer*), to play, hence, to play a game, to make a move (as in a game); here, to come about, come to pass.

35. *were*, weir, pool where fish are caught; see Parl. Foules, 138, and note.

36. 'You have imposed a law on folks in this universe;' Ital. 'Tu legge, o dea, poni all' universo.'

44, 45. *Inhelde*, pour in. *Caliope*, Calliope, muse of epic poetry; similarly invoked by Dante, Purg. i. 9.

87. 'Though he was not pert, nor made difficulties; nor was he too bold, (as if about) to sing a mass for a fool.' The last expression was probably proverbial; it seems to mean to speak without hesitation or a feeling of respect.

115. *to watre wolde*, would turn to water; cf. Squi. Ta. F 496.

120. *'I? what?* i. e. 'I? what (am I to do)?' In l. 122, Pandarus repeats her words, mockingly: 'You say I? what? why, of course you should pity him.'

136–138. 'And I (am) to have comfort, as it pleases you, (being at the same time) under your correction, (so as to have what is) equal to my offence, as (for instance) death.' See Cant. Ta. B 1287.

150. 'By the feast of Jupiter, who presides over nativities.' The reason for the use of *natal* is not obvious. Cf. 'Scit Genius, natale comes qui temperat astrum;' Horat. Ep. ii. 2. 187.

188. 'I seem to hear the town-bells ringing for this miracle, though no hand pulls the ropes.'

193, 194. *and oon*, *And two*, 'both the one of you and the other.'

198. *bere the belle*, take the former place, take precedence; like the bell-wether that heads the flock. See the New E. Dict.

228. 'Straight as a line,' i. e. directly, at once.

294. See Manc. Ta. H 333, and note.

299. 'Thou understandest and knowest enough proverbs against the vice of gossiping, even if men spoke truth as often as they lie.'

308. 'No boaster is to be believed, in the natural course of things.'

328, 329. *drat*, dreadeth. Cf. 'Felix, quem faciunt aliena pericula cautum.' But Chaucer took it from Le Rom. de la Rose, 8041–2: 'Moult a benéurée vie Cil qui par autrui se chastie.'

340. 'And a day is appointed for making up the charters' (which will particularise what she has granted you); metaphorical.

349. *richesse*, abundance; not a happy word, but suggested by the Ital. text: 'I sospir ch'egli aveva a gran dovizia;' Fil. iii. 11. *Dovizia* (Lat. *diuitiae*) is precisely 'richesse.' Bell has *rehetyng*, i. e. comforting (from O. F. *rehaiter*, *reheiter*), which gives no sense; and explains it by '*reheating!*'

354. *lusty*, lusty person; cf. Cant. Ta. A 165, 208.

377. 'Or durst (do so), or should know (how).'

380. *stokked*, fastened in the stocks; cf. Acts xvi. 24.

404. *Departe it so*, make this distinction.

410. *frape*, company, troop. Marked by Tyrwhitt as not understood. Other examples occur. 'With hem a god gret *frape*;' Adam Davy, &c., ed. Furnivall, p. 60, col. 1, text 3, l. 390; and see Allit. Morte Arthure, ed. Brock, 2163, 2804, 3548. Godefroy gives O. F. *frap*, a multitude, and *frapaille*, rabble.

445. 'And wished to be seised of that which he lacked.'

497. 'Or to enumerate all the looks and words of one that is in such uncertainty.'

502. *as seith*; but it does not appear that Boccaccio says anything of the kind. The same remark applies to l. 575.

510. *Fulfelle* is a Kentish form, the *e* answering to A. S. *y*. Similar forms occur in Gower. See note to Book Duch. 438.

526. Scan: Dréd | elées | it cleer,' &c. The sense is: 'it was clear, in the direction of the wind, from every magpie and every spoil-sport.' I. e. no one could detect them; they kept (like hunters) well to leeward, and there were no magpies or telltale birds to windward, to give an alarm.

529. Scan: In this matér-e, both-e frem'd. *fremed*, strange, wild.

542. *holy*, i. e. sacred to Apollo. From Ovid, Met. i. 566: 'laurea . . uisa est agitasse cacumen.'

545. 'And therefore let no one hinder him.'

572. The readings all shew various corruptions of *thurfte*, which none of the scribes understood; see *thurfen*, *tharf*, in Stratmann. This is not the only place where *thurfte* has been ousted from the text. Cf. *thar* (for *tharf*) in the Reves Ta. A 4320, &c. *Yow thurfte have*, you would need (to) have. *Yow* is the dat. case, governed by the impers. verb. The reading *yow durste* turns *yow* (an accusative) into an imaginary nominative; but the nom. form is *ye*, which the cribes did not venture to substitute.

584. *goosish*, goose-like, silly. This delicious epithet was turned into *gofysshe* by Thynne, and modern editions perpetuate the blunder. Tyrwhitt derived *gofish* from F. *goffe*, a word which is much later than Chaucer, and was probably merely adapted from Ital. *goffo*, stupid. The Century Dict. goes a step further, inserting a second *f*, and producing a form *goffish*, against all authority. Cf. Parl. Foules, 568, 586.

601. *stewe*, small chamber, closet; cf. G. *Stube*.

602. 'Where he was shut in, as in a coop.'

609. 'There was no dainty to be fetched'; they were all there.

614. *Wade*; this is the hero mentioned in the Merch. Tale, E 1424; see note.

617–620. Cf. Boethius, Bk. iv. Pr. 6. 60–68.

622. 'Without her leave, at the will of the gods.'

624. *bente*, i.e. curved, crescent; see l. 549. Cf. Boeth. Bk. I. Met. 5. 6, 7.

625. The Moon, Saturn, and Jupiter were all in conjunction in Cancer, which was the mansion of the moon. We are to understand that this caused the great rain.

640. *ron*, rained; so also in l. 677. The usual pt. t. is *reinede*, but we also find *roon*, *ron*, as in P. Plowm. B. xiv. 66 (C. xvi. 270), and in Trevisa, tr. of Higden, ii. 239. The pt. t. of A. S. *rignan*, *rīnan*, is usually *rīnde*; but the strong pt. *rān* occurs in the Blickling Glosses.

648. *a game*, in game; *a=an*, *on*; Cm. has *on*.

671. *The wyn anon*, the wine (shall come) at once; alluding to the wine drunk just before going to bed. See Prol. A 819, 820.

674. 'The *voidè* being drunk, and the cross-curtain drawn immediately afterwards.' The best reading is *voyde* or *voydee*. This seems to be here used as a name for the 'loving-cup' or 'grace-cup,' which was drunk after the table had been cleared or *voided*. Properly, it was a slight dessert of 'spices' and wine; where *spices* meant sweetmeats, dried fruits, &c. See Notes and Queries, 2 S. xi. 508. The *traverse* was a screen or curtain drawn across the room; cf. Cant. Ta. E 1817; King's Quair, st. 90. See Additional Note, p. 506.

690. This refers to the attendants. They were no longer allowed to skip about (run on errands) or to tramp about noisily, but were packed off to bed, with a malediction on those who stirred about. *Traunceth*, tramps about, is used of a bull by Gower, C. A. ii. 72. In Beaumont and Fletcher, Fair Maid of the Inn, v. 2, we find—'but, *traunce* the world over, you shall never,' &c. For *traunce*, Thynne reads *praunce*, which has a similar sense. Morris explains *traunce* here as a sb., which seems impossible.

695. *The olde daunce*, the old game; see Prol. A 476.

696. *sey*, saw; perhaps read *seye*, subj., might perceive. If so, read *al*, i.e. every.

702. 'Beginning and end;' see note to bk. II. 1495.

711. I.e. or else upset everything; cf. the phrase, 'all the fat is in the fire.'

716. Mars and Saturn both had an evil influence.

717. *combust*, quenched, viz. by being too near the sun; see Astrolabe, pt. ii. § 4. Venus and Mercury, when thus 'combust,' lost their influence. *let*, hindered.

721. *Adoon*, Adonis; see Ovid, Met. x. 715.

722. *Europe*, Europa; see Leg. of Good Women, 113, and note.

725. *Cipris*, Venus; see Ho. Fame, 518.

726. *Dane*, Daphne; see Kn. Ta. A 2062.

729. *Mercúrie*, Mercury; *Herse*, daughter of Cecrops, beloved by Mercury. Her sister, Aglauros, had displeased Minerva (*Pallas*); whereupon Minerva made Aglauros envious of Herse. Mercury turned Aglauros into stone because she hindered his suit. See Ovid, Met. ii. 708–832.

733. 'Fatal sisters;' i. e. the Fates, Clotho, Lachesis, and Atropos. 'Which spun my destiny, before any cloth (infant's covering) was made for me.' See Kn. Ta. A 1566; Leg. G. Wom. 2629.

764. Let sleeping dogs lie; a proverb.

773. 'To hold in hand' is to feed with false hopes, to delude by pretended love.

775. Lit. 'and make him a hood above a cap.' A *calle* (caul) was a close-fitting cap, a skull-cap. To put on a hood over this evidently means to cover up the eyes, to cajole, to hoodwink.

791, 797. *shal*, owe to. *sholde love*, i. e. are reported to love.

813–836. Founded on Boethius, lib. II. Pr. 4. 'Quàm multis amaritudinibus humanae felicitatis dulcedo respersa est! . . . Anxia enim res est humanorum conditio bonorum, et quae uel numquam tota proueniat, uel numquam perpetua subsistat. . . . Ad haec, quem caduca ista felicitas uehit, uel scit eam, uel nescit esse mutabilem. Si nescit, quaenam beata sors esse potest ignorantiae caecitate? Si scit, metuat necesse est, ne amittat, quod amitti potest non dubitat; quare continuus timor non sinit esse felicem. . . . quonam modo praesens uita facere beatos potest?' See the E. version, ll. 86, 56, 109.

839. 'Why hast thou made Troilus distrust me?'

853, 854. 'Danger is drawn nearer by delay.' We say, 'Delays are dangerous.' Cf. Havelok, l. 1352. *abodes*, abidings, tarryings.

855. *Néc'*, with elided *e*, forms the first foot. 'Every thing has its time;' cf. Eccl. iii. 1.

861. *farewel feldefare*, (and people will say) farewell, fieldfare! Cf. Rom. Rose, 5510. In the Rom. Rose, it refers to false friends, who, when fortune frowns, say 'Go! farewell fieldfare,' i. e. Begone, we have done with you. As fieldfares come here in the winter months, people are glad to see them go, as a sign of approaching summer. In the present case, the sense appears to be that, when an opportunity is missed, the harm is done; and people will cry, 'farewell, fieldfare!' by way of derision. We might paraphrase the line by saying: 'the harm is done, and nobody cares.'

885. *blewe*, blue; the colour of *constancy*.

890. 'Hazle-bushes shake.' This is a truism known to every one, and no news at all; in like manner, your ring will tell him nothing, and is useless.

901. *feffe him*, enfeoff him, bestow on him. *whyte*, fair.

919. *at pryme face*, at the first glance; *primâ facie*.

931. *At dulcarnon*, at a non-plus, in extreme perplexity. *Dulcarnon*, as pointed out by Selden, in his Pref. to Drayton's Polyolbion, represents the Pers. and Arab. *dū 'lkarnayn*, lit. two-horned; from Pers. *dū*,

two, and *karn*, horn. It was a common medieval epithet of Alexander the Great, who was so called because he claimed descent from Jupiter Ammon, whose image was provided with horns like a ram. Speght rightly says that *Dulcarnon* was also a name for the 47th prop. of Euclid, Book I, but gives a false reason and etymology. The real reason is plain enough, viz. that the two smaller squares in the diagram stick up like two horns. And, as this proposition is somewhat difficult for beginners, it here takes the sense of 'puzzle;' hence Criseyde was *at Dulcarnon*, because she was in perplexity. Speght refers to Alex. Neckam, De Naturis Rerum; see Wright's edition, p. 295.

But this is not all. In l. 933, Pandarus explains that Dulcarnon is called 'fleming of wrecches.' There is a slight error here: 'fleming of wrecches,' i. e. banishment of the miserable, is a translation of *Fuga miserorum*, which is written opposite this line in MS. Harl. 1239; and further, *Fuga miserorum* is a sort of Latin translation of *Eleëfuga* or *Eleufuga*, from ἔλεος, pity, and φυγή, flight. The error lies in confusing *Dulcarnon*, the 47th proposition, with *Eleufuga*, a name for the 5th proposition; a confusion due to the fact that both propositions were considered difficult. Roger Bacon, Opus Tertium, cap. 6, says: 'Quinta propositio geometricae Euclidis dicitur *Elefuga*, id est, *fuga miserorum*.' Ducange, s. v. *Eleufuga*, quotes from Alanus, Anticlaudiani lib. iii. cap. 6—'Huius tirones curantis [*read* cur artis] *Eleufuga* terret,' &c. The word also occurs in Richard of Bury's Philobiblon, cap. xiii, somewhat oddly translated by J. B. Inglis in 1832: 'How many scholars has the Helleflight of Euclid repelled!'

This explanation, partly due to the Rev. W. G. Clark (joint-editor of the Globe Shakespeare), was first given in the *Athenæum*, Sept. 23, 1871, p. 393, in an article written by myself.

934. *It*, i. e. *Dulcarnon*, or Euclid's proposition. 'It seems hard, because the wretched pupils will not learn it, owing to their very sloth or other wilful defects.'

936. *This=this is*; as elsewhere. *fecches*, vetches.

947. Understand *be*; 'where (I hope) good thrift may be.' Cf. 966.

978. *fere*, fire; as in Bk. i. 229. Usually *fyre*.

979. *fond his contenaunce*, lit. found his demeanour, i. e. composed himself as if to read.

1010. *wivere*, viper; O. F. *wivre* (F. *givre*), from Lat. *uipera*. The heraldic *wiver* or *wyvern* became a wondrous winged dragon, with two legs; wholly unlike the original viper. See Thynne's Animadversions, &c., ed. Furnivall, p. 41.

1013. 'Alas! that he, either entirely, or a slice of him.'

1021. 'That sufferest undeserved jealousy (to exist).'

1029. *after that*, accordingly; *his*, its.

1035. See note to Bk. ii. 784.

1046. *ordal*, ordeal, trial by ordeal, i. e. by fire or water. See Thynne's Animadversions, ed. Furnivall, p. 66.

1056. *wreigh*, covered; A. S. *wrāh*; see *wrīhen* in Stratmann.

1064. *shoures*, assaults. Bell actually substitutes *stouris*, as being 'clearly the true reading.' But editors have no right to reject real words which they fail to understand. *Shour* sometimes means a shower of arrows or darts, an assault, &c.; cf. A.S. *hildescūr*, a flight of missiles. In fact, it recurs in this sense in Bk. iv. 47, where Bell again turns it into *stoure*, against authority.

1067. 'For it seemed to him not like (mere) strokes with a rod . . . but he felt the very cramp of death.'

1106. *al forgeve*, all is forgiven. *stint*, stopped.

1154. *bar him on honde*, assured him.

1177. 'For a crime, there is mercy (to be had).'

1194. *sucre be or soot*, may be like sugar or like soot, i. e. pleasant or the reverse. We must read *soot* (not *sote*, sweet, as in Bell) because it rimes with *moot*. Moreover, soot was once proverbially bitter. 'Bittrore then the sote' occurs in Altenglische Dichtungen, ed. Boddeker, p. 121; and in Rutebuef's Vie Sainte Marie l'Egiptianne, ed. Jubinal, 280, we find 'plus amer que suie;' cf. Rom. Rose, 10670: 'amer Plus que n'est suie.'

1215. Cf. 'Bitter pills may have sweet effects;' Hazlitt's Proverbs.

1231. *Bitrent*, for *bitrendeth*, winds round; cf. iv. 870. *wryth*, for *wrytheth*, writhes.

1235. 'When she hears any shepherd speak.'

1249. 'And often invoked good luck upon her snowy throat.'

1257. *welwilly*, full of good will, propitious.

1258. *Imeneus*, Hymenæus, Hymen; cf. Ovid, Her. xiv. 27.

1261–4. Imitated from Dante, Parad. xxxiii. 14:—

> 'Che qual vuol grazie, e a te non ricorre,
> Sua disianza vuol volar senz' ali.
> La tua benignità non pur soccorre,' &c.

1282. 'Mercy prevails over (lit. surpasses) justice.'

1344. 'Or else do I dream it?'

1357. *sooth*, for *sooth is*, i. e. it is true.

1369. Bell takes *scripture* to mean the mottos or posies on the rings. Perhaps this is right.

1374. *holt*, holds; 'that holds it in despite.'

1375. 'Of the money, that he can heap up and lay hold of.' For *mokren*, cf. Chaucer's Boethius, Bk ii. Pr. 5. 11. *Pens*, pence, is a translation of Ital. *denari*, money, in the Filostrato, Book iii. st. 38.

1384. *the whyte*, silver coins; *the rede*, gold coins.

1389. *Myda*, Midas; see Wyf of Bathes Tale, D 951.

1391. *Crassus*; wantonly altered to *Cresus* in Bell's edition, on the ground that the story is told of Croesus. But Chaucer knew better. M. Crassus, surnamed Dives (the Rich), was slain in battle against the Parthians, B. C. 53. Orodes, king of Parthia, caused molten gold to be poured into the mouth of his dead enemy, saying, 'Sate thyself now with that metal of which, in life, thou wast so greedy;' Cicero, Att. vi. 1. 14; Florus, iii. 11. 4.

1407. 'And to counterbalance with joy their former woe.'

1415. The cock is called a common astrologer (i. e. astronomer), because he announces to all the time of day; cf. Non. Pr. Ta. B 4043; Parl. Foules, 350. Translated from 'vulgaris astrologus;' Alanus.

1417, 9. *Lucifer*, the morning-star, the planet Venus. *Fortuna maior*, the planet Jupiter. Mars and Saturn were supposed to have an *evil* influence; the Sun, Mercury, and Moon, had no great influence either way; whilst Jupiter and Venus had a *good* influence, and were therefore called, respectively, *Fortuna maior* and *Fortuna minor*. See G. Douglas, ed. Small, ii. 288. The MSS. have *that anoon*, (it happened) that anon; but this requires us to suppose so awkward an ellipsis that it is better to read *than*, answering to *whan*.

1428. *Almena*, Alcmena; a note in MS. H. has: 'Almena mater Herculis.' Alcmena was the mother of Hercules by Jupiter. Jupiter lengthened the night beyond its usual limit. Plautus has a play on the subject, called *Amphitruo*, as Jupiter personated Amphitryon.

1437–9. *ther*, wherefore; 'wherefore (I pray that) God, creator of nature, may bind thee so fast to our hemisphere,' &c. A similar construction occurs in l. 1456.

1453. *bore*, aperture, chink; 'for every chink lets in one of thy bright rays.' See New E. Dict.

1462. Engravers of small seals require a good light.

1464. *Tytan*, Titan, frequently used as synonymous with the sun; as in Ovid, Met. i. 10. Chaucer has confused him with *Tithonus*, the husband of Aurora, whom he denotes by *dawing* in l. 1466, and by *morwe* in l. 1469.

'Iamque, fugatura Tithoni coniuge noctem,
Praeuius Aurorae Lucifer ortus erat.'
Ovid, Heroid. xviii. 111.

1490. Read *wer-e*, in two syllables. *these worldes tweyne* seems to mean 'two worlds such as this.'

1495. This somewhat resembles Verg. Ecl. i. 60–4.

1502. 'Even if I had to die by torture;' as in Bk. i. 674.

1514. *mo*, others; see note to Cler. Ta. E 1039.

1546. 'Desire burnt him afresh, and pleasure began to arise more than at first.' Cf. the parallel line in Leg. Good Wom. 1156: 'Of which ther gan to breden swich a fyr.' Yet Bell rejects this reading as being 'not at all in Chaucer's manner,' and prefers nonsense.

1577. 'Christ forgave those who crucified him.'

1600. Cf. Æneid. vi. 550:—

'Quae rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon.'

1625. From Boethius, lib. ii. Pr. 4: 'Sed hoc est, quod recolentem uehementius coquit. Nam in omni aduersitate fortunae infelicissimum genus est infortunii, fuisse felicem.' Cf. Dante, Inf. v. 121; Tennyson, Locksley Hall—'That a sorrow's crown of sorrow is remembering happier things.'

1634. Cf. Rom. de la Rose, 8301–4; from Ovid, Art. Amat. ii. 13.

1642. *Ne I*, read *N'I*. *rakle*, behave rashly; it is plainly a *verb*, formed from the adj. *rakel*. Morris inserts *ben* after *rakel*, to the ruin of the scansion. Cf. Norweg. *rakla*, to ramble, totter, be unsteady (Aasen); Swed. dial. *rakkla*, to rove (Rietz); Icel. *reka*, to drive.

1649. *I shal*, I owe; A.S. *ic sceal*.

1687. *comprende*, comprehend; F. *comprendre*. This is clearly the right form. In the Sq. Ta. F 223, though the MSS. have *comprehende*, it is obvious that *comprende* is the real reading.

1703. *Pirous*, i. e. Pyroeis, one of the four horses that drew the chariot of the sun. The other three were Eöus, Æthon, and Phlegon; see Ovid, Met. ii. 153.

1705. 'Have taken some short cut, to spite me.'

1732. 'To the extent of a single knot.' It would not be necessary to explain this, if it were not for Bell's explanation of *knot* as 'gnat.'

1734. *y-masked*, enmeshed; cf. A.S. *masc*, a mesh.

1744–68. Paraphrased from Boethius, lib. ii. Met. 8; but note that the lines italicised are transposed, and represent ll. 1744–1750:

'Quòd mundus stabili fide Concordes uariat uices,
Quòd pugnantia semina Foedus perpetuum tenent,
Quòd Phoebus roseum diem Curru prouehit aureo,
Ut quas duxerit Hesperus Phoebe noctibus imperet,
Ut fluctus auidum mare Certo fine coërceat,
Ne terris liceat uagis Latos tendere terminos.
Hanc rerum seriem ligat, Terras ac pelagus regens,
Et caelo imperitans Amor. Hic si fraena remiserit,
Quidquid nunc amat inuicem, Bellum continuò geret:
Et quam nunc socia fide Pulcris motibus incitant,
Certent soluere machinam. Hic sancto populos quoque
Iunctos foedere continet: Hic et coniugii sacrum
Castis nectit amoribus: Hic fidis etiam sua
Dictat iura sodalibus. O felix hominum genus,
Si uestros animos Amor Quo caelum regitur, regat!'

1764. *halt to-hepe*, holds together, preserves in concord. Bell and Morris have the corrupt reading *to kepe*. *To hepe*, to a heap, became the adv. *to-hepe*, together. It occurs again in Ch. Astrolabe, Part I. § 14, and in Boethius, Bk. iv. Pr. 6. 182. Cf. 'gaderen tresor *to-hepe*,' Polit. Songs, ed. Wright, p. 325; 'han brought it *to-hepe*,' P. Ploughman's Crede, l. 727.

1766. 'That Love, by means of his power, would be pleased,' &c.

1779. *In tyme of trewe*, in time of truce; as in Boccaccio, Fil. iii. st. 91. Bell wrongly has *Out of Troy*. Morris alters *trewe* to *trewes*; but see Bk. iv. l. 1312.

1805. These are four of the seven deadly sins; see Pers. Tale.

1807. *lady*, i. e. Venus, called *Dionaea* as being daughter of Dione; Æneid. iii. 19. Cf. Homer, Il. v. 370.

1809. The nine Muses. Helicon was a long way from Mount Parnassus; but see notes to Anelida, 15, and Ho. Fame, 521.

1817. 'As it pleases my author to relate.'

BOOK IV.

The following scheme gives some notion of the relationship of the contents of this book to the Filostrato, but Chaucer constantly expands and adds to the original, and not unfrequently transposes the order of the text.

Troilus: Book IV.	Filostrato.
1–10.	Bk. III. st. 94.
29–35.	Bk. IV. st. 1.
47–110.	„ 2–10.
127–166.	„ 12–16.
211–217.	„ 17.
218–385.	„ 22, 23, 26–46.
393–406.	„ 47, 48.
414–451.	„ 49, 50.
459–497.	„ 52, 54, 56–58.
501–787.	„ 60–89, 92, 93, 88–91.
799–821.	„ 95, 96.
848–925, 939–946.	„ 98–109 (l. 1).
1089–1095, 1108–1260.	„ 109 (l. 4)–127.
1310–1400.	„ 131–136.
1422–1446.	„ 137–140.
1464–1542, 1555–1694.	„ 141–167.

1. In the Proem, ll. 1–3 correspond to Fil. iii. st. 94, ll. 1–3; and ll. 8 and 10 to the same stanza, ll. 4 and 7. The rest is original.

3. Cf. Boethius, lib. ii. Pr. 1: 'Intelligo . . illius [Fortunae] . . cum his, quos eludere nititur, blandissimam familiaritatem.'

5. *hent and blent*, for *hendeth and blendeth*, catches and blinds.

6, 7. Cf. Boethius, lib. ii. Met. 2: 'Ultroque gemitus, dura quos fecit [Fortuna], ridet.' Whence, in Le Roman de la Rose, 8076–9, the passage which Chaucer here imitates; *the mowe*=F. *la moe*.

22. *Herines*, i. e. Furies; used as the pl. of *Erynis* or *Erinnys*; see note to Compl. to Pite, 92. Their names (see l. 24) were Megaera, Alecto, and Tisiphone. Bell's remark, that Chaucer found these names in Boccaccio, does not seem to be founded on fact. He more likely found them in Vergil, who has *Erinnys*, Æn. ii. 336, 573; vii. 447, 570; *Alecto*, id. vii. 324, 341, 405, 415, 445, 476; *Megæra*, id. xii. 846; *Tisiphone*, vi. 571, x. 761. But I suppose that, even in Chaucer's time, MS. note-books existed, containing such information as the names of the Furies. Chaucer even knew that some (as Æschylus) considered them to be the daughters of Night.

25. *Quiryne*, Quirinus. Ovid, Fasti, ii. 476, tells us that Quirinus was Romulus; and just above, ii. 419, that Romulus and Remus were sons of Mars.

29. *Ligginge . . The Grekes*, while the Greeks lay.

32. *Hercules Lyoun*, Hercules' lion, the lion of Hercules; alluding to the lion's skin which Hercules wore. Valerius Flaccus, Argonauticon, lib. i. 263, has 'Herculeo . . leoni;' and Chaucer seems to have read this author, or at any rate his first book; see Leg. of Good Women, l. 1457, and the note. However, Chaucer shews his knowledge of the story clearly enough in his tr. of Boethius, Bk. iv. Met. 7. The reference is, simply, to the sign Leo. The sun was in this sign during the latter part of July and the former part of August; but we are further told that he was in the 'breast' of Leo, and therefore near the very bright star Regulus, called in Arabic *Kalbalased*, or the Lion's Heart, which was situated almost on the zodiac, and (at that time) near the 20th degree of the sign. This gives the date as being the first week in August.

41. *in the berd*, in the beard, i. e. face to face.

47. *shour*, assault, attack; see note to Bk. iii. 1064.

50-4. From Boccaccio. The right names are Antenor, Polydamas, Menestheus or Mnestheus, Xanthippus, Sarpedon, Polymnestor, Polites, Riphaeus, all mentioned by Boccaccio, who probably took them from Guido delle Colonne. But Boccaccio omits 'Phebuseo,' and I do not know who is meant. Several of these names may be found in the allit. Destruction of Troy, ed. Panton and Donaldson; as Antenor and his son Polydamas, at ll. 3947, 3954; Xanthippus, king of Phrygia, l. 6107; Sarpedon, prince of Lycia, l. 5448; and in Lydgate's Siege of Troy, Bk. ii. capp. 16, 20. Polymestor, or Polymnestor, was king of the Thracian Chersonese, and an ally of the Trojans. Polites was a son of Priam (Æneid. ii. 526). Mnestheus is repeatedly mentioned in Vergil (Æn. v. 116, &c.), and is also called Menestheus (id. x. 129); he is a different person from Menestheus, king of Athens, who fought on the other side. For Riphaeus, see Verg. Aen. ii. 339. The Ital. forms are Antenorre, Polidamas, Monesteo, Santippo, Serpedon, Polinestorre, Polite, Rifeo. Observe that Monostéo, Riphéo, Phebuséo rime together, with an accent on the penultimate.

62. *thassege*, for *the assege*, the siege; Barbour has *assege*, siege, in his Bruce, xvii. 270, xx. 8; pl. *assegis*, xx. 12. MS. H. wrongly has *thessage*. See l. 1480 below.

64. *Calkas*, Calchas; see Bk. i. 66, 71.

79. *This town to shende*, i. e. (it will be best for you) to despoil this town.

86. *resport*, regard. This strange word is certified by its reappearance in l. 850, where it rimes to *discomfórt*. It is given in Roquefort, but only in a technical sense. It was, doubtless, formed from O. F. *esport*, deportment, demeanour, regard (Godefroy), by prefixing *re-*; and means 'demeanour towards,' or (here) simply 'regard,' as also in

l. 850. The etymology is from Lat. *re-*, *ex*, and *portare*. Cf. F. *rapport*, from *re-*, *ad*, and *portare*.

96. *in hir sherte*, in her smock only; i. e. without much rich clothing; 'as she was.'

99. 'For because I saw no opportunity.'

112. *as yerne*, as briskly as possible, very soon; so in l. 201.

120–4. Laomedon, father of Priam, founded Troy. Apollo and Poseidon (Neptune) had been condemned for a while to serve him for wages. But Laomedon refused them payment, and incurred their displeasure.

133. Antenor had been taken prisoner by the Greeks; see Lydgate, Siege of Troye, Bk. iii. ch. 24. Lydgate's version is that Antenor was to be exchanged for Thoas, king of Calydon; and, at the request of Chalcas, it was arranged that Antenor should be exchanged for both Thoas and Criseyde (see l. 138); to which Priam consented.

withoute more, without further ado; cf. l. 376.

143. *parlement*; here Boccaccio has *parlamento*, i. e. a parley. Chaucer gives it the English sense.

168. 'The love of you both, where it was before unknown.'

197. From Juvenal, Sat. x. ll. 2–4 :—

> 'pauci dignoscere possunt
> Vera bona atque illis multum diuersa, remota
> Erroris nebula.'

Cf. Dryden's translation and Dr. Johnson's poem on the Vanity of Human Wishes.

198, 9. *what is to yerne*, what is desirable. *offence*, disappointment.

203. *mischaunce*; because Antenor contrived the removal from Troy of the Palladium, on which the safety of the city depended. Cf. Lydgate, Siege of Troye, Bk. iv. ch. 34; or the account by Caxton, quoted in Specimens of English from 1394–1579, ed. Skeat, p. 89.

210. *here and howne*. The sense of this phrase is not known; but, judging by the context, it seems to mean—'thus said every one, such was the common rumour.' It has been explained as 'thus said *hare* and *hound*,' i. e. people of all sorts; but the M.E. form of *hare* is *hare* (A.S. *hara*), and the M.E. form of 'hound' never appears as *howne*, which, by the way, is evidently dissyllabic. In the absence of further evidence, guesswork is hardly profitable; but I should like to suggest that the phrase may mean 'gentle and savage.' The M.E. *here*, gentle, occurs in Layamon, 25867; and in Amis and Amiloun, 16 (Stratmann); from A.S. *hēore*. *Houne* answers, phonetically, to an A.S. *Hūna*, which may mean a Hun, a savage; cf. Ger. *Hüne*.

225. From Dante, Inf. iii. 112 :—

> 'Come d'autunno si levan le foglie
> L'una appresso dell' altra infin che 'l ramo
> Rende alla terra tutte le sue spoglie.'

239. This stanza follows Boccaccio closely; but Boccaccio, in his turn, here imitates a passage in Dante, Inf. xii. 22 :—

'Qual è quel toro che sí slaccia in quella
C'ha ricevuto già 'l colpo mortale,
Che gir non sa, ma qua e là saltella.'

251, 2. Almost repeated in the Clerk Ta. E 902, 3; see note to the latter line, and cf. Gower, Conf. Amant. ii. 14—'Right as a lives creature She semeth,' &c.

263. In MS. H., *thus* is glossed by 'sine causa.'

272. Accent *misérie* on *e*; 'Nella miseria;' Inf. v. 123.

279. *combre-world*, encumbrance of the world, a compound epithet. It is used by Hoccleve, in his lament for Chaucer, De Regim. Principum, st. 299. 'A *cumber-world*, yet in the world am left;' Drayton, Pastorals, Ecl. ii. 25.

286. *gerful*, changeable; see note to Kn. Ta. A 1536.

300. *Edippe*, Œdipus, king of Thebes, who put out his own eyes on finding that he had slain his father Laius and married his mother Jocasta; Statius, Theb. i. 46.

302. Rossetti thus translates Fil. iv. st. 34: 'O soul, wretched and astray, Why fliest thou not out of the most ill-fortuned body that lives? O soul brought low, part from the body, and follow Chryseis.'

305. *unneste*, glossed in H. by 'go out of thi nest;' correctly.

318. Read *my*, not *the* or *thy*; Rossetti thus translates Fil. iv. st. 36: 'O my Chryseis, O sweet bliss of the sorrowing soul which calls on thee! Who will any more give comfort to *my* pains?'

330. *unholsom*; Boccaccio has *insano*, Fil. iv. st. 38. 'I think it pretty clear that B. means *insane* in our ordinary sense for that word; but Chaucer's *unholsom* is no doubt founded on B.'s epithet, and is highly picturesque.'—Rossetti.

356, 7. Nearly repeated in Man of Lawes Ta. B 608, 9. See l. 882.

381. 'As certainly do I wish it were false, as I know it is true.'

392. *propretee*, his own indefeasible possession; see Boethius, Bk. ii. Pr. 2. 9 (p. 27), 61 (p. 28).

407. Pandarus took his morality from Ovid; cf. Amorum lib. ii. 4. 10–44: 'Centum sunt causae, cur ego semper amem;' &c.

413. *heroner*, a large falcon for herons; *faucon for rivere*, a goshawk for waterfowl. See note to Sir Thopas, B 1927.

414, 5. From Boccaccio, who does not, however, give the name of the author of the saying. The remark 'as Zanzis writeth' is Chaucer's own. It is quite clear that *Zanzis* in this passage is the same as the *Zanzis* in the Physiciens Tale, C 16; and he is no other than Zeuxis the painter. I do not suppose that Chaucer had any special reason for assigning to him the saying, but his name was as useful as that of any one else, and the medieval method of reference is frequently so casual and light-hearted that there is nothing to wonder at. Besides, we are distinctly told (l. 428) that Pandarus was speaking *for the nonce*,

i. e. quite at random. The real author is Ovid: 'Successore nouo uincitur omnis amor;' Remed. Amor. 462.

460. *pleyen raket*, play at rackets, knocking the ball forwards and backwards; alluding to the rebound of the ball after striking the wall.

461. *Netle in, dokke out* means, as Chaucer says, first one thing and then another. The words are taken from a charm for curing the sting of a nettle, repeated whilst the patient rubs in the juice from a dock-leaf. The usual formula is simply, 'in dock, out nettle,' for which see Brockett's Glossary of North-Country Words, s. v. *dockon* (dock); but Chaucer is doubtless correct. He refers to a fuller form of words, given in Notes and Queries, 1st Ser. iii. 368:—

'Nettle in, dock out—Dock in, nettle out;
Nettle in, dock out—Dock rub nettle out.'

Akermann's Glossary of Wiltshire Words gives a third formula, as follows:—

'Out 'ettle, in dock—Dock shall ha' a new smock;
'Ettle zhan't ha' narrun.'

i. e. nettle shan't have ne'er one. See also N. and Q. 1st Ser. iii. 205, 368; xi. 92; Athenæum, Sept. 12, 1846; Brand, Pop. Antiq. iii. 315.

In the Testament of Love, Bk. i., the present passage is quoted in the following form: 'Ye wete wel, lady, eke (quod I) that *I haue not playde racket, nettyl in, docke out*, and with the wethercocke waued;' ed. 1550, fol. cccv, col. 2. This shews that the text is correct.

462. 'Now ill luck befall her, that may care for thy wo.'

481-3. *gabbestow*, liest thou. Ll. 482, 3 are a reproduction of Pandarus' own saying, in Bk. iii. 1625-8.

493. Deficient in the first foot; read—'I | that liv'd' | &c.

497. *formely*; Cm. *formaly*; for *formelly*, i. e. formally.

503. From Boethius, Bk. i. Met. 1. 13, 14 (p. 1).

506. Troilus speaks as if dead already. 'Well wot I, whilst I lived in peace, before thou (death) didst slay me, I would have given (thee) hire;' i. e. a bribe, not to attack me.

520. *alambyk*, alembic; i. e. a retort, or vessel used in distilling; in Cant. Ta. G 794, MS. E. has the pl. *alambikes*, and most other MSS. have *alembikes*. The word was afterwards split up into *a lembick* or *a limbeck*; see Macb. i. 7. 67. Chaucer took this from Le Rom. de la Rose, 6406-7:—

'Je vois maintes fois que tu plores
Cum alambic sus alutel.'

556. 'Then think I, this would injure her reputation.'

583. 'But if I had so ardent a love, and had thy rank.'

588. Cf. the phrase 'a nine days' wonder.' Lat. *nouendiale sacrum*; Livy, i. 31.

600. 'Audentes Fortuna iuuat;' Æneid. x. 284; 'Fortes Fortuna adiuuat'; Terence, Phormio, i. 4. 26.

602. 'Unhardy is unsely;' Reves Ta. A 4210.

603. For *litel*, MS. H. and Thynne have *lite*. It makes no difference, either to the sense or the scansion.

607. *for ferd*, for fear (H2. *for drede*; Thynne, *for feare*). Properly *for ferde*, as in Ho. Fame, 950; but often shortened to *for ferd*. *Ferde* or *ferd* is tolerably common as a sb., but some scribes hardly understood it. Hence MSS. Cl. and H. have *of-fered*, i.e. greatly frightened.

618. Cf. Kn. Ta. A 1163–8; and the notes.

622. 'Boldly stake the world on casts of the dice.' Cf. Cant. Tales, B 125, C 653, and the notes.

627. Nearly repeated in Kn. Tale, A 1010.

630. 'The devil help him that cares about it.'

659–61. From Boccaccio, Fil. iv. st. 78; cf. Æneid. iv. 188.

683. 'And expected to please her.' *For pitous Ioye* represents 'pietosa allegrezza,' Fil. iv. st. 80.

684. 'Dear enough at a mite;' cf. note to L. G. Wom. 741.

692. *on every syde*; 'd'ogni partito;' Fil. iv. 81. I suppose it means, literally, 'on every side;' Troy being subject to attacks at various points.

708–14. Certainly genuine; found also in Fil. iv. 84.

716. Deficient in the first foot.

735. Dr. Furnivall says that MSS. Cl., H., and others have here misplaced a stanza, meaning that ll. 750-6 should have come next, as shewn by Boccaccio's text. But only MS. Cm. has such an order, and it is quite certain that the other MSS. are right. The order in Boccaccio's text furnishes no real guide, as Chaucer often transposes such order; and it is odd that only this *one* instance should have been noted. It is better to consider the order in MS. Cm. as wrong, and to say that it transposes the text by placing ll. 750-6 after l. 735, and gives a somewhat different version of ll. 750–2.

736. *ounded*, waved, wavy; see Ho. Fame, 1386, and note. Cf. 'Tear my bright hair,' &c.; Shak. Troilus, iv. 2. 112.

750. Cf. note to l. 735. MS. Cm., which inserts this stanza after l. 735, begins thus:—

> 'The salte teris from hyre eyȝyn tweyn
> Out ran, as schour of Aprille ful swythe;
> Hyre white brest sche bet, and for the peyne,' &c.

762. This line, giving the name of Criseyde's mother, is not in Boccaccio (Fil. iv. stt. 89–93). I do not know where Chaucer found the form *Argyve*; in Statius, Theb. ii. 297, *Argia* is the name of the wife of Polynices, and Ch. calls her *Argyve*; see Bk. v. l. 1509 below.

769, 70. *by-word*, proverb: 'plants without a root soon die.'

782. *ordre*, order. She will pass her life in mourning and abstinence, as if she had entered a religious order.

790. *Elysos*, Elysium. It looks as if Chaucer was thinking of Vergil's 'Elysios . . campos;' Georg. i. 38; for the story of Orpheus and Eurydice occurs in Georg. iv. 453–527. Cf. Ovid, Met. x. 1–85.

829. *cause causinge*, the primary cause. '*Causa causans*, a primary or original cause; *causa causata*, a secondary or intermediate cause;' New E. Dict., s. v. *Causa*.

831. *Wher*, short for *whether*; as in Cant. Ta. B 3119, &c.

836. 'Extrema gaudii luctus occupat;' Prov. xiv. 13. See note to Man of Lawes Ta. B 421.

842. The first foot is deficient: 'Peyn | e tor | ment,' &c.

843. 'There is no misery that is not within my body.'

850. *resport*, regard; see note to l. 86 above.

865. Compare the similar lines in Kn. Ta. A 1400, 1.

866. *men*, weakened form of *man*, takes a sing. verb.

870. *Bi-trent*, winds round; see note to iii. 1231.

884. *into litel*, within a little, very nearly.

887. *fawe*, gladly; cf. Cant. Ta. D 220.

907. *bane*, destruction; see Kn. Ta. A 1097, 1681.

927. 'Be to him rather a cause of the *flat* than of the *edge*,' i.e. of healing rather than of harming. A curious allusion which is fully explained by reference to the Squieres Tale, F 156–165. See also note to the same, F 238.

947–1085. This passage is not in Boccaccio, but some of it is in Boethius; see below.

963–1078. A considerable portion of this passage is copied, more or less closely, from Boethius, lib. v. Pr. 2 and Pr. 3. The correspondences are all pointed out below. Chaucer's own prose translation should be compared. For example, the word *wrythen* (l. 986) appears in that also (Bk. v. Pr. 3. 15).

963–6. 'Quae tamen ille, ab aeterno cuncta prospiciens, prouidentiae cernit intuitus, et suis quaeque meritis praedestinata disponit;' Boeth. v. Pr. 2 (end).

968. *grete clerkes*; such as Boethius, Saint Augustine, and bishop Bradwardine; see Non. Pr. Ta. B 4431, 2.

974–80. 'Nam si cuncta prospicit Deus, neque falli ullo modo potest, euenire necesse est, quod prouidentia futurum esse praeuiderit. Quare si ab aeterno non facta hominum modo, sed etiam consilia uoluntatesque praenoscit, nulla erit arbitrii libertas;' Boeth. v. Pr. 3. 981–7 (*continued*): 'neque enim uel factum aliud ullum, uel quaelibet existere poterit uoluntas, nisi quam nescia falli prouidentia diuina praesenserit. Nam si res aliorsum, quam prouisae sunt, detorqueri ualent, non iam erit futuri firma praescientia.' 988–994 (*continued*): 'sed opinio potius incerta: quod de Deo credere nefas iudico.'

996. I.e. who have received the tonsure.

997–1001. 'Aiunt enim, non ideo quid esse euenturum, quoniam id prouidentia futurum esse prospexerit: sed è contrario potius, quoniam quid futurum est, id diuinam prouidentiam latere non posse;' Boeth. v. Pr. 3. 1002–1008 (*continued*): 'eoque modo necessarium hoc in contrariam relabi partem. Neque enim necesse est contingere, quae prouidentur; sed necesse esse, quae futura sunt, prouideri.' 1009–1015

(*continued*): 'Quasi uero, quae cuiusque rei caussa sit, praescientiane futurorum necessitatis, an futurorum necessitas prouidentiae, laboretur.' 1016–1022 (*continued*): 'At nos illud demonstrare nitamur, quoquo modo sese habeat ordo caussarum, necessarium esse euentum praescitarum rerum, etiam si praescientia futuris rebus eueniendi necessitatem non uideatur inferre.'

(The negative in l. 1016 is remarkable, but Chaucer's prose rendering presents the same form. Surely he has taken *nitamur* as if it were *uitamus*.)

1023–9 (*continued*): 'Etenim si quispiam sedeat, opinionem quae eum sedere coniectat ueram esse necesse est: atque è conuerso rursus, (1030–6) si de quopiam uera sit opinio, quoniam sedet, eum sedere necesse est. In utroque igitur necessitas inest: in hoc quidem sedendi, at uerò in altero ueritatis.' 1037–1047 (*continued*): 'Sed non idcirco quisque sedet, quoniam uera est opinio; sed haec potius uera est, quoniam quempiam sedere praecessit. Ita cùm caussa ueritatis ex altera parte procedat, inest tamen communis in utraque necessitas. Similia de prouidentia futurisque rebus ratiocinari patet.' 1051–78 (*continued*): 'Nam etiam si idcirco, quoniam futura sunt, prouidentur; non uero ideo, quoniam prouidentur eueniunt: nihilo minus tamen à Deo uel uentura prouideri, uel prouisa euenire necesse est: quod ad perimendam arbitrii libertatem solùm satis est. Iam uero quam praeposterum est, ut aeternae praescientiae temporalium rerum euentus caussa esse dicatur? Quid est autem aliud arbitrari, ideo Deum futura, quoniam sunt euentura, prouidere, quam putare quae olim acciderunt, caussam summae illius esse prouidentiae? Ad haec, sicuti cum quid esse scio, id ipsum esse necesse est: ita cum quid futurum noui, id ipsum futurum necesse est. Sic fit igitur, ut euentus praescitae rei nequeat euitari.'

1094. *ferd*, fared; not the pp. of *faren* (l. 1087), but of the weak verb *feren* (A.S. *fēran*). The correct pp. of *faren* is *faren*. See Stratmann.

1105. 'A man may offer his neck soon enough when it (i.e. his head) must come off.'

1136. 'Beyond the nature of tears.'

1139. Myrrha, daughter of Cinyras, king of Cyprus, who was changed into a myrrh-tree; Ovid, Met. x. 298. The tree wept tears of myrrh; id. x. 500.

1146. *hir-e* (MS. Cl. *here*), their, is here dissyllabic. *unswelle*, cease to swell, as in Bk. v. 214.

1147. 'All hoarse, and exhausted with shrieking.' *forshright* is the pp. of *forshriken*, to shriek excessively. Bell wrongly has *for shright*; but *shright* is not a noun. The Ital. has 'con *rotta* voce,' with broken voice; Fil. iv. st. 116.

1153. 'Being always on the point of departing.'

1162. 'Whether it was sad for him.'

1174. Cf. 'And *bisily* gan,' &c.; Prol. A 301.

1179. *preignant* (F. *preignant, pregnant*, Cotgrave), catching hold of tightly, hence, forcible ; pres. part. of *prendre*, to seize. Quite distinct from *pregnant* when representing Lat. *praegnans*.

1181. *woon*, hope, resource. This answers to Early E. *wān* (see Stratmann), and is allied to Icel. *ván*, hope, expectation ; cf. Icel. *væna*, to hope for, to ween. The word is monosyllabic, and the long *o* is 'open,' as shewn by its riming with *noon*, *goon*, from A. S. *nān*, *gān*. Bell quite fails to explain it, and Morris suggests 'remedy,' without assigning any reason. It is common in Rob. of Gloucester, with similar rimes, and does not mean 'custom' or 'habit' or 'manner,' as suggested in Mr. Wright's Glossary, nor has it any connection with M.E. *wone*, custom, which was dissyllabic, and had a short vowel in the former syllable ; but it means, as here, 'hope' or 'resource.' For example : 'tho he ne sey other *won*' = when he saw nothing else to be done ; Rob. Glouc. ed. Hearne, p. 12 ; ed. Wright, l. 275. 'And flowe in-to hor castles, vor hii nadde other *won*,' i. e. no other resource ; id. p. 19, ed. Hearne, l. 442. This is one of the rather numerous words in Chaucer that have not been rightly understood.

1185. *twighte*, plucked ; pt. t. of *twicchen*.

1188. 'Where the doom of Minos would assign it a place.' Boccaccio here uses the word *inferno* (Fil. iv. 120) to denote the place where Troilus' soul would dwell ; which Rossetti explains to mean simply Hades. Chaucer's meaning is the same ; he is referring to Æneid. vi. 431–3.

1208. Atropos is the Fate who cuts the thread of life ; see note to v. 7.

1237. *a forlong wey*, two minutes and a half, to speak exactly ; see note to C. T., A 3637.

1241. Either *slayn* is here expanded into *slayen*, or the pause after this word does duty for a syllable, in the scansion.

1242. *ho*, stop, cease ; see Kn. Ta. A 1706.

1244. *ther-e* is here made into a dissyllable.

1245. *morter*, mortar. The Century Dict. quotes from Dugdale's Hist. of St. Paul's (ed. Ellis), p. 27 : 'A *mortar* was a wide bowl of iron or metal ; it rested upon a stand or branch, and was filled either with fine oil or wax, which was kept burning by means of a broad wick [at funerals or on tombs].' It was named from its similarity in shape to the *mortar* in which things were pounded. I remember the word in common use ; it came to denote what is now called a *night-light*, and the word *night-light* seems to have nearly displaced it. In this modern contrivance, the old 'mortar' is sometimes represented by a paper casing. The term was frequently applied, not merely to the saucer which held the grease, but to the light itself, which sometimes took the shape of a short candle. Cotgrave explains F. *mortier* as 'a kind of small chamber-lamp.' Instead of *morter*, MS. Cm. has *percher*, which meant a kind of wax candle placed upon a branch or bar called a *perche* (perch).

1295. 'About that (there) is no question.' Cf. l. 1694.

1374. *wether*, sheep. I.e. it is advisable to give the wolf a limb of a sheep, in order to save the rest.

1377. *grave*, incise, make an impression upon.

1380. *moble* (H., H2. *moeble*), movable property; cf. F. *meubles*.

1404. 'Whilst he is making his divination; and I will make him believe.' Ll. 1401–14 are due to a passage in Guido; see allit. Destruction of Troy, 8101–40.

1406. *amphibologyes*, ambiguities. A more correct form is *amphiboly*, from Gk. *ἀμφιβολία*; see New E. Dict. The ambiguous character of the old oracular responses is well known.

1411. 'When he started away from Delphi for fear.' Cf. l. 607.

1422. See note to Book i. 463.

1425. *the selve wit*, the same opinion.

1435. *clere*, clear of woe, free, light. MS. H. has *chere*.

1453. 'The bear has one opinion, and his leader another.'

1456. Repeated in Kn. Ta. A 2449; see note.

1459. 'With eyes like Argus;' i. e. seeing everywhere. Argus had a hundred eyes; Ovid, Met. i. 625.

1483. *fere*, frighten, terrify; as in Bk. ii. 124.

1505. 'To lose the substance, for the sake of something accidentally representing it;' as when the dog dropped the piece of meat, in his anxiety to get the shadow (or reflected image) of it. As to the famous words *substance* and *accident*, see note to Pard. Ta. C 539.

1525. *go we*, let us go; also written *gowe*, P. Plowm. B. Pr. 226.

1538–40. Juno caused Athamas, the husband of Ino, to run mad. As Ovid tells the story, Juno descended into hell, and crossed the Styx, in order to persuade the fury Tisiphone to haunt Athamas. Hence the mention of the Styx was readily suggested. See Ovid, Met. iv. 416–561, esp. l. 434. Styx was not, as Chaucer says, 'the pit of hell,' but a river that flowed through it.

1544. *Satiry and Fauny*, Satyri and Fauni, Satyrs and Fauns. Chaucer was probably thinking of Ovid, Met. vi. 392–4, where the *Fauni*, *Satyri*, and *Nymphae* are described as 'ruricolae, siluarum numina.' For *halve goddes*, we now say *demigods*.

1548. *Simois*, a river of Troas; Æneid. i. 100.

1560. *laye*, would lie; subj. The *e* is elided.

1562. *take*, take place, be made. Thynne has *be take*, but *be* clogs the line, and is not in the MSS.

1584. 'Vincit qui patitur;' see Frank. Ta. F 773.

1585. 'He who will have what he wants must give up what he likes.' Such seems to be the sense intended. *Leef* means 'dear.' One of Heywood's proverbs is—'Nought lay down, nought take up;' and very similar to this is—'Nothing venture, nothing have.' For the second *leef*, MS. H. has *lyfe*, a reading adopted by Bell and Morris. This takes all point out of the saying, and does not seem applicable to the case. Ll. 1587 and 1588 repeat the saying in another form, and confirm the reading in the text. Cf. Boeth. Bk. ii. Pr. 4. 98.

1591, 2. *Lucina*, i.e. Diana, or the moon; cf. Kn. Ta. A 2085. 'Before the moon pass out of the sign of Aries beyond that of Leo.' In order to this, the moon would have to pass wholly through Taurus, Gemini, Cancer, and Leo, thus traversing a distance represented by about 4 signs, or a third part of the whole zodiac: this would take up about the third part of 28 days, or more than 9 days. This brings us, as Criseyde says, to the 10th day (l. 1595). Such a method of counting is natural enough to those that watch the moon's course; and lovers are generally credited with taking a special interest in that luminary; cf. l. 1608. In the sequel, a good deal turns upon this 'tenth day.' Cf. ll. 1320, 1328, 1685; V. 239, 642, 681, 1103, 1206.

1608. *Cynthia*, i.e. Diana, the moon; Ovid, Met. ii. 465.

1612. 'To lose one opportunity, in order to gain another.'

1620. *pure*, very; as in Kn. Ta. A 1279.

1628. 'Who can hold a thing that tries to get away?'

> 'An eel and woman,
> A learned poet says, unless by th' tail
> And with thy teeth thou hold, will either fail.'
>
> The Two Noble Kinsmen, A. iii. sc. 5. l. 49.

1645. 'Res est solliciti plena timoris amor;' Ovid, Her. i. 12.

1667–73. In Boccaccio, a stanza of a similar character is assigned to Troilus, not to Criseyde.

1677. *poeplish*; Boccaccio (Fil. iv. st. 165) has *popolesco*, which Rossetti translates by 'low-bred.' Florio's Ital. Dict. has: '*popolesco*, popular, of the common people.'

1682. Here *fórtun-è* is trisyllabic.

BOOK V.

The following sketch gives a general notion of the relation of this Book to the Filostrato, though Chaucer often amplifies and transposes the material in a way that it would be tedious to particularise more minutely.

TROILUS: BOOK V.	FILOSTRATO.
ll. 1–7.	[*Teseide*, Bk. ix. st. 1.]
8–14.	[*Teseide*, Bk. ii. st. 1.]
15–91.	Bk. v. st. 1–13.
190–266.	„ 14–21, 24–28.
280–295.	„ 22.
323–336, 351–372.	„ 29–32.
386–686.	„ 33–38, 40–62, 67–71.
687–693.	Bk. vi. 1 (ll. 1–3), 6.
708–777.	„ 1 (l. 4)–8.

ll. 785–798, 820.	Bk. vi. 10, 11.
799–805; 817.	„ 33; Bk. i. 28 (l. 8).
841–1001.	„ 9, 11–31.
1100–1274.	Bk. vii. 1–33.
1275–1309.	„ 37, 40–43, 48–50.
1310–1327.	„ 51, 52.
1335, 1336.	„ 74 (ll. 7, 8).
1338–1421.	„ 53–75.
1422–1444.	„ 76, 105, 77, 76.
1450–1456.	„ 84, 26.
1513–1521.	„ 27, 90.
1523–1554.	„ 100–102, 104, 106.
1555–1589.	Bk. viii. 1–5.
1632–1701.	„ 6–15.
1702–1768.	„ 21, 17, 19–26.
1800–1806.	„ 27.
1807–1827.	[*Teseide*, Bk. xi. 1–3.]
1828–1841.	„ 28, 29.
1863–1865.	[Dante, *Par.* xiv. 28–30.]

3. *Parcas*, Fates; the accusative case, as usual.

7. *Lachesis*, the Fate that apportions the thread of life; often represented with the spindle, though this is properly the attribute of Clotho alone. Clotho spins, Lachesis apportions, and Atropos cuts, the thread of life. Atropos has been mentioned above; Bk. iv. 1208, 1546. Statius mentions all three in lib. iii. of his Thebaid; Clotho at l. 556, Lachesis (Lachesim putri uacuantem saecula penso) at l. 642, and Atropos at l. 68.

8. For *golden tressed*, MS. Harl. 3943 has *Auricomus tressed* (!). Cf. 'Sol auricomus, cingentibus Horis;' Valerius Flaccus, Argonaut. iv. 92.

12, 13. *sone of Hecuba*, Troilus; *hir*, Criseyde.

15–9. Note that ll. 15, 17 rime on *-éde*, with close *e*, but ll. 16, 18, 19 rime on *-ède*, with open *e*. Cf. Anelida, 299–307.

22–6. Lines 22, 24 rime on *-ōre*, with long close *o*; ll. 23, 25, 26 on *-ŏre*, with (original) short open *o*.

25. *crop*, shoot, upper part of a tree. *more*, root, still in use in Hants; A. S. *more*, *moru*; see P. Plowman, B. xvi. 5, C. xviii. 21.

53. 'Upon the report of such behaviour of his.'

65. So in Boccaccio: 'Con un falcone in pugno;' Fil. v. st. 10.

67. A mistranslation. Boccaccio's word is not *valle*, a valley, but *vallo*, a rampart. The first foot lacks a syllable.

71. Antenor was the Trojan, captured by the Greeks, who was restored to Troy in exchange for Thoas and Criseyde.

88. *sone of Tydeus*, i. e. Diomede, often called *Tydides*; as in Æneid. i. 97, 471, &c.

89. To know one's creed is very elementary knowledge.

90. *by the reyne hir hente*; Rossetti thinks Chaucer misunderstood

di colei si piglia (Fil. v. 13), which might mean 'takes hold of her,' but really means 'takes a fancy to her.'

98. This resembles 'to take care of No. 1.'

101. *make it tough*, raise a difficulty, viz. by disparaging Troilus.

106. *coude his good*, knew what was good for him, knew what he was about. Bell says—'understood good manners.'

128. *helply*; we now say 'helpful,' i. e. serviceable. *to my might*, to the best of my power.

143. *O god of love*, one and the same god of love.

151. *this*, contracted form of *this is*. *enseled*, sealed up.

158. *As paramours*, as by way of love. Cf. l. 332.

180. See below (l. 530), and Man of Lawes Ta. B 697. We can read either *brast* (burst), or *braste* (would burst).

182. *sye*, to sink down; A.S. *sīgan*; see *siȝen* in Stratmann.

194. *mewet*, mute; as in the Court of Love, 148. *Mewet*, *muwet*, or *muet* is from the O.F. *muët*, orig. dissyllabic, and answering to a Low Lat. diminutive type **mutettum*. The E. word is now obsolete, being displaced by the simple form *mute*, borrowed directly from Lat. *mutus*, which in O.F. became *mu*. *Mute* is common in Shakespeare. Lydgate has: 'And also clos and *muët* as a stone;' Siege of Thebes, pt. iii. § 8. In Merlin, ed. Wheatley, p. 172, we find 'stille and *mewet* as though thei hadde be dombe.'

The *-e* in *mild-e* is not elided; the A.S. *milde* is dissyllabic.

208. *Cipryde*, i. e. Cypris, or Venus; see note to Parl. Foules, 277.

212. The *-ie* in *furie* is rapidly slurred over. *Ixion* is accented on the *first* syllable. Ixion was bound, in hell, to an ever-revolving wheel; Georg. iii. 38; Æn. vi. 601.

249. *as mete*, as (for instance) dream; see l. 251.

283. 'Although he had sworn (to do so) on forfeit of his head.'

304. *pálestrál*, i. e. games consisting of wrestling-matches and similar contests; from Lat. *palaestra*; see Verg. Æn. iii. 280, 281; and G. Douglas, ed. Small, vol. iii. p. 52, l. 24. There is a description of such games, held at a funeral, in Statius, Theb. vi., which is imitated by Chaucer in the Knightes Tale; see note to A 2863. *Vigile* (l. 305) is the same as Chaucer's *liche-wake*; see note to A 2958.

306. He means that his steed, sword, and helm are to be offered up to Mars, and his shield to Pallas, at his funeral; cf. Kn. Ta. A 2889-2894.

319. *Ascaphilo*, a transposed form of Ascalaphus, whom Proserpine changed into an owl; Ovid, Met. v. 539. So also *Adriane* for Ariadne. Bell's note, that the form of *Ascaphilo* is Italian, and helps to prove that Chaucer here follows Boccaccio, is misleading; for Boccaccio does not mention Ascalaphus.

321. Mercury was supposed to convey men's souls to Hades. See l. 1827 below, and note.

332. *paramours*, passionately; an adverb, as usual; cf. l. 158.

345. *By freendes might*, by constraint of their relatives.

350. *hurt*, for *hurteth*, hurts; present tense.

360. On dreams, cf. Non. Pr. Ta. B 4113–4129, 4280–4.

365–8. From Le Rom. de la Rose, 18709–12, q. v.

379. Lit. 'Well is it, concerning dreams, to these old wives;' i. e. these old women set a value on dreams.

387. Boccaccio has: 'a te stesso perdona,' i. e. spare thyself; Chaucer takes it literally—'forgive thyself.'

403. Sarpedon had been taken prisoner by the Greeks (iv. 52). Neither Boccaccio nor Chaucer explains how he had got back to Troy. See l. 431.

409. *iouken*, slumber; cf. P. Plowman, C. xix. 126. It was chiefly used as a term in falconry, and applied to hawks. In the Boke of St. Albans, fol. a 6, we are told that it is proper to say that 'your hauke *Ioukith*, and not slepith.' From O.F. *joquier*, *jouquier*; see Godefroy.

421. *of fyne force*, by very necessity.

451. I read 'piëtous,' as in MS. H., not 'pitous,' for the sake of the metre, as in Bk. iii. 1444; cf. *pietee*, id. 1033. Perhaps Chaucer was thinking of the Ital. *pietoso*. We also find the spelling *pitevous*, for which form there is sufficient authority; see Wyclif, 2 Tim. iii. 12, Titus ii. 12; Rob. of Glouc. ed. Wright, 5884 (footnote); cf. Mod. E. *piteous*. Chaucer's usual word is *pitous*, as in Cant. Ta. B 449, 1059, C 298, &c.

460. *For*, because; as frequently.

469. 'Fortune intended to glaze his hood still better.' To 'glaze one's hood' was to furnish a man with a glass hood, a jocular phrase for to mock or expose to attack; because a glass hood would be no defence at all. Chaucer himself admirably illustrates this saying in a passage which has already occurred above; see Bk. ii. 867.

478. *her-e* is dissyllabic; as in Ho. Fame, 980, 1014, 1885, 1912, &c.

479. *congeyen us*, bid us take leave, dismiss us.

484. 'Did we come here to fetch light for a fire, and run home again?' A man who borrows a light must hurry back before it goes out.

505. *Hasel-wode*, hazel-wood; an allusion to a popular saying, expressive of incredulity. See note to l. 1174 below. Not the same proverb as that in Bk. iii. 890.

541. 'O house, formerly called the best of houses.' Bell and Morris place the comma after *houses*.

552. As to kissing the door, see note to Rom. Rose, 2676.

601. Referring, probably, to Statius, Theb. i. 12—'Quod saeuae Iunonis opus.' But this refers to the wrath of Juno against Athamas rather than against Thebes.

642. 'Wherefore, if, on the tenth night, I fail (to have) the guiding of thy bright beams for a single hour,' &c.

655. Here Thynne's reading, *Lucina*, is obviously correct; see Bk. iv. 1591. By the common mistake of writing *t* for *c*, it became Lutina, and was then changed into *Latona*. But Latona was Lucina's *mother*.

664. *Pheton*, Phaethon; alluding to Ovid, Met. ii. 34, 47, &c.

744. Prudence is here represented with *three* eyes, to behold present, past, and future; but Creseyde had but *two* eyes, and failed to see what was to come. Cf. 'rerum fato Prudentia maior;' Georg. i. 416.

763. 'I call it felicity when I have what satisfies me;' cf. the parallel passage in Prol. A 338; and Boeth. Bk. iii. Pr. 2. 6-8.

769. *knotteles*; 'like a thread in which there is no knot.'

784. 'Nothing venture, nothing have.'

805. In Lydgate's Siege of Troye, we are told that Diomede brought 80 ships with him 'fro Calidonye and Arge;' Bk. ii. ch. 16, in the catalogue of the ships. The English alliterative Romance omits this passage. *Arge* is the town of Argos, ruled over by Diomede; Homer, Il. ii. 559. *Calidoine* is Calydon, in Ætolia, of which city Tydeus, father of Diomede, was king; see l. 934, and ll. 1513-5 below.

806. This description seems to be mainly Chaucer's own. It occurs again, much amplified, in Lydgate's Siege of Troy, Bk. ii. ch. 15, where it precedes the description of Priam. Boccaccio says that she had 'lucent eyes and an angelic face' (Fil. i. st. 28), with which cf. l. 816. He also describes her as 'Accorta, savia, onesta, e costumata,' which Rossetti translates by 'Discerning, wise, honourable, and high-bred' (Fil. i. 11); cf. ll. 820, 821.

827. Troilus is described by Guido delle Colonne; see the translations, in the alliterative Destruction of Troy, ed. Panton and Donaldson, l. 3922, and in Lydgate's Siege of Troye, Bk. ii. ch. 16.

836. Troilus was second to Hector in prowess (Bk. ii. 158, 644), but not in courage (Bk. i. 474).

837. *durring don*, daring to do, courage; where *durring* is a sb. formed from *durren*, to dare. So in l. 840, *to durre don* is 'to dare to do.' It is quite a mistake to regard *durring don* as a compound word, as is usually done by such as are ignorant of Middle English grammar. Spenser borrowed the phrase, but may have misunderstood it. In the Globe edition of Spenser, *derring-doe* occurs *with a hyphen*, in Shep. Kal. *Oct.* l. 65, but *as two words*, in F. Q. ii. 4. 42, vi. 5. 37. In F. Q. ii. 7. 10, we find 'in *der-doing* armes,' which I leave to be explained by the omniscient critic.

852. See the parallel line, Squi. Ta. F 294; cf. Bk. iii. 674.

883. *as who seyth*, so to speak.

892. *Manes*, the departed spirits or shades of the dead. He means that even these will dread the Greeks. The idea that they are the 'gods of pain' is taken from Vergil, Æn. vi. 743; cf. Statius, Theb viii. 84. Boccaccio merely has 'tra' morti in inferno'; Fil. vi. st. 16.

897. *ambages*, ambiguities; adapted from Boccaccio's 'ambage' (Fil. vi. st. 17), which Ch. has to explain.

911-938. These lines are fairly close to the original.

934. See note above, to l. 805. B. has: 'Di Calidonia e d' Argo;' Fil. vi. st. 24.

937. Tydeus, father of Diomede, is one of the chief heroes in the Thebaid of Statius, which describes the struggle between Eteocles and

Polynices (called *Polymites* in l. 938) for the possession of Thebes. Tydeus and Polynices married sisters, the daughters of Adrastus, king of Argos; hence their alliance. For the death of Tydeus in battle, see the conclusion of Book viii of the Thebaid. See ll. 1480–1501 below.

971. *Orcades*, the Orkney islands, very remote from Rome; Juvenal, Sat. ii. 161. *Inde*, India, remote from Rome in the other direction; Vergil, Æn. vi. 794. Here the point of view is transferred from Rome to Troy.

975. She was a widow; Bk. i. 97. In l. 977, she lies boldly.

992. 'When I see what I have never seen yet (viz. Troy taken), perhaps I will do what I have never yet done (i. e. think of a second husband).'

1013. This incident is not in Boccaccio; but it occurs in Guido delle Colonne, which Chaucer must therefore have consulted. The alliterative Destruction of Troy duly records the circumstance, ll. 8092–4:—

'A gloue of that gay gate he belyue,
Drogh hit full dernly the damsell fro;
None seond but hir-selfe, that suffert full well.'

1016. I. e. Venus was seen as 'the evening-star.'

1018, 9. *Cynthea*, i. e. the moon; Bk. iv. 1608. In Bk. iv. l. 1591, Criseyde had promised to return before the moon passed out of the sign Leo. This was now on the point of happening; the moon was leaving Leo, to pass into Virgo.

1020. *Signifer*, the 'sign-bearer,' the zodiac. 'This forseide hevenish zodiak is cleped the cercle of the signes;' Astrolabe, pt. i. § 21. The zodiac extended, north and south, to the breadth of 6 degrees on both sides of the ecliptic line, thus forming a belt 12 degrees wide. This included numerous bright stars, such as Regulus (*α* Leonis) and Spica Virginis (*α* Virginis), here called 'candles.' Chaucer may have found the word *Signifer* in Claudian, In Rufinum, i. 365.

1039. *he wan*, he took in battle. Thynne reads *she*; but *he* is right. Diomede got possession of Troilus' horse, and sent it to Criseyde; whereupon she said that Diomede might keep it for himself. Note that Chaucer refers us to 'the story' for this incident; by which he means the *Historia Troiana* of Guido. But Guido only goes as far as to say that Diomed sent Troilus' horse to Criseyde; the rest is Chaucer's addition. See the allit. Destruction of Troy, ll. 8296–8317; and Lydgate's Siege of Troye, Bk. iii. ch. 26, ed. 1557, fol. R 4, back. Cf. Shak. Troilus, v. 5. 1: '*Dio.* Go, go, my servant, take thou Troilus' horse, Present the fair steed to my lady Cressid.' The incidents of the 'broche' and 'pensel' are Chaucer's own; see Bk. iii. 1370–2.

1043. *pencel*, short for *penoncel*, a little pennon or banner; here it means that Diomede wore a sleeve of hers as a streamer on his helmet or arm. This was a common custom; cf. Shak. Troil. v. 2. 69, 169. '*Pensell*, a lytel baner;' Palsgrave; and see P. Plowm. C. xix. 189.

1044. *the stories elles-wher*, i. e. in another part of Guido's *Historia*, viz. in Book xxv; see the allit. Destruct. of Troy, ll. 9942-9959, and Lydgate's Siege of Troye, Bk. iv. ch. 30, ed. 1557, fol. U 4.

1051. I cannot find this in Guido.

1062. 'My bell shall be rung;' my story shall be told.

1104. I. e. 'on the morrow of which.'

1107. Cf. 'laurigero . . . Phoebo'; Ovid, Art. Am. iii. 389.

1110. 'Nisus' daughter,' i. e. Scylla, changed into the bird *ciris*, which some explain as a lark; see Leg. Good Wom. 1908, and note; Ovid, Met. viii. 9-151; Vergil, Georg. i. 404-9.

1114. *noon*, noon, mid-day; the time for dinner (see l. 1129, and Cant. Ta. E 1893). See my note to Piers Plowm. C. ix. 146.

1133. *cape*, gape; see Miller's Tale, A 3444, 3841 (footnotes).

1140, 1. *yate*, i. e. port-cullis. *As nought ne were*, as if there were no special reason for it. I. e. I will make them do it, without telling them why.

1151. Deficient in the first foot; hardly a good line.

1155. 'Think it not tedious to (have to) wait.'

1162. *fare-cart*, cart for provisions; cf. our phrase 'to enjoy good *fare*.' It might mean 'travelling-car,' but that is inapplicable. B. has simply 'carro;' Fil. vii. 8.

1163-9. Cf. Romeo's speech in Rom. v. 1. 1-11.

1174. 'The happiness which you expect will come out of the wood,' i. e. if it comes at all. A jocular form of expressing unlikelihood. There is evidently a reference to some popular song or saying; compare the Jeu de Robin in Toynbee's Specimens of Old French, p. 224. In the Rom. of the Rose, 7455, we have an allusion to a 'ioly Robin,' who was a gay dancer and a minstrel, and the exact opposite of a Jacobin friar. Shakespeare's clown in Twelfth Night (iv. 2. 78) sings of a 'jolly Robin' whose lady 'loves another.' And Ophelia sang 'bonny sweet Robin is all my joy;' Haml. iv. 5. 187.

1176. Another proverbial saying. *ferne yere*, last year; see *fern, fürn*, in Stratmann, and cf. A. S. *fyrngēarum frōd*, wise with the experience of past years, Phœnix, 219. Last year's snow will not be seen again.

1190. He persuades himself that the moon is to pass well beyond the end of the sign Leo; thus allowing another day.

1222. *by potente*, with a stick, or staff with a spiked end and crutch-like top; cf. Somp. Ta. D 1776. A *potent*, in heraldry, is a figure resembling the top of a crutch, consisting of a rectangle laid horizontally above a small square. See Rom. of the Rose, 368.

1274. 'Whereas I daily destroy myself by living.'

1313. *rolleth*, revolves; see Pard. Ta. C 838; Somn. Ta. D 2217.

1335. 'And for that which is defaced, ye may blame the tears.'

1354. 'I sigh with sorrowful sighs.' MS. Cm. has *sikis I sike*.

1368. 'I can only say that, being a receptacle for every sorrow, I was still alive.' *cheste*, box; like that of Pandora.

1372. 'Until I see the contents of your reply.'

1431. 'Bottomless promises;' i. e. that held nothing.

1433. See the parallel line, Kn. Ta. A 1838, and note.

1450. *Sibille*, the Sibyl, the prophetess; not here a proper name, but an epithet of Cassandra. Cf. Æneid. vi. 98.

1464. (Ll. 1457–1512 are not in Boccaccio.) The story of Meleager and the Calydonian boar-hunt is told at length in Ovid, Met. viii. 271, &c.; whence Chaucer doubtless took it; cf. l. 1469 with Met. viii. 282. The 'mayde,' in l. 1473, was Atalanta.

1480. Chaucer seems to be mistaken here. Tydeus, according to one account, was Meleager's brother; and, according to another, his half-brother. He does not tell us to what 'olde bokes' he refers.

1483. *moder*; his mother Althaea; see Ovid, Met. viii. 445.

LATIN LINES: Argument of the 12 books of the Thebaid of Statius. These lines are placed, in the MSS., after l. 1498, interrupting the connection. I therefore insert them after l. 1484, which is certainly their proper place. Ll. 1485–1510 give a loose rendering of them. I subjoin an epitome, in a more intelligible form; but suppress many details not mentioned in Chaucer.

BOOK I. Polynices and Tydeus meet, and become allies.

II. Tydeus sets out on an embassy to Eteocles at Thebes, and escapes an ambush by the way (ll. 1485–1491). He spares Mæon, one of his 50 assailants, and sends him to Thebes with the news, whilst he himself returns to Argos instead of proceeding to Thebes (1492–3).

III. Maeon (also called Haemonides, as being the son of Haemon, Bk. iii. l. 42) returns to Thebes, and relates how Tydeus had slain 49 men out of 50. At Argos, Amphiaraus, the augur, had concealed himself, hoping to delay the war against Thebes, which he prophesied would be disastrous; but Capaneus forces him from his retirement, and war is resolved upon (1494).

IV. The seven chiefs set out against Thebes. The army suffers from thirst, but Hypsipyle, a Lemnian princess, appears, and shews them a river (1495).

V. Hypsipyle relates the story of 'the furies of Lemnos,' i. e. of the Lemnian women who killed all the men in the island except Thoas, her father, whom she saved. (See Leg. of Good Women, 1467, and note.) While she is speaking, a snake, sent by Jupiter, kills her infant, named Archemorus. The snake is killed by Capaneus (1497, 8).

VI. Description of the obsequies of Archemorus, and of the funeral games (1499).

VII. Description of the temple of Mars (see Knightes Tale). The allies arrive before Thebes, and the city is attacked. Amphiaraus is swallowed up by an earthquake (1500).

VIII. Tydeus is slain, after a great slaughter of his enemies (1501).

IX. Hippomedon, after great deeds of valour, is drowned in the river. Death of Parthenopaeus (1502, 3).

X. Capaneus is killed by lightning whilst scaling the walls of Thebes (1504, 5).

XI. Single combat between Eteocles and Polynices; both are slain (1506-8).

XII. Creon forbids the burial of the slain invaders. The wives of the six chieftains seek assistance from Theseus, king of Athens (see Knightes Tale). Argia, wife of Polynices, finds and burns her husband's body. Theseus slays Creon, and the Thebans open their gates to him (1509-10).

1485-1491. From the Thebaid, Bk. i (see above). *felawe*, comrade, brother-in-law. *Polymites*, Polynices. *Ethyocles*, Eteocles.

1492-8. From the same, Books ii-v. *Hemonides*, Haemonides, i.e. Maeon, son of Haemon. *asterte*, escaped. *fifty*; but he only slew 49, though attacked by 50. *sevene*; the seven chieftains, who went to besiege Thebes. *holy serpent*, the snake sent by Jupiter. *welle*, (apparently) the stream Langia, which refreshed the army (end of Bk. iv). *The furies*, the furious women of Lemnos, who killed all the males (but one) in the island.

1499-1505. From the same, Bks. vi-x. *Archimoris*, Archemorus, infant son of Hypsipyle; honoured by funeral games. *Amphiorax*, Amphiaraus; see Bk. ii. 105, and note to Anelida, 57. *Argeyes*, Argives, people of Argos. *Ypomedon*, Hippomedon; *Parthonope*, Parthenopaeus; see note to Anelida, 58. *Cappaneus*, Capaneus; see note to Anelida, 59.

1506-1512. From the same, Bks. xi, xii. *Argyve*, Argia, wife of Polynices; cf. Bk. iv. l. 762, above. *brent*, burnt; see Kn. Ta. A 990; but Statius says that the Thebans opened their gates to Theseus, who entered in triumph. I find nothing about any harm done to the city on this occasion.

1514. But Tydeus was Meleager's brother; see note to l. 1480.

1518. *leef*, leave it alone. Usually *leve*.

1523. *seestow*, seest thou; a general observation, *not* addressed to Cassandra in particular, but to every one at large.

1527. *Alceste*, Alcestis; see Leg. of Good Women, 432.

1528. *but*, except, unless. Yet Bell misunderstands it.

1530. *housbonde*; Admetus, king of Pherae, in Thessaly.

1545. *smitted*, smutted, disgraced; cf. l. 1546.

1548. *fyn of the paródie*, end of the period. Chaucer, not being a Greek scholar, has somewhat mistaken the form of the word; but, in MS. H., *parodie* is duly glossed by 'duracion,' shewing the sense intended. It is from the O.F. fem. sb. *perióde*, or *peryóde*, of which Littré gives an example in the 14th century: '*Peryode* est le temps et la mesure de la *duracion* d'une chose;' Oresme, Thèse de Meunier. Chaucer, being more familiar with the prefix *per-* than with the Greek περι-, has dropped the *i*; and the confusion between *per-* and *par-* is extremely common, because both prefixes were denoted, in contracted writing, by the same symbol. We may give up the old attempts at explaining the word otherwise, as we know that the glosses are usually due to the author. 'The end of the period of Hector's life was nigh at hand.'

Lydgate uses the word in the same sense, having caught it up from the present passage:—

'When the *paródye* of this worthy knyght [Hector]
Aproche shall, without[e] wordes mo,
Into the fyelde playnly if he go.'
Siege of Troye, Bk. iii. ch. 27; ed. 1557, fol. R 6.

'And how that he [Ulysses] might[e] not escape
The *párodye* that was for hym shape;
For Parchas haue his last[e] *terme* set,' &c.
Id., Bk. v. ch. 38; fol. Dd 3.

Observe that *parodye* is here equated to *terme*.

1558. From Guido; according to whose account Hector, having taken a prisoner, was conveying him through the throng, when Achilles thrust him through with a spear in a cowardly manner, stealing up to him unperceived. See allit. Dest. of Troy, ll. 8649-8660; Lydgate, Siege of Troy, Bk. iii. ch. 27, fol. S 2, back; Shak. Troil. v. 6. 27, 8. 1.

1634. *kalendes*, an introduction to the beginning; see note to Bk. ii. 7.

1653. *Lollius*; this incident is in the Filostrato, viii. st. 8; I do not find it in Guido.

1669. *word and ende*, beginning and end; see note to Monk. Ta. B 3911; and note to Bk. ii. 1495.

1689. 'To present your new love with.'

1760. See note to Book i. 463.

1764. Here the story practically ends. Beyond this point, the lines taken from Boccaccio are less than twenty.

1771. *Dares*, i. e. Guido, who professes to follow Dares; see note to Book Duch. 1070.

1778. I. e. Chaucer was beginning to think of his Legend of Good Women.

1786. Here begins the Envoy (interrupted by ll. 1800-1827). Compare the last three lines of the Filostrato (ix. 8):—

'Or va'; ch' io prego Apollo che ti presti
Tanto di grazia ch' ascoltata sii,
E con lieta risposa a me t'invii.'

1787. 'Whereas may God send power to him that wrote thee to take part in composing some "comedy," before he die.'

1789. 'Do not envy any (other) poetry, but be humble.'

1791. Imitated from the concluding lines of the Thebaid, xii. 816:—

'nec tu diuinam Æneida tenta,
Sed longe sequere, et *uestigia semper adora*.'

The sense is—'And kiss their footsteps, wherever you see Vergil, &c. pass along.' The reading *space* is ridiculous; and, in l. 1792, the names *Virgile*, &c., are accented on the second syllable. *Steppes* means 'foot-prints,' Lat. *uestigia*; see Leg. Good Women, 2209.

1792. An important line. Chaucer, in this poem, has made use of Statius (see l. 1485), Ovid (in many places), Vergil (occasionally), and

Homer (not at first hand). Lucan seems to be mentioned only out of respect; but see note to Bk. ii. 167. He is mentioned again in Boethius, Bk. iv. Pr. 6. 159.

1796. *mismetre*, scan wrongly. This shews that Chaucer was conscious of his somewhat archaic style, and that there was a danger that some of the syllables might be dropped.

1797. *red*, read (by a single person). *songe*, read aloud, recited in an intoned voice.

1802. *thousandes* is to be taken in the literal sense. On one occasion, according to Guido, Troilus slew a thousand men at once. See the allit. Destruction of Troy, 9878; Lydgate, Siege of Troy, fol. U 3, back, l. 7.

1806. So in Guido; see allit. Destr. of Troy, 10302–11; Lydgate, Siege of Troye, Bk. iv. ch. 31. Cf. l. 1558, and the note.

1807-1827. These three stanzas are from Boccaccio's *Teseide*, xi. 1–3, where, however, they refer to Arcita:—

'Finito Arcita colei nominando
La qual nel mondo più che altro amava,
L'anima lieve se ne gì volando
Vêr la concavità del cielo ottava:
Degli elementi i conuessi lasciando,
Quivi le stelle erratiche ammirava . . .
Suoni ascoltando pieni di dolcezza.

Quindi si volse in giù a rimirare
Le cose abbandonate, e vide il poco
Globo terreno, a cui d'intorno il mare
Girava . . .
Ed ogni cosa da nulla stimare
A respetto del ciel; e in fine al loco
Là dove aveva il corpo suo lasciato
Gli occhi fermò alquanto rivoltato.

E fece risa de' pianti dolenti
Della turba lernea; la vanitate
Forte dannando delle umane genti,
Le qua' da tenebrosa cechitate
Mattamente oscurate nelle menti
Seguon del Mondo la falsa beltate:
Lasciando il cielo, quindi se ne gio
Nel loco a cui Mercurio la sortio.'

1809. *holownesse* translates 'concavità.' For *seventh*, B. has 'ottava,' eighth. The seventh sphere is that of Saturn, from which he might be supposed to observe the motion of Saturn and of all the inferior planets. But surely *eighth* is more correct; else there is no special sense in 'holownesse.' The eighth sphere is that of the fixed stars; and by taking up a position on the *inner* or *concave* surface of this

sphere, he would see all the planetary spheres revolving within it. (The 'spheres' were supposed to be concentric shells, like the coats of an onion.) The 'erratic stars,' or wandering stars, are the seven planets. As to the music of their spheres, see notes to Parl. Foules, ll. 59 and 61.

1810. *in convers leting*, leaving behind, on the other side. When, for example, he approached the sphere of Mars, it was *concave* to him; after passing beyond it, it appeared *convex*. Some modern editions of the Teseide read *connessi* (connected parts), but the right reading is *conuessi* (convex surfaces), for which Chaucer substitutes *convers*. See *converse* in the New E. Dictionary.

1815. Cf. Parl. Foules, 57. Boccaccio had in mind Cicero's *Somnium Scipionis*.

1825. *sholden*, and we ought; *we* is understood.

1827. *sorted*, allotted; Ital. 'sortio.'

1828–1837. Chiefly from Il Filostrato, viii. 28, 29.

1838–1862. These lines are Chaucer's own, and assume a higher strain.

1840. 'This lyf, my sone, is but a chery-feyre.'

Hoccleve, De Regim. Princ. ed. Wright, p. 47.

See four more similar comparisons in Halliwell's Dict., s. v. *Cherry-fair*.

1856. *moral Gower*. This epithet of Gower has stuck to him ever since; he moralises somewhat too much.

1857. *Strode*. Concerning this personage, Leland discovered the following note in an old catalogue of the worthies of Merton College, Oxford: 'Radulphus Strode, nobilis poeta fuit et versificavit librum elegiacum vocatum Phantasma Radulphi.' In the introduction to his edition of 'Pearl,' p. l., Mr. Gollancz says: 'This Ralph Strode is identical with the famous philosopher of that name whose philosophical works hold an important place in the history of medieval logic. He was also famous in his time as a controversialist with Wiclif, and from Wiclif MSS., still unprinted, it is possible to gain some insight into Strode's religious views.' He was, perhaps, related to the philosopher N. Strode, who is mentioned at the end of pt. ii. § 40 of the Treatise on the Astrolabe as being the tutor, at Oxford, of Chaucer's son Lewis.

1863-5. From Dante, Paradiso, xiv. 28–30:—

'Quell' uno e due e tre che sempre vive,
E regna sempre in tre e due e uno,
Non circonscritto, e tutto circonscrive.'

ADDITIONAL NOTE TO BOOK III. 674.

As the curious word *voidee* has been suppressed in all previous editions, I add some more examples of it, for some of which I am indebted to Dr. Murray. It occurs, e. g., in the extremely interesting account of the death of James I of Scotland.

'Within an owre the Kyng askid the *voidee*, and drank, the travers yn the chambure edraw [=*y-drawe*, drawn], and every man depairtid and went to rist': (1400) JN. SHIRLEY, Dethe of James Stewarde, Kyng of Scotys, p. 13, ed. 1818.

Hence, no doubt, Mr. Rossetti, in his poem of The King's Tragedy, drew the line :—'Then he called for the *voidee*-cup.'

'A *voidy* of spices': (1548) Hall's Chron. 14 Hen. VIII.

'A *voidee* of spices': (1577–87) Holinshed's Chron. vol. iii. p. 849.

In A Collection of Ordinances and Regulations for the Royal Household, London, 1790, there are several examples of it.

'The Archbishoppe to stand on the Kinges right hand, and the King to make him a becke when hee shall take *spice and wine*. And when the *voide* is donne, then the King to goe into his chamber; and all other estates to goe into their chambers, or where it shall please them,' &c.: p. 111; in Articles ordained by King Henry VII.

At p. 113, there are minute directions as to the *voidè*. The chamberlain and others fetch a towel, the cups, and the spice-plates; the king and the bishop take 'spice and wine,' and afterwards the lords and people are served 'largely' with spice and wine also; after which the cups are removed. At p. 36, we read: 'the bourde *avoyded* [cleared] when wafyrs come with ypocras, or with other swete wynes. The King never taketh a *voyd* [read *voydè*] of comfites and other spices, but standing.' At p. 121: 'as for the voide on twelfth day at night, the King and Queene ought to take it in the halle.' At the Coronation of Queen Anne Boleyn, there was a voidè 'of spice-plates and wine'; English Garner, ed. Arber, ii. 50.

The *voidee* was, in fact, a sort of dessert. The word *spices* included many things besides what it now implies. In the Ordinances above-mentioned, there is a list of spices, at p. 103. It includes pepper, saffron, ginger, cloves, maces, cinnamon, nutmegs, dates, prunes, quinces, comfits, raisins, currants, figs, and even rice. In the North of England, even at the present day, it includes sweetmeats, gingerbread, cakes, and dried fruits.

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