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CHAUCER

THE PROLOGUE, THE KNIGHTES TALE,  
THE NONNE PRESTES TALE

FROM

THE CANTERBURY TALES

*A REVISED TEXT*

EDITED BY

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Member of the Council of the Philological Society.*

SECOND EDITION

Oxford

AT THE CLARENDON PRESS

M DCCC LXIX

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## INTRODUCTION.

EVENTFUL as the early life of Chaucer must have been, we have no sources of information from which we can gather even the simplest *facts* concerning his birth, birthplace, parentage and education, which are thus involved in much obscurity and uncertainty. The Testament of Love cannot be allowed to have any weight as an authentic autobiography, or London<sup>a</sup> might claim the honour of being the place of the poet's birth. The name Chaucer, though not belonging to any noble or distinguished family, was of some antiquity, and seems to have been borne by persons of respectability and wealth, some of whom were connected with the city of London; and in the local records of the period (twenty-third year of Edward III), mention is made of a certain Richard Chaucer, a vintner of London, 'who,' says Speght, 'might well be Geoffrey Chaucer's father<sup>b</sup>.'

The first record of the name of Geoffrey Chaucer was discovered in 1866 by Mr. E. A. Bond, the present Keeper of the MSS. in the British Museum, on two parchment leaves which had, some three or four centuries ago, been pasted down to the covers of an ancient manuscript, purchased a few years before 1866 by the British Museum, and now known as the Additional

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<sup>a</sup> 'Also the citey of London, that is to me so dere and swete, in which I was forthgrouen; and more kindly (natural) love have I to that place than to any other in yerth (earth), as every kindly cature hath full appetite to that place of his kindly engendrure and to wilne reste and peace in that stede to abyde.' (Test. of Love, Book i. § 5.)

<sup>b</sup> See Morley's English Writers, vol. ii. p. 142.

MS. 18,632. These leaves are fragments of a Household Account, for the years 1356 to 1359, of Elizabeth, wife of Prince Lionel, third son of Edward III; and they contain, besides other things, entries of—(1) in April, 1357, 'An entire suit of clothes, consisting of a paltok' (or short cloak), 'a pair of red and black breeches, with shoes, provided for Geoffrey Chaucer<sup>c</sup>;' (2) on May 20, 1357, an article of dress, of which the name is lost by a defect in the leaf, purchased for Geoffrey Chaucer in London; (3) in December of the same year, a donation of 3*s.* 6*d.* to Geoffrey Chaucer, for 'necessaries.'

The most important record as to Chaucer is his own statement, in a deposition made by him at Westminster in October 1386, at the famous trial between Richard Lord Scrope and Sir Robert Grosvenor, when the poet stated that he was forty years of age and upwards, and had already borne arms for twenty-seven years.

If then we take Chaucer's 'forty years and upwards' as forty-six, we fix the date of his birth at 1340; and this would make him seventeen years old when he was in Prince Lionel's household, probably as a page, as the sums paid for his dress, and given to him, are a good deal lower than those allotted to other members of the household. This date would also make Chaucer nineteen when, doubtless in the retinue of Prince Lionel, he joined Edward the Third's army, which invaded France in the autumn of 1359, and was taken prisoner in that country, as he himself informs us.

Against this date of 1340 as that of the poet's birth is to be set the traditional, but groundless, date of 1328, or thereabout.

According to the inscription on his tomb, erected to his memory in 1556 by Nicholas Brigham, Chaucer died in the year 1400; and whether he had passed the ripe age of three score and ten (on the 1328 date of his birth), or attained to that of three score (on the 1340 date), he would be justly entitled to the

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<sup>c</sup> At a cost of 7*s.* (of which the paltok was 4*s.*), equal to about 5*l.* of our present money.

epithets *old* and *reverent*, applied to him by his contemporaries Gower and Occleve<sup>d</sup>.

Whether Chaucer studied at Oxford or at Cambridge<sup>e</sup>, whether he was educated for the Bar or the Church, we have now no means of determining; but his position in Prince Lionel's household would, says Mr. Bond, have given him 'the benefit of society of the highest refinement, in personal attendance on a young and spirited prince of the blood. He would have had his imagination fed by scenes of the most brilliant court festivities<sup>f</sup>, rendered more imposing by the splendid triumphs with which they were connected; and he would have had the advantage of royal patrons in the early exercise of his genius.' He would have been helped in 'perfecting that gift which so transcendently distinguishes him from the versifiers of his time—refinement of expression in his own language'—a gift which his first poems show as well as his last. It is quite certain that Chaucer was a diligent student, and a man of the most extensive learning. 'The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to<sup>g</sup>.'

For what is known of the latter half of Chaucer's life we are

<sup>d</sup> Leland says that Chaucer 'lived to the period of grey hairs, and at length found old age his greatest disease.' In Occleve's portrait of the poet he is represented with grey hair and beard.

<sup>e</sup> In one of the poems ascribed to him, *The Court of Love*, Chaucer is supposed to make reference to his residence at Cambridge—

'My name?

Philogenet I cald am, fer and nere,  
Of Can.bridge clerke.'

Leland thinks that Chaucer studied at both Universities.

<sup>f</sup> That most splendid entertainment given by Edward III (in 1358) to the royal personages then in England—including the King of France, the Queen of Scotland, the King of Cyprus, and the sister of the captive King of France, and Edward's own mother, the almost forgotten Queen Isabella—at what was ever after called 'the Great Feast of St. George.' Chaucer was probably also present, with Prince Lionel, at the wedding of John of Gaunt and Lady Blanche of Lancaster at Reading, and at the famous joustings subsequently held at London in honour of the event.

<sup>g</sup> Life of Chaucer by Sir H. Nicolas.

indebted to public records still in existence<sup>b</sup>, in which the poet appears in close connection with the court, and as the recipient of royal favours.

Chaucer's military career commenced, as we have seen, in the year 1359, at which time he must have joined Edward the Third's army, which invaded France in the beginning of November of that year. After ineffectually besieging Rheims the English army laid siege to Paris (1360), when at length, suffering from famine and fatigue, Edward made peace at Bretigny near Chartres. This treaty, called the 'Great Peace,'<sup>a</sup> was ratified in the following October, and King John was set at liberty. In this expedition Chaucer was made prisoner, and most probably obtained his release after the ratification of the treaty.

We have no means of ascertaining how he spent the next six years of his life, as we have no further record of his history until 1367. In this year the first notice of the poet occurs on the Issue Rolls of the Exchequer, where a pension of 20 marks<sup>1</sup> for life was granted by the king to Chaucer as one of the 'valets of the king's chamber;' or, as the office was sometimes called, 'valet of the king's household,' in consideration of former and future services.

About the same time, or perhaps a little earlier, he married Philippa<sup>j</sup>, supposed to be the daughter of Sir Paon de Roet (a native of Hainault and King of Arms of Guienne) and sister to Katherine, widow of Sir Hugh Swynford, successively governess, mistress, and wife to John of Gaunt, Duke of Lancaster.

<sup>b</sup> Issue Rolls of the Exchequer and the Tower Rolls. The details here are from Sir H. Nicolas' *Life of Chaucer*, prefixed to Chaucer's poetical works in the Aldine series of the Poets.

<sup>1</sup> A mark was 13s. 4d. of our money, but the buying power of money was nearly ten times greater than at present. In 1350 the average price of a horse was 18s. 4d.; of an ox 1l. 4s. 6d.; of a cow 17s. 2d.; of a sheep 2s. 6d.; of a goose 9d.; of a hen 2d.; of a day's labour in husbandry 3d. In Oxford, in 1310, wheat was 10s. a quarter; in December 7s. 8d., and in October 1311, 4s. 10d.

<sup>j</sup> Philippa was one of the ladies in attendance on Queen Philippa, and in 1366 a pension of ten marks was granted to her. After the death of the queen she appears to have been attached to the court of Constance of Castile, second wife of John of Gaunt.

During the years 1368 and 1369, Chaucer was in London, and received his pension in person.

In 1369 the death of Queen Philippa took place, and, two or three months later, Blanche, the wife of John of Gaunt, died at the age of twenty-nine. Chaucer did honour to the memory of his patron's wife in a funeral poem entitled the *Boke of the Duchesse*<sup>k</sup>.

In the course of the next ten years (1370-1380) the poet was attached to the court and employed in no less than seven diplomatic services. In 1370 he was abroad in the king's service, and received letters of protection, to be in force from June till Michaelmas. Two years after this (Nov. 12, 1372) Chaucer was joined in a commission with two citizens of Genoa to treat with the doge, citizens and merchants of Genoa, for the choice of an English port where the Genoese might form a commercial establishment. He appears to have left England before the end of the year, having on the 1st of December received the sum of 63*l.* 13*s.* 4*d.* in aid of his expenses. He remained in Italy near twelve months, and went on the king's service to Florence as well as to Genoa. His return to England must have taken place before the 22nd of Nov. 1373, as on this day he received his pension in person<sup>l</sup>.

This was Chaucer's first important mission. It was no doubt skilfully executed, and gave entire satisfaction to the king, who on the 23rd of April, 1374, on the celebration of the feast of St. George at Windsor, made him a grant of a pitcher of wine

<sup>k</sup> 'And goodè fairè white she hete (was called),  
That was my lady namè righte.  
She was therto bothe faire and bryghte,  
She haddè not hir namè wronge.'

(*Boke of the Duchesse*, ll. 947-950.)

<sup>l</sup> In this embassy Chaucer is supposed to have made acquaintanceship with Petrarch, who was at Arqua, two miles from Padua, in 1373, from January till September, and to have learned from him the tale of the patient Griselda. But the old biographers of Chaucer are not to be trusted in this matter. Petrarch did not translate this tale from Boccaccio's *Decameron* into Latin until the end of Sept. 1373, after Chaucer's return, and his death occurred the next year (July 1374). It is the Clerk of Oxenford, and not Chaucer, that asserts that he learned the tale of 'a worthy clerk' at Padua, 'Fraunces Petrarch, the laureate poete.'



daily, to be received in the port of London from the hands of the king's butler<sup>m</sup>. About six weeks later, on the 8th of June, he was appointed Comptroller of the Customs and Subsidy of Wools, Skins and Leather, in the Port of London<sup>n</sup>, and on the 13th of the same month he received a pension of 10*l.* for life from the Duke of Lancaster.

In 1375 Chaucer's income was augmented by receiving from the crown (Nov. 8) the custody of the lands and person of Edmond Staplegate of Kent, which he retained for three years, during which time he received as wardship and marriage fee the sum of 104*l.*; and (on Dec. 8) the custody of five 'solidates' of rent<sup>o</sup> in Soles in Kent. Toward the end of 1376 Sir John Burley and Chaucer were employed in some secret service, the nature of which is not known. On the 23rd of the same month the poet received 6*l.* 13*s.* 4*d.* and Burley twice that sum for the work upon which they had been employed.

In February, 1377, the last year of Edward's reign, the poet was associated with Sir Thomas Percy (afterward Earl of Worcester) in a secret mission to Flanders<sup>p</sup>, and was shortly afterwards (April) joined with Sir Guichard d'Angle (afterwards Earl of Huntingdon) and Sir Richard Sturry to treat of peace with Charles V, and to negotiate a secret treaty for the marriage of Richard, Prince of Wales, with Mary, daughter of the king of France<sup>q</sup>. In 1378 Richard II succeeded to the throne, and Chaucer appears to have been reappointed one of the king's esquires. In the middle of January he was again sent to France to treat for a marriage of Richard with the daughter of the king of France. On his return he was employed in a new mission to Lombardy, along with Sir Edward Berkeley, to treat with

<sup>m</sup> This was commuted in 1378 for a yearly payment of 20 marks.

<sup>n</sup> In July 1376 Chaucer, as Comptroller of Wool Customs, received from the king the sum of 71*l.* 4*s.* 6*d.*, being the fine paid by John Kent of London for shipping wool to Dordrecht without having paid the duty thereon.

<sup>o</sup> A *solidate* of land was as much land (probably an acre) as was worth 1*s.*

<sup>p</sup> Chaucer received for this service 10*l.* on Feb. 17, and 20*l.* on April 11.

<sup>q</sup> Chaucer received 26*l.* 13*s.* 4*d.* on April 30, as part payment for this service, and in 1381 (March) he was paid an additional sum of 22*l.*

Bernard Visconti, Lord of Milan, and Sir John Hawkwood, 'on certain affairs touching the expediting the king's war<sup>r</sup>.' When Chaucer set out on this embassy he appointed Gower as one of his trustees to appear for him in the courts in case of any legal proceedings being instituted against him during his absence<sup>s</sup>.

During the next three years Chaucer received his pension as usual. On the 8th of May, 1382, he was made Comptroller of the Petty Customs, retaining at the same time his office of Comptroller of the Wool Customs. These emoluments he continued to hold for the next four years, and was allowed the privilege of nominating a deputy, so that he had leisure to devote himself to his great work, the *Canterbury Tales*, which was not written till after 1386.

In 1386 Chaucer was elected a knight of the shire for Kent, in the Parliament held at Westminster. John of Gaunt was abroad at this time; and the Duke of Gloucester, at the head of the government, was most likely not well disposed towards the relative and *protégé* of his brother, with whom he was now

<sup>r</sup> Chaucer was absent on this service until the end of the year, but was not paid till 1380, when he received 5*l.* 13*s.* 4*d.*

<sup>s</sup> This circumstance proves the existence of an intimate friendship between the two poets. Chaucer dedicated his *Troilus and Criseyde* to Gower; and the latter poet, in the *Confessio Amantis* (Book vii.), makes Venus speak of Chaucer as follows:—

'And grete wel Chaucer, when ye mete,  
As my disciple and my poete,  
For in the floures of his youthe,  
In sondry wyse, as he wel couthe,  
Of dytees and of songes glade,  
The whiche he for my sake made,  
The land fulfylled is over alle;  
Whereof to him in specyalle  
Above alle other, I am most holde (beholden).  
Forthy nowe in his dayes olde  
Thou shalt him telle this message,  
That he uppon his latter age,  
To sette an end of al his werke,  
As he whiche is myn owne clerke,  
Do make his Testament of Love,  
As thou hast done thy shrift above,  
So that my courte yt may recorde.'

on ill terms. On the 1st of December, Chaucer was dismissed from his offices of Comptroller of Wool, Woolfells and Leather, and of Comptroller of Petty Customs, and others were appointed in his place<sup>†</sup>. The loss of his emoluments reduced the poet from affluence to poverty, and we find him raising money upon his two pensions of 20 marks, which on the 1st of May, 1388, were cancelled and assigned to John Scalby. To add to his trouble, his wife died in 1389. Richard, in 1387, dismissed his council and took the reins of government into his own hands; the Lancastrian party were restored to power, and Chaucer was appointed Clerk of the King's Works at Westminster, at a salary of 2*s.* a-day, about 1*l.* of our money. The next year he was made Clerk of the King's Works for repairing St. George's Chapel at Windsor. But these appointments were of short duration. In another year he either retired or was superseded, and for the next three years his only income was his annuity of 10*l.* from the Duke of Lancaster, and an allowance of 4*ds.*, payable half-yearly, for robes as the king's esquire.

On the 28th of July, 1394, Chaucer obtained a grant from the king of 20*l.* a-year for life, payable half-yearly at Easter and Michaelmas; but at this time the poet appears to have been in very distressed circumstances, for we find him making application for advances from the Exchequer on account of his annuity, and as these were not always made to him personally during the next few years, it is supposed that he was labouring under sickness or infirmity, for it does not appear that he was absent from London<sup>‡</sup>.

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<sup>†</sup> The Parliament of 1386 compelled Richard to appoint a commission to enquire into the state of the subsidies and customs. The commissioners began their duties in November, and the removal of certain officers may be attributed to their investigations.

<sup>‡</sup> Chaucer appears to allude to his pecuniary difficulties in the following verses 'To his Empty Purse:'—

'To yow, my Purse, and to noon other wight,  
Complayn I, for ye be my lady dere;  
I am so sory now that ye been lyght,  
For, certes, but-yf ye make me hevychere,  
Me were as leef be layd upon my bere.

In 1398 (May 4) letters of protection were issued to Chaucer, forbidding any one, for the term of two years, to sue or arrest him on any plea except it were connected with land. Five months later (Oct. 18) the king made him a grant of a tun of wine a-year for life. Next year Henry Bolingbroke, son of John of Gaunt, supplanted his cousin Richard, and within four days after he came to the throne Chaucer's pension of 20 marks was doubled, in addition to the annuity of 20*l.* which had been given him by Richard II.

On Christmas Eve, 1399, the poet covenanted for the lease<sup>v</sup>, for fifty-three years (a long agreement for a man in his fifty-ninth or seventy-first year to make), of a house in the garden of the Chapel of St. Mary, Westminster, where it is probable that he ended his days. The date (Oct. 25, 1400) assigned to his death by Nicholas Brigham is corroborated by the entries in the Issue Rolls, no note of payment being found after March 1st, 1400.

Chaucer is said to have had two sons—certainly Lewis, who died young, to whom he addressed his treatise on the Astrolabe, and possibly Thomas, who attained to immense wealth, and whose great-grandson, John de la Pole (Earl of Lincoln), was declared by Richard III heir-apparent to the throne.

For whiche unto your mercy thus I crye,  
 Beeth hevy ageyne or elles mote I dye,  
 Now voucheth sauf this day or hyt be nyghte,  
 That I of yow the blissful sound may here,  
 Or see your colour lyke the sonne bryghte,  
 That of yelownesse hadde never pere ;  
 Ye be my lyfe, ye be myn hertys stere.  
 Quene of comfort and goode companye  
 Beth hevy ayeyne, or elles moote I dye.  
 Now Purse, that art to me my lyves lyghte,  
 And saveour, as down in this worlde here,  
 Oute of this toun help me thurgh your myghte,  
 Syn that ye wole nat bene my tresorere,  
 For I am shave as nye as is a frere,  
 But I pray unto your curtesye  
 Beth hevy ayeyn, or elles moote I dye.'

(Chaucer, ed. Morris, vi. p. 294.)

<sup>v</sup> There is an entry of a city lease to Chaucer in Mr. Riley's 'Memorials of London.'

In the Prologue to the Rime of Sir Thopas<sup>w</sup>, we have probably a faithful picture of Chaucer's personal appearance, agreeing in many points with his portrait by Occleve<sup>x</sup>. In person he was corpulent, and, like his host of the Tabard, 'a large man' and no 'poppet' to embrace, but his face was small, fair, and intelligent; his eye downcast and meditative, but dazed by age and study. Altogether he had an 'elvish' or weird<sup>y</sup> expression of countenance which attracted the attention of those who came into contact with him for the first time, and with whom he seems to have been reserved and reticent. His extensive acquirements and voluminous writings show that he was a hard-working student; from incidental allusions in the House of Fame, we learn that when his labours and 'reckonings' at the Custom House were over, and he returned home, instead of rest and novelties he sat and pored over his books until his eyes were 'dased' and dull; and often at night an aching head followed the making of 'books, songs, and ditties.' So absorbed was he in his studies, that for the time neither foreign affairs, his neighbours' gossip, 'nor anything else that God had made,' had any interest for him. Hermit-like though he lived, Chaucer was not naturally a recluse, and still less an ascetic: given more to observe than to talk, he loved good and pleasant society, and to sit at the festive board; for, as he himself tells us, 'his abstinence was but little.'

<sup>w</sup> 'Oure host to jape began,  
 And than at erst he loked upon me  
 And saydē thus, "What man art thou?" quod he;  
 "Thou lokest as thou woldest fynde an hare,  
 For ever upon the ground I se the stare;  
 Approchè ner, and lokē merily.  
 Now ware you. sires, and let this man have space,  
 He in the wast is schape as wel as I;  
 This were a popet in an arm to embrace  
 For any womman, smal and fair of face.  
 He semeth elvisch by his countenance,  
 For unto no wight doth he daliaunce."'

<sup>x</sup> This is a coloured portrait found in the margin of Occleve's work 'De Regimine Principum' in Harl. MS. 4866.

<sup>y</sup> Tyrwhitt renders *elvish* by 'shy.'

But the personality of Chaucer is obscured by the essentially dramatic spirit which pervades nearly the whole of his works; and consequently we have but few opportunities of judging correctly of the poet's peculiar views, feelings, and tastes. His ardent love of Nature, finely apostrophised by the poet as 'the vicar of the Almighty Lord,' is everywhere apparent. What is more spontaneous and characteristic of the poet than such joyous outbursts as the following :—

'Herkneth these blisful briddes how they synge,  
And seth the freissche floures how they springe;  
Ful is myn hert of revel and solaaas.'

(Nonne Prestes Tale, ll. 380-382.)

Even his love and reverence for books gave way before an eager desire to enjoy the beauties of nature in that season of the year when all around him was manifesting life and loveliness<sup>z</sup>.

Not less evident is Chaucer's high estimation of women and his 'perception of a sacred bond, spiritual and indestructible, in true marriage between man and woman<sup>a</sup>.' Of all the flowers in the

<sup>z</sup> 'And as for me, though that I konne but lyte (little),  
On bokes for to rede I me delyte,  
And to hem yive (give) I feyth and ful credence,  
And in myn herte have hem in reverence  
So hertely that there is game noon,  
That for my bokes maketh me to goon,  
But yt be seldom on the holy day,  
Save, certeynly, whan that the monethe of May  
Is comen, and that I here the foules syng,  
And that the floures gynnen for to sprynge,  
Fairewel my boke, and my devocioun !'  
(Legende of Goode Women, ed. Morris, v. p. 277, ll. 29-39.)

<sup>a</sup> 'For who can be so buxom as a wyf?  
Who is so trewe and eek so ententyf,  
To kepe him, seek and hool, as is his make?  
For wele or woo sche wol him not forsake.  
She is not wery him to love and serve,  
Theigh that he lay bedred til that he sterve.

A wyf is Goddes yifte verrayly

Mariage is a ful gret sacrament;

mead the daisy, 'the emperice and floure of floures alle,' was Chaucer's favourite, because to him it was the fit representative of the 'trouthe of womanhede.'

As Mr. Morley has well remarked, 'Ditties in praise of the Marguerite, or daisy, were popular with the French fashionable poets; but none of them, like Chaucer, among all their allegorical dreamings, ever dreamed of celebrating in that flower an emblem of womanly truth and purity, wearing its crown as a gentle, innocent, devoted wife.'

Though Chaucer was so intimately connected with the court, and enjoyed no small share of courtly favours, he protested nobly and fearlessly against the popular opinion that churls or villains (in the legal sense of the term, that is, persons of plebeian rank) were necessarily prone to be guilty of base and unworthy actions; and at the present day we can hardly appreciate the boldness which made him assert more than once that the true test of gentility is nobleness of life and courtesy of manners, and not mere ancestral rank<sup>b</sup>, and which made him in the *Persones Tale*

Her may ye see, and here may ye prove,  
 That wyf is mannes help and his comfort,  
 His paradis terrestre and his desport,  
 So buxom and so vertuouus is sche,  
 Thay mosten neede lyve in unité;  
 O fleisch thay ben, and on blood, as I gesse,  
 Have but oon herte in wele and in distresse.  
 A wyf? a! Seinte Mary, *benedicite*,  
 How mighte a man have eny adversité  
 That hath a wyf? certes I can not saye.'

(The *Marchaundes Tale*.)

See Morley's *English Writers*, vol. ii. pp. 135, 256, 286.

<sup>b</sup> 'But undirstonde in thyn entente  
 That this is not myn entendement,  
 To clepe no wight in noo ages  
 Oonly gentille for his lynages.  
 But whoso (that) is vertuouus,  
 And in his port nought outrageous,  
 Whanne sich oon thou seest thee biforn,  
 Though he be not gentille born,  
 Thou maist wel seyn, this is in soth,  
 That he is gentil, bycause he doth

denounce the oppression of thralls or 'villeins' by their lords. (See *Persones Tale*, ed. Morris, iii. pp. 301, 332-334.)

As we have already said, Chaucer's great work, the *Canterbury Tales*, was not written till after the year 1386. His earlier literary productions were mostly translations, or imitations from foreign sources, chiefly Latin and French, and have therefore but little claim to originality, except so far as he altered or added to his originals; but even in these efforts there are many excellences and traces of the poet's genius, especially of his great power over language, which made his ability as a translator known and highly appreciated by his literary contemporaries. Francis Eustace Deschamps, in a 'Ballade à Geoffroi Chaucer,' speaks of him in the warmest terms of praise as 'grant translator, noble Geoffroy Chaucier!' But it is to the *Canterbury Tales* that Chaucer owes his fame and rank as the first poet of modern English literature, and in this work—the result of years of labour and study—the genius and power of the poet are most strongly expressed <sup>c</sup>.

As longeth to a gentilman ;  
 Of hem noon other deme I can,  
 For certeynly withouten drede (doubt),  
 A cherle is demed by his dede,  
 Of hie or lowe, as ye may see,  
 Or of what kynede that he bee.'

(*Romaunt of the Rose*, ll. 2187-2202.)

' Lok who that is most vertuouſ alway,  
 Privé and pert (open), and most entendith aye  
 To do the gentil dedes that he can,  
 Tak him for the gretteſt gentilman.  
 Crist wol we clayme of him oure gentileſſe,  
 Nought of oure eldres for her olde riſcheſſe.'

(*The Wife of Bath's Tale*, ll. 257-262.)

<sup>c</sup> The chief minor works of Chaucer are:—The *Romaunt of the Rose* (a translation of the *Roman de la Rose*), a work in two parts, the first part of 4,070 lines by Guillaume de Louis (1200-1230), and the Sequel, of 18,002 lines, by Jean de Meung, written nearly half a century later; The *Assembly of Fowls*, or the *Parliament of Birds* (1358); Chaucer's *A B C*, translated out of Guillaume de Guileville's 'Pelerinage de l'Homme,' written about 1330; The *Book of the Duchess* (1369); *Troylus and Criseyde*, an enlarged version of Boccaccio's *Filostrato*, written 1347-8; The *Complaint of Mars and Venus*, translated from Gransson; The *House of Fame*; The Legend



The *Canterbury Tales* are a collection of stories related by certain pilgrims who rode together in true English fellowship to worship and pay their vows at the shrine of the 'holy and blissful (blessed) martyr Thomas à Becket.'

The first hint of thus joining together a number of stories by one common bond was probably borrowed from Boccaccio's *Decameron*<sup>d</sup>; 'but Chaucer's plan was far better than that of the *Decameron*, and looked to a much greater result. . . . Boccaccio, who died twenty-five years before Chaucer, placed the scene of his *Decameron* in a garden, to which seven fashionable ladies had retired with three fashionable gentlemen, during the plague that devastated Florence in 1348. The persons were all of the same class, young and rich, with no concern in life beyond the bandying of compliments. They shut themselves up in a delicious garden of the sort common in courtly inventions of the middle ages, and were occupied in sitting about idly, telling stories to each other. The tales were usually dissolute, often witty, sometimes exquisitely poetical, and always told in simple charming prose. The purpose of the story-tellers was to help each other to forget the duties on which they had turned their backs, and stifle any sympathies they might have had for the terrible griefs of their friends and neighbours who were dying a few miles away. Chaucer substituted for the courtly Italian ladies and gentlemen who withdrew from fellowship with the world, as

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of Good Women; The Tale of Palamon and Arcite; The Cuckoo and the Nightingale; and a prose Treatise on the Astrolabe (1391).

The Court of Love; The Complaint of the Black Knight; Chaucer's Dream; The Flower and the Leaf; are also usually ascribed to Chaucer, but Mr. Bradshaw holds that they bear no internal evidence of being the production of the author of the *Canterbury Tales*—for 'all these poems (as well as *The Romaunt of the Rose*) contravene the laws of rhyme observed by Chaucer in the works, both of youth and old age, that are certainly his.' (See *Temporary Preface to the Six-Text Edition of Chaucer's Canterbury Tales*, ed. Furnivall, p. 108.) Mr. Collier and Mr. Bradshaw have adduced good reasons for excluding *The Testament of Love* from the list of Chaucer's works.

<sup>d</sup> Mr. Wright thinks that the widespread Romance of the 'Seven Sages,' of which there are several English versions, gave Chaucer the idea of his plot.

large a group as he could form of English people, of rank widely differing, in hearty human fellowship together. Instead of setting them down to lounge in a garden, he mounted them on horseback, set them on the high road, and gave them somewhere to go and something to do. The bond of fellowship was not fashionable acquaintance and a common selfishness. It was religion; not indeed in a form so solemn as to make laughter and jest unseemly, yet according to the custom of the day, a popular form of religion, the pilgrimage to the shrine of Thomas à Becket, into which men entered with much heartiness. It happened to be a custom which had one of the best uses of religion, in serving as a bond of fellowship in which conventional divisions of rank were for a time disregarded; partly because of the sense, more or less joined to religious exercise of any sort, that men are equal before God, and also, in no slight degree, because men of all ranks trotting upon the high-road with chance companions whom they might never see again, have been in all generations disposed to put off restraint, and enjoy such intercourse as might relieve the tediousness of travel<sup>e</sup>.

It would take up too much space to enter upon any analysis of the several stories which make up this wonderful collection. It will suffice to consider briefly such portions of the *Canterbury Tales* as are included in this volume of *Selections*; and first in order and importance comes the **Prologue**, in which we have laid before us the general plan, and the several characters of the whole work.

In the pleasant season of April<sup>f</sup>, as Chaucer lay at the Tabard, one of the chief houses of public entertainment, situated in the High Street of Southwark, nine-and-twenty pilgrims on their way to Canterbury arrived at the 'hostelry.' The poet being on the same errand as themselves, joined them, and in a short time was on intimate and friendly terms with each member of the

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<sup>e</sup> Morley's *English Writers*, from Chaucer to Dunbar, vol. ii. pp. 287, 288.

<sup>f</sup> Elsewhere a date is given, the 18th of April, corresponding to the 7th of May.

company. The host of the inn, 'Harry Bailly,' made one more, and presided over this 'merry company' during their journey to and from Canterbury. At his suggestion it was agreed that each pilgrim should tell two tales on their road to Becket's shrine, and two other tales on their way home; but as the number of the pilgrims was thirty-two<sup>8</sup>, and there are only twenty-four stories, it is evident that more than half the tales are wanting, which may be accounted for by supposing that Chaucer died before the completion of his work, or even before he had settled upon the exact arrangement of the several tales, though the order of those he has left, and the probable stages of the journey to Canterbury, have been made out by Mr. Bradshaw and Mr. Furnivall in the latter's Temporary Preface to the Six-Text Edition of Chaucer, Part i.

'After a brief introduction, filled with the most cheerful images of spring, the season of the pilgrimage, the poet commences the narrative with a description of the person and the character of each member of the party. This description extends to about seven hundred lines, and of course affords space for a very spirited and graphic portrayal of the physical aspect, and an outline of the moral features of each. The latter part of the description is generally more rapidly sketched, because it was a part of the author's plan to allow his personages to bring out their special traits of character, and thus to depict and individualise themselves, in the interludes between the tales. The selection of the pilgrims is evidently made with reference to this object of development in action, and therefore constitutes an essential feature of the plot. We have persons of all the ranks not too far removed from each other by artificial distinctions to be supposed capable of associating upon that footing of temporary equality which is the law of good fellowship, among travellers bound on the same journey and accidentally brought together. All the great classes of English humanity are thus represented, and

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<sup>8</sup> The canon and his yeoman joined them at Boughton-under-Blean, seven miles on the London side of Canterbury; but the master's doings being exposed by his servant, he was glad to ride away 'for very sorrow and shame.'

opportunity is given for the display of the harmonies and the jealousies which now united, now divided, the interests of the different orders and different vocations in the commonwealth. The clerical pilgrims, it will be observed, are proportionately very numerous. The exposure of the corruptions of the Church was doubtless a leading aim with the poet; and if the whole series, which was designed to extend to at least fifty-eight tales, had been completed, criminations and recriminations of the jealous ecclesiastics would have exhibited the whole profession in an unenviable light.

‘But Chaucer could be just as well as severe. His portrait of the prioress, though it does not spare the affectations of the lady, is complimentary; and his “good man of religion,” the “pore Persoun of a toun,” of whom it is said that—

“Cristes lore, and his apostles twelve  
He taughte, and first he folwede it himselve,”

has been hundreds of times quoted as one of the most beautiful pictures of charity, humility, and generous, conscientious, intelligent devotion to the duties of the clerical calling, which can be found in the whole range of English literature.

‘None of these sketches, I believe, has ever been traced to a foreign source, and they are so thoroughly national that it is hardly possible to suppose that any imagination but that of an Englishman could have conceived them. In the first introduction of the individuals described in the prologues to the several stories, and in the dialogues which occur at the pauses between the tales, wherever, in short, the narrators appear in their own persons, the characters are as well marked and discriminated, and as harmonious and consistent in action, as in the best comedies of modern times<sup>h</sup>. Although, therefore, there is in the plan of the composition nothing of technical dramatic form or incident, yet the admirable conception of character, the consummate skill with which each is sustained and developed, and the

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<sup>h</sup> ‘I see all the pilgrims in the *Canterbury Tales*, their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark.’ (Dryden, Preface to *The Fables*.)

nature, life, and spirit of the dialogue, abundantly prove that if the drama had been known in Chaucer's time as a branch of living literature, he might have attained to as high excellence in comedy as any English or continental writer. The story of a comedy is but a contrivance to bring the characters into contact and relation with each other, and the invention of a suitable plot is a matter altogether too simple to have created the slightest difficulty to a mind like Chaucer's. He is essentially a dramatist; and if his great work does not appear in the conventional dramatic form, it is an accident of the time, and by no means proves a want of power of original conception or of artistic skill in the author.

'This is a point of interest in the history of modern literature, because it is probably the first instance of the exhibition of unquestionable dramatic genius in either the Gothic or the Romance languages. I do not mean that there had previously existed in modern Europe nothing like histrionic representation of real or imaginary events; but neither the Decameron of Boccaccio, to which the Canterbury Tales have been compared, nor any of the Mysteries and Moralities, or other imaginative works of the middle ages, in which several personages are introduced, show any such power of conceiving and sustaining individual character as to prove that its author could have furnished the *personnel* of a respectable play. Chaucer therefore may fairly be said to be not only the earliest dramatic genius of modern Europe, but to have been a dramatist before that which is technically known as the existing drama was invented<sup>1</sup>.'

**The Knightes Tale**, or at least a poem upon the same subject, was originally composed by Chaucer as a separate work. As such it is mentioned by him, among some of his other works, in the *Legende of Goode Women* (ll. 420, 1), under the title of 'Al the Love of Palamon and Arcite of Thebes, thogh the stoyre ye knowen lyte;' and the last words seem to imply that it had not made itself very popular. It is not impossible that at first it

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<sup>1</sup> Marsh, *Origin and History of the English Language*, pp. 417-419.

was a mere translation of the *Teseide* of Boccaccio, and that its present form was given it when Chaucer determined to assign it the first place among his *Canterbury Tales*<sup>k</sup>.

It may not be displeasing to the reader to see a short summary of it, which will show with what skill Chaucer has proceeded in reducing a poem of about ten thousand lines to a little more than two thousand without omitting any material circumstance.

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

Bk. i. Contains the war of Theseus with the Amazons, their submission to him, and his marriage with Hippolyta.

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

Bk. iii. Emilia, walking in a garden and singing, is heard and seen first by Arcita<sup>l</sup>, who calls Palemone. They are both

<sup>k</sup> 'The Knight's Tale is an abridged translation of a part of Boccaccio's *Teseide*, but with considerable change in the plan, which is, perhaps, not much improved, and with important additions in the descriptive and the more imaginative portions of the story. These additions are not inferior to the finest parts of Boccaccio's work; and one of them, the description of the Temple of Mais, is particularly interesting, as proving that Chaucer possessed a power of treating the grand and terrible, of which no modern poet but Dante had yet given an example.' (Marsh, *Origin and History of the English Language*, pp. 423, 424.) 'Out of 2,250 of Chaucer's lines, he has only translated 270 (less than one eighth) from Boccaccio; only 374 more lines bear a general likeness to Boccaccio; and only 132 more a slight likeness.' (Furnivall, *Temporary Preface to Six-Text Edition of Chaucer*.)

<sup>l</sup> In describing the commencement of this amour, which is to be the subject of the remainder of the poem, Chaucer has entirely departed from his author in three principal circumstances, and, I think, in each with very good reason: (1) By supposing Emilia to be seen first by Palamon, he gives him an advantage over his rival which makes the catastrophe more consonant to poetical justice; (2) The picture which Boccaccio has exhibited of two young princes violently enamoured of the same object, without jealousy or rivalry, if not absolutely unnatural, is certainly very insipid and unpoetical; (3) As no consequence is to follow from their being seen by Emilia at this time, it is better, I think, to suppose, as Chaucer has done, that they are not seen by her.

equally enamoured of her, but without any jealousy or rivalry. Emilia is supposed to see them at the window, and to be not displeased with their admiration. Arcita is released at the request of Perithous; takes his leave of Palemone, with embraces, &c.

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

Bk. v. Upon the report of Pamphilo, Palemone *begins* to be jealous of Arcita, and is desirous to get out of prison in order to fight with him. This he accomplishes with the assistance of Pamphilo, by changing clothes with Alimeto, a physician. He goes armed to the wood in quest of Arcita, whom he finds sleeping. At first, they are very civil and friendly to each other. Then Palemone calls upon Arcita to renounce his pretensions to Emilia, or to fight with him. After many long expostulations on the part of Arcita, they fight, and are discovered first by Emilia, who sends for Theseus. When he finds who they are, and the cause of their difference, he forgives them, and proposes the method of deciding their claim to Emilia by a combat of a hundred on each side, to which they gladly agree.

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

Bk. vii. Theseus declares the laws of the combat, and the two parties of a hundred on each side are formed. The day before the combat, Arcita, after having visited the temples of all the gods, makes a formal prayer to Mars. The prayer, *being*

*personified*, is said to go and find Mars in his temple in Thrace, which is described; and Mars, upon understanding the message, causes favourable signs to be given to Arcita. In the same manner Palemone closes his religious observances with a prayer to Venus. His prayer, *being also personified*, sets out for the temple of Venus on Mount Citherone, which is also described; and the petition is granted. Then the sacrifice of Emilia to Diana is described, her prayer, the appearance of the goddess, and the signs of the two fires. In the morning they proceed to the theatre with their respective troops, and prepare for the action. Arcita puts up a private prayer to Emilia, and harangues his troop publicly, and Palemone does the same.

Bk. viii. Contains a description of the battle, in which Palemone is taken prisoner. ●

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

Bk. x. The funeral of the persons killed in the combat. Arcita, being given over by his physicians, makes his will, in discourse with Theseus, and desires that Palemone may inherit all his possessions and also Emilia. He then takes leave of Palemone and Emilia, to whom he repeats the same request. Their lamentations. Arcita orders a sacrifice to Mercury, which Palemone performs for him, and dies.

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

Bk. xii. Theseus proposes to carry into execution Arcita's will by the marriage of Palemone and Emilia. This they both decline for some time in formal speeches, but at last are persuaded and married. The kings, &c., take their leave, and



Palemone remains—'in gioia e in diporto con la sua dona nobile e cortese <sup>m</sup>.'

**The Nonne Prestes Tale** is so characteristic of Chaucer's genius that Dryden, who modernized it as the fable of the 'Cock and Fox,' thought it to be of the poet's own invention; but it is probably taken from a fable of about forty lines, 'Dou Coc et dou Werpil,' in the poems of Marie of France, which again is borrowed from the fifth chapter of the old French metrical Roman de Renart, entitled 'Se conme Renart prist Chantecler le Coc.'

**Chaucer's English**, like that of the present day, is an uninflected or analytic language, and in this respect it differed from the language of many earlier authors, and especially from that oldest form of English usually termed Anglo-Saxon, which was originally inflected or synthetic, that is to say, it expressed grammatical relation by a change in the *form* of words, instead of employing auxiliary words. The circumstances which led to this conversion are well known, forming as they do a part of the history of the English people. The first in order of time is the invasion, settlement, and conquest of the country by the Danes, extending over a period of nearly a century and a half (A.D. 867-1013). The Danish influence upon the language seems to have affected chiefly the dialects of the north and east parts of the island, in consequence of which their inflections and syntactical structure were much simplified, and they assumed a more modern appearance than the speech prevailing in other districts. Doubtless it caused the language generally to be in a very unsettled state, and the revolution thus commenced was accelerated by the Norman Conquest, which followed in the year 1066. Norman rule introduced a new civilisation of a far higher order than had ever before existed in England, and of this the Normans were fully sensible, and utterly despised both the language and literature of the Saxons as only fit for churls and villains. In a certain sense English ceased to be the language of literature<sup>n</sup>; and for about two hundred

<sup>m</sup> Tyrwhitt, Introductory Discourse to the Canterbury Tales.

<sup>n</sup> It is altogether erroneous to suppose that immediately after the Norman Conquest English ceased to be written, for from Ælfric to Chaucer we have

years Norman-French was the language of the Court, the Church, the Courts of Law, and of the upper and middle classes of society, and divided literature with the Latin tongue. But though the English were thus made to feel their position as a subject people, they clung most pertinaciously to the speech of their forefathers, and after a long and continuous struggle English regained its supremacy as the language of literature and the common tongue of all who claimed the name of Englishmen, while Norman-French was reduced to a mere provincial dialect. This was brought about by the fusion of the Saxon and Norman races, about the time of Henry II; by the severance of Normandy from England and its annexation to France, in the time of John; by the wars of Edward III, which did much to promote religious and political liberty, and by the adoption of English as the household speech by that part of the nation that had previously spoken French, which happened about the middle of the fourteenth century.

The Norman Conquest wrought a twofold revolution in the language: the first, which extended over nearly the whole of the twelfth century, affected the grammatical forms of the language; final vowels were changed, some consonants became softened, and many of the older inflexions of nouns, adjectives and verbs went out of use, their place being supplied by prepositions and auxiliary words. This was a period of great grammatical confusion, but the vocabulary remained unchanged. At the beginning of the thirteenth century, we find the grammatical forms more settled; but many provincial elements unknown to the oldest English had crept in, and about the middle of this period we have to note a further change in the *substance* of the language, caused by the infusion of the Norman-French element. The additions to the vocabulary were at first small, but they gradually increased, and about the middle of the fourteenth century they formed no inconsiderable part of

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an almost unbroken series of vernacular literature by which we are able to determine with tolerable exactness the various changes in grammar and vocabulary which occurred during this interval.

the *written* language. In Chaucer's works these loans are so numerous that he has been accused of corrupting the English language by a large and unnecessary admixture of Norman-French terms. But Chaucer, with few exceptions, employed only such terms as were in use in the *spoken* language, and stamped them with the impress of his genius, so that they became current coin of the literary realm.

The period in which Chaucer lived was one of great literary activity, and such names as Richard Rolle of Hampole, Minot, Mandeville, Langland, Wicliffe, and Gower, prove that the English language was in a healthy and vigorous condition, and really deserving of the importance into which it was rising. But as yet there was no *national language*, and consequently no *national literature*; the English of the twelfth, thirteenth, and fourteenth centuries diverged into many dialects, each having its own literature intelligible only to a comparatively small circle of readers, and no one form of English can be considered as the type of the language of the period. Of these dialects the East Midland, spoken, with some variation, from the Humber to the Thames, was perhaps the simplest in its grammatical structure, the most free from those broad provincialisms which particularised the speech of other districts, and presented the nearest approach in form and substance to the language of the present day as spoken and written by educated Englishmen. In the works of Orm and Robert of Brunne we have evidence of its great capacity for literary purposes. Wicliffe and Gower added considerably to its importance, but in the hands of Chaucer it attained to the dignity of a national language<sup>o</sup>. He represented, and identified himself with, that

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<sup>o</sup> 'From this Babylonish confusion of speech [i.e. the numerous local dialects of the English language in the fourteenth century] the influence and example of Chaucer did more to rescue his native tongue than any other single cause; and if we compare his dialect with that of any writer of an earlier date, we shall find that in compass, flexibility, expressiveness, grace, and of all the higher qualities of poetical diction, he gave it at once the utmost perfection which the materials at his hand would admit of.' (Marsh, *Origin and History of the English Language*, p. 381.)

new life which the English people at this time were just commencing, and his works reflect not only his own inimitable genius, but the spirit, tastes, and feelings of his age. It was this, combined with his thorough mastery over the English language, that caused Chaucer to become to others (what no one had been before) a standard of literary excellence; and for two hundred years after he had no equal, but was regarded as the father of English poetry, the Homer<sup>p</sup> of his country, and the well of English undefiled.

With the *Canterbury Tales* commences the modern period of English literature. Our earlier authors are usually studied for their philological importance, and most of them require the aid of a grammar and a glossary, but Chaucer is as easily understood as Spenser and Shakespeare. Not many of his terms are wholly obsolete, and but few of his inflections have gone wholly out of use. But as some special acquaintance with Chaucer's English will be of great service in mastering the poet's system of versification, an outline of his grammatical forms is here subjoined, which will be found useful should the young student feel disposed to make himself acquainted with the works of earlier English writers.

## NOUNS.

**Number.**—The nominative plural for the most part terminates in *-ës*:—

'And with his *stremës* dryeth in the *grevës*

The silver *dropës* hongyng on the *leevës*.'

(*Knights Tale*, ll. 637-8.)

1. *-s* is frequently added—(a) To nouns terminating in a liquid or dental, as *bargayns*, *naciouns*, *palmers*, *pilgrymys*, &c.; (b) To most words of more than one syllable.

In some MSS. we find *-is*, *-us*, for *-es*—as *bestis*, beasts; *leggus*, legs; *otbus*, oaths—which seem to be dialectical varieties, and probably due to the scribe who copied the MSS.

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<sup>p</sup> 'In the first place, as he (Chaucer) is the father of English poetry, so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil.' (Dryden's Preface to *The Fables*.)

2. Some few nouns (originally forming the plural in *-an*) have *-en, -n*; as *asschen*, ashes; *assen*, asses; *been*, bees; *yeen, yen*, eyes; *fleen*, fleas; *fion*, arrows; *oxen*; *ton, toon*, toes; *schoon*, shoes.

The following have *-n*, which has been added to older forms—  
(a) in *-e* (originally in *-u*); (b) in *a* or *y*.

(a) *Bretheren* (A. S. *brothru*, O. E. *brothre, brethre*), brothers.

*Doughteren* (A. S. *dobtru*, O. E. *dobtere*), daughters.

*Sistren, sustren* (A. S. *saweostru*, O. E. *sawustre*), sisters.

*Children* (A. S. *cildru*, O. E. *childere*), children<sup>q</sup>.

(b) *Fon, foon* (A. S. *fā*), foes; *kyn* (A. S. *cy*), kine<sup>r</sup>.

3. The following nouns, originally neuter, have no termination in the plural: *deer, folk, good, hors, neet, scheep, swin, thing, yer, yeer*; as in the older stages of the language *nicht, winter, freond* (A. S. *frynd*) are used as plurals.

4. *Feet, gees, men, teeth*, are examples of the plural by vowel-change.

**Case.**—The genitive case singular ends in *-ës*; as—

‘Ful worthi was he in his *lordës werre.*’ (Prol. l. 47.)

1. In Anglo-Saxon, *fader, brother, daughter*, took no inflexion in the genitive singular: this explains such phrases as ‘*fader day,*’ ‘*fader soule,*’ ‘*brother sone,*’ ‘*daughter name.*’

2. The following phrases contain remnants of feminine nouns which originally formed the genitive in *-an* (first declension of A. S. nouns):—‘*Lady (= ladyë) grace;*’ ‘*lady veyl;*’ ‘*cherchë blood;*’ ‘*bertë blood;*’ ‘*widow (= wideawë) sone;*’ ‘*sonnë upriste*’ (uprising).

3. The dative case singular occasionally occurs and terminates in *-e*; as *beddë, boltë, &c.*

4. The genitive plural is much the same as in modern English; as ‘*foxës tales;*’ ‘*mennës wittes.*’ Forms in *-en (= -ene)* are not

<sup>q</sup> In some of the O. E. Northern and Midland dialects we find *breiber* (brothers), *childer* (children), *degbter* (daughters).

<sup>r</sup> In some of the Northern and Midland dialects we find *kÿe* (cows).

common in Chaucer's works: 'his *eyghen* (of eyes) sight' occurs in *Canterbury Tales*, l. 10134 (Wright's Text).

## ADJECTIVES.

Adjectives, like the modern German, have two forms—Definite and Indefinite. The definite form preceded by the definite article, a demonstrative adjective, or a possessive pronoun, terminates in *-ē* in all cases of the singular; as 'the *yonge sone*,' 'his *halfe cours*,' &c. Words of more than one syllable nearly always omit the final *-e*.

The vocative case of the adjective takes this *-e*; as '*leeve brother*' (l. 326, p. 38); '*O stronge God*' (l. 1515, p. 74).

**Degrees of Comparison.**—The Comparative degree is formed by adding *-er* (*-re*) to the Positive; as *levere gretter*<sup>s</sup>.

We have some few forms in *-re* remaining; as *derre* (dearer); *more* (*mare*); *ferre* (further); *berre* (higher); *nerre*, *ner* (nearer); *sorre* (sorcer).

*Leng*, *lenger* (*lengre*), = longer; *strenger*, = stronger, are examples of vowel-change; as seen in the modern English *elder*, the comparative of *old*.

*Bet* (*bettre*) and *mo* are contracted forms.

The Superlative degree terminates in *-este* (*-est*)<sup>t</sup>: *nest* or *next*, and *bext* (highest) are abbreviated forms.

**Number.**—The plural of adjectives is denoted by the final *-e*:—

'And *smalē* fowles maken melodie.' (Prol. l. 9.)

Adjectives of more than one syllable, and adjectives used predicatively, mostly drop the *-e* in the plural. Some few adjectives of Romance origin form the plural in *-es*; as '*places delitables*.'

<sup>s</sup> Occasionally the definite form of the comparative seems to end in *-ere* (*-re*), to distinguish it from the indefinite form in *-er*; but no positive rule can be laid down, as *-er* and *-re* are easily interchanged.

<sup>t</sup> The superlative of adverbs always seem to end in *-est*, and not in *-este*; cp. p. 69, ll. 1340, 1349, with ll. 1342, 1343, 1344, 1345.

## DEMONSTRATIVES.

1. The old plural of the definite article *tho* (A. S. *tha*) is still used by Chaucer, but the uninflected *the* is more frequently used.

In the phrases '*that oon*,' '*that other*'—which in some dialects became *toon* (*ton*), and *tother*—*that* is the old form of the neuter article; but Chaucer never uses *that* except as a demonstrative adjective, as in the present stage of the language.

2. *Atte* = at the (A. S. *at tham*; O. E. *at than, attan, atta*, masc. and neut.); the feminine would be *atter* (O. E.), *at þære* (A. S.)

3. *Tho* must be rendered *those*, as well as *the*; as '*tho wordes*,' '*and tho were bent*.' It is occasionally used pronominally, as '*oon of tho that*' = one of those that.

4. *This* has for its plural *thise*, *thes*, *these* (A. S. *thás, thæs*). In some MSS. *this* occurs for *thise*.

5. *Thilkē* (A. S. *thyllic*, *thylc* = the like; O. E. *thellich*, pl. *thelliche*), the like that.

6. *That ilke*, that same (A. S. *ilc*, same; *i* is a remnant of an old demonstrative base; *-lc* = *lic* = like).

7. *Som . . . som* = one . . . another.

'He moot ben deed, the kyng as schal a page;

*Som* in his bed, *som* in the deepē see,

*Som* in the largē feeld, as men may se.' \*

(Knights Tale, ll. 2172-4.)

## PRONOUNS.

	SING.	PLURAL.
Nom.	I, Ich, Ik,	we.
Gen.	min (myn), mi (my),	our, oure.
Dat. } Acc. }	me,	us.
Nom.	thou, thow,	ye.
Gen.	thin (thyn), thi (thy),	your, youre.
Dat. } Acc. }	the, thee,	yow

	SING.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
Nom.	he,	she,	hit, it,	thei, they.
Gen.	his,	hire, hir,	his,	here (her, hir, hir).
Dat. } Acc. }	him,	{ hir, hire, } { here, }	hit, it,	hem.

1. The Independent forms of the pronouns, which are also used predicatively, are *min* (pl. *mine*); *oure, oures, ours*; *thin* (pl. *thine*); *youre, youres, yours*; *hire, heres, hers*; *here, heres, theirs*.

2. The Midland dialect seems to have borrowed the forms *oures, youres, &c.*, from the Northern dialect, in which *oure, youre, &c.*, are not used.

3. The dative cases of the pronouns are used after *wel, wo, loth, leef* (lief), with impersonal verbs, as '*me mette*;' '*him thoughte*;' and with some verbs of motion, as '*goth him*;' '*he rydeth him*.'

4. The pronoun *thow* is sometimes joined to the verb, as *schaltow, wiltow*.

5. The Interrogative pronouns are *who* (gen. *wbos*; dat. and acc. *wbom*), *which* and *what*.

(a) *Which* has often the sense of *what, what sort of*:—

'*Which a miracle ther besel anon.*'

(*Knights Tale*, 1817; see *Prol.* l. 40.)

It is not used exactly as a relative, as in modern English, but is joined with *that*; as '*Hem whiche that wepith*;' '*His love the whiche that he oweth*.'

(b) *What* is occasionally used for *why* (cp. Lat. *quid*, Ger. *was*):—

'*What schulde he studie and make himselfen wood?*'

(*Prol.* l. 184.)

'*What schulde I alday of his woe endite?*'

(*Knights Tale*, l. 522.)

6. *That* is a relative pronoun, but it is often used with the personal pronouns, in the following manner:—

(a) *That he* = who.

'*A knight ther was, and that a worthy man,*

*That from the tymē that he first began*

*To ryden out, he lovede chyalrye.*' (*Prol.* ll. 43-45.)



(b) *That his* = whose.

'Al were they sorë hurt, and namely oon,  
*That* with a spere was thirled *his* brest boon.'

(Knights Tale, ll. 1851-52.)

(c) *That him* = whom.

'I saugh to-day a corps yborn to chirche  
*That* now on Monday last I saugh *him* wirche.'

(Milleres Tale.)

This construction occurs in A.S. writers. Cp. *Thæt næs ná éowres þances ac thurb God, þE ic þurb HIS willan hider asend wæs* = that was not of your own accord but through God, through whose will I was sent hither. (Gen. xlv. 8.)

7. The words *who* and *who so* are used indefinitely; as, 'As who seith' = as *one* says; 'Who so that can him rede' (Prol. l. 741) = if that *any one* can read him.

8. *Me* and *men* are used like the French *on*, English *one*.

*Me*, which must be distinguished from the dative *me*, was in use as an indefinite pronoun much later than is usually considered by English grammarians:—

'And stop *me* (=let any one stop) his dice you are a villaine.'

(Lodge, 'Wits Misericie.')

## VERBS.

### I. REGULAR OR WEAK VERBS.

#### INDICATIVE MOOD.

##### *Present Tense.*

Singular.	Plural.
1. I lov-ë,	We lov-en, lov-ë.
2. Thou lov-est,	Ye lov-en, lov-ë.
3. He lov-eth,	They lov-en, lov-ë.

##### *Past Tense.*

Singular.	Plural.
1. I lov-ede <sup>u</sup> ,	We lov-eden, lov-ede.
2. Thou lov-edest,	Ye lov-eden, lov-ede.
3. He lov-ede,	They lov-eden, lov-ede.

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<sup>u</sup> In this edition I have always given the full form of the preterite in *-ede*, although the MSS. mostly write *-ed*; but in the best MS. of Chaucer's *prose* translation of Boethius the preterite ends in *-ede* (*-de*, *-te*), very seldom in *-ed* (*-d*, *-t*). In *reading*, doubtless, the final *-e* was frequently dropped.

1. In some manuscripts the *t* of the 2nd person sing. present tense is sometimes dropped, as in the Harl. MS., *dos* = *dost*, *bas* = *hast*, &c. This has been considered by some as a mere clerical error; but in the East Midland dialects, there was a tendency to drop the *t*, probably arising from the circumstance of the 2nd person of the verb in the Northumbrian dialects terminating always in *-es*.

2. Verbs of Saxon origin, which have *d* or *t* for the last letter of the root (and one or two that have *s*), sometimes keep the contracted form in the 3rd sing., as *sit* = *sitteth*, *sits*; *writ* = *writeth*, *writes*; *find* = *findeth*, *finds*; *halt* = *holdeth*, *holds*; *rist* = *riseth*, *rises*; *stont* = *stondeth* = *stands* <sup>x</sup>.

3. We often find *-ib* instead of *-eth*, as *spekth* = *speaketh*.

4. In some MSS. of the Cant. Tales, the plural of the present indicative occasionally ends in *-eth* (*-ib*), which was the ordinary inflexion for all persons in the Old English Southern dialects.

‘And over his heed ther *schyneth* two figures.’

(Knights Tale, l. 1185, Harl. MS.)

5. There are two other classes of the weak conjugation which form the past tense by *-dē* or *-tē*. To the first class belong—

PRES.	PAST.
Heren, to hear,	herde.
Hiden, to hide,	hidde.
Kepen, to keep,	kepte.

Some few verbs have a change of vowel in the past tense; as,—

PRES.	PAST.
Delen, to deal,	dalte.
Leden, to lead,	ladde.
Leven, to leave,	lafte.

If the root ends in *d* or *t*, preceded by another consonant, *e* only is added, as—

PRES.	PAST.
Wenden, to turn,	wende (= wend-de).
Sterten, to start,	sterte (= stert-te).
Letten, to hinder,	lette (= let-te).

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<sup>x</sup> This contraction occasionally takes place in the imperative plural. See Nonne Prestes Tale. l. 622.

To the second class belong

PRES.	PAST.
Tellen, to tell,	tolde.
Sellen, to sell,	solde.
Seche, to seek,	soughte.

## II. IRREGULAR OR STRONG VERBS.

1. These verbs have a change of vowel in the past tense, and the past participle ends in *en* or *-ē*; as *sterven*, to die; pret. *starf*; p.p. *storven* or *storve*. (See Participles, p. xxxvii. 3.)

2. Some few strong verbs take the inflexions of the weak verbs, so that we have double forms for the past tense, as—

Sleep (slep) and slep-te.
Creep (crep) and crep-te.
Weep (wep) and wep-te.

3. The 1st and 3rd persons of the past indicative of strong verbs do *not* take an *-e* in the singular number; the addition of this syllable turns them into plurals.

4. The East Midland dialect, in the Early English period, dropped the *-e* in the 2nd person past indicative; and we find in Chaucer 'thou *bar*,' 'thou *spak*,' 'thou *dronk*' (O. E. thou *ber-e*, thou *spek-e*, thou *drunk-e*), =thou barest, thou spakest, thou drankest. But these forms may be due merely to the scribes.

Occasionally we find *-est*, as in modern English; as *bygonnest*, *hightest*, *kneavest*, &c.

5. The plural of the past indicative ends in *-en* or *-e*.

6. Some few verbs, as in the older stages of the language, have a change of vowel in the past tense plural, as—

INFINITIVE.	PRET. SING.	PAST PL.
Riden, to ride,	rood, rod,	riden.
Smiten, to smite,	smoot,	smiten.
Sterven, to die,	starf,	storven.

## SUBJUNCTIVE MOOD.

1. The present subjunctive, singular number, terminates in *-e*, the plural in *-en*; the past in *-ede*, *-de*, *-te*, the plural in *-eden*, *-den*, *-ten*, through all persons.

2. Such forms as *speke we*, *go we*, =let us speak, let us go.

## IMPERATIVE MOOD.

1. Verbs conjugated like *loven* and *tellen*, have the 2nd person sing. imperative in *-e*; as *love* thou, *telle* thou. All other verbs have properly no final *e*, as 'her thou' = hear thou, 'ches thou' = choose thou.

2. The plural terminates usually in *-etb*, but sometimes the *-tb* is dropped.

## INFINITIVE MOOD.

The infinitive ends in *-en* or *-e*; as *speken*, *spcke*, to speak. The *-n* was dropped at a very early period in the Southern English dialect of the fourteenth century, and *-e* is preferred to *-en*.

The gerundial infinitive, or dative case of the infinitive (preceded by *to*), occasionally occurs, as *to doon-e* (= *to don-ne*), *to seen-e* (= *to seen-ne*), to do, to see. (See Prol. l. 134.)

## PARTICIPLES.

1. The present participle ends usually in *-yng*. The A.S. suffix was *-ende*, which is used by Gower; but in the Southern dialect of Early English we find *-inde*<sup>v</sup>, which has evidently given rise to *-inge*, of which *-yng* is a shorter form; but the longer *-yng**e* is occasionally employed by Chaucer, to rhyme with an infinitive verb in *-e*.

The suffix *-ing*, of nouns like *morning*, was *-ung* in the older stages of the language.

2. The past participle of weak verbs terminates in *-ed*, *-d*, and occasionally in *-et*, *-t*; those of strong verbs in *-en* or *-e*.

3. The prefix *y-* or *i-* (A.S. *ge-*) occurs frequently before the past participle, as *i-ronne* (run), *i-falle* (fallen), &c.

## ANOMALOUS VERBS.

1. *Ben*, *been*, to be:—1st sing. pres. indic. *am*; 2nd *art*; 3rd *beth*, *is*; pl. *beon*, *aren*, *are*; past, 1st and 3rd *was*; 2nd *were*. Imperative pl. *beth*; p.p. *ben*, *been*.

2. *Conne*, to know, be able:—pres. indic., 1st and 3rd *can*; 2nd

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<sup>v</sup> The Northern form of the participle was *-ande*, *-and*, which occasionally occurs in Chaucer, as *lepard*, leaping; *touchand*, touching. The East Midland dialect had the double forms *-end* and *-and*.

*can, canst*; pl. *connen, conne*; past, 1st and 3rd *coutbe, cowtbe, coawde*; p.p. *couth, coud*.

3. *Daren, dare*:—pres. indic. sing., 1st and 3rd *dar*; 2nd *darst*; pl. *dar, dorre*; past *dorste, durste*.

4. *May*:—pres. indic. sing., 1st and 3rd *moaw, may*; 2nd *mayst, maist, mighbt*; pl. *moawe, moawen*; pres. subjunctive *moawe*; past tense, 1st and 3rd *mighbte, mogbte*.

5. *Mot, must, may*:—indic. pres. sing., 1st and 3rd *mot, moot*; 2nd *must, most*; pl. *mooten, moote*; past *moste*.

6. *Oawen, to owe (debeo)*:—pres. *oaweth*; past *oughbte, aughbte*; pl. *oughbten, oughbte*.

7. *Schal, shall*:—pres. indic. sing., 1st and 3rd *schal*; 2nd *schalt*; pl. *schullen, schuln, schul*; past *schulde, scholde*.

8. *Tbar, need*:—pres. indic. sing., 1st and 3rd *tbar*; past *thurte*; subjunctive 3rd, *tber*.

9. *Witen, to know*:—pres. indic. sing., 1st and 3rd *wat, wot*; 2nd *wost*; pl. *witen, wite, woote*; past *wiste*.

10. *Wil, will*:—pres. indic. sing., 1st *wil, wol*=*wille, wolle*; 2nd *wilt, wolt*; 3rd *wile, wole, wol*; pl. *woln, wille, willen*; past *wolde*.

#### NEGATIVE VERBS.

*Nam, nys*,=am not, is not; *nas, nere*,=was not, were not; *nath*=hath not; *nadde, nad*,=had not; *nylle, nyl*,=will not;  *nolde*=would not; *nat, not, noot*,=knows not; *nost*=knowest not; *nyste, nysten*,=knew not.

#### ADVERBS.

1. Adverbs are formed from adjectives by adding *-e* to the positive degree; as *brighte, brightly*; *deepe, deeply*; *lowe, lowly*.

2. Some few adverbs have *e* before *ly*, as *boldely, needely, softely, semely, treawely*.

3. Adverbs in *-en* and *-e*:—*abouen, aboue*; *abouten, aboute*; *biforn, bifore*; *siththen, siththe* (since); *withouten, withoute*. Many have dropped the form in *-n*; as *asondre, behynde, bynethe, bytawene, biyonde*; *henne* (hence), *thenne* (thence).

4. Adverbs in *-e*:—*ofte*, *selde* (seldom), *soone*, *twie* (twice), *thrie* (thrice).

5. Adverbs in *-es*:—*needes* (A. S. *neáde*), needs; *ones* (A. S. *æne*), once; *twies* (A. S. *twiwa*), twice; *thries* (A. S. *thriwa*), thrice.

(a) *-es* for *-e*, *-an* or *-a*:—*unnetbes* (A. S. *uneáthe*), scarcely; *whiles* (A. S. *hwile*), whilst; *bysides* (A. S. *besidan*); *togideres* (A. S. *to-gædere*).

(b) *-es* for *-e* or *-en*:—*bennes* (A. S. *beonnan*); *thennes* (A. S. *thanan*); *whennes* (A. S. *hwanon*), hence, thence, whence.

(c) *-es* = *-st*:—*agaynes*, *ayens* (A. S. *agean*), against; *amonges* (A. S. *gemang*), amongst; *amyddes* (A. S. *amidann*), amidst.

6. *Of-neawe*, newly (cp. of yore, of late), recently; *as-now*, at present; *on slepe*, asleep (cp. *on honting*, a *bunting*, &c.).

7. Negative Adverbs. Two or more negatives (more common than one in Chaucer) do *not* make an affirmative.

'He *nevere* yit *no* vilonye *ne* sayde,  
In al his lyf unto *no* maner wight.' (Prol. ll. 70, 71.)

*But* (only) takes a negative *before* it; as, 'I *nam but* deed.' (Knights Tale, l. 416.)

8. *As*, used before *in*, *to*, *for*, *by*, = considering, with respect to, so far as concerns. See Prol. l. 87.

*As* is used before the imperative mood in supplicatory phrases. See Knights Tale, ll. 1444, 1459.

9. *There*, *then*, occasionally signify *where*, *when*.

## PREPOSITIONS.

Occasionally *til* = to, *unto* = until, *up* = upon, *uppon* = on.

## CONJUNCTIONS.

*Ne ... ne* = neither ... nor; *other* = or; *other ... other* = either ... or; *what ... and* = both ... and.<sup>2</sup>

<sup>2</sup> For a more detailed account of Chaucer's grammar, see Professor Child's Essay on Chaucer, from which I have derived much assistance.

## METRE AND VERSIFICATION.

1. Except the Tale of Melibeus and the Persones Tale, the Canterbury Tales are written in rhyming verse; but this system of versification did not come into general use in England until after the Norman Conquest. The poetry of the Anglo-Saxons, like that of the Scandinavian and old Germanic races, was rhythmical and alliterative. Their poems are written in couplets, in such a manner that in each couplet there are three emphatic words, two in the first and one in the second, commencing with the same letter; and this letter is also the initial of the first emphatic, or accented word, in the second line.

‘*Gelic wæs he tham leohtum steorrum,  
lof sceolde he drihtnes wyrcean,  
dyran sceolde he his dreamas on heofonum,  
and sceolde his drihtne thancian,  
thæs leanes the he him on tham leohte gescerede,  
thonne lete he his hine lange wealdan:  
ac he awende hit him to wýrsan thiinge,  
ongan him winn up-ahebban  
with thone behstan beofnes wealdend,  
the siteth on tham balgan stole<sup>a</sup>.*

(*Cædmon*, ed. Thorpe, p. 17, ll. 7-16.)

Langland’s Vision of Piers Ploughman, written in 1362, presents all the peculiarities of this form of verse:—

‘I was *wæori* of *wandringe*,  
And *went* me to *reste*  
Undur a *brod banke*  
Bi a *bourne syde*;

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<sup>a</sup> Like was he (Satan) to the light stars;  
The laud (praise) of the Ruler ought he to have wrought,  
Dear should he hold his *deligh s* (joys) in heaven,  
And thank his Director (Lord)  
For the loan (gift) he had bestowed on him in that light (heaven),  
Then would he have allowed him long to possess it;  
But he did *wrest* (turn) it for himself to a worse purpose,  
Began to raise up *war*  
Against the highest Ruler of *beaven*  
Who sitteth on the *boly stool* (seat).

And as I lay and leonede  
 And lokede on the watres,  
 I slumberde in a slepyng  
 Hit sownede so murie.' (ll. 13-20.)

In the North and West of England alliteration was employed as late as the end of the fifteenth century, but it appears to have gone out of use in the Southern and Eastern parts of the country, which early in the thirteenth century adopted the classical and Romance forms of versification.

2. The greater part of the Canterbury Tales are written in heroic couplets, or lines containing five accents. In this metre we have ten syllables; but we often find eleven, and occasionally nine. Of these variations the former is obtained by the addition of an unaccented syllable at the end of a line <sup>b</sup>.

'Him wolde | he suyb | bë scharp | ly for | the nones.  
 A bet | trë preest | I trowe | ther no | wher non is.'  
 (Prol. ll. 523-4.)

'The answer | of this | I le | tē to | divinis.  
 But wel | I woot | that in | this world | gret pyne is.'  
 (Knights Tale, ll. 465-6.)

So in lines 1 and 2, of the Prologue:—

'Whan that | April | lë with | his schow | res swootë  
 The drought | of Marche | hath per | ced to | the roote.'

In the second variation, the first foot consists of a single accented syllable:—

'In | a gowne of faldyng to the kne.' (Prol. l. 391.)  
 'Now | it schyneth, now it reyneth faste.'  
 (Knights Tale, l. 677.)

3. Chaucer frequently contracts two syllables into one; as *nam*, *nis*, *nath*, *nadde*, = *ne am*, *ne is*, *ne bath*, *ne hadde*, *am not*, *is not*, *hath not*, *had not*; *thasse*, *theffect*, *tabide* = *the asse*, *the*

<sup>b</sup> For fuller information the reader is referred to Professor Child's exhaustive Essay on Chaucer, and to an Essay on the Metres of Chaucer, by the Rev. W. W. Skeat, in the Introduction to Chaucer's Poetical Works (Aldine Series), ed. Morris, 1867; also to Mr. A. J. Ellis' valuable work on Early English Pronunciation, with special reference to Chaucer and Shakespeare (Chaucer Society).



effect, to abide, &c. In Troylus and Criseyde we find *ny = ne I*, not I, nor I; *matbinketh = me athinketh*, it seems to me. But this contraction is not always so expressed in writing, though observed in reading:—

‘And cer | tes lord | to *abi* | *den* your | presence.’  
(*Knights Tale*, l. 69.)

‘By *eter* | *ne* word | to dey | en in | prisoun.’ (Ib. l. 251.)

4. The syllable *-en*, *-er*, *-eth*, *-el*, *-ow* (*-owe*, *-ewe*), are often said to be contracted, but properly speaking they are *slurred* over and nearly, but not quite, absorbed by the syllable preceding:—

‘*Weren* of | his bit | tre sal | tē te | res wete.’  
(*Knights Tale*, l. 422; see l. 2034.)

‘And though | that I | no *wepen* | have in | this place.’ (Ib. l. 733.)

‘Thou schul | dest *nevere* | out of | this gro | ve pace.’ (Ib. l. 744.)

With these compare the following:—

‘Ful lon | ge *wern* | his leg | ges, and | ful lene.’ (Prol. l. 591.)

‘*Schuln* the | decla | ren, or | that thou | go henne.’  
(*Knights Tale*, l. 1498.)

‘And forth | we *riden* | a li | tel more | than paas.’ (Prol. l. 819.)

‘And won | derly | *delyvere*, | and gret | of strengthe.’ (Ib. l. 84.)

‘As a | ny ra | vens *fetber* | it schon | for blak.’ (Ib. l. 1286.)

‘I wot | *wbetber*<sup>c</sup> sche | be wom | man or | goddesse.’ (Ib. l. 243.)

‘And *thenketh* | here *cometh* | my mor | tel e | nemy.’ (Ib. l. 785.)

‘Sche ga | *dereth* floures | par | ty white | and rede.’ (Ib. l. 195.)

‘Thus hath | this *widow* | hir li | tel child | i-taught.’  
(*Spec. of Early Eng.*, p. 361, l. 497.)

‘A man | to light | a *candel* | at his | lanterne.’  
(*Cant. Tales*, l. 5961, Wright’s edition.)

5. Many words of French origin ending in *-ance* (*-aunce*, *-ence*), *-oun*, *-ie* (*-ye*), *-er* (*-ere*), *-age*, *-une*, *-ure*, are often accented on

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<sup>c</sup> *Wbetber* was pronounced and often written *wber*.

the final syllable (not counting the final *-e*), but at other times the accent is thrown further back, as in modern English: e. g. *batáille* and *bátaille*; *fortúne* and *fórtune*, &c.

So also many nouns of A. S. origin, in *-ing* (*-inge*, *-ynge*<sup>d</sup>), as *bóntyng* and *buntýng*. (See *Knights Tale*, ll. 821, 1450.)

6. Many nouns (of French origin) ending in *-le*, *-re*, are written, and probably pronounced, as in modern French; e. g. *table*, *temple*, *miracle*, *obstacle*, *propre* = *tabl'*, *templ'*, *miracl'*, &c.

7. Final *es* is a distinct syllable in—

(a) The genitive case singular of nouns; as, '*sowës eeres*' (Prol. l. 556); '*kingës court*' (*Knights Tale*, l. 323).

(b) The plural of nouns (see Prol. ll. 1, 5, 9, &c.).

(c) Adverbs; as *nonës*, *ellës*, *twiës*.

8. The *-ed* of past participles is generally sounded; as *percëd*, *entunëd*, *i-pynchëd* (Prol. ll. 2, 123, 151).

9. The past tense of weak verbs ends in *-dë* or *-të*; as *wentë*, *cowdë*, *awoldë*, *bleddë*, *feddë*, *aweptë* (Prol. ll. 78, 94, 145, 146, 148.)

*-ede* seems to have been pronounced in Chaucer's time as *-ed*; as *lovede* = *loved* (Prol. l. 97); so *wypede* in l. 133 of Prologue must be pronounced *wyped*. In *Troilus* and *Criseyde* we often find *shrigbtë* and *sightë* written for *shrikedë* and *sighedë*.

10. Final *-en* is for the most part a distinct syllable in—

(a) The infinitive mood; as, to *seekën*, *wendën*, *yevën*, *standën* (Prol. ll. 13, 21, 487, 772).

(b) Past participles of strong verbs; as *holpën*, *spokën* (Prol. ll. 18, 31).

(c) Present and past tenses of plural verbs; as *makën*, *slepën*,

<sup>d</sup> The forms of the present participle in O. E. ended in *-inde* (*-ende*, *-ande*), and many verbal nouns ended in *-ung*. These were gradually changed into the affix *-ing*.

*longën, werën* (Prol. ll. 9, 10, 12, 29); *bese kë n, makën, lostën* (Knights Tale, ll. 60, 77, 78).

- (d) Adverbs (originally ending in *-on* or *-an*); as *witboutën, sitbtbën*.

11. Final *-e*. As the manuscripts of the Canterbury Tales are not always grammatically correct, an attention to the final *e* is of great importance. The following remarks will enable the reader to understand when and why it is employed.

- a. In nouns and adjectives (of A. S. origin) the final *e* represents one of the final vowels *a, u, e*; as *asse, bane, cuppe* = A. S. *assa, bana, cuppa*; *berte, mare* = A. S. *beorte, mare*; *bale, care, wode* = A. S. *bealu, caru, wudu*; *dere, drye* = A. S. *deore, dryge, &c.*
- b. The final *e* (unaccented) in words of French origin is sounded as in French verse (but it is also frequently silent); as—

‘Who spryngeth up for joyë but Arcite.’  
(Knights Tale, l. 1013.)

‘Ne wette hire fingres in hire saucë depe.’ (Prol. l. 129.)

- c. Final *-e* is a remnant of various grammatical inflexions:—

- (1) It is a sign of the dative case in nouns; as *roote, breethe, beethe* (Prol. ll. 2, 5, 6).

*f* is often changed into *v* (written *u* in the MSS.) before *e*, as nom. *wif, lif*; dat. *wiwe, liwe. bedde, brigge* (bridge), &c., are the datives of *bed, brig, &c.*

- (2) In adjectives it marks—

- (a) The definite form of the adjective; as ‘the *yongë sonne*’ (Prol. l. 7).
- (b) The plural of adjectives; as ‘*smalë fowles*’ (Prol. l. 9).
- (c) The vocative case of adjectives; as ‘O *strongë god*’ (Knights Tale, l. 1515).

(3) In verbs the final *-e* is a sign—

- (a) Of the infinitive mood; as, to *seekë, tellë* (Prol. ll. 17, 38).
- (b) Of the gerundial infinitive. See Infinitive Mood, pp. xxxvii. See Prol. l. 134.
- (c) Of the past participles of strong verbs; as *ironnë, ifallë* (Prol. ll. 8, 25); *dronkë, brokë* (Knights Tale, ll. 404, 406, 877).
- (d) Of the past tense (attached to *-ed, -d, or -t*). See p. xliii.
- (e) Of the subjunctive and optative moods. See Prol. ll. 102, 770.
- (f) Of the imperative mood 3rd person (properly the 3rd person of the subjunctive mood). See Subjunctive Mood, p. xxxvi.

(4) In adverbs the *e* is very common:—

- (a) It represents an older vowel-ending; as *sone* (soon), *twie, thrie*.
- (b) It distinguishes adverbs from adjectives; as *fairë, rightë* = fairly, rightly.
- (c) It represents an *-en*; as *aboutë, abovë* = O. E. *abouten, aboven* = A. S. *abutan, abufan*.
- (d) *-e* is a distinct syllable in adverbs ending in *-ëly*; as *lustëly, needëly, seemëly, treawëly*.

On the other hand, the final *e* is often silent—

1. In the personal pronouns; as *oure, youre, hire, bere*.
2. In many words of more than one syllable, and in words of Romance origin.

It is elided—

1. Before a word commencing with a vowel:

‘For I mot wepe and weylë whil I lyve.’ (Knights Tale, l. 437.)

‘And in the grove at tyme and place iset.’ (Ib. l. 777.)

2. Often before some few words beginning with *b*; as *be*,  
*his*, *bim*, *bem*, *hire*, *bath*, *hadde*, *have*, *bow*, *ber*, *beer* :

‘ Wel cowde he dresse his takel yomanly.’ (Prol. l. 106.)

‘ Then wolde he wepe he myghte nought be stent.’

(Knights Tale, l. 510.)

‘ That in that grove he wolde him hyde al day.’ (Ib. l. 623.)

In all other cases *b* is regarded as a consonant; as ‘to fernē halwes’ (Prol. l. 14); ‘of smalē houndes’ (Ibid. l. 146); ‘the fairē hardy quen’ (Knights Tale, l. 24).

The following metrical analysis of the opening lines of the Prologue will enable the reader to apply the rules already given. The mark *∪* represents an unaccented, and — an accented syllable.

‘ Whān thāt | Āprīl | lē wīth | hīs schōw | rēs swoōte  
Thē drōught | ōf Mārche | hāth pēr | cēd tō | thē roōte,  
Ānd bā | thēd ēve | rȳ veyne | īn swīch | līcoſſr,  
Ōf whīch | vērtue | ēngēn | drēd īs | thē flōur;  
Whān Zē | phīrūs | ēek wīth | hīs swē | tē breethe  
Ēnspī | rēd hāth | īn ēve | rȳ hōlte | ānd heēthe  
Thē tēn | drē crōp | pēs, ānd | thē yōn | gē sōnne  
Hāth īn | thē Rām | hīs hal | fē cōurs | ī-rōnne,  
Ānd smā | lē fōw | lēs mā | kēn mē | lōdfe,  
Thāt slē | pēn āl | thē nīght | wīth ō | pēn eyhe,  
Sō pri | kēth hēm | nātūre | īn hēre | cōrāges:—  
Thānne lōn | gēn fōlk | tō gōn | ōn pīl | grīmāges,  
Ānd pāl | mērs fōr | tō seē | kēn strāun | gē strōndes,  
Tō fēr | nē hāl | wēs, kouthe | īn sōn | drȳ lōndes;  
Ānd spē | cīallȳ, | frōm ēve | rȳ schī | rēs ēnde  
Ōf Eñ | gēlōnd, | tō Cānt | tūrbūry | thēy wēnde,  
Thē hō | lȳ blīs | fūl mār | tīr fōr | tō seēke,  
Thāt hēm | hāth hōlp | ēn whān | thāt thēy | wēre seēke.’

1. The final *e* in *Aprille*, *melodie*, is sounded; but is silent in *Marche*, *veyne*, *vertue*, *nature*; because in these cases it is followed by a word commencing with a vowel or with the letter *b*.

2. The final *e* in *swoote*, *smale*, *straunge*, *ferne*, *seeke*, is sounded, as the sign of the plural number.

3. The final *e* in *roote*, *breethe*, *beethe*, is sounded, as the sign of the dative case.

4. The final *e* in *sweete*, *yonge*, *halfē*, is sounded, as the sign of the definite form of the adjective.

5. The final *e* in *sonne*, *eybe*, *ende*, is sounded, and represents the older A. S. vowel-endings.

6. The final *e* in *ironne* is sounded, as the sign of the past participle representing the fuller form *ironnen*.

7. The final *e* in *wende* and *were* is sounded, and represents the fuller form *-en* of the past tense plural in *wenden* and *weren*.

8. The final *e* in *to seeke* is sounded, as the sign of the infinitive mood, representing the fuller form *to seeken*.

9. The final *en* is sounded in *slepen*, *maken*, *longen*, as the sign of the present plural indicative.

10. The final *en* is sounded in *to seeken*, as the sign of the infinitive mood.

11. The final *es* in *schoewres*, *croppes*, *fowles*, *halves*, *strondes*, *londes*, is sounded, as the inflexion of the plural number.

12. The final *es* is sounded in *schires*, as the inflexion of the genitive case.

13. *Vertue*, *licour*, *nature*, and *corages*, are accented on the last syllable of the root, as in French.

The text of the present selection from the *Canterbury Tales* is taken from the well-known MS. Harl. 7334, which, however, is by no means free from clerical errors. It has therefore been revised throughout by a careful collation with the Ellesmere, Hengwrt, and Corpus manuscripts printed in Mr. F. J. Furnivall's Six-Text edition of Chaucer's *Canterbury Tales*, (Part 1 containing only the Prologue and Knightes Tale.) The Lansdowne, Petworth, and Cambridge manuscripts in the Six-Text edition have also been consulted in all cases of difficulty, but they have not proved of much service in correcting the blunders of the Harleian manuscript<sup>f</sup>.

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<sup>o</sup> This work, which is itself a great tribute to the memory of Chaucer, should be in the hands of every Chaucerian scholar.

<sup>f</sup> In settling the text of The Nonne Prestes Tale I have been indebted to Mr. Furnivall for his collation of the Ellesmere MS. and for the loan of the Hengwrt and Corpus manuscripts.

As the Old English character þ<sup>8</sup> (th) is not uniformly or constantly employed in the Harleian MS., and ð does not occur at all, the modern form of the letter has been substituted for it. An initial ȝ (A. S. g) is represented in the text by 'y'; in all other cases, whether medial or final, by 'gb': but in order that the reader may know where the older character is used, its modern representatives *y* and *gb* have been printed in Italics.

All verbal and grammatical difficulties in the text are explained in the Notes and Glossary, which, it is hoped, will afford young students all the help that they may require in studying the present selection.

R. M.

KING'S COLLEGE, LONDON,  
*Sept.*, 1869.

<sup>8</sup> Some scribes have this rule, *in general*: þ = soft sound, as in þat = *that*; th = hard sound, as in thín; but if 'þat' begins a line it is written *That*. Other scribes muddle them up in every manner possible.

## TABLE OF HISTORICAL EVENTS.

AT HOME.	A.D.	ABROAD.	A.D.
Edward III crowned . . .	1327	Nicholas V . . . . .	1328
<i>Birth of Chaucer</i> . . .	1328	Philip VI (Valois) King of France . . . . .	"
Death of Robert Bruce and accession of David II . .	1329	Germany under papal inter- dict . . . . .	1330
Edward Baliol crowned at Scone . . . . .	1332	Order of Teutonic Knights settled in Prussia . . .	1331
Battle of Halidon Hill . .	1333	Benedict XII . . . . .	1334
Freedom of trading guaran- teed by the Legislature to foreign merchants . . .	1335	Sir John Froissart born . .	1337
Exports of Wool prohibited; Foreign cloth-makers al- lowed to settle in England	1337	Simon Boccanegra (first Doge of Genoa) . . . . .	1339
One weight and measure es- tablished for the whole kingdom (14 Edward III, c. 12) . . . . .	1340	The Black Death . . . . .	1340
Defeat of the French off Sluys . . . . .	"	Petrarch crowned at Rome on Easter Day . . . . .	1341
<i>The Ayenbite of Inwyt</i> , by Dan Michel of Northgate, Kent . . . . .	"	Brittany the seat of civil war	"
Death of Robert of Brunne .	"		



## HISTORICAL EVENTS.

AT HOME.	A. D.	ABROAD.	A. D.
		Clement VI . . . . .	1342
		Boccaccio crowned in the Capitol by Robert the Good . . . . .	„
		Settlement of Turks in Europe . . . . .	1343
		Jacob van Arteveldt (Edward the Third's partisan in Flanders) killed . . . . .	1345
Battle of Neville's Cross . . . . .	1346		
Battle of Creçy . . . . .	„	Charles IV of Germany . . . . .	1347
Death of Richard Rolle of Hampole, author of <i>The Pricke of Conscience</i> . . . . .	1349	The Plague of Florence . . . . .	1348-9
The First Great Pestilence . . . . .	„		
Order of the Garter instituted . . . . .	„		
Papal Provisions forbidden . . . . .	1351	John II King of France . . . . .	1350
Poems on the Wars of Edward III, by Lawrence Minot . . . . .	1352	Innocent VI . . . . .	1352
<i>Polycbronicon</i> , by Ralph Higden . . . . .	„		
Sir John Mandeville . . . . .	1354	Death of Rienzi . . . . .	1354
Death of Baliol . . . . .	1355		
Battle of Poitiers . . . . .	1356		
<i>Last Age of the Church</i> , by Wycliffe . . . . .		La Jacquerie in France . . . . .	1358
		Charles the Bad claims the crown of France . . . . .	1359
Edward III invades France . . . . .	1359		
<i>Chaucer commences his military career; is taken prisoner by the French</i> . . . . .	„	Peace between the English and French at Bretigny . . . . .	1360
The Second Great Pestilence . . . . .	1361		
Law pleadings, &c., in England (36 Edward III, c. 15) . . . . .	1362	Urban V . . . . .	1362
<i>The Vision of Piers Plowman</i> (A-text), by Langland . . . . .	„	War between Florence and Pisa; English auxiliaries employed by the Pisans . . . . .	„

## HISTORICAL EVENTS.

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AT HOME.	A. D.		ABROAD.	A. D.
Diet and Apparel of each class of the community regulated by Statute . . .	1363		Charles V of France . . .	1364
<i>Chaucer receives an annual pension of 20 marks . . .</i>	1367			
<i>The Brus</i> , by Barbour . . .	"			
The Third Great Pestilence . . .	1369		War re-commenced between France and England . . .	1370
Robert II (the first of the Stuart family in Scotland) . . .	1371		Gregory XI . . . . .	
<i>Chaucer employed on a mission to Pisa and Genoa . . .</i>	1372			
Death of Sir John Mandeville . . .	"			
<i>A pension of a pitcher of wine daily granted to Chaucer . . .</i>	1374		Truce between England and France . . . . .	1374
<i>Chaucer appointed Comptroller of the Customs, and Subsidy of Wools, &amp;c. . .</i>	"		Death of Petrarch . . . . .	
Death of Edward the Black Prince . . . . .	1376		Death of Boccaccio . . . . .	1375
<i>Chaucer sent on a mission to France . . . . .</i>	1377		Gregory I returns to Rome . . .	1377
Death of Edward III, and accession of Richard II . . .	"			
<i>The Vision of Piers Plowman (B-text) . . . . .</i>	"			
Wycliffe condemned by papal bull . . . . .	1378		Clement VII . . . . .	1379
Bible translated into English by Wycliffe . . . . .	1380		Charles VI of France . . . . .	1380
(The work must have begun earlier, as it is alluded to in B-text of <i>Piers Plowman</i> .)				
Poll-tax of 12 pence levied upon all persons above fifteen years of age . . . . .	"			
Wat Tyler's Rebellion . . . . .	1381			
<i>Chaucer is appointed Comptroller of the Petty Customs . . . . .</i>	1382			

AT HOME.	A.D.	ABROAD.	A.D.
Death of Wycliffe . . . .	1384	John I of Portugal . . . .	1383
<i>Chaucer dismissed from his offices of Comptroller of Wool and Petty Customs</i> . . . .	1386		
<i>The Polychronicon</i> translated into English by John Trevisa . . . . .	1387	Conversion of the Lithuanians	1387
<i>Chaucer writes his Canterbury Tales</i> . . . . .	"		
<i>Chaucer is appointed Clerk of the King's Works at Windsor</i> . . . . .	"		
<i>And at Westminster</i> . . . .	1388		
Battle of Otterbourne . . . .	"	Victory of the Swiss over the Austrians at Näfels . . . .	1389
		Ottoman Victory over Christians at Kossova . . . .	
Robert III of Scotland . . . .	1390	Boniface IX . . . . .	1390
		Restoration of the Greek Language in Italy by Manuel Chrysolaras . . . . .	
Gower's <i>Confessio Amantis</i> . . . .	1393		
<i>A pension of £20 a-year for life granted to Chaucer</i> . . . .	1394	Benedict XIII . . . . .	1394
Persecution of Lollards . . . .	1395		
Death of Barbour . . . . .	"	Battle of Nicopolis . . . .	1396
		Union of Calmar . . . . .	1397
<i>A grant of a tun of wine a-year made to Chaucer</i> . . . .	1398		
<i>Chaucer's pension doubled</i> . . . .	1399		
Death of John of Gaunt . . . .	"		
Poem, <i>Deposition</i> <sup>1</sup> of <i>Richard II</i> (probably by Langland) . . . .	"		
Henry IV . . . . .	"		
<i>Death of Chaucer</i> . . . . .	1400		

# CHAUCER.

## THE PROLOGUE.

WHAN that Aprille with his schowres swoote  
The drought of Marche hath perced to the roote,  
And bathed every veyne in swich licour,  
Of which vertue engendred is the flour ;  
Whan Zephirus eek with his swete breathe 5  
Enspired hath in every holte and heethe  
The tendre croppes, and the yonge sonne  
Hath in the Ram his halfe cours i-ronne,  
And smale fowles maken melodie,  
That slepen al the night with open eyhe, 10  
So priketh hem nature in here corages :—  
Thanne longen folk to gon on pilgrimages,  
And palmers for to seeken straunge strondes,  
To ferne halwes, kouthe in sondry londes ;  
And specially, from every schires ende 15  
Of Engelond, to Canturbury they wende,  
The holy blisful martir for to seeke,  
That hem hath holpen whan that they were seeke.  
Byfel that, in that sesoun on a day,  
In Southwerk at the Tabard as I lay, 20

Redy to wenden on my pilgrimage  
 To Canturbury with ful devout corage,  
 At night was come into that hostelrie  
 Wel nyne and twenty in a companye,  
 Of sondry folk, by aventure i-falle 25  
 In felawschipe, and pilgrymys were thei alle,  
 That toward Canturbury wolden ryde;  
 The chambres and the stables weren wyde,  
 And wel we weren esed atte beste.  
 And schortly, whan the sonne was to reste, 30  
 So hadde I spoken with hem everychon,  
 That I was of here felawschipe anon,  
 And made forward erly for to ryse,  
 To take our weye ther as I yow devyse.  
 But natheles, whiles I have tyme and space, 35  
 Or that I forther in this tale pace,  
 Me thinketh it acordant to resoun,  
 To telle yow al the condicioun  
 Of eche of hem, so as it semede me,  
 And which they weren, and of what degre; 40  
 And eek in what array that they were inne:  
 And at a knight than wol I first bygynne.  
 A KNIGHT ther was, and that a worthy man,  
 That from the tyme that he first bigan  
 To ryden out, he lovede chyvalrye, 45  
 Trouthe and honour, fredom and curtesie.  
 Ful worthi was he in his lordes werre,  
 And thereto hadde he riden, noman ferre,  
 As wel in Cristendom as in hethenesse,  
 And evere honoured for his worthinesse. 50  
 At Alisandre he was whan it was wonne,  
 Ful ofte tyme he hadde the bord bygonne  
 Aboven alle naciouns in Pruce.

In Lettowe hadde he reysed and in Ruce,  
 No cristen man so ofte of his degre. 55  
 In Gernade atte siege hadde he be  
 Of Algesir, and riden in Belmarie.  
 At Lieys was he, and at Satalie,  
 Whan they were wonne; and in the Greete see  
 At many a noble arive hadde he be. 60  
 At mortal batailles hadde he ben fiftene,  
 And foughten for oure feith at Tramassene  
 In lystes thries, and ay slayn his foo.  
 This ilke worthi knight hadde ben also  
 Sometyme with the lord of Palatyne, 65  
 Ageyn another hethene in Turkye:  
 And everemore he hadde a sovereyn prys.  
 And though that he was worthy, he was wys,  
 And of his port as meke as is a mayde.  
 He nevere yit no vilonye ne sayde 70  
 In al his lyf, unto no maner wight.  
 He was a verray perfight gentil knight.  
 Put for to telle you of his array,  
 His hors was good, but he ne was nougth gay.  
 Of fustyan he werede a gepoun 75  
 Al bysmotered with his habergeoun.  
 For he was late ycome from his viage,  
 And wente for to doon his pilgrimage.  
 With him ther was his sone, a yong SQUYER,  
 A lovyere, and a lusty bacheler, 80  
 With lokkes crulle as they were leyd in presse.  
 Of twenty yeer of age he was I gesse.  
 Of his stature he was of evene lengthe,  
 And wonderly delyvere, and gret of strengthe.  
 And he hadde ben somtyme in chivachie, 85  
 In Flaundres, in Artoys, and Picardie.

And born him wel, as in so litel space,  
 In hope to stonden in his lady grace.  
 Embrowded was he, as it were a mede  
 Al ful of fresshe floures, white and reede. 90  
 Syngynge he was, or floytynge, al the day;  
 He was as fressh as is the moneth of May.  
 Schort was his goune, with sleeves longe and wyde.  
 Wel cowde he sitte on hors, and faire ryde.  
 He cowde songes, make and wel endite, 95  
 Juste and eek daunce, and wel purtraye and write.  
 So hote he lovede, that by nightertale  
 He sleep nomore than doth a nightyngale.  
 Curteys he was, lowely, and servysable,  
 And carf byforn his fadur at the table. 100

A *YEMAN* hadde he, and servantes nomoo  
 At that tyme, for him luste ryde soo;  
 And he was clad in coote and hood of grene.  
 A shef of pocok arwes brighte and kene  
 Under his belte he bar ful thriftily. 105  
 Wel cowde he dresse his takel yomanly;  
 His arwes drowpede noug<sup>ht</sup> with fetheres lowe.  
 And in his hond he bar a mighty bowe.  
 A not-heed hadde he with a broun visage.  
 Of woode-craft wel cowde he al the usage. 110  
 Upon his arm he bar a gay bracer,  
 And by his side a swerd and a bokeler,  
 And on that other side a gay daggere,  
 Harneysed wel, and scharp as poynt of spere;  
 A Cristofre on his brest of silver schene. 115  
 An horn he bar, the bawdrik was of grene;  
 A forster was he sothly, as I gesse.

Ther was also a Nonne, a *PRIORESSE*,  
 That of hire smylyng was ful symple and coy;

Hire gretteste ooth ne was but by seynt Loy; . 120  
 And sche was cleped madame Englentyne.  
 Ful wel sche sang the servise divyne,  
 Entuned in hire nose ful semely;  
 And Frensch sche spak ful faire and fetysly,  
 After the scole of Stratford atte Bowe, 125  
 For Frensch of Parys was to hire unknowe.  
 At mete wel i-taught was sche withalle;  
 Sche leet no morsel from hire lippes falle,  
 Ne wette hire fynGRES in hire sauce deepe.  
 Wel cowde sche carie a morsel, and wel keepe, 130  
 That no drope ne fil uppon hire breste.  
 In curtesie was set ful moche hire leste.  
 Hire overlippe wypede sche so clene,  
 That in hire cuppe was no ferthing sene  
 Of greece, whan sche dronken hadde hire draughte.  
 Ful semely after hire mete sche raughte, 136  
 And sikerly sche was of gret disport,  
 And ful plesant, and amyable of port,  
 And peynede hire to countrefete cheere  
 Of court, and ben estatlich of manere, 140  
 And to ben holden digne of reverence.  
 But for to speken of hire conscience,  
 Sche was so charitable and so pitous,  
 Sche wolde weepe if that sche sawe a mous  
 Caught in a trappe, if it were deed or bledde. 145  
 Of smale houndes hadde sche, that sche fedde  
 With rosted fleissh, or mylk and wastel breed.  
 But sore wepte sche if oon of hem were deed,  
 Or if men smot it with a yerde smerte :  
 And al was conscience and tendre herte. 150  
 Ful semely hire wymple i-pynched was ;  
 Hire nose tretys ; hire eyen greye as glas ;



Hire mouth ful smal, and therto softe and reed;  
 But sikerly sche hadde a fair forheed.  
 It was almost a spanne brood, I trowe; . 155  
 For hardily sche was not undergrowe.  
 Ful fetys was hire cloke, as I was waar.  
 Of smal coral aboute hire arm sche baar  
 A peire of bedes gauded al with grene;  
 And theron heng a broch of gold ful schene, 160  
 On which was first i-write a crowned A,  
 And after, *Amor vincit omnia*.  
 Another NONNE with hire hadde sche,  
 That was hire chapelleyne, and PRESTES thre.  
 A MONK ther was, a fair for the maistrie, 165  
 An out-rydere, that lovede venerye;  
 A manly man, to ben an abbot able.  
 Full many a deynté hors hadde he in stable:  
 And whan he rood, men mighte his bridel heere  
 Gynglen in a whistlyng wynd as cleere, 170  
 And eek as lowde as doth the chapel belle.  
 Ther as this lord was keper of the selle,  
 The reule of seynt Maure or of seint Beneyt,  
 Bycause that it was old and somdel streyt,  
 This ilke monk leet olde thinges pace, 175  
 And held after the newe world the space.  
 He yaf nat of that text a pulled hen,  
 That seith, that hunters been noon holy men;  
 Ne that a monk, whan he is reccheles  
 Is likned to a fisch that is waterles; 180  
 This is to seyn, a monk out of his cloystre.  
 But thilke text held he not worth an oystre.  
 And I seide his opinioun was good.  
 What schulde he studie, and make himselven wood,  
 Uppon a book in cloystre alway to powre. 185

Or swynke with his handes, and labour,  
 As Austyn byt? How schal the world be served?  
 Lat Austyn have his swynk to him reserved.  
 Therefore he was a pricasour aright;  
 Greyhoundes he hadde as swifte as fowel in flight;  
 Of prikyng and of huntynge for the hare 191  
 Was al his lust, for no cost wolde he spare.  
 I saugh his slevs purfild atte honde  
 With grys, and that the fyneste of a londe.  
 And for to festne his hood under his chynne 195  
 He hadde of gold y-wrought a curious pynne:  
 A love-knotte in the grettere ende ther was.  
 His heed was balled, and schon as eny glas,  
 And eek his face as he hadde ben anoynt.  
 He was a lord ful fat and in good poynt; 200  
 His eyen steepe, and rolyng in his heede,  
 That stemed as a forneys of a leede;  
 His bootes souple, his hors in gret estate.  
 Now certainly he was a fair prelate;  
 He was not pale as a for-pyned goost. 205  
 A fat swan lovede he best of eny roost.  
 His palfrey was as broun as is a berye.  
 A FRERE ther was, a wantoun and a merye,  
 A lymytour, a ful solempne man.  
 In alle the ordres foure is noon that can 210  
 So moche of daliaunce and fair langage.  
 He hadde i-mad ful many a mariage  
 Of yonge wymmen, at his owne cost.  
 Unto his ordre he was a noble post.  
 Ful wel biloved and famulier was he 215  
 With frankeleyns over-al in his cuntre,  
 And eek with worthi wommen of the toun:  
 For he hadde power of confessioun,

As seyde himself, more than a curat,  
 For of his ordre he was licentiat. 220  
 Ful sweetely herde he confessioun,  
 And plesaunt was his absolucioun;  
 He was an esy man to yeve penance  
 Ther as he wiste han a good pitance;  
 For unto a poure ordre for to yive 225  
 Is signe that a man is wel i-scrive.  
 For if he yaf, he dorste make avaunt,  
 He wiste that a man was repentaunt.  
 For many a man so hard is of his herte,  
 He may not wepe although him sore smerte. 230  
 Therfore in stede of wepyng and preyeres,  
 Men moot yive silver to the poure freres.  
 His tytet was ay farsed ful of knyfes  
 And pynnes, for to yive faire wyfes.  
 And certaynli he hadde a mery noote; 235  
 Wel couthe he synge and pleyen on a rote.  
 Of yeddynges he bar utterly the prys.  
 His nekke whit was as the flour-de-lys.  
 Therto he strong was as a champioun.  
 He knew the tavernes wel in every toun, 240  
 And everych hostiller and tappestere,  
 Bet than a lazer, or a beggestere,  
 For unto such a worthi man as he  
 Acordede not, as by his faculté,  
 To han with sike lazars aqueyntaunce. 245  
 It is not honest, it may not avaunce,  
 For to delen with no such poraille,  
 But al with riche and sellers of vitaille.  
 And overal, ther as profyt schulde arise,  
 Curteys he was, and lowely of servyse. 250  
 Ther nas no man nowher so vertuous.

He was the beste beggere in his hous,  
 For though a widewe hadde nocht oo schoo,  
 So plesaunt was his *In principio*,  
 Yet wolde he have a ferthing or he wente. 255  
 His purchas was wel better than his rente.  
 And rage he couthe and pleyen as a whelpe,  
 In love-dayes couthe he mochel helpe.  
 For ther he was not like a cloysterer,  
 With a thredbare cope as is a poure scoler, 260  
 But he was like a maister or a pope.  
 Of double worstede was his semy-cope,  
 That rounded as a belle out of the presse.  
 Somwhat he lippede, for his wantounesse,  
 To make his Englissch swete upon his tunge; 265  
 And in his harpyng, whan that he hadde sunge,  
 His *eyghen* twynkeld in his heed aright,  
 As don the sterres in the frosty night.  
 This worthi lymytour was cleped Huberd.  
 A MARCHAUNT was ther with a forked berd, 270  
 In motteleye, and high on horse he sat,  
 Uppon his heed a Flaundrisch bever hat;  
 His botes clapsed faire and fetysly.  
 His resons he spak ful solempnely,  
 Sownyng alway thencre of his wynnynge. 275  
 He wolde the see were kept for eny thinge  
 Betwixe Middelburgh and Orewelle.  
 Wel couthe he in eschaunge scheeldes selle.  
 This worthi man ful wel his wit bisette;  
 Ther wiste no man that he was in dette, 280  
 So estately was he of governaunce,  
 With his bargayns, and with his chevysaunce.  
 For sothe he was a worthi man withalle,  
 But soth to sayn, I not what men him calle.

A CLERK ther was of Oxenford also, 285  
 That unto logik hadde longe i-go.  
 As lene was his hors as is a rake,  
 And he was not right fat, I undertake;  
 But lokede holwe, and therto soberly.  
 Ful thredbare was his overeste courtepy, 290  
 For he hadde geten him yit no benefice,  
 Ne was so worldly for to have office.  
 For him was lever have at his beddes heede  
 Twenty bookes, clad in blak or reede,  
 Of Aristotle and his philosophie, 295  
 Then robes riche, or fithel, or gay sawtrie.  
 But al be that he was a philosophre,  
 Yet hadde he but litel gold in cofre;  
 But al that he mighte of his frendes hente,  
 On bookes and on lernyng he it spente, 300  
 And busily gan for the soules preye  
 Of hem that gaf him wherwith to scoleye,  
 Of studie took he most cure and most heede.  
 Not oo word spak he more than was neede,  
 And that was seid in forme and reverence 305  
 And schort and quyk, and ful of high sentence.  
 Sownynge in moral vertu was his speche,  
 And gladly wolde he lerne, and gladly teche.

A SERGEANT OF LAWE, war and wys,  
 That often hadde ben atte parvys, 310  
 Ther was also, ful riche of excellence.  
 Discret he was, and of gret reverence:  
 He semede such, his wordes weren so wise,  
 Justice he was ful often in assise,  
 By patent, and by pleyn commissioun; 315  
 For his science, and for his heih renoun,  
 Of fees and robes hadde he many oon.

So gret a purchasour was nowher noon.  
 Al was fee symple to him in effecte,  
 His purchasyng mighte nought ben enfecte. 320  
 Nowher so besy a man as he ther nas,  
 And yit he seemede besier than he was.  
 In termes hadde he caas and domes alle,  
 That fro the tyme of kyng William were falle.  
 Therto he couthe endite, and make a thing, 325  
 Ther couthe no wight pynche at his writyng;  
 And every statute couthe he pleyn by roote.  
 He rood but hoomly in a medlé coote,  
 Gird with a seynt of silk, with barres smale;  
 Of his array telle I no lenger tale. 330  
 A FRANKELEYN was in his companye;  
 Whit was his berde, as is the dayesye.  
 Of his complexioun he was sangwyn.  
 Wel lovede he in the morwe a sop in wyn.  
 To lyven in delite was al his wone, 335  
 For he was Epicurus owne sone,  
 That heeld opynyoun that pleyn delyt  
 Was verrailly felicité peffyt.  
 An houshaldere, and that a gret, was he;  
 Seynt Julian he was in his countré. 340  
 His breed, his ale, was alway after oon;  
 A bettre envyned man was nowher noon.  
 Withoute bake mete was nevere his hous,  
 Of fleissch and fisch, and that so plentyvous,  
 Hit snewede in his hous of mete and drynke, 345  
 Of alle deyntees that men cowde thynke.  
 After the sondry sesouns of the yeer,  
 So chaungede he his mete and his soper.  
 Ful many a fat partrich hadde he in mewe,  
 And many a brem and many a luce in stewe. 350

Woo was his cook, but-if his sauce were  
 Poynaunt and scharp, and redy al his gere.  
 His table dormant in his halle alway  
 Stood redy covered al the longe day.  
 At sessionns ther was he lord and sire. 355  
 Ful ofte tyme he was knight of the schire.  
 An anlas and a gipser al of silk  
 Heng at his gerdel, whit as morne mylk.  
 A schirreve hadde he ben, and a countour;  
 Was nowher such a worthi vavasour. 360  
 An HABERDASSHER and a CARPENTER,  
 A WEBBE, a DEYERE, and a TAPICER,  
 Weren with us eek, clothed in oo lyveré,  
 Of a solempne and gret fraternité.  
 Ful freissch and newe here gere apiked was; 365  
 Here knyfes were i-chaped nat with bras,  
 But al with silver wrought ful clene and wel,  
 Here gurdles and here pouches every del.  
 Wel semede ech of hem a fair burgeys,  
 To sitten in a yeldehalle on a deys. 370  
 Everych for the wisdom that he can,  
 Was schaply for to ben an alderman.  
 For catel hadde they inough and rente,  
 And eek here wyfes wolde it wel assente;  
 And elles certeyn were thei to blame. 375  
 It is right fair to ben yclept *madame*,  
 And gon to vigilies al byfore,  
 And han a mantel riallyche i-bore.  
 A COOK thei hadde with hem for the nones,  
 To boyle chyknes with the mary bones, 380  
 And poudre-marchaunt tart, and galyngale.  
 Wel cowde he knowe a draughte of Londone ale.  
 He cowde roste, and sethe, and broille, and frie,

Maken mortreux, and wel bake a pye.  
 But gret harm was it, as it thoughte me, 385  
 That on his schyne a mormal hadde he,  
 For blankmanger he made with the beste.  
 A SCHIPMAN was ther, wonyng fer by weste :  
 For ought I woot, he was of Dertemouthe.  
 He rood upon a rouncy, as he couthe, 390  
 In a gowne of faldyng to the kne.  
 A daggere hangyng on a laas hadde he  
 Aboute his nekke under his arm adoun.  
 The hote somer hadde maad his hew al broun ;  
 And certainly he was a good felawe. 395  
 Ful many a draughte of wyn hadde he ydrawe  
 From Burdeux-ward, whil that the chapman sleep.  
 Of nyce conscience took he no keep.  
 If that he faughte, and hadde the heigher hand,  
 By water he sente hem hoom to every land. 400  
 But of his craft to rekne wel his tydes,  
 His stremes and his daungers him bisides,  
 His herbergh and his mone, his lodemenage,  
 Ther was non such from Hulle to Cartage.  
 Hardy he was, and wys to undertake ; 405  
 With many a tempest hadde his berd ben schake.  
 He knew wel alle the havenes, as thei were,  
 From Gootlond to the cape of Fynestere,  
 And every cryke in Bretayne and in Spayne ;  
 His barge y-cleped was the Magdelayne. 410  
 Ther was also a DOCTOUR OF PHISIK,  
 In al this world ne was ther non him lyk  
 To speke of phisik and of surgerye ;  
 For he was grounded in astronomye.  
 He kepte his pacient wonderly wel 415  
 In houres by his magik naturel.



Wel cowde he fortunen the ascendent  
 Of his ymages for his pacient.  
 He knew the cause of every maladye,  
 Were it of hoot or cold, or moyst, or drye, 420  
 And where engendred, and of what humour;  
 He was a verrey parfight practisour.  
 The cause i-knowe, and of his harm the roote,  
 Anon he yaf the syke man his boote.  
 Ful redy hadde he his apotecaries, 425  
 To sende him dragges, and his letuaries,  
 For ech of hem made other for to wynne;  
 Here frendschipe nas not newe to begynne.  
 Wel knew he the olde Esculapius,  
 And Deiscorides, and eek Rufus; 430  
 Old Ypocras, Haly, and Galien;  
 Serapyon, Razis, and Avycen;  
 Averrois, Damascen, and Constantyn;  
 Bernard, and Gatesden, and Gilbertyn.  
 Of his diete mesurable was he, 435  
 For it was of no superfluité,  
 But of gret norisching and digestible.  
 His studie was but litel on the Bible.  
 In sangwin and in pers he clad was al,  
 Lined with taffata and with sendal. 440  
 And yit he was but esy of dispence;  
 He kepte that he wan in pestilence.  
 For gold in phisik is a cordial,  
 Therefore he lovede gold in special.  
 A good WIF was ther of byside BATHE, 445  
 But sche was somdel deaf, and that was skathe.  
 Of cloth-makyng she hadde such an haunt,  
 Sche passede hem of Ypres and of Gaunt.  
 In al the parisshe wyf ne was ther noon

That to the offryng byforn hire schulde goon, 450  
 And if ther dide certeyn so wroth was sche,  
 That sche was out of alle charité.  
 Hire keverchefs ful fyne weren of grounde;  
 I durste swere they weygheden ten pounde  
 That on a Sunday were upon hire heed. 455  
 Hire hosen weren of fyn scarlett reed,  
 Ful streyte y-teyd, and schoos ful moyste and newe.  
 Bold was hire face, and fair, and reed of hewe.  
 Sche was a worthy womman al hire lyfe,  
 Housbondes at chirche dore sche hadde fyfe, 460  
 Withouten other companye in youthe;  
 But therof needeth nough<sup>t</sup> to speke as nouthe.  
 And thries hadde sche ben at Jerusalem;  
 Sche hadde passed many a straunge streem;  
 At Rome sche hadde ben, and at Boloyn, 465  
 In Galice at seynt Jame, and at Coloyne.  
 Sche cowde moche of wandryng by the weye.  
 Gattothed was sche, sothly for to seye.  
 Uppon an amblere esily sche sat,  
 Ywymplid wel, and on hire heed an hat 470  
 As brood as is a bocler or a targe;  
 A foot-mantel aboute hire hipes large,  
 And on hire feet a paire of spores scharpe.  
 In felawschipe wel cowde sche lawghe and carpe.  
 Of remedies of love sche knew parchaunce, 475  
 For of that art sche couthe the olde daunce.

A good man was ther of religioun,  
 And was a poure **PERSOUN** of a toun;  
 But riche he was of holy thought and werk.  
 He was also a lerned man, a clerk 480  
 That Cristes gospel trewely wolde preche;  
 His parischens devoutly wolde he teche.

Benigne he was, and wonder diligent,  
 And in adversité ful pacient;  
 And such he was i-proved ofte sithes. 485  
 Ful loth were him to curse for his tythes,  
 But rather wolde he yeven out of dowte,  
 Unto his poure parisschens aboute,  
 Of his offrynge, and eek of his substaunce.  
 He cowde in litel thing han suffisaunce. 490  
 Wyd was his parisch, and houses fer asonder,  
 But he ne lafte not for reyne ne thonder;  
 In siknesse nor in meschief to visite  
 The ferreste in his parissche, moche and lite,  
 Uppon his feet, and in his hond a staf. 495  
 This noble ensample to his scheep he yaf,  
 That first he wroughte, and after that he taughte,  
 Out of the gospel he tho wordes caughte,  
 And this figure he addede eek therto,  
 That if gold ruste, what schal yren doo? 500  
 For if a prest be foul, on whom we truste,  
 No wonder is a lewed man to ruste;  
 And schame it is, if that a prest take kepe,  
 A [foul] schepherde [to se] and a clene schepe;  
 Wel oughte a prest ensample for to yive, 505  
 By his clenness, how that his scheep schulde lyve.  
 He sette not his benefice to hyre,  
 And leet his scheep encombred in the myre,  
 And ran to Londone, unto seynte Poules,  
 To seeken him a chaunterie for soules, 510  
 Or with a bretherhede to ben withholde;  
 But dwelte at hoom, and kepte wel his folde,  
 So that the wolf ne made it not myscarye.  
 He was a schepherde and no mercenarie;  
 And though he holy were, and vertuous, 515

He was to sinful man nought dispitous,  
 Ne of his speche daungerous ne digne,  
 But in his tēching discret and benigne.  
 To drawe folk to heven by fairnesse,  
 By good ensample, this was his busynesse: 520  
 But it were eny persone obstinat,  
 What so he were, of high or lowe estat,  
 Him wolde he snybbe scharply for the nones.  
 A better preest I trowe ther nowher non is.  
 He waytede after no pompe and reverence, 525  
 Ne makede him a spiced conscience,  
 But Cristes lore, and his apostles twelve,  
 He taughte, and first he folwede it himselve.

With him ther was a **Ploughman**, was his brother,  
 That hadde i-lad of dong ful many a fother, 530  
 A trewe swynkere and a good was he,  
 Lyvyng in pees and perfight charitee.  
 God lovede he best with al his hoole herte  
 At alle tymes, though him gamede or smerte,  
 And thanne his neighebour right as himselve. 535  
 He wolde threisshe, and therto dyke and delve,  
 For Cristes sake, with every poure wight,  
 Withouten hyre, if it laye in his might.  
 His tythes payede he ful faire and wel,  
 Bothe of his owne swynk and his catel. 540  
 In a tabard he rood upon a mere.

Ther was also a Reeve and a Mellere,  
 A Sompnour and a Pardoner also,  
 A Maunciple, and my self, ther were no mo.

The **Mellere** was a stout carl for the nones, 545  
 Ful big he was of braun, and eek of boones;  
 That prevede wel, for overal ther he cam,  
 At wrastlyng he wolde have alwey the ram.

He was schort schuldred, brood, a thikke knarre,  
 Ther nas no dore that he nolde heve of harre, 550  
 Or breke it at a rennyng with his heed.  
 His berd as ony sowe or fox was reed,  
 And therto brood, as though it were a spade.  
 Upon the cop right of his nose he hade  
 A werte, and theron stood a tuft of heres, 555  
 Reede as the berstles of a sowes eeres.  
 His nose-thurles blake were and wyde.  
 A swerd and bocler baar he by his side,  
 His mouth as wyde was as a gret forneys.  
 He was a jangler, and a golyardeys, 560  
 And that was most of synne and harlotries.  
 Wel cowde he stele corn, and tollen thries;  
 And yet he hadde a thombe of gold pardé.  
 A whit cote and a blewe hood werede he.  
 A baggepipe cowde he blowe and sowne, 565  
 And therwithal he broughte us out of towne.

A gentil MAUNCIPLE was ther of a temple,  
 Of which achatours mighten take exemple  
 For to be wys in beyying of vitaille.  
 For whether that he payde, or took by taille, 570  
 Algate he waytede so in his achate,  
 That he was ay biforn and in good state.  
 Now is not that of God a ful fair grace,  
 That such a lewed mannes wit schal pace  
 The wisdom of an heep of lernede men? 575  
 Of maystres hadde he moo than thries ten,  
 That were of lawe expert and curious;  
 Of which ther were a doseyn in that house,  
 Worthi to ben stiwardz of rente and lond  
 Of any lord that is in Engelond, 580  
 To make him lyve by his propre good,

In honour detteles, but-if he were wood,  
 Or lyve as scarsly as hym list desire;  
 And able for to helpen al a schire  
 In any caas that mighte falle or happe;  
 And yit this maunciple sette here aller cappe. 585

The REEVE was a sklendre colerik man,  
 His berd was schave as neigh as evere he can.  
 His heer was by his eres round i-shorn.  
 His top was docked lyk a preest biforn. 590  
 Ful longe wern his legges, and ful lene,  
 Y-lik a staf, ther was no calf y-sene.  
 Wel cowde he kepe a gerner and a bynne;  
 Ther was non auditour cowde on him wynne.  
 Wel wiste he by the droughte, and by the reyn, 595  
 The yeeldyng of his seed, and of his greyn.  
 His lordes scheep, his neet, his dayerie,  
 His swyn, his hors, his stoor, and his pultrie,  
 Was holly in this reeves governynge,  
 And by his covenauant yaf the rekenynge, 600  
 Syn that his lord was twenti yeer of age;  
 Ther couthe noman bringe him in arrerage.  
 Ther nas baillif, ne herde, ne other hyne,  
 That he ne knew his sleighte and his covyne;  
 They were adrad of him, as of the dethe. 605  
 His wonyng was ful fair upon an hethe,  
 With grene trees i-schadwed was his place.  
 He cowde better than his lord purchace.  
 Ful riche he was i-stored prively,  
 His lord wel couthe he plese subtilly, 610  
 To yeve and lene him of his owne good,  
 And have a thank, a cote, and eek an hood.  
 In youthe he lerned hadde a good mester;  
 He was a wel good wrighte, a carpenter.

This reeve sat upon a ful good stot, 615  
 That was al pomely gray, and highte Scot.  
 A long surcote of pers uppon he hade,  
 And by his side he bar a rusty blade.  
 Of Northfolk was this reeve of which I telle,  
 Byside a toun men callen Baldeswelle. 620  
 Tukked he was, as is a frere, aboute,  
 And evere he rood the hyndreste of the route.

A SOMPNOUR was ther with us in that place,  
 That hadde a fyr-reed cherubynes face,  
 For sawceffem he was, with eyghen narwe. 625  
 And [quyk] he was, and [chirped], as a sparwe,  
 With skalled browes blake, and piled berd;  
 Of his visage children weren aferd.  
 Ther nas quyksilver, litarge, ne bremstoon,  
 Boras, ceruce, ne oille of tartre noon, 630  
 Ne oynement that wolde clense and byte,  
 That him mighte helpen of his whelkes white,  
 Ne of the knobbes sitting on his cheekes.  
 Wel lovede he garleek, oynouns, and ek leekes,  
 And for to drinke strong wyn reed as blood. 635  
 Thanne wolde he speke, and crye as he were wood.  
 And whan that he wel dronken hadde the wyn,  
 Than wolde he speke no word but Latyn.  
 A fewe termes hadde he, tuo or thre,  
 That he hadde lerned out of som decree; 640  
 No wonder is, he herde it al the day;  
 And eek ye knowen wel, how that a jay  
 Can clepen Watte, as wel as can the pope.  
 But who so couthe in other thing him grope,  
 Thanne hadde he spent al his philosophie, 645  
 Ay, *Questio quid juris*, wolde he crye.  
 He was a gentil harlot and a kynde;

A better felawe schulde men nocht fynde.  
 He wolde suffre for a quart of wyn  
 A good felawe to have his [wikked syn] 650  
 A twelf moneth, and excuse him atte fulle:  
 And prively a fynch eek cowde he pulle.  
 And if he fond owher a good felawe,  
 He wolde techen him to han non awe  
 In such caas of the archedeknes curs, 655  
 But—if a mannes soule were in his purs;  
 For in his purs he scholde punysshed be.  
 ‘Purs is the erchedeknes helle,’ quod he.  
 But wel I woot he lyede right in dede;  
 Of cursyng oghte ech gulty man him drede; 660  
 For curs wol slee right as assoillyng saveth,  
 And also war of him a *significavit*.  
 In daunger hadde he at his owne assise  
 The yonge gurlles of the diocise,  
 And knew here counseil, and was al here red. 665  
 A garland hadde he set upon his heed,  
 As gret as it were for an ale-stake;  
 A bokeler hadde he maad him of a cake.  
 With him ther rood a gentil PARDONER  
 Of Rouncival, his frend and his comper, 670  
 That streyt was comen from the court of Rome.  
 Ful lowde he sang, Com hider, love, to me.  
 This sompnour bar to him a stif burdoun,  
 Was nevere trompe of half so gret a soun,  
 This pardonner hadde heer as yelwe as wex, 675  
 But smothe it heng, as doth a strike of flex;  
 By unces hyng his lokkes that he hadde,  
 And therwith he his schuldres overspradde.  
 Ful thinne it lay, by culpons on and oon,  
 But hood, for jolitee, ne werede he noon, 680



For it was trussed up in his walet.  
 Him thoughte he rood al of the newe get,  
 Dischevele, sauf his cappe, he rood al bare.  
 Suche glaryng eyghen hadde he as an hare.  
 A vernicle hadde he sowed on his cappe. 685  
 His walet lay byforn him in his lappe,  
 Bret-ful of pardoun come from Rome al hoot.  
 A voys he hadde as smal as eny goot.  
 No berd ne hadde he, ne nevere scholde have,  
 As smothe it was as it were late i-schave; 690  
 . . . . .  
 But of his craft, fro Berwyk into Ware,  
 Ne was ther such another padoner.  
 For in his male he hadde a pilwebeer,  
 Which that, he seide, was oure lady veyl: 695  
 He seide, he hadde a gobet of the seyl  
 That seynt Peter hadde, whan that he wente  
 Uppon the see, til Jhesu Crist him hente.  
 He hadde a cros of latoun ful of stones,  
 And in a glas he hadde pigges bones. 700  
 But with thise reliques, whanne that he fond  
 A poure persoun dwellyng uppon lond,  
 Upon a day he gat him more moneye  
 Than that the persoun gat in monthes tweye.  
 And thus with feyned flaterie and japes, 705  
 He made the persoun and the people his apes.  
 But trewely to tellen atte laste,  
 He was in churche a noble ecclesiaste.  
 Wel cowde he rede a lessoun or a storye,  
 But altherbest he sang an offertorie; 710  
 For wel he wyste, whan that song was songe,  
 He moste preche, and wel affyle his tonge,  
 To wynne silver, as he right wel cowde;

Therefore he sang ful meriely and lowde.

Now have I told you schortly in a clause 715  
 Thestat, tharray, the nombre, and eek the cause  
 Why that assembled was this companye  
 In Southwerk at this gentil hostelrie,  
 That highte the Tabard, faste by the Belle.  
 But now is tyme to you for to telle 720  
 How that we bare us in that ilke night,  
 Whan we were in that hostelrie alight;  
 And after wol I telle of oure viage,  
 And al the remenaunt of oure pilgrimage.  
 But first I pray you of your curtesie, 725  
 That ye ne rette it nat my vileinye,  
 Though that I speke al pleyn in this matere,  
 To telle you here wordes and here cheere;  
 Ne though I speke here wordes properly.  
 For this ye knowen also wel as I, 730  
 Whoso schal telle a tale after a man,  
 He moot reherce, as neigh as evere he can,  
 Everych a word, if it be in his charge,  
 Al speke he nevere so rudelyche and large;  
 Or elles he moot telle his tale untrewe, 735  
 Or feyne thing, or fynde wordes newe.  
 He may not spare, although he were his brother;  
 He moot as wel seyn oo word as another.  
 Crist spak himself ful broode in holy writ,  
 And wel ye woot no vileinye is it. 740  
 Eek Plato seith, whoso that can him rede,  
 The wordes mote be cosyn to the dede.  
 Also I praye you to foryeve it me,  
 Al have I nat set folk in here degre  
 Here in this tale, as that thei schulde stonde; 745  
 My witt is schort, ye may wel understonde.

Greet cheere made oure host us everichon,  
 And to the souper sette he us anon;  
 And servede us with vitaille atte beste.  
 Strong was the wyn, and wel to drynke us leste. 750  
 A semely man oure hoost he was withalle  
 For to han been a marschal in an halle;  
 A large man he was with eyghen stepe,  
 A fairere burgeys was ther noon in Chepe:  
 Bold of his speche, and wys and wel i-taught, 755  
 And of manhede him lakkede right naught.  
 Eek therto he was right a mery man,  
 And after soper playen he bygan,  
 And spak of myrthe amonges othre thinges,  
 Whan that we hadde maad our rekenynges; 760  
 And sayde thus: 'Lo, lordynges, trewely  
*Ye* ben to me right welcome hertely:  
 For by my trouthe, if that I schal not lye,  
 I ne saugh this yeer so mery a companye  
 At oones in this herbergh as is now. 765  
 Fayn wolde I don *yow* mirthe, wiste I how.  
 And of a mirthe I am right now bythought,  
 To doon *you* eese, and it schal coste nought.  
*Ye* goon to Caunturbury; God *you* speede,  
 The blisful martir quyte *you* youre meede! 770  
 And wel I woot, as *ye* gon by the weye,  
*Ye* schapen *yow* to talen and to pleye;  
 For trewely comfort ne mirthe is noon:  
 To ryde by the weye domb as a stoon;  
 And therefore wol I maken *you* disport, 775  
 As I seyde erst, and do *you* som confort.  
 And if *yow* liketh alle by oon assent  
 Now for to standen at my juggement;  
 And for to werken as I schal *you* seye,

To morwe, whan *ye* riden by the weye, 780  
 Now by my fadres soule that is deed,  
 But *ye* be merye, smyteth of myn heed.  
 Hold up *youre* hond withoute more speche.  
 Oure counseil was not longe for to seche;  
 Us thoughte it nas nat worth to make it wys, 785  
 And grauntede him withoute more avys,  
 And bad him seie his verdite, as him leste.  
 ‘Lordynges,’ quoth he, ‘now herkneth for the beste;  
 But taketh it not, I praye *you*, in disdayn;  
 This is the poynt, to speken schort and playn, 790  
 That ech of *yow* to schorte with *youre* weie,  
 In this viage, schal telle tales tweye,  
 To Caunturburi-ward, I mene it so,  
 And hom-ward he schal tellen othere tuo,  
 Of adventures that whilom han bifalle. 795  
 And which of *yow* that bereth him best of alle,  
 That is to seyn, that telleth in this caas  
 Tales of best sentence and most solas,  
 Schal han a soper at *youre* alther cost  
 Here in this place sittyng by this post, 800  
 Whan that we come ageyn from Canturbury.  
 And for to maken *you* the more mery,  
 I wol myselven gladly with *you* ryde,  
 Right at myn owen cost, and be *youre* gyde.  
 And whoso wole my juggement withseie 805  
 Schal paye al that we spenden by the weye.  
 And if *ye* vouchesauf that it be so,  
 Telle me anoon, withouten wordes moo,  
 And I wole erely schape me therfore.’  
 This thing was graunted, and oure othes swore 810  
 With ful glad herte, and prayden him also  
 That he wolde vouchesauf for to doon so,

And ~~that~~ he wolde ben oure governour,  
 And of oure tales juggle and reportour,  
 And sette a souper at a certeyn prys; 815  
 And we wolde rewled be at his devys,  
 In heygh and lowe; and thus by oon assent  
 We been acorded to his juggement.

And therupon the wyn was fet anoon;  
 We dronken, and to reste wente echoon, 820  
 Withouten eny lengere tarynge.

A morwe whan the day bigan to sprynge,  
 Up roos oure host, and was oure alther cok,  
 And gadrede us togidre alle in a flok,  
 And forth we riden a litel more than paas, 825  
 Unto the waterynge of seint Thomas.

And there oure host bigan his hors areste,  
 And seyde; 'Lordes, herkeneth if yow leste.  
 Ye woote youre forward, and I it you recorde.  
 If even-song and morwe-song accorde, 830  
 Lat se now who schal telle first a tale.

As evere I moot drinke wyn or ale,  
 Whoso be rebel to my juggement  
 Schal paye for al that by the weye is spent.  
 Now draweth cut, er that we forther twynne; 835  
 Which that hath the schorteste schal bygynne.'

'Sire knight,' quoth he, 'my maister and my lord,  
 Now draweth cut, for that is myn acord.  
 Cometh ner,' quoth he, 'my lady prioresse;  
 And ye, sir clerk, lat be youre schamfastnesse, 840  
 Ne studieth nat; ley hand to, every man.'

Anon to drawen every wight bigan,  
 And schortly for to tellen as it was,  
 Were it by aventure, or sort, or cas,  
 The soth is this, the cut fil to the knight, 845

Of which ful blithe and glad was every wight;  
And telle he moste his tale as was resoun,  
By forward and by composicioun,  
As ye han herd; what needeth wordes moo?  
And whan this goode man seigh that it was so, 850  
As he that wys was and obedient  
To kepe his forward by his fre assent,  
He seyde: 'Syn I schal bygynne the game,  
What, welcome be thou cut, a Goddes name!  
Now lat us ryde, and herkneth what I seye. 855  
And with that word we riden forth oure weye;  
And he bigan with right a merie chere  
His tale anon, and seide in this manere.

## THE KNIGHTES TALE.

WHILOM, as olde stories tellen us,  
Ther was a duk that highte Theseus;  
Of Athenes he was lord and governour,  
And in his tyme swich a conquerour,  
That grettere was ther non under the sonne. 5  
Ful many a riche contré hadde he wonne;  
That with his wisdam and his chivalrie  
He conquerede al the regne of Femynye,  
That whilom was i-cleped Cithea;  
And weddede he the queen Ipolita, 10  
And broughte hire hoom with him in his contré  
With moche glorie and gret solempnité,  
And eek hire yonge suster Emelye.  
And thus with victorie and with melodye  
Lete I this noble duk to Athenes ryde, 15  
And al his host, in armes him biside.  
And certes, if it nere to longe to heere,  
I wolde han told yow fully the manere,  
How wonnen was the regne of Femenye  
By Theseus, and by his chivalrye; 20

And of the grete bataille for the nones  
 Bytwixen Athenes and the Amazones ;  
 And how aseged was Ypolita,  
 The faire hardy quen of Cithea ;  
 And of the feste that was at hire weddyng. 25  
 And of the tempest at hire hoom comyng ;  
 But al that thing I mot as now forbere.

I have, God wot, a large feeld to ere,  
 And wayke ben the oxen in my plough,  
 The remenaunt of the tale is long inough ; 30  
 I wol not lette eek non of al this rowte,  
 Lat every felawe telle his tale aboute,  
 And lat see now who schal the soper wynne,  
 And ther I lafte, I wol agayn begynne.

This duk, of whom I make mencion, 35  
 Whan he was come almost unto the toun,  
 In al his wele and in his moste pryde,  
 He was war, as he caste his eyghe aside,  
 Wher that ther knelede in the hye weye  
 A companye of ladies, tweye and tweye, 40  
 Ech after other, clad in clothes blake ;  
 But such a cry and such a woo they make,  
 That in this world nys creature lyvyng,  
 That herde such another weymentyng,  
 And of this cry they nolde nevere stenten, 45  
 Til they the reynes of his bridel henten.

‘ What folk ben ye that at myn hom comyng  
 Pertourben so my feste with cryng?’  
 Quod Theseus, ‘ have ye so gret envye  
 Of myn honour, that thus compleyne and crie? 50  
 Or who hath yow misboden, or offended?  
 And telleth me if it may ben amended ;  
 And why that ye ben clad thus al in blak?’



The eldeste lady of hem alle spak,  
 When sche hadde swowned with a dedly chere, 55  
 That it was routhe for to seen or heere;  
 And seyde: 'Lord, to whom Fortune hath yeven  
 Victorie, and as a conquerour to lyven,  
 Nought greveth us youre glorie and honour;  
 But we beseken mercy and socour. 60  
 Have mercy on oure woo and oure distresse.  
 Som drope of pitee, thurgh youre gentillesse,  
 Uppon us wrecchede wommen lat thou falle.  
 For certes, lord, ther nys noon of us alle,  
 That sche nath ben a duchesse or a queene; 65  
 Now be we caytifs, as it is wel seene:  
 Thanked be Fortune, and hire false wheel,  
 That noon estat assureth to ben weel.  
 And certes, lord, to abiden youre presence  
 Here in the temple of the goddessse Clemence 70  
 We han ben waytynge al this fourtenight;  
 Now help us, lord, syth it is in thy might.  
 I wrecche, which that wepe and waylle thus,  
 Was whilom wyf to kyng Capaneus,  
 That starf at Thebes, cursed be that day, 75  
 And alle we that ben in this array,  
 And maken al this lamentacioun!  
 We losten alle oure housbondes at the toun,  
 Whil that the sege ther aboute lay.  
 And yet the olde Creon, welaway! 80  
 That lord is now of Thebes the citee,  
 Fulfild of ire and of iniquité,  
 He for despyt, and for his tyrannye,  
 To do the deede bodyes vileinye,  
 Of alle oure lordes, whiche that ben i-slawe, 85  
 Hath alle the bodies on an heep y-drawe,

And wol not suffren hem by noon assent  
 Nother to ben y-buried nor y-brent,  
 But maketh houndes ete hem in despite.  
 And with that word, withoute more respite, 90  
 They fillen gruf, and criden pitously,  
 'Have on us wrecchede wommen som mercy,  
 And latoure sorwe synken in thyn herte.'  
 This gentil duk down from his courser sterte  
 With herte pitous, whan he herde hem speke. 95  
 Him thoughte that his herte wolde breke,  
 Whan he seyh hem so pitous and so maat,  
 That whilom weren of so gret estat.  
 And in his armes he hem all up hente,  
 And hem conforteth in ful good entente; 100  
 And swor his oth, as he was trewe knight,  
 He wolde don so ferforthly his might  
 Upon the tyraunt Creon hem to wreke,  
 That al the people of Grece scholde speke  
 How Creon was of Theseus y-served, 105  
 As he that hadde his deth ful wel deserved.  
 And right anon, withoute more abood  
 His baner he desplayeth, and forth rood  
 To Thebes-ward, and al his hoost bysyde;  
 No nerre Athenes wolde he go ne ryde, 110  
 Ne take his eese fully half a day,  
 But onward on his way that nyght he lay;  
 And sente anon Ypolita the queene,  
 And Emelye hire yonge suster schene,  
 Unto the toun of Athenes to dwelle; 115  
 And forth he ryt; ther is no more to telle.

The reede statue of Mars with spere and targe  
 So schyneth in his white baner large,  
 That alle the feeldes gliteren up and doun;

And by his baner was born his pynoun 120  
 Of gold ful riche, in which ther was i-bete  
 The Minatour which that he slough in Crete.  
 Thus ryt this duk, thus ryt this conquerour,  
 And in his hoost of chevalrie the flour,  
 Til that he cam to Thebes, and alighte 125  
 Faire in a feeld ther as he thoughte fighte.  
 But schortly for to speken of this thing,  
 With Creon, which that was of Thebes kyng,  
 He faught, and slough him manly as a knight  
 In pleyn bataille, and putte the folk to flight; 130  
 And by assaut he wan the cité after,  
 And rente doun bothe wal, and sparre, and rafter;  
 And to the ladies he restorede agayn  
 The bones of here housbondes that were slayn,  
 To don exequies, as was tho the gyse. 135  
 But it were al to longe to devyse  
 The grete clamour and the waymentynge  
 Which that the ladies made at the brennynge  
 Of the bodyes, and the grete honour  
 That Theseus the noble conquerour 140  
 Doth to the ladyes, whan they from him wente.  
 But schortly for to telle is myn entente.  
 Whan that this worthy duk, this Theseus,  
 Hath Creon slayn, and Thebes wonne thus,  
 Stille in the feelde he took al night his reste, 145  
 And dide with al the contré as him leste.  
 To ransake in the tas of bodyes dede  
 Hem for to stréepe of herneys and of wede,  
 The pilours diden businesse and cure,  
 After the bataile and disconfiture. 150  
 And so byfil, that in the tas thei founde,  
 Thurgh-girt with many a grevous bloody wounde,

Two yonge knightes liggyng by and by,  
 Bothe in oon armes, wrought ful richely;  
 Of whiche two, Arcite highte that oon, 155  
 And that other knight highte Palamon.  
 Nat fully quyke, ne fully deede they were,  
 But by here coote-armures, and by here gere,  
 The Heraudes knewe hem best in special,  
 As they that weren of the blood real 160  
 Of Thebes, and of sistren tuo i-born.  
 Out of the taas the pilours han hem torn,  
 And han hem caried softe unto the tente  
 Of Theseus, and he ful sone hem sente  
 Tathenes, for to dwellen in prisoun 165  
 Perpetuelly, he nolde no raunceoun.  
 And whan this worthy duk hath thus i-doon,  
 He took his host, and hom he ryt anoon  
 With laurer crowned as a conquerour;  
 And there he lyveth in joye and in honour 170  
 Terme of his lyf; what nedeth wordes moo?  
 And in a tour, in angwische and in woo,  
 This Palamon, and his felawe Arcite,  
 For everemo, ther may no gold hem quyte.  
 This passeth yeer by yeer, and day by day, 175  
 Til it fel oones in a morwe of May  
 That Emelie, that fairer was to seene  
 Than is the lilie on hire stalke grene,  
 And fresscher than the May with floures newe—  
 For with the rose colour strof hire hewe, 180  
 I not which was the fayrere of hem two—  
 Er it were day, as was hire wone to do,  
 Sche was arisen, and al redy dight;  
 For May wole han no sloggardye anight.  
 The sesoun priketh every gentil herte, 185

And maketh him out of his sleepe sterte,  
 And seith, 'Arys, and do thin observance.'  
 This makede Emelye han remembrance  
 To don honour to May, and for to ryse.  
 I-clothed was sche fresshe for to devyse. 190  
 Hire yelwe heer was browded in a tresse,  
 Byhynde hire bak, a yerde long I gesse.  
 And in the gardyn at the sonne upriste  
 Sche walketh up and doun, and as hire liste  
 Sche gadereth floures, party whyte and reede, 195  
 To make a sotil gerland for hire heede,  
 And as an aungel hevenly sche song.  
 The grete tour, that was so thikke and strong,  
 Which of the castel was the cheef dongeoun,  
 (Ther as the knightes weren in prisoun, 200  
 Of which I tolde yow, and telle schal)  
 Was eyene joynyng to the gardeyn wal,  
 Ther as this Emely hadde hire pleyynge.  
 Bright was the sonne, and cleer that morwenyng,  
 And Palamon, this woful prisoner, 205  
 As was his wone, by leve of his gayler  
 Was risen, and romede in a chambre on heigh,  
 In w<sup>h</sup>ich he al the noble cité seigh,  
 And eek the gardeyn, ful of braunches grene,  
 Ther as the fresshe Emely the scheene 210  
 Was in hire walk, and romede up and doun.  
 This sorweful prisoner, this Palamon,  
 Gooth in the chambre, romyng to and fro,  
 And to himself compleynyng of his woo;  
 That he was born, ful ofte he seyde, alas! 215  
 And so byfel, by aventure or cas,  
 That thurgh a wyndow thikke, of many a barre  
 Of iren greet, and squar as eny sparre,

He caste his eyen upon Emelya,  
 And therwithal he bleynte and cryede, a! 220  
 As though he stongen were unto the herte.  
 And with that crye Arcite anon up sterte,  
 And seyde, 'Cosyn myn, what eyleth the,  
 That art so pale and deedly on to see?  
 Why crydestow? who hath the doon offence? 225  
 For Goddes love, tak al in pacience  
 Oure prisoun, for it may non other be;  
 Fortune hath yeven us this adversité.  
 Som wikke aspect or disposicioun  
 Of Saturne, by sum constellacioun, 230  
 Hath yeven us this, although we hadde it sworn;  
 So stood the heven whan that we were born;  
 We moste endure it: this is the schort and pleyn.'  
 This Palamon answerde, and seyde ageyn,  
 'Cosyn, for sothe of this opynyoun 235  
 Thou hast a veyn ymaginacioun.  
 This prisoun causede me not for to crye.  
 But I was hurt right now thurghout myn eyhe  
 Into myn herte, that wol my bane be.  
 The fairnesse of that lady that I see 240  
 Fond in the gardyn rome to and fro,  
 Is cause of al my crying and my wo.  
 I not whether sche be womman or goddesse;  
 But Venus is it, sothly as I gesse.'  
 And therwithal on knees adoun he fil, 245  
 And seyde: 'Venus, if it be youre wil  
 Fow in this gardyn thus to transfigure,  
 Biform me sorweful wrecche creature,  
 Out of this prisoun help that we may scape.  
 And if so be my destiné be schape 250  
 By eterne word to deyen in prisoun,

Of oure lynage have sum compassioun,  
 That is so lowe y-brought by tyrannye.  
 And with that word Arcite gan espye  
 Wher as this lady romede to and fro. 255  
 And with that sighte hire beauté hurte him so,  
 That if that Palamon was wounded sore,  
 Arcite is hurt as moche as he, or more.  
 And with a sigh he seyde pitously:  
 'The freissche beauté sleeth me sodeynly 260  
 Of hire that rometh yonder in the place;  
 And but I have hire mercy and hire grace,  
 That I may see hire atte leste weye,  
 I nam but deed; ther nys no more to seye.  
 This Palamon, whan he tho wordes herde, 265  
 Dispitously he lokede, and answerde:  
 'Whether seistow this in earnest or in pley?'  
 'Nay,' quoth Arcite, 'in earnest by my fey.  
 God helpe me so, me lust ful evele pleye.'  
 This Palamon gan knytte his browes tweye: 270  
 'It nere,' quod he, 'to the no gret honour,  
 For to be fals, ne for to be traytour  
 To me, that am thy cosyn and thy brother  
 I-swore ful deepe, and ech of us to other,  
 That nevere for to deyen in the payne, 275  
 Til that the deeth departe schal us twayne,  
 Neyther of us in love to hyndren other,  
 Ne in non other cas, my leeve brother;  
 But that thou schuldest trewely forthren me  
 In every caas, and I schal forthren the. 280  
 This was thyn oth, and myn also certayn;  
 I wot right wel, thou darst it nat withsayn.  
 Thus art thou of my counseil out of doute.  
 And now thou woldest falsly ben aboute

To love my lady, whom I love and serve, 285  
 And evere schal, unto myn herte sterve.  
 Now certes, false Arcite, thou schalt not so.  
 I lovede hire first, and tolde the my woo  
 As to my counseil, and my brother sworn  
 To forthre me, as I have told biforn. 290  
 For which thou art i-bounden as a knight  
 To helpe me, if it lay in thi might,  
 Or elles art thou fals, I dar wel sayn.  
 This Arcite ful proudly spak agayn.  
 'Thou schalt,' quoth he, 'be rather fals than I. 295  
 But thou art fals, I telle the utterly.  
 For *par amour* I lovede hire first er thow.  
 What wolt thou sayn? thou wistest not *yit* now  
 Whether sche be a womman or goddesse.  
 Thyn is affecciouun of holynesse, 300  
 And myn is love, as to a creature;  
 For which I tolde the myn aventure  
 As to my cosyn, and my brother sworn.  
 I pose, that thou lovedest hire biforn;  
 Wost thou nat wel the olde clerkes sawe, 305  
 That who schal *yeve* a lover eny lawe,  
 Love is a grettere lawe, by my pan,  
 Then may be *yeve* to eny erthly man?  
 Therefore posityf lawe, and such decreté,  
 Is broke alday for love in ech degree. 310  
 A man moot needes love maugre his heed.  
 He may nought fien it, though he schulde be deed,  
 Al be sche mayde, or widewe, or elles wyf.  
 And eek it is nat likly al thy lyf  
 To stonden in hire grace, no more schal I; 315  
 For wel thou wost thyselven verrailly,  
 That thou and I been dampned to prisoun



Perpetuelly, us gayneth no raunsoun.  
 We stryve, as dide the houndes for the boon,  
 They foughte al day, and yit here part was noon; 320  
 Ther com a kyte, whil that they were so wrothe,  
 And bar away the boon bitwixe hem bothe. -  
 And therefore at the kynges court, my brother,  
 Ech man for himself, ther is non other.  
 Love if the list; for I love and ay schal; 325  
 And sothly, leeve brother, this is al.  
 Here in this prisoun moote we endure,  
 And everych of us take his aventure.  
 Gret was the stryf and long bytwixe hem tweye,  
 If that I hadde leyser for to seye; 330  
 But to theeffect.—It happede on a day,  
 (To telle it yow as schortly as I may)  
 A worthy duk that highte Perotheus,  
 That felawe was unto duk Theseus  
 Syn thilke day that they were children lyte, 335  
 Was come to Athenes, his felawe to visite,  
 And for to pleye, as he was wont to do,  
 For in this world he lovede noman so :  
 And he lovede him as tenderly agayn.  
 So wel they lovede, as olde bookes sayn, 340  
 That whan that oon was deed, sothly to telle,  
 His felawe wente and soughte him down in helle;  
 But of that story lyst me nought to write.  
 Duk Perotheus lovede wel Arcite,  
 And hadde him knowe at Thebes yeer by yeer; 345  
 And fynally at requeste and prayer  
 Of Perotheus, withouten any raunsoun  
 Duk Theseus him leet out of prisoun,  
 Frely to gon, wher that him luste overal,  
 In such a gyse, as I you telle schal. 350

This was the forward, playnly for tendite,  
 Bitwixe Theseus and him. Arcite :  
 That if so were, that Arcite were yfounde  
 Evere in his lyf, by daye or night, o stound  
 In eny contré of this Theseus, 355  
 And he were caught, it was acorded thus,  
 That with a swerd he scholde lese his heed ;  
 Ther nas noon other remedy ne reed,  
 But took his leeve, and homward he him spedde ;  
 Let him be war, his nekke lith to wedde. 360  
 How gret a sorwe suffreth now Arcite !  
 The deth he feleth thurgh his herte smyte ;  
 He weepeth, weyleth, cryeth pitously ;  
 To slen himself he wayteth pryvyly.  
 He seyde, ' Allas the day that I was born ! 365  
 Now is my prisoun werse than biforn ;  
 Now is me schape eternally to dwelle  
 Nought in purgatorie, but in helle.  
 Allas ! that evere knew I Perotheus !  
 For elles hadde I dweld with Theseus 370  
 I-fetered in his prisoun evere moo.  
 Than hadde I ben in blisse, and nat in woo.  
 Oonly the sighte of hire, whom that I serve,  
 Though that I nevere hire grace may deserve,  
 Wolde han sufficed right ynough for me. 375  
 O dere cosyn Palamon, quod he,  
 ' Thyn is the victoire of this aventure,  
 Ful blisfully in prisoun maistow dure ;  
 In prisoun ? certes nay, but in paradys !  
 Wel hath fortune y-torned the the dys, 380  
 That hast the sighte of hire, and I thabsence.  
 For possible is, syn thou hast hire presence,  
 And art a knight, a worthi and an able,

That by som cas, syn fortune is chaungable,  
 Thou maist to thy desir somtyme atteyne. 385  
 But I that am exiled, and bareyne  
 Of alle grace, and in so gret despeir,  
 That ther nys erthe, water, fyr, ne eyr,  
 Ne creature, that of hem maked is,  
 That may me helpe or doon confort in this. 390  
 Wel oughte I sterue in wanhope and distresse;  
 Farwel my lyf, my lust, and my gladnesse.  
 Allas, why playnen folk so in comune  
 Of purveance of God, or of fortune,  
 That yeveth hem ful ofte in many a gyse 395  
 Wel better than thei can hemself devyse?  
 Som man desireth for to han richesse,  
 That cause is of his morthre or gret seeknesse.  
 And som man wolde out of his prisoun fayn,  
 That in his hous is of his mayné slayn. 400  
 Infinite harmes ben in this mateere;  
 We witen nat what thing we prayen heere.  
 We faren as he that dronke is as a mows.  
 A dronke man wot wel he hath an hous,  
 But he not which the righte wey is thider, 405  
 And to a dronke man the wey is slider,  
 And certes in this world so faren we;  
 We seeken faste after felicité,  
 But we gon wrong ful ofte trewely.  
 Thus may we seyen alle, and namelyche I, 410  
 That wende and hadde a gret opinioun,  
 That yif I mighte skape fro prisoun,  
 Than hadde I ben in joye and perfyte hele,  
 Ther now I am exiled fro my wele.  
 Syn that I may not sen yow, Emelye, 415  
 I nam but deed; ther nys no remedye.'

Uppon that other syde Palamon,  
 Whan that he wiste Arcite was agoon,  
 Such sorwe he maketh, that the grete tour  
 Resowneth of his yollyng and clamour. 420  
 The pure fettres on his schynes grete  
 Weren of his bittre salte teres wete.  
 'Allas!' quod he, 'Arcita, cosyn myn,  
 Of al oure strif, God woot, the fruyt is thin.  
 Thow walkest now in Thebes at thi large, 425  
 And of my woo thou yevest litel charge.  
 Thou maist, syn thou hast wysdom and manhede,  
 Assemblen al the folk of oure kynrede,  
 And make a werre so scharpe on this cité,  
 That by som aventure, or som treté, 430  
 Thou mayst have hire to lady and to wyf,  
 For whom that I mot needes leese my lyf.  
 For as by wey of possibilité,  
 Syth thou art at thi large of prisoun free,  
 And art a lord, gret is thin avantage, 435  
 More than is myn, that sterve here in a kage.  
 For I moot weepe and weyle, whil I lyve,  
 With al the woo that prisoun may me yve,  
 And eek with peyne that love me yeveth also,  
 That doubleth al my torment and my wo.' 440  
 Therwith the fyr of jelousye upsterte  
 Withinne his breste, and hente him by the herte  
 So wodly, that he lik was to byholde  
 The box-tree, or the asschen deede and colde.  
 Tho seyde he; 'O cruel goddes, that governe 445  
 This world with byndyng of youre word eterne,  
 And writen in the table of athamaunte  
 Yourre parlement, and youre eterne graunte,  
 What is mankynde more unto yow holde

Than is the scheep, that rouketh in the folde? 450  
 For slayn is man right as another beest,  
 And dwelleth eek in prisoun and arreest,  
 And hath seknesse, and greet adversité,  
 And ofte tymes gilteles, pardé.  
 What governaunce is in this prescience, 455  
 That gilteles tormenteth innocence?  
 And yet encreceth this al my penaunce,  
 That man is bounden to his observaunce  
 For Goddes sake to letten of his wille,  
 Ther as a beest may al his lust fulfille. 460  
 And whan a beest is deed, he hath no peyne;  
 But man after his deth moot wepe and pleyne,  
 Though in this world he have care and woo:  
 Withouten doute it may stonde so.  
 The answeere of this I lete to divinis, 465  
 But wel I woot, that in this world gret pyne is.  
 Allas! I se a serpent or a thief,  
 That many a trewe man hath doon mescheef,  
 Gon at his large, and wher him lust may turne.  
 But I moot ben in prisoun thurgh Saturne, 470  
 And eek thurgh Juno, jalous and eek wood,  
 That hath destroyed wel neyh al the blood  
 Of Thebes, with his waste walles wyde.  
 And Venus sleeth me on that other syde  
 For jelousye, and fere of him Arcyte.' 475  
 Now wol I stynte of Palamon a lite,  
 And lete him in his prisoun stille dwelle,  
 And of Arcita forth I wol you telle.  
 The somer passeth, and the nightes longe  
 Encrescen double wise the peynes stronge 480  
 Bothe of the lover and the prisoner.  
 I noot which hath the wofullere myster.

For schortly for to seyn, this Palamon  
 Perpetuelly is dampned to prisoun,  
 In cheynes and in fettres to be deed; 485  
 And Arcite is exiled upon his heed  
 For evere mo as out of that contré,  
 Ne nevere mo he schal his lady see.  
 Now loveres axe I now this question,  
 Who hath the worse, Arcite or Palamon? 490  
 That on may se his lady day by day,  
 But in prisoun he moste dwelle alway.  
 That other wher him lust may ryde or go,  
 But seen his lady schal he nevere mo.  
 Now deemeth as you luste, ye that can, 495  
 For I wol telle forth as I bigan.

Whan that Arcite to Thebes comen was,  
 Ful ofte a day he swelte and seyde alas,  
 For seen his lady schal he nevere mo.  
 And schortly to concluden al his wo, 500  
 So moche sorwe hadde nevere creature,  
 That is or schal whil that the world may dure.  
 His sleep, his mete, his drynk is him byraft,  
 That lene he wex, and drye as is a schaft.  
 His eyen holwe, and grisly to biholde; 505  
 His hewe falwe, and pale as asschen colde,  
 And solitary he was, and evere alone,  
 And waillyng al the night, making his moone.  
 And if he herde song or instrument,  
 Then wolde he wepe, he mighte nought be stent; 510  
 So feble eek were his spirites, and so lowe.  
 And changed so, that no man couthe knowe  
 His speche nother his vois, though men it herde.  
 And in his geere, for al the world he ferde  
 Nought oonly lyke the lovers maladye 515

Of Hereos, but rather lik manye  
 Engendred of humour melancolyk,  
 Byforen in his selle fantastyk.  
 And schortly turned was al up-so-doun  
 Bothe habyt and eek disposicioun 520  
 Of him, this woful love-re daun Arcite.  
 What schulde I alday of his wo endite?  
 Whan he endured hadde a yeer or tuoo  
 This cruel torment, and this peyne and woo,  
 At Thebes, in his contré, as I seyde, 525  
 Upon a night in sleep as he him leyde,  
 Him thoughte how that the wenged god Mercurie  
 Byforn him stood, and bad him to be murye.  
 His slepy yerde in hond he bar uprighte;  
 An hat he werede upon his heres brighte. 530  
 Arrayed was this god (as he took keepe)  
 As he was whan that Argous took his sleepe;  
 And seyde him thus: 'To Athenes schalt thou wende;  
 Ther is the schapen of thy wo an ende.'  
 And with that word Arcite wook and sterte. 535  
 'Now trewely how sore that me smerte.'  
 Quod he, 'to Athenes right now wol I fare;  
 Ne for the drede of deth schal I not spare  
 To see my lady, that I love and serve;  
 In hire presence I recche nat to sterve.' 540  
 And with that word he caughte a gret myrour,  
 And saugh that chaunged was al his colour,  
 And saugh his visage al in another kynde.  
 And right anoon it ran him into mynde.  
 That sith his face was so disfigured 545  
 Of maladie the which he hadde endured,  
 He mighte wel, if that he bar him lowe,  
 Lyve in Athenes evere more unknowe,

And seen his lady wel neih day by day.  
 And right anon he chaungede his aray, 550  
 And cladde him as a poure laborer.  
 And al alone, save oonly a squyer,  
 That knew his pryvyté and al his cas,  
 Which was disgyssed povrely as he was,  
 To Athenes is he gon the nexte way. 555  
 And to the court he wente upon a day,  
 And at the yate he profrede his servyse,  
 To drugge and drawe, what so men wol devyse.  
 And schortly of this matier for to seyn,  
 He fel in office with a chamberleyn, 560  
 The which that dwellyng was with Emelye.  
 For he was wys, and couthe sone aspye  
 Of every servaunt, which that servede here.  
 Wel couthe he hewe woode, and water bere,  
 For he was yong and mighty for the nones, 565  
 And therto he was strong and bygge of bones  
 To doon that eny wight can him devyse.  
 A yeer or two he was in this servise,  
 Page of the chambre of Emelye the brighte ;  
 And Philostrate he seide that he highte. 570  
 But half so wel byloved a man as he  
 Ne was ther nevere in court of his degree.  
 He was so gentil of condicioun,  
 That thurghout al the court was his renoun.  
 They seyde that it were a charité 575  
 That Theseus wolde enhaunse his degree,  
 And putten him in worschipful servyse,  
 Ther as he mighte his vertu excercise.  
 And thus withinne a while his name is spronge  
 Bothe of his dedes, and his goode tonge, 580  
 That Theseus hath taken him so neer



That of his chambre he made him a squyer,  
 And gaf him gold to mayntene his degree ;  
 And eek men broughte him out of his countré  
 Fro yeer to yeer ful pryvyly his rente ; 585  
 But honestly and sleightly he it spente,  
 That no man wondrede how that he it hadde.  
 And thre yeer in this wise his lyf he ladde,  
 And bar him so in pees and eek in werre,  
 Ther nas no man that Theseus hath derre. 590  
 And in this blisse lete I now Arcite,  
 And speke I wole of Palamon a lyte.

In derknesse and horrible and strong prisoun  
 This seven yeer hath seten Palamoun,  
 Forpyned, what for woo and for distresse, 595  
 Who feleth double sorwe and hevynesse  
 But Palamon? that love destreyneth so,  
 That wood out of his wit he goth for wo ;  
 And eek therto he is a prisoner  
 Perpetuelly, nat oonly for a yeer. 600  
 Who couthe ryme in Englissch proprely  
 His martirdam? for sothe it am nat I ;  
 Therefore I passe as lightly as I may.  
 Hit fel that in the seventhe yeer in May  
 The thridde night, (as olde bookes seyn, 605  
 That al this storie tellen more pleyn)  
 Were it by aventure or destiné,  
 (As, whan a thing is schapen, it schal be,)  
 That soone after the mydnyght, Palamoun  
 By helpyng of a freend brak his prisoun, 610  
 And fleeth the cité faste as he may goo,  
 For he hadde yive his gayler drinke soo  
 Of a clarré, maad of a certeyn wyn,  
 With nercotyks and opye of Thebes fyn,

That al that night though that men wolde him schake, 615  
 The gayler sleep, he mighte nought awake.  
 And thus he fleeth as faste as evere he may.  
 The night was schort, and faste by the day,  
 That needes-cost he moste himselven hyde,  
 And til a grove faste ther besyde 620  
 With dredful foot than stalketh Palamoun.  
 For schortly this was his opynyoun,  
 That in that grove he wolde him hyde al day,  
 And in the night then wolde he take his way  
 To Thebes-ward, his frendes for to preye 625  
 On Theseus to helpe him to werreye ;  
 And schorteliche, or he wolde lese his lyf,  
 Or wynnen Emelye unto his wyf.  
 This is theeffect and his entente playn.  
 Now wol I torne unto Arcite agayn, 630  
 That litel wiste how nyh that was his care,  
 Til that fortune hadde brought him in the snare.  
 The busy larke, messenger of daye,  
 Salueth in hire song the morwe graye ;  
 And fyry Phebus ryseth up so brighte, 635  
 That al the orient laugheth of the lighte,  
 And with his stremes dryeth in the greves  
 The silver dropes, hongyng on the leeves.  
 And Arcite, that is in the court ryal  
 With Theseus, his squyer principal, 640  
 Is risen, and loketh on the merye day.  
 And for to doon his observance to May,  
 Remembryng on the poynt of his desir,  
 He on his courser, stertyng as the fir,  
 Is riden into the feeldes him to pleye, 645  
 Out of the court, were it a myle or tweye.  
 And to the grove, of which that I yow tolde,

By aventure his wey he gan to holde,  
 To maken him a garland of the greves,  
 Were it of woodebynde or hawthorn leves, 650  
 And lowde he song ayens the sonne scheene: *against*  
 'May, with alle thy floures and thy greene, *do. m.*  
 Welcome be thou, wel faire freissche May,  
 I hope that I som grene gete may.'  
 And fro his courser, with a lusty herte, 655  
 Into the grove ful hastily he sterte,  
 And in a path he rometh up and down,  
 Ther as by aventure this Palamoun  
 Was in a busche, that no man mighte him see,  
 For sore afered of his deth was he. 660  
 Nothing ne knew he that it was Arcite:  
 God wot he wolde han trowed it ful lite.  
 But soth is seyde, goon sithen many yeres,  
 That feld hath eyen, and the woode hath eeres.  
 It is ful fair a man to bere him evene, 665  
 For al day meteth men at unset stevene.  
 Ful litel woot Arcite of his felawe,  
 That was so neih to herken al his sawe,  
 For in the busche he sytteth now ful stille.  
 Whan that Arcite hadde romed al his fille, 670  
 And songen al the roundel lustily,  
 Into a studie he fel al sodeynly,  
 As don thes lovers in here queynthe geeres,  
 Now in the crophe, now down in the breres,  
 Now up, now down, as boket in a welle. 675  
 Right as the Friday, sothly for to telle,  
 Now it schyneth, now it reyneth faste,  
 Right so gan gery Venus overcaste  
 The hertes of hire folk, right as hire day  
 Is gerful, right so chaungeth sche aray. 680

Selde is the Fryday al the wyke i-like.  
 Whan that Arcite hadde songe, he gan to sike,  
 And sette him doun withouten eny more :  
 'Alas !' quod he, 'that day that I was bore !  
 How longe Juno, thurgh thy cruelté, 685  
 Wiltow werreyen Thebes the citee ?  
 Allas ! i-broug<sup>ht</sup> is to confusioun  
 The blood royal of Cadme and Amphioun ;  
 Of Cadmus, which that was the firste man  
 That Thebes bulde, or first the toun bygan, 690  
 And of that cité first was crowned kyng,  
 Of his lynage am I, and his ofspring  
 By verray lyne, as of the stok ryal :  
 And now I am so caytyf and so thral,  
 That he that is my mortal enemy, 695  
 I serve him—as his squyer povrely.  
 And yet doth Juno me wel more schame,  
 For I dar nought byknowe myn owne name,  
 But ther as I was wont to hote Arcite,  
 Now hote I Philostrate, noug<sup>ht</sup> worth a myte. 700  
 Allas ! thou felle Mars, allas ! Juno,  
 Thus hath youre ire owre kynrede al fordo,  
 Save oonly me, and wrecched Palamoun,  
 That Theseus martyreth in prisoun.  
 And over al this, to sleen me utterly, 705  
 Love hath his fyry <sup>dart</sup> so brennyngly  
 I-styked thurgh my trewe careful herte,  
 That schapen was my deth erst than my scherte.  
 Ye slen me with youre eyhen, Emelye ;  
 Ye ben the cause wherfore that I dye. 710  
 Of al the remenant of myn other care  
 Ne sette I noug<sup>ht</sup> the mountaunce of a tare,  
 So that I couthe don aught to youre plesaunce.'

And with that word he fel doun in a traunce  
 A long tyme; and afterward he upsterte 715  
 This Palamon, that thoughte thurgh his herte  
 He felte a cold swerd sodeynliche glyde; *yeh*  
 For ire he quook, no lenger nolde he byde.  
 And whan that he hadde herd Arcites tale,  
 As he were wood, with face deed and pale, 720  
 He sterte him up out of the bussches thikke,  
 And seyde: 'Arcyte, false traitour, wikke,  
 Now art thou hent, that lovest my lady so,  
 For whom that I have al this peyne and wo,  
 And art my blood, and to my counseil sworn, 725  
 As I ful ofte have told the heere byform,  
 And hast byjaped here duk Theseus,  
 And falsly chaunged hast thy name thus;  
 I wol be deed, or elles thou schalt dye.  
 Thou schalt not love my lady Emelye, 730  
 But I wil love hire oonly and no mo;  
 For I am Palamon thy mortal fo.  
 And though that I no wepen have in this place,  
 But out of prisoun am y-stert by grace,  
 I drede not that other thou schalt dye, 735  
 Or thou ne schalt not loven Emelye.  
 Ches which thou wilt, for thou schalt not asterte.'  
 This Arcite, with ful despitous herte,  
 Whan he him knew, and hadde his tale herd,  
 As fers as lyoun pullede out a swerd, 740  
 And seide thus: 'By God that sit above,  
 Nere it that thou art sike and wood for love,  
 And eek that thou no wepne hast in this place,  
 Thou schuldest nevere out of this grove pace,  
 That thou ne schuldest deyen of myn hond. 745  
 For I defye the seurté and the bond

Which that thou seyst I have maad to the.  
 What, verray fool, think wel that love is fre!  
 And I wol love hire mawgre al thy might.  
 But, for as muche thou art a worthy knight, 750  
 And wilnest to dereyne hire by batayle,  
 Have heer my trouthe, to morwe I nyl not fayle,  
 Withouten wityng of eny other wight,  
 That heer I wol be founden as a knight,  
 And bryngen harneys right inough for the; 755  
 And ches the beste, and lef the worste for me.  
 And mete and drynke this night wil I brynge  
 Inough for the, and clothes for thy beddyng.  
 And if so be that thou my lady wynne,  
 And sle me in this woode ther I am inne, 760  
 Thou maist wel han thy lady as for me.  
 This Palamon answerde: 'I graunte it the.'  
 And thus they ben departed til a-morwe,  
 When ech of hem hadde leyd his feith to borwe.  
 O Cupide, out of alle charité! 765  
 O regne, that wolt no felawe han with the!  
 Ful soth is seyde, that love ne lordschipe  
 Wol not, his thonkes, han no felaweschipe.  
 Wel fynden that Arcite and Palamoun.  
 Arcite is riden anon unto the toun, 770  
 And on the morwe, or it were dayes light,  
 Ful prively two harneys hath he dight,  
 Bothe suffisaunt and mete to darreyne  
 The batayle in the feeld betwix hem tweyne.  
 And on his hors, alone as he was born, 775  
 He caryeth al this harneys him byfor;  
 And in the grove, at tyme and place i-set,  
 This Arcite and this Palamon ben met.  
 Tho chaungen gan the colour in here face.

Right as the honter in the regne of Trace 780  
 That stondesth in the gappe with a spere,  
 Whan honted is the lyoun or the bere,  
 And hereth him come ruschyng in the greves,  
 And breketh bothe bowes and the leves,  
 And thinketh, 'Here cometh my mortel enemy, 785  
 Withoute faile, he mot be deed or I;  
 For eyther I mot slen him at the gappe,  
 Or he moot sleen me, if that me myshappe :'  
 So ferden they, in chaungyng of here hewe,  
 As fer as everich of hem other knewe. 790  
 Ther nas no good day, ne no saluyng ;  
 But streyt withouten wordes rehersyng,  
 Everych of hem help for to armen other,  
 As frendly as he were his owne brother ;  
 And after that with scharpe speres stronge 795  
 They foynen ech at other wonder longe.  
 Thou myghtest wene that this Palamon  
 In his fightyng were as a wood lyoun,  
 And as a cruel tygre was Arcite :  
 As wilde boores gonne they to smyte, 800  
 That frothen white as fome for ire wood.  
 Up to the ancle foughte they in here blood.  
 And in this wise I lete hem fightyng dwelle ;  
 And forth I wol of Theseus ~~now~~ telle.  
 The destyné, myniste general, 805  
 That executeth in the world over-al  
 The purveauns, that God hath seyn byform ;  
 So strong it is, that though the world hadde sworn  
 The contrary of a thing by ye or nay,  
 Yet somtyme it schal falle upon a day 810  
 That falleth nought eft withinne a thousand yeere.  
 For certeynlyoure appetites heere,

Be it of werre, or pees, or hate, or love,  
 Al is it reuled by the sighte above.  
 This mene I now by mighty Theseus, 815  
 That for to honten is so desirous,  
 And namely at the grete hert in May,  
 That in his bedde ther daweth him no day,  
 That he nys clad, and redy for to ryde  
 With honte and horn, and houndes him byside. 820  
 For in his hontyng hath he such delyt,  
 That it is al his joye and appetyt  
 To been himself the grete hertes bane,  
 For after Mars he serveth now Diane.  
 Cleer was the day, as I have told or this, 825  
 And Theseus, with alle joye and blys,  
 With his Ypolita, the fayre queene,  
 And Emelye, clothed al in greene,  
 On honting be thay riden ryally.  
 And to the grove, that stood ful faste by, 830  
 In which ther was an hert as men him tolde,  
 Duk Theseus the streyte wey hath holde.  
 And to the launde he rydeth him ful righte,  
 For thider was the hert wont have his flighte,  
 And over a brook, and so forth in his weye. — 835  
 This duk wol have a cours at him or tweye  
 With houndes, swiche as that him lust comaunde.  
 And whan this duk was come unto the launde,  
 Under the sonne he loketh, and anon  
 He was war of Arcite and Palamon, 840  
 That foughten breeme, as it were boores·two;  
 The brighte swerdes wente to and fro  
 So hidously, that with the leste strook  
 It seemede as it wolde felle an ook;  
 But what they were, nothing he ne woot. 845



This duk his courser with his spores smoot,  
 And at a stert he was betwix hem tuoo,  
 And pullede out a swerd and cride, 'Hoo!  
 Nomore, up peyne of leesyng of your heed.  
 By mighty Mars, he schal anon be deed, 850  
 That smyteth eny strook, that I may seen!  
 But telleth me what mester men ye been,  
 That ben so hardy for to fighten heere  
 Withoute jugge or other officere,  
 As it were in a lystes really?' 855  
 This Palamon answerde hastily,  
 And seyde: 'Sire, what nedeth wordes mo?  
 We han the deth deserved bothe tuo.  
 Tuo woful wrecches been we, and kaytyves,  
 That ben encombred of oure owne lyves; 860  
 And as thou art a rightful lord and juge,  
 Ne yeve us neyther mercy ne refuge.  
 And sle me first, for seynte charité;  
 But sle my felawe eek as wel as me.  
 Or sle him first; for, though thou knowe it lyte, 865  
 This is thy mortal fo, this is Arcite,  
 That fro thy lond is banyscht on his heed,  
 For which he hath deserved to be deed.  
 For this is he that com unto thi gate  
 And seyde, that he highte Philostrate. 870  
 Thus hath he japed the ful many a yer,  
 And thou hast makid him thy cheef squyer.  
 And this is he that loveth Emelye.  
 For sith the day is come that I schal dye,  
 I make pleyedly my confessioun, 875  
 That I am thilke woful Palamoun,  
 That hath thy prisoun broke wikkedly.  
 I am thy mortal foo, and it am I

That loveth so hooote Emelye the brighte,  
 That I wol dye present in hire sighte. 88c  
 Therefore I aske deeth and my juywyse;  
 But slee my felawe in the same wyse,  
 For bothe han we deserved to be slayn.'

This worthy duk answerde anon agayn,  
 And seide, 'This is a schort conclusioun: 885  
 Your owne mouth, by your confessioun,  
 Hath dampned you, and I wil it recorde.  
 It nedeth nought to pyne you with the corde.  
 Ye schul be deed by mighty Mars the reede!'  
 The queen anon for verray wommanhede 890  
 Gan for to wepe, and so dede Emelye, *What went ye up  
to see.*  
 And alle the ladies in the companye.  
 Gret pité was it, as it thoughte hem alle,  
 That evere such a chaunce schulde falle; *for e*  
 For gentil men thei were, of gret estate, 895  
 And nothing but for love was this debate.  
 And sawe here bloody woundes wyde and sore;  
 And allé cryden, bothe lesse and more,  
 'Have mercy, Lord, upon us wommen alle!'  
 And on here bare knees adoun they falle, 900  
 And wolde han kist his feet ther as he stood,  
 Til atte laste aslaked was his mood;  
 For pité renneth sone in gentil herte.  
 And though he first for ire quok and sterte,  
 He hath considerd shortly in a clause, 905  
 The trespas of hem bothe, and eek the cause:  
 And although that his ire here gylt accusede,  
 Yet in his resoun he hem bothe excusede;  
 And thus he thoughte wel that every man  
 Wol helpe himself in love if that he can, 910  
 And eek delyvere himself out of prisoun;

And eek his herte hadde compassioun  
 Of wommen, for they wepen evere in oon;  
 And in his gentil herte he thoughte anon,  
 And softe unto himself he seyde: 'Fy 915  
 Upon a lord that wol han no mercy,  
 But be a lyoun bothe in word and dede,  
 To hem that ben in repentaunce and drede,  
 As wel as to a proud dispitous man,  
 That wol maynteyne that he first bigan! 920  
 That lord hath litel of discrecioun,  
 That in such caas can no divisoun;  
 But weyeth pride and humblesse after oon.'  
 And schortly, whan his ire is thus agon,  
 He gan to loken up with eyen lighte, 925  
 And spak these same wordes al in highte.  
 'The god of love, a! *benedicite*,  
 How mighty and how gret a lord is he!  
 Agayns his might ther gayneth non obstacles,  
 He may be cleped a god for his miracles; 930  
 For he can maken at his owne gyse  
 Of everych herte, as that him lust devyse.  
 Lo her this Arcite and this Palamoun,  
 That quytyl weren out of my prisoun,  
 And mighte han lyved in Thebes ryally, 935  
 And witen I am here mortal enemy,  
 And that here deth lith in my might also,  
 And yet hath love, maugre here eyghen tuo,  
 I-brought hem hider bothe for to dye.  
 Now loketh, is nat that an heih folye? 940  
 Who may not ben a fool, if that he love?  
 Byhold for Goddes sake that sit above,  
 Se how they blede! be they nought wel arrayed?  
 Thus hath here lord, the god of love, y-payed

Here wages and here fees for here servise. 945  
 And yet they wenen for to ben ful wise  
 That serven love, for ought that may bifalle.  
 But this is yet the beste game of alle,  
 That sche, for whom they han this jolitee,  
 Can hem therfore as moche thank as me. 950  
 Sche woot no more of al this hoote fare,  
 By God, than wot a cuckow or an hare.  
 But al moot ben assayed, hoot and cold ;  
 A man moot ben a fool or yong or old ;  
 I woot it by myself ful yore agon : 955  
 For in my tyme a servant was I on.  
 And therefore, syn I knowe of loves peyne,  
 And wot how sore it can a man destreyne,  
 As he that hath ben caught ofte in his lace,  
 I you foryeve al holly this trespass, ~~X~~ 960  
 At request of the queen that kneleth heere,  
 And eek of Emelye, my suster deere.  
 And ye schul bothe anon unto me swere,  
 That neveremo ye schul my corowne dere,  
 Ne make werre upon me night ne day, 965  
 But ben my freendes in al that ye may.  
 I yow foryeve this 'trespas every del.'  
 And they him swore his axying fayre and wel,  
 And him of lordschipe and of mercy prayde,  
 And he hem graunteth grace, and thus he sayde : 970  
 'To speke of real lynage and richesse,  
 Though that sche were a queen or a pryncesse,  
 Ech of yow bothe is worthy douteles  
 To wedden when tyme is, but natheles  
 I speke as for my suster Emelye, 975  
 For whom ye han this stryf and jelousye,  
 Ye wite youreself sche may not wedde two

At oones, though ye fighten evere mo :  
 That oon of yow, al bē him loth or leef,  
 He mot go pypen in an ivy leef; 980  
 This is to sayn, sche may nought now han bothe,  
 Al be ye nevere so jelous, ne so wrothe.  
 And for-thy I you, putte in this degré,  
 That ech of you schal have his destyné,  
 As him is schape, and herkneth in what wyse; 985  
 Lo here your ende of that I schal devyse.  
 My wil is this, for plat conclusioun,  
 Withouten eny repplicacioun,  
 If that you liketh, tak it for the beste,  
 That everych of you schal gon wher him leste 990  
 Frely withouten raunsoun or daungeer;  
 And this day fyfty wykes, fer ne neer,  
 Everich of you schal brynge an hundred knightes,  
 Armed for lystes up at alle rightes,  
 Al redy to derayne hire by batayle. 995  
 And this byhote I you withouten fayle  
 Upon my trouthe, and as I am a knight,  
 That whether of yow bothe that hath might,  
 This is to seyn, that whether he or thou  
 May with his hundred, as I spák of now, 1000  
 Slen his contrarye, or out of lystes dryve,  
 Thanne schal I yeven Emelye to wyve,  
 To whom that fortune yeveth so fair a grace.  
 The lystes schal I maken in this place,  
 And God so wisly on my sowle rewe, 1005  
 As I schal evene juge ben and trewe.  
 Ye schul non other ende with me make,  
 That oon of yow ne schal be deed or take.  
 And if you thinketh this is wel i-sayd,  
 Sayeth youre avys, and holdeth yow apayd. 1010

This is youre ende and youre conclusioun.  
 Who loketh lightly now but Palamoun?  
 Who spryngeth up for joye but Arcite?  
 Who couthe telle, or who couthe it endite,  
 The joye that is makèd in the place 1015  
 Whan Theseus hath don so fair a grace?  
 But down on knees wente every maner wight,  
 And thanken him with al here herte and miht,  
 And namely the Thebans ofte sithe.  
 And thus with good hope and with herte blithe 1020  
 They take here leve, and hom-ward gonne they ryde  
 To Thebes with his olde walles wyde.  
 I trowe men wolde deme it necligence,  
 If I foryete to telle the dispence  
 Of Theseus, that goth so busily 1025  
 To maken up the lystes rially;  
 That such a noble theatre as it was,  
 I dar wel sayn that in this world ther nas.  
 The circuit a myle was aboute,  
 Walled of stoon, and dyched al withoute. 1030  
 Round was the schap, in maner of compaas,  
 Ful of degrees, the heighte of sixty paas,  
 That whan a man was set in o degré  
 He lette nought his felawe for to se.  
 Est-ward ther stood a gate of marbel whit, 1035  
 West-ward right such another in the opposit.  
 And schortly to conclude, such a place  
 Was non in erthe as in so litel space;  
 For in the lond ther nas no crafty man,  
 That geometry or arsmetrike can, 1040  
 Ne portreyour, ne kervere of ymages,  
 That Theseus ne yaf hem mete and wages  
 The theatre for to maken and devyse.

And for to don his ryte and sacrificise,  
 He est-ward hath upon the gate above, 1045  
 In worschipe of Venus, goddesse of love,  
 Don make an auter and an oratorye;  
 And west-ward in the mynde and in memorye  
 Of Mars, he hath i-maked such another,  
 That coste largely of gold a fother. 1050  
 And north-ward, in a toret on the walle,  
 Of alabaster whit and reed coralle  
 An oratorye riche for to see,  
 In worschipe of Dyane, of chastité,  
 Hath Theseus doon wrought in noble wise. 1055  
 But yit hadde I foryeten to devyse  
 The noble kervyng, and the purtreitures,  
 The schap, the contenance and the figures,  
 That weren in these oratories thre.  
 First in the temple of Venus maystow se 1060  
 Wrought on the wal, ful pitous to byholde,  
 The broken slepes, and the sykes colde;  
 The sacred teeres, and the waymentyng;  
 The fyry strokes of the desiryng,  
 That loves servauntz in this lyf enduren; 1065  
 The othes, that here covenantz assuren.  
 Plesance and hope, desyr, fool-hardynesse,  
 Beauté and youthe, baudery and richesse,  
 Charmes and force, lesynges and flaterye,  
 Dispense, busynesse, and jelousye,  
 That werede of yelwe guldres a gerland,  
 And a cukkow sittyng on hire hand;  
 Festes, instrumentz, carols, and daunces,  
 Lust and array, and alle the circumstaunces  
 Of love, which that I rekned have and schal, 1075  
 By ordre weren peynted on the wal.

And mo than I can make of menciouun.  
 For sothly al the mount of Citheroun,  
 Ther Venus hath hire principal dwellyng,  
 Was schewed on the wal in portraying, 1080  
 With al the gardyn, and the lustynesse.  
 Nought was foryete the porter Ydelnesse,  
 Ne Narcisus the fayre of yore agon,  
 Ne yet the folye of kyng Salamon,  
 Ne eek the grete strengthe of Hercules, 1085  
 Thenchautementz of Medea and Circes,  
 Ne of Turnus with the hardy fiers corage,  
 The riche Cresus caytif in servage.  
 Thus may ye seen that wisdom ne richesse,  
 Beauté ne sleighte, strengthe, ne hardynesse, 1090  
 Ne may with Venus holde champartye,  
 For as hire lust the world than may sche gye,  
 Lo, alle thise folk i-caught were in hire las,  
 Til they for wo ful often sayde allas.  
 Sufficeth heere ensamples oon or tuo, 1095  
 And though I couthe rekne a thousand mo.  
 The statu of Venus, glorious for to see,  
 Was naked fletyng in the large see,  
 And fro the navel doun al covered was  
 With wawes grene, and brighte as eny glas. 1100  
 A citole in hire right hond hadde sche,  
 And on hire heed, ful semely for to see,  
 A rose garland fresch and wel smellyng,  
 Above hire heed hire dowves flikeryng.  
 Biforn hire stood hire sone Cupido, 1105  
 Upon his schuldres wynges hadde he two;  
 And blynd he was, as it is often seene;  
 A bowe he bar and arwes brighte and kene.  
 Why schulde I nought as wel eek telle you alle



The portraiture, that was upon the walle 1110  
 Withinne the temple of mighty Mars the reede?  
 Al peynted was the wal in lengthe and breede  
 Lik to the estres of the grisly place,  
 That highte the grete temple of Mars in Trace,  
 In thilke colde frosty regioun, 1115  
 Ther as Mars hath his sovereyn mancioun.  
 First on the wal was peynted a forest,  
 In which ther dwelleth neyther man ne best,  
 With knotty knarry bareyn trees olde  
 Of stubbes scharpe and hidous to byholde; 1120  
 In which ther ran a swymbel in a swough,  
 As though a storm schulde bersten every bough:  
 And downward on an hil under a bente,  
 Ther stood the temple of Marz armypotente,  
 Wrought al of burned steel, of which thentré 1125  
 Was long and streyt, and gastly for to see.  
 And therout cam a rage and such a vese,  
 That it made al the gates for to rese.  
 The northen light in at the dores schon,  
 For wyndowe on the wal ne was ther noon, 1130  
 Thurgh which men mighten any light discernen.  
 The dores were alle of ademauntz eterne,  
 I-clenched overthwart and endelong  
 With iren tough; and, for to make it strong,  
 Every piler the temple to susteene 1135  
 Was tonne greet, of iren bright and schene.  
 Ther saugh I first the derke ymaginyng  
 Of felonye, and al the compassyng;  
 The cruel ire, as reed as eny gleede;  
 The pikepurs, and eek the pale drede; 1140  
 The smyler with the knyf under his cloke;  
 The schepne brennyng with the blake smoke;

The tresoun of the murtheryng in the bed ;  
 The open werre, with woundes al bi-bled ;  
 Contek with bloody knyf, and scharp manace. 1145  
 Al ful of chirkyng was that sory place.  
 The sleere of himself yet saugh I there,  
 His herte-blood hath bathed al his here ;  
 The nayl y-dryven in the schode a-nyght ;  
 The colde deth, with mouth gapyng upright. 1150  
 Amyddes of the temple sat meschaunce,  
 With disconfort and sory contenaunce.  
 Yet saugh I woodnesse laughyng in his rage ;  
 Armed complaint, outhees, and fiers outrage.  
 The caroigne in the bussh, with throte y-corve : 1155  
 A thousand slain, and not of qualme y-storve ;  
 The tiraunt, with the prey by force y-raft ;  
 The toun destroyed, ther was no thyng laft.  
 Yet sawgh I brent the schippes hoppesteres ;  
 The hunte strangled with the wilde beres : 1160  
 The sowe freten the child right in the cradel ;  
 The cook i-skalded, for al his longe ladel.  
 Nought was foryeten by the infortune of Marte ;  
 The cartere over-ryden with his carte,  
 Under the whel ful lowe he lay adoun. 1165  
 Ther were also of Martz divisioun,  
 The barbour, and the bocher, and the smyth,  
 That forgeth scharpe swerdes on his stith.  
 And al above depeynted in a tour  
 Saw I conquest sittyng in gret honour, 1170  
 With the scharpe swerd over his heed  
 Hangyng by a sotil twyne threed.  
 Depeynted was the slaughtre of Julius,  
 Of grete Nero, and of Anthonius ;  
 Al be that thilke tyme they were unborn, 1175

Yet was here deth depeynted ther byforn,  
 By manasyng of Mars, right by figure,  
 So was it schewed in that purtreiture  
 As is depeynted in the sterres above,  
 Who schal be slayn or elles deed for love. 1180  
 Sufficeth oon ensample in stories olde,  
 I may not rekne hem alle, though I wolde.

The statue of Mars upon a carte stood,  
 Armed, and lokede grym as he were wood;  
 And over his heed ther schynen two figures 1185  
 Of sterres, that been cleped in scriptures,  
 That oon Puella, that other Rubeus.  
 This god of armes was arayed thus:—  
 A wolf ther stood byforn him at his feet  
 With eyen reede, and of a man he eet; 1190  
 With sotyl pencil depeynted was this storie,  
 In redoutyng of Mars and of his glorie.

Now to the temple of Dyane the chaste  
 As schortly as I can I wol me haste,  
 To telle you al the descripcioun. 1195  
 Depeynted ben the walles up and down,  
 Of huntyng and of schamefast chastité.  
 Ther saugh I how woful Calystopé,  
 Whan that Dyane agreved was with here,  
 Was turned from a womman to a bere, 1200  
 And after was sche maad the loode-sterre;  
 Thus was it peynted, I can say no ferre;  
 Hire sone is eek a sterre, as men may see.  
 Ther sawgh I Dane yturned til a tree,  
 I mene nought the goddessse Dyane, 1205  
 But Peneus daughter, which that highte Dane.  
 Ther saugh I Atheon an hert i-maked,  
 For vengeaunce that he saugh Dyane al naked;

I saugh how that his houndes han him caught,  
 And freten him, for that they knewe him naught. 1210  
 Fit peynted was a litel forthermoor,  
 How Atthalaunte huntedede the wilde boor,  
 And Meleagre, and many another mo,  
 For which Dyane wroughte hem care and woo.  
 Ther saugh I many another wonder storye, 1215  
 The whiche me list not drawe to memorye.  
 This goddessse on an hert ful hyhe seet,  
 With smale houndes al aboute hire feet,  
 And undernethe hire feet sche hadde a moone,  
 Wexyng it was, and schulde wane soone. 1220  
 In gaude greene hire statue clothed was,  
 With bowe in honde, and arwes in a cas.  
 Hir eyghen caste sche ful lowe adoun,  
 Ther Pluto hath his derke regioun.  
 A womman travailyng was hire biforn, 1225  
 But, for hire child so longe was unborn,  
 Ful pitously Lucyna gan sche calle,  
 And seyde, 'Help, for thou mayst best of alle.'  
 Wel couthe he peynte lyfly that it wroug<sup>h</sup>te,  
 With many a floren he the hewes boughte. 1230

Now been these listes maad, and Theseus  
 That at his grete cost arayedede thus  
 The temples and the theatre every del,  
 Whan it was don, hym likedede wonder wel.  
 But stynte I wil of Theseus a lite, 1235  
 And speke of Palamon and of Arcite.

The day approacheth of here retournynge,  
 That everych schulde an hundred knightes brynge,  
 The bataille to derreyne, as I you tolde;  
 And til Athenes, here covenant to holde, 1240  
 Hath everych of hem brought an hundred knightes

Wel armed for the werre at alle rightes.  
 And sikerly ther trowede many a man  
 That nevere, siththen that the world bigan,  
 As for to speke of knighthod of here hond, 1245  
 As fer as God hath maked see or lond,  
 Nas, of so fewe, so noble a companye.  
 For every wight that lovede chyvalrye,  
 And wolde, his thankes, have a passant name,  
 Hath preyed that he mighte ben of that game; 1250  
 And wel was him, that therto chosen was.  
 For if ther felle to morwe such a caas,  
*Ye* knowen wel, that every lusty knight,  
 That loveth paramours, and hath his might,  
 Were it in Engelond, or elleswhere, 1255  
 They wolde, here thankes, wilne to be there.  
 To fighte for a lady; *benedicite!*  
 It were a lusty sighte for to see.  
 And right so ferden they with Palamon.  
 With him ther wente knyghtes many oon; 1260  
 Som wol ben armed in an habergoun,  
 In a brest-plat and in a light gypoun;  
 And somme woln have a peyre plates large;  
 And somme woln have a Puce scheld, or a targe;  
 Somme woln been armed on here legges weel, 1265  
 And have an ax, and somme a mace of steel.  
 Ther nys no newe gyse, that it nas old.  
 Armed were they, as I have you told,  
 Everich after his opinioun.  
 Ther maistow sen comyng with Palamoun 1270  
 Ligurge himself, the grete kyng of Trace;  
 Blak was his berd, and manly was his face.  
 The cercles of his eyen in his heed  
 They gloweden bytwixe yelwe and reed;

And lik a griffoun lokede he aboute, . 1275  
 With kempe heres on his browes stowte;  
 His lymes greete, his brawnes harde and stronge,  
 His schuldres broode, his armes rounde and longe.  
 And as the gyse was in his contré,  
 Ful heye upon a char of gold stood he, 1280  
 With foure white boles in the trays.  
 Insteede of cote armure over his harnays,  
 With nayles yelwe, and brighte as eny gold,  
 He hadde a beres skyn, col-blak, for-old.  
 His longe heer was kembd byhynde his bak, 1285  
 As eny ravens fether it schon for-blak.  
 A wrethe of gold arm-gret, of huge wighte,  
 Upon his heed, set ful of stoones brighte,  
 Of fyne rubies and of dyamauntz.  
 Aboute his char ther wenten white alauntz, 1290  
 Twenty and mo, as grete as eny steer,  
 To hunten at the lyoun or the deer,  
 And folwede him, with mosel faste i-bounde,  
 Colers of golde, and torettz fyled rounde.  
 An hundred lordes hadde he in his route 1295  
 Armed ful wel, with hertes sterne and stoute.  
 With Arcita, in stories as men fynde,  
 The grete Emetreus, the kyng of Ynde,  
 Uppon a steede bay, trapped in steel,  
 Covered with cloth of gold dyapred wel, 1300  
 Cam rydyng lyk the god of armes, Mars.  
 His coote armure was of cloth of Tars,  
 Cowched with perles whyte and rounde and grete.  
 His sadel was of brend gold newe ybete;  
 A mantelet upon his schuldre hangyng 1305  
 Bret-ful of rubies reede, as fir sparclyng.  
 His crispe heer lik rynges was i-ronne,

And that was yelwe, and gliteryng as the sonne.  
 His nose was heigh, his eyen bright cytryn,  
 His lippes rounde, his colour was sangwyn, 1310  
 A fewe freknes in his face y-spreynd,  
 Betwixe yelwe and somdel blak y-meynd,  
 And as a lyoun he his loking caste.  
 Of fyve and twenty yeer his age I caste.  
 His berd was wel bygonne for to sprynge; 1315  
 His voys was as a trumpe thunderynge.  
 Upon his heed he werede of laurer grene  
 A garlond freisch and lusty for to sene.  
 Upon his hond he bar for his deduyt  
 An egle tame, as eny lylie whyt. 1320  
 An hundred lordes hadde he with him ther,  
 Al armed sauf here hedes in here ger,  
 Ful richely in alle maner thinges.  
 For trusteth wel, that dukes, erles, kynges,  
 Were gadred in this noble companye, 1325  
 For love, and for ences of chivalrye.  
 Aboute this kyng ther ran on every part  
 Ful many a tame lyoun and lepart.  
 And in this wise these lordes alle and some  
 Been on the Sunday to the cité come 1330  
 Aboute prime, and in the toun alight.  
 This Theseus, this duk, this worthy knight,  
 Whan he hadde brought hem into his cité,  
 And ynned hem, everich at his degré  
 He festeth him, and doth so gret labour 1335  
 To esen hem, and don hem al honour,  
 That yit men wene that no mannes wyt  
 Of non estat ne cowde amenden it.  
 The mynstralcye, the servyce at the feste,  
 The grete yiftes to the moste and leste, 1340

The riche aray of Theseus paleys,  
 Ne who sat first ne last upon the deys,  
 What ladies fayrest ben or best daunsynge,  
 Or which of hem can daunce best and singe,  
 Ne who most felyngly speketh of love; 1345  
 What haukes sitten on the perche above,  
 What houndes ligger on the floor adoun:  
 Of al this make I now no menciouun,  
 But of theeffect; that thinketh me the beste;  
 Now comth the poynt, and herkneeth if you leste. 1350

The Soday night, or day bigan to springe,  
 When Palamon the larke herde synge,  
 Although it nere nought day by houres tuo,  
 Fit sang the larke, and Palamon also  
 With holy herte, and with an heih corage 1355  
 He roos, to wenden on his pilgrymage  
 Unto the blisful Citherea benigne,  
 I mene Venus, honorable and digne.  
 And in hire hour he walketh forth a paas  
 Unto the lystes, ther hire temple was, 1360  
 And doun he kneleth, and, with humble cheere  
 And herte sore, he seide as ye schul heere.

'Faireste of faire, o lady myn Venus,  
 Doughter of Jove, and spouse to Vulcanus,  
 Thou gladere of the mount of Citheroun, 1365  
 For thilke love thou haddest to Adeoun  
 Have pité of my bittre teeres smerte,  
 And tak myn humble prayere to thin herte.  
 Allas! I ne have no langage to telle  
 Theeffectes ne the tormentz of myn helle; 1370  
 Myn herte may myn harmes nat bewreie;  
 I am so confus, that I can not seye.  
 But mercy, lady brighte, that knowest wele



My thought, and seest what harmes that I fele,  
 Considre al this, and rewe upon my sore, 1375  
 As wisly as I schal for evermore,  
 Emforth my might, thi trewe servaunt be,  
 And holden werre alway with chastité;  
 That make I myn avow, so ye me helpe.  
 I kepe nat of armes for to yelpe. 1380  
 Ne I ne aske nat to-morwe to have victorie,  
 Ne renoun in this caas, ne veyne glorie  
 Of pris of armes, blowen up and down,  
 But I wolde have fully possessioun  
 Of Emelye, and dye in thi servise; 1385  
 Fynd thou the maner how, and in what wyse  
 I recche nat, but it may better be,  
 To have victorie of him, or he of me,  
 So that I have my lady in myn armes.  
 For though so be that Mars is god of armes, 1390  
 Yourre vertu is so gret in heven above,  
 That if you list I schal wel han my love.  
 Thy temple wol I worschipe everemo,  
 And on thin auter, wher I ryde or go,  
 I wol don sacrifice, and fyres beete. 1395  
 And if ye wol nat so, my lady sweete,  
 Than praye I the, to morwe with a spere  
 That Arcita me thurgh the herte bere.  
 Thanne rekke I nat, whan I have lost my lyf,  
 Though that Arcite wynne hire to his wyf. 1400  
 This is theeffect and ende of my prayere,  
 If me my love, thou blisful lady deere.  
 Whan thorisoun was doon of Palamon,  
 His sacrifice he dede, and that anoon  
 Ful pitously, with alle circumstances, 1405  
 Al telle I nat as now his observances.

But atte laste the statu of Venus schook,  
 And made a signe, wherby that he took  
 That his prayere accepted was that day.  
 For though the signe schewede a delay, 1410  
 Yet wiste he wel that graunted was his boone;  
 And with glad herte he wente him hom ful soone. )

The thridde hour inēqual that Palamon  
 Bigan to Venus temple for to goon,  
 Up roos the sonne, and up roos Emelye, 1415  
 And to the temple of Diane gan sche hye.  
 Hire maydens, that sche thider with hire ladde,  
 Ful redily with hem the fyr they hadde,  
 Thencens, the clothes, and the remenant al  
 That to the sacrifice longen schal; 1420  
 The hornes fulle of meth, as was the gyse;  
 Ther lakkede noug<sup>ht</sup> to don hire sacrificise.  
 Smokyng the temple, ful of clothes faire,  
 This Emelye with herte debonaire  
 Hire body wessch with water of a welle; 1425  
 But how sche dide hire rite I dar nat telle,  
 But it be eny thing in general;  
 And yet it were a game to heren al;  
 To him that meneth wel it were no charge:  
 But it is good a man be at his large. 1430  
 Hire brighte heer was kempt, untressed al;  
 A corone of a grene ok cerial  
 Upon hire heed was set ful faire and meete.  
 Tuo fyres on the auter gan sche beete,  
 And dide hire thinges, as men may biholde 1435  
 In Stage of Thebes, and thise bokes olde. ?  
 Whan kynled was the fyr, with pitous cheere  
 Unto Dyane sche spak, as ye may heere.

‘O chaste goddesse of the woodes greene,

To whom bothe heven and erthe and see is seene, 1440  
 Queen of the regne of Pluto derk and lowe,  
 Goddesse of maydens, that myn herte hast knowe<sup>pp. 1440 (50)</sup>  
 Ful many a yeer, and woost what I desire, ?  
 As keep me fro thi vengeaunce and thin yre,  
 That Atheon aboughte trewely : 1445  
 Chaste goddesse, wel wost thou that I  
 Desire to ben a mayden al my lyf,  
 Ne nevere wol I be no love ne wyf.  
 I am, thou wost, yit of thi companye,  
 A mayde, and love huntyng and venerye, 1450  
 And for to walken in the woodes wylde,  
 And nought to ben a wyf, and ben with chylde.  
 Nought wol I knowe the companye of man.  
 Now help me, lady, syth ye may and kan,  
 For tho thre formes that thou hast in the. 1455  
 And Palamon, that hath such love to me,  
 And eek Arcite, that loveth me so sore,  
 This grace I praye the withouten more,  
 As sende love and pees betwixe hem two ;  
 And fro me torne away here hertes so, 1460  
 That al here hote love, and here desir,  
 And al here bisy torment, and here fyr  
 Be queynt, or turned in another place ;  
 And if so be thou wolt do me no grace,  
 Or if my destyne be schapen so, 1465  
 That I schal needes have on of hem two,  
As sende me him that most desireth me.  
Bihold, goddesse of clene chastité,  
 The bittre teeres that on my cheekes falle.  
 Syn thou art mayde, and kepere of us alle, 1470  
 My maydenhode thou kepe and wel conserve,  
 And whil I lyve a mayde I wil the serve.'

The fyres brenne upon the auter cleere,  
 Whil Emelye was thus in hire preyere;  
 But sodeinly sche saugh a sighte queynte, 1475  
 For right anon on of the fyres queynte,  
 And quykede agayn, and after that anon  
 That other fyr was queynt, and al agon;  
 And as it queynte, it made a whistelyng,  
 As doth a wete brond in his brennyng. 1480  
 And at the brondes ende out-ran anon  
 As it were bloody dropes many oon;  
 For which so sore agast was Emelye,  
 That sche was wel neih mad, and gan to crie, 2  
 For sche ne wiste what it signifyede; 1485  
 But oonly for the feere thus sche cryede  
 And wep, that it was pité for to heere.  
 And therwithal Dyane gan appeere,  
 With bowe in hond, right as an hunteresse,  
 And seyde: 'Doughter, stynt thyn hevynesse. 1490  
 Among the goddes hye it is affermed,  
 And by eterne word write and confermed,  
 Thou schalt ben wedded unto oon of tho  
 That han for the so moche care and wo;  
 But unto which of hem I may nat telle. 1495  
 Farwel, for I ne may no lenger dwelle. +  
 The fyres which that on myn auter brenne  
 Schuln the declaren, or that thou go henne,  
 Thyn aventure of love, as in this caas.'  
 And with that word, the arwes in the caas 1500  
 Of the goddesse clatren faste and ryng,  
 And forth sche wente, and made a vanyschyng,  
 For which this Emelye astoneyd was,  
 And seide, 'What amounteth this, allas!  
 I putte me in thy proteccioun, 1505

Dyane, and in thi disposicioun.'

And hoom sche goth anon the nexte waye.

This is theeffect, ther nys no more to saye.

The nexte houre of Mars folwyng this,

Arcite unto the temple walked is 1510

Of fierse Mars, to doon his sacrificise,

With alle the rites of his payen wise.

With pitous herte and heih devocioun,

Right thus to Mars he sayde his orisoun :

'O stronge god, that in the regnes colde 1515

Of Trace honoured art and lord y-holde,

And hast in every regne and every londe

Of armes al the bridel in thyn honde,

And hem fortunest as the lust devyse,

Accept of me my pitous sacrificise. 1520

If so be that my youthe may deserve,

And that my might be worthi for to serve

Thy godhede that I may ben on of thine,

Then praye I the to rewe upon my pyne.

For thilke peyne, and thilke hote fyre, 1525

In which thou whilom brentest for desyre,

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1539

For thilke sorwe that was in thin herte,

Have reuthe as wel upon my peynes smerte.

I am yong and unkonnyng, as thou wost, 1535

And, as I trowe, with love offended most,

That evere was eny lyves creature ;

For sche, that doth me al this wo endure,

Ne rekketh nevere wher I synke or fleete.  
 And wel I woot, or sche me mercy heete, 1540  
 I moot with strengthe wynne hire in the place;  
 And wel I wot, withouten help or grace  
 Of the, ne may my strengthe nought avayle.  
 Then help me, lord, to-morwe in my batayle,  
 For thilke fyr that whilom brente the, 1545  
 As wel as thilke fir now brenneth me;  
 And do that I to-morwe have victorie.  
 Myn be the travaile, and thin be the glorie.  
 Thy sovereign temple wol I most honouren  
 Of any place, and alway most labouren 1550  
 In thy plesaunce and in thy craftes stronge.  
 And in thy temple I wol my baner honge,  
 And alle the armes of my companye;  
 And everemore, unto that day I dye,  
 Eterne fyr I wol biforn the fynde. 1555  
 And eek to this avow I wol me bynde:  
 My berd, myn heer that hangeth longe adoun,  
 That nevere yit ne felte offensioun  
 Of rasour ne of schere, I wol the yive,  
 And be thy trewe servaunt whil I lyve. 1560  
 Now lord, have rowthe uppon my sorwes sore,  
 If me the victorie, I aske the no more.'

The preyere stynte of Arcita the stronge,  
 The rynges on the temple dore that honge,  
 And eek the dores, clatereden ful faste, 1565  
 Of which Arcita somewhat hym agaste.  
 The fyres brende upon the auter brighte,  
 That it gan al the temple for to lighte;  
 And swote smel the ground anon upyaf,  
 And Arcita anon his hand up-haf, 1570  
 And more encens into the fyr he caste,

With othre rites mo; and atte laste  
 The statu of Mars bigan his hauberk rynge.  
 And with that soun he herde a murmuryng  
 Ful lowe and dym, that sayde thus, 'Victorie.'  
 1575 For which he gaf to Mars honour and glorie.  
 And thus with joye, and hope wel to fare,  
 Arcite anoon unto his inne is fare,  
 As fayn as foul is of the brighte sonne.  
 And right anon such stryf ther is bygonne  
 1580 For thilke grauntyng, in the heven above,  
 Bitwixe Venus the goddessse of love,  
 And Mars the sterne god armypotente,  
 That Jupiter was busy it to stente;  
 Til that the pale Saturnus the colde,  
 1585 That knew so manye of adventures olde,  
 Fond in his olde experiens an art,  
 That he ful sone hath plesed every part.  
 As soth is sayd, eelde hath gret avantage,  
 In eelde is bothe wisdom and usage;  
 1590 Men may the olde at-renne, but nat at-rede.  
 Saturne anon, to stynte stryf and drede,  
 Al be it that it is agayns his kynde,  
 Of al this stryf he gan remedy fynde.  
 'My deere daughter Venus,' quod Saturne,  
 1595 'My cours, that hath so wyde for to turne,  
 Hath more power than woot eny man.  
 Myn is the drenchyng in the see so wan;  
 Myn is the prisoun in the derke cote;  
 Myn is the strangle and hangyng by the throte;  
 1600 The murmure, and the cherles rebellyng,  
 The groyning, and the pryvé empoysonyng;  
 I do vengeance and pleyn correctioun,  
 Whiles I dwelle in signe of the lyoun.

Myn is the ruyne of the hihe halles, 1605  
 The fallyng of the toures and the walles  
 Upon the mynour or the carpenter.

I slowh Sampson in schakyng the piler.  
 And myne ben the máladies colde,  
 The derke tresoun, and the castes olde; <sup>plote</sup> (forecast) 1610  
 Myn lokyng is the fader of pestilence.

Now wep nomore, I schal don diligence  
 That Palamon, that is thyn owne knight,  
 Schal have his lady, as thou hast him hight.

Though Mars schal helpe his knight, yet natheles 1615  
 Bitwixe you ther moot som tyme be pees,

Al be ye nought of oo complexioun,  
 That causeth al day such divisioun.

I am thi ayel, redy at thy wille;  
 Wep thou nomore, I wol thi lust fulfille.' 1620

Now wol I stynten of the goddes above,  
 Of Mars, and of Venus goddesse of love,  
 And telle you, as plainly as I can,  
 The grete effect for which that I bigan.

Gret was the feste in Athenes that day, 1625

And eek the lusty sesoun of that May  
 Made every wight to ben in such plesaunce,  
 That al that Monday jousten they and daunce, <sup>ju<sup>st</sup>er, ju<sup>st</sup>er</sup>  
 And spenden hit in Venus heigh servise.

But by the cause that they schulde arise 1630  
 Erly for to seen the grete fight,

Unto their reste wente they at nyght.

And on the morwe whan that day gan spryngge,  
 Of hors and hernoys noyse and claterynge  
 Ther was in the hostelryes al aboute; 1635

And to the paleys rood ther many a route  
 Of lordes, upon steedes and palfreys.



Ther mayst thou seen devysyng of herneys  
 So uncowth and so riche, and wrought so wel  
 Of goldsmithry, of browdyng, and of steel; 1640  
 The scheldes brighte, testers, and trappures;  
 Gold-beten helmes, hauberkes, cote-armures;  
 Lordes, in paramentz on here courseres,  
 Knightes of retenu, and eek squyeres  
 Naylyng the speres, and helmes bokelyng, 1645  
 Giggying of scheeldes, with layneres lasyng;  
 Ther as need is, they were nothing ydel;  
 The fomy steedes on the golden bridel  
 Gnawying, and faste the armurers also  
 With fyle and hamer prikyng to and fro; 1650  
 Yemen on foote, and communes many oon  
 With schorte staves, thikke as they may goon;  
 Pypes, trompes, nakers, and clariounes,  
 That in the bataile blowe bloody sownes;  
 The paleys ful of peplès up and doun, 1655  
 Heer thre, ther ten, holdyng here questioun,  
 Dyvynyng of thise Thebane knyghtes two.  
 Somme seyden thus, somme seyde it schal be so;  
 Somme heelde with him with the blake berd,  
 Somme with the balled, somme with the thikke herd; 1660  
 Somme sayde he lokede grym and he wolde fighte;  
 He hath a sparth of twenti pound of wighte.  
 Thus was the halle ful of devynyng,  
 Longe after that the sonne gan to springe.  
 The grete Theseus that of his sleep awaked 1665  
 With menstralcye and noyse that was maked,  
 Held jit the chambre of his paleys riche,  
 Til that the Thebane knyghtes bothe i-liche  
 Honoured weren into the paleys fet.  
 Duk Theseus was at a wyndow set, 1670

Arayed right as he were a god in trone.  
 The peple preseth thider-ward ful sone  
 Him for to seen, and doon heigh reverence,  
 And eek to herkne his hest and his sentence.  
 An herowd on a skaffold made an hoo, 1675  
 Til al the noyse of the peple was i-doo;  
 And whan he sawh the peple of noyse al stille,  
 Tho schewede he the mighty dukes wille.  
 'The lord hath of his heih discrecioun  
 Considered, that it were destruccioun 1680  
 To gentil blood, to fighten in the gyse  
 Of mortal bataille now in this emprise;  
 Wherefore to schapen that they schuln not dye,  
 He wol his firste purpos modifye.  
 No man therfore, up peyne of los of lyf, 1685  
 No maner schot, ne pollax, ne schort knyf  
 Into the lystes sende, or thider brynge;  
 Ne schort swerd for to stoke, with point bytynge  
 No man ne drawe, ne bere by his side.  
 Ne noman schal unto his felawe ryde 1690  
 But oon cours, with a scharpe ygrounde spere;  
 Foyne if him lust on foote, himself to were.  
 And he that is at meschief, schal be take,  
 And nat slayn, but be brought unto the stake,  
 That schal ben ordeyned on eyther syde; 1695  
 But thider he schal by force, and ther abyde.  
 And if so falle, the cheventein be take  
 On eyther side, or elles sle his make,  
 No lenger schal the turneynge laste.  
 God spede you; go forth and ley on faste. 1700  
 With long swerd and with mace fight your fille.  
 Goth now youre way; this is the lordes wille.'  
 The voice of peple touchede the heven,

So lowde cride thei with mery steven :  
 'God save such a lord that is so good, 1705  
 He wilneth no destruccioun of blood!  
 Up gon the trompes and the melodye.  
 And to the lystes ryt the companye  
 By ordynaunce, thurghout the cité large,  
 Hangyng with cloth of gold, and not with sarge. 1710  
 Ful lik a lord this noble duk gan ryde,  
 These tuo Thebanes upon eyther side ;  
 And after rood the queen, and Emelye,  
 And after that another companye,  
 Of oon and other after here degré. 1715  
 And thus they passen thurghout the cité,  
 And to the lystes come thei by tyme.  
 It nas not of the day yet fully pryme,  
 Whan set was Theseus ful riche and hye,  
 Ypolita the queen and Emelye, 1720  
 And other ladyes in degrees aboute.  
 Unto the seetes preseth al the route ;  
 And west-ward, thurgh the yates under Marte,  
 Arcite, and eek the hundred of his parte,  
 With baner red ys entred right anoon ; 1725  
 And in that selve moment Palamon  
 Is under Venus, est-ward in that place,  
 With baner whyt, and hardy cheere and face.  
 In al the world, to seeken up and doun,  
 So evene withouten variacioun, 1730  
 Ther nere suche companies tweye.  
 For ther nas noon so wys that cowthe seye,  
 That any hadde of other avauntage  
 Of worthinesse, ne of estaat, ne age,  
 So evene were they chosen for to gesse. *apparently.* 1735  
 And in two renges faire they hem dresse.

And whan hère names rad were everychon,  
 That in here nombre gile were ther noon,  
 Tho were the yates schet, and cried was lowde :  
 'Doth now your devoir, yonge knightes proude!' 1740  
 The heraldz lafte here prikyng up and down ;  
 Now ryngen trompes loude and clarioun ;  
 Ther is nomore to sayn, but west and est  
 In gon the speres ful sadly in arest ;  
 In goth the scharpe spore into the side. 1745  
 Ther seen men who can juste, and who can ryde ;  
 Ther schyveren schaftes upon scheeldes thykke ;  
 He feeleth thurgh the herte-spon the prikke.  
 Up springen speres twenty foot on highte ;  
 Out goon the swerdes as the silver brighte. 1750  
 The helmes thei to-hewen and to-schrede ;  
 Out brest the blood, with sterne stremes reede.  
 With mighty maces the bones thay to-breeste.  
 He thurgh the thikkeste of the throng gan threste.  
 Ther stomblen steedes stronge, and doun goon alle. 1755  
 He rolleth under foot as doth a balle.  
 He foyneþ on his feet with a tronchoun,  
 And he him hurtleth with his hors adoun.  
 He thurgh the body is hurt, and siththen take  
 Maugre his heed, and brought unto the stake, 1760  
 As forward was, right ther he moste abyde.  
 Another lad is on that other syde.  
 And som tyme doth hem Theseus to reste,  
 Hem to refreissche, and drinken if hem leste.  
 Ful ofte a-day han thise Thebanes twoo 1765  
 Togidre y-met, and wrought his felawe woo ;  
 Unhorsed hath ech other of hem tweye.  
 Ther nas no tygre in the vale of Galgopheye,  
 Whan that hire whelpe is stole, whan it is lite,

So cruel on the hunte, as is Arcite 1770  
 For jelous herte upon this Palamon :  
 Ne in Belmarye ther nis so fel lyoun,  
 That hunted is, or for his hunger wood,  
 Ne of his prey desireth so the blood,  
 As Palamon to slen his foo Arcite. 1775  
 The jelous strokes on here helmes byte ;  
 Out renneth blood on bothe here sides reede.  
 Som tyme an ende ther is of every dede ;  
 For er the sonne unto the reste wente,  
 The stronge kyng Emetreus gan hente 1780  
 This Palamon, as he faught with Arcite,  
 And made his swerd depe in his fleissch to byte ;  
 And by the force of twenti is he take  
 Unyolden, and i-drawe unto the stake.  
 And in the rescous of this Palamon 1785  
 The stronge kyng Ligurge is born adoun ;  
 And kyng Emetreus for al his strengthe  
 Is born out of his sadel a swerdes lengthe,  
 So hitte him Palamon er he were take ;  
 But al for nought, he was brought to the stake. 1790  
 His hardy herte mighte him helpe nought ;  
 He moste abyde whan that he was caught,  
 By force, and eek by composicioun.  
 Who sorweth now but woful Palamoun,  
 That moot nomore gon agayn to fighte ? 1795  
 And whan that Theseus hadde seen this sighte,  
 Unto the folk that foughten thus echon  
 He cryde, ' Hoo ! nomore, for it is doon !  
 I wol be trewe juge, and nought partye.  
 Arcyte of Thebes schal have Emelye, 1800  
 That by his fortune hath hire faire i-wonne.'  
 Anoon ther is a noyse of people bygonne

For joye of this, so lowde and heye withalle,  
 It semede that the listes scholde falle.  
 What can now fayre Venus doon above? 1805  
 What seith sche now? what doth this queen of love?  
 But wepeth so, for wantyng of hire wille,  
 Til that hire teeres in the lystes fille;  
 Sche seyde: 'I am aschamed douteles.'  
 Saturnus seyde: 'Doughter, hold thy pees. 1810  
 Mars hath his wille, his knight hath al his boone,  
 And by myn heed thou schalt ben esed soone.'  
 The trompes with the lowde mynstralcye,  
 The herawdes, that ful lowde yolle and crye,  
 Been in here wele for joye of daun Arcyte. 1815  
 But herkneth me, and stynteth now a lite,  
 Which a miracle ther bifel anoon.  
 This fiers Arcyte hath of his helm ydoon,  
 And on a courser for to schewe his face, *off*  
 He priketh endelonge the large place, 1820  
 Lokyng upward upon his Emelye;  
 And sche agayn him caste a frendlych eyghe,  
 (For wommen, as to speken in comune,  
 Thay folwen al the favour of fortune)  
 And sche was al his cheere, as in his herte. 1825  
 Out of the ground a fyr infernal sterte,  
 From Pluto sent, at request of Saturne,  
 For which his hors for feere gan to turne,  
 And leep asyde, and foundrede as he leep;  
 And or that Arcyte may taken keep, 1830  
 He pighte him on the pomel of his heed,  
 That in the place he lay as he were deed,  
 His brest to-brosten with his sadel-bowe.  
 As blak he lay as eny col or crowe,  
 So was the blood y-ronnen in his face. 1835

Anon he was y-born out of the place  
 With herte soor, to Theseus paleys.  
 Tho was he corven out of his harneys,  
 And in a bed y-brought ful faire and blyve,  
 For he was yit in memory and on lyve, 1840  
 And alway crying after Emelye.  
 Duk Theseus, with al his companye,  
 Is comen hom to Athenes his cité,  
 With alle blysse and gret solempnité.  
 Al be it that this aventure was falle, 1845  
 He nolde nought disconforten hem alle.  
 Men seyde eek, that Arcita schal nought dye,  
 He schal ben heled of his maladye.  
 And of another thing they were as fayn,  
 That of hem alle was ther noon y-slayn, 1850  
 Al were they sore hurt, aud namely oon,  
 That with a spere was thirled his brest boon.  
 To othre woundes, and to broken armes,  
 Some hadde salves, and some hadde charmes,  
 Fermacyes of herbes, and eek save 1855  
 They dronken, for they wolde here lymes have.  
 For which this noble duk, as he wel can,  
 Conforteth and honoureth every man,  
 And made revel al the longe night,  
 Unto the straunge lordes, as was right. 1860  
 Ne ther was holden no disconfytyng,  
 But as a justes or a turneyng;  
 For sothly ther was no disconfiture,  
 For fallynge nis not but an aventure;  
 Ne to be lad with fors unto the stake 1865  
 Unyolden, and with twenty knightes take,  
 O persone allone, withouten moo,  
 And haried forth by arme, foot, and too,

And eek his steede dryven forth with staves,  
 With footmen, bothe yemen and eek knaves, 1870  
 It nas aretted him no vyleinye,  
 Ther may no man clepe it no cowardye.  
 For which anon Duk Theseus leet crie,  
 To stynten alle rancour and envye,  
 The gree as wel of o syde as of other, 1875  
 And either side ylik as otheres brother ;  
 And yaf hem yiftes after here degré,  
 And fully heeld a feste dayes thre ;  
 And conveyede the kynges worthily  
 Out of his toun a journee largely. 1880  
 And hom wente every man the righte way.  
 Ther was no more, but 'Farwel, have good day !'  
 Of this bataylle I wol no more endite,  
 But speke of Palamon and of Arcyte.  
 Swelleth the brest of Arcyte, and the sore 1885  
 Encresceth at his herte more and more.  
 The clothred blood, for eny leche-craft,  
 Corrupeth, and is in his bouk i-laft,  
 That nother veyne blood, ne ventusyng,  
 Ne drynke of herbes may ben his helpyng. 1890  
 The vertu expulsif, or animal,  
 Fro thilke vertu cleped natural,  
 Ne may the venym voyde, ne expelle.  
 The pypes of his longes gan to swelle,  
 And every lacerte in his brest adoun 1895  
 Is schent with venym and corrupcioun.  
 Him gayneth nother, for to gete his lyf,  
 Vomyt upward, ne downward laxatif ;  
 Al is to-brösten thilke regioun,  
 Nature hath now no dominacioun. 1900  
 And certeynly ther nature wil not wirche,



Farwel phisik; go ber the man to chirche.  
 This al and som, that Arcyta moot dye.  
 For which he sendeth after Emelye,  
 And Palamon, that was his cosyn deere. 1905  
 Than seyde he thus, as *ye* schul after heere.  
 ‘ Naught may the woful spirit in myn herte  
 Declare a poynt of alle my sorwes smerte  
 To you, my lady, that I love most;  
 But I byquethe the service of my gost 1910  
 To you aboven every creature,  
 Syn that my lyf ne may no lenger dure.  
 Allas, the woo! allas, the peynes stronge,  
 That I for you have suffred, and so longe!  
 Allas, the deth! alas, myn Emelye! 1915  
 Allas, departyng of our companye!  
 Allas, myn hertes queen! allas, my wyf!  
 Myn hertes lady, endere of my lyf!  
 What is this world? what asken men to have?  
 Now with his love, now in his colde grave 1920  
 Allone withouten eny companye.  
 Farwel, my swete fool myn Emelye!  
 And softe tak me in youre armes tweye,  
 For love of God, and herkneth what I seye.  
 I have heer with my cosyn Palamon 1925  
 Had stryf and rancour many a day i-gon,  
 For love of you, and for my jelousie.  
 And Jupiter so wis my sowle gye,  
 To speken of a servaunt proprely,  
 With alle circumstaunces trewely, 1930  
 That is to seyn, truthe, honour, and knighthede,  
 Wysdom, humblesse, estaat, and hey kynrede,  
 Fredam, and al that longeth to that art,  
 So Jupiter have of my soule part, .

As in this world right now ne knowe I non 1935  
 So worthy to be loved as Palamon,  
 That serveth you, and wol don al his lyf.  
 And if that evere ye schul ben a wyf,  
 Foryet not Palamon, the gentil man.'  
 And with that word his speche faile gan; 1940  
 For fro his feete up to his brest was come  
 The cold of deth, that hadde him overcome.  
 And yet moreover in his armes two  
 The vital strengthe is lost, and al agoo.  
 Only the intellect, withouten more, 1945  
 That dwellede in his herte sik and sore,  
 Gan faylen, when the herte felte deth,  
 Dusken his eyghen two, and fayleth breth.  
 But on his lady yit caste he his ye;  
 His laste word was, 'Mercy, Emelye!' 1950  
 His spiryt chaungede hous, and wente ther,  
 As I cam nevere, I can nat tellen wher.  
 Therefore I stynte, I nam no dyvynistre;  
 Of soules fynde I not in this registre,  
 Ne me ne list thilke opynyouns to telle 1955  
 Of hem, though that thei writen wher they dwelle.  
 Arcyte is cold, ther Mars his soule gye;  
 Now wol I speke forth of Emelye.  
 Shrighte Emelye, and howleth Palamon,  
 And Theseus his suster took anon 1960  
 Swownyng, and bar hire fro the corps away.  
 What helpeth it to taryen forth the day,  
 To tellen how sche weep bothe eve and morwe?  
 For in swich caas wommen can han such sorwe,  
 Whan that here housbonds ben from hem ago, 1965  
 That for the more part they sorwen so,  
 Or elles fallen in such maladye,

That atte laste certeynly they dye.  
 Infynyte been the sorwes and the teeres  
 Of olde folk, and folk of tendre yeeres ; 1970  
 For him ther weepeth bothe child and man  
 In al the toun, for deth of this Theban ;  
 So gret a wepyng was ther noon certayn,  
 Whan Ector was i-brought, al freissh i-slayn,  
 To Troye ; alas ! the pite that was ther, 1975  
 Cracchyng of cheekes, rending eek of heer.  
 ‘Why woldest thou be deed,’ thise wommen crye,  
 ‘And haddest gold ynowgh, and Emelye?’  
 No man ne mighte gladen Theseus,  
 Savyng his olde fader Egeus, 1980  
 That knew this worldes transmutacioun,  
 As he hadde seen it tornen up and doun,  
 Joye after woo, and woo after gladnesse :  
 And schewede hem ensamples and liknesse.  
 ‘Right as ther deyde never man,’ quod he, 1985  
 ‘That he ne lyvede in erthe in som degree,  
 Right so ther lyvede nevere man,’ he seyde,  
 ‘In al this world, that som tyme he ne deyde.  
 This world nys but a thurghfare ful of woo,  
 And we ben pilgryms, passyng to and froo ; 1990  
 Deth is an ende of every worldly sore.’  
 And over al this yit seide he mochel more  
 To this effect, ful wysly to enhorte  
 The peple, that they schulde hem reconforte.  
 Duk Theseus, with al his busy cure, 1995  
 Cast now wher that the sepulture  
 Of good Arcyte may best y-maked be,  
 And eek most honorable in his degré.  
 And atte laste he took conclusioun,  
 That ther as first Arcite and Palamon 2000

Hadden for love the bataille hem bytwene,  
 That in that selve grove, soote and greene,  
 Ther as he hadde his amorous desires,  
 His compleynt, and for love his hoothe fyres,  
 He wolde make a fyr, in which thoffice 2005  
 Of funeral he mighte al accomplice ;  
 And leet comaunde anon to hakke and hewe  
 The okes olde, and leye hem on a rewe  
 In culpouns wel arrayed for to brenne.  
 His officers with swifte feet they renne, 2010  
 And ryde anon at his comaundement.  
 And after this, Theseus hath i-sent  
 After a beer, and it al overspradde  
 With cloth of gold, the richeste that he hadde.  
 And of the same sute he cladde Arcyte ; 2015  
 Upon his hondes hadde he gloves white ;  
 Eek on his heed a croune of laurer grene,  
 And in his hond a swerd ful bright and kene.  
 He leyde him bare the visage on the beere,  
 Therwith he weep that pité was to heere. 2020  
 And for the poeple schulde seen him alle,  
 Whan it was day he broughte hem to the halle,  
 That roreth of the crying and the soun.  
 Tho cam this woful Theban Palamoun,  
 With flotery berd, and ruggy asshy heeres, 2025  
 In clothes blake, y-dropped al with teeres ;  
 And, passyng other of wepyng, Emelye,  
 The rewfulleste of al the companye.  
 In as moche as the service schulde be  
 The more noble and riche in his degré, 2030  
 Duk Theseus leet forth thre steedes brynge,  
 That trapped were in steel al gliterynge,  
 And covered with the armes of dan Arcyte.

Upon these steedes, that weren grete and white,  
 Ther seeten folk, of which oon bar his scheeld, 2035  
 Another his spere up in his hondes heeld;  
 The thridde bar with him his bowe Turkeys,  
 Of brennd gold was the caas and eek the herneys;  
 And riden forth a paas with sorweful chere  
 Toward the grove, as ye schul after heere. 2040  
 The nobleste of the Grekes that ther were  
 Upon here schuldres carieden the beere,  
 With slake paas, and eyghen reede and wete,  
 Thurghout the cité, by the maister streete,  
 That sprad was al with blak, and wonder hye 2045  
 Right of the same is al the strete i-wrye.  
 Upon the right hond wente olde Egeus,  
 And on that other syde duk Theseus,  
 With vessels in here hand of gold wel fyn,  
 Al ful of hony, mylk, and blood, and wyn; 2050  
 Eek Palamon, with ful gret companye;  
 And after that com woful Emelye,  
 With fyr in hond, as was that time the gyse,  
 To do thoffice of funeral servise.  
 Heygh labour, and ful gret apparaillyng 2055  
 Was at the service and the fyr makyng,  
 That with his grene top the heven raughte,  
 And twenty fadme of brede tharmes straughte;  
 This is to seyn, the boowes were so brode.  
 Of stree first ther was leyd ful many a loode. 2060  
 But how the fyr was maked up on highte,  
 And eek the names how the trees highte,  
 As ook, fyr, birch, asp, alder, holm, popler,  
 Wilwe, elm, plane, assch, box, chesteyn, lynde, laurer,  
 Maple, thorn, beech, hasel, ewe, wyppyltre, 2065  
 How they weren feld, schal nougth be told for me;

Ne how the goddes ronnen up and down,  
 Disheryt of here habitacioun,  
 In which they woneden in rest and pees,  
 Nymphes, Faunes, and Amadrydes; 2070  
 Ne how the beestes and the briddes alle  
 Fledden for feere, whan the woode was falle;  
 Ne how the ground agast was of the lighte,  
 That was nought wont to seen the sonne brighte;  
 Ne how the fyr was couched first with stree, 2075  
 And thanne with drye stykkes cloven a three,  
 And thanne with grene woode and spicerie,  
 And thanne with cloth of gold and with perrye,  
 And gerlandes hangyng with ful many a flour,  
 The myrre, thensens with al so greet odour; 2080  
 Ne how Arcyte lay among al this,  
 Ne what richesse aboute his body is;  
 Ne how that Emely, as was the gyse,  
 Putte in the fyr of funeral servise;  
 Ne how she swownede when men made the fyr, 2085  
 Ne what sche spak, ne what was hire desir;  
 Ne what jewels men in the fyr tho caste,  
 Whan that the fyr was gret and brente faste;  
 Ne how summe caste here scheeld, and summe here  
 spere,  
 And of here vestimentz, which that they were, 2090  
 And cuppes ful of wyn, and mylk, and blood,  
 Into the fyr, that brente as it were wood;  
 Ne how the Grekes with an huge route  
 Thre tymes ryden al the fyr aboute  
 Upon the lefte hond, with an heih schoutyng, 2095  
 And thries with here speres clateryng;  
 And thries how the ladyes gonne crye;  
 Ne how that lad was hom-ward Emelye;

Ne how Arcyte is brent to aschen colde ;  
 Ne how that liche-wake was y-holde 2100  
 Al thilke night, ne how the Grekes pleye  
 The wake-pleyes, ne kepe I nat to seye ;  
 Who wrastleth best naked, with oyle enoynt,  
 Ne who that bar him best in no disjoynt.  
 I wol not tellen eek how that they goon 2105  
 Hom til Athenes whan the pley is doon.  
 But schortly to the poynt than wol I wende,  
 And maken of my longe tale an ende.

By processe and by lengthe of certeyn yeres  
 Al stynted is the mornyng and the teeres 2110  
 Of Grekes, by oon general assent.  
 Than semede me ther was a parlement  
 At Athenes, on a certeyn poynt and cas ;  
 Among the whiche poyntes yspoken was  
 To han with certeyn contrees alliaunce, 2115  
 And han fully of Thebans obeissaunce.  
 For which this noble Theseus anon  
 Let senden after gentil Palamon,  
 Unwist of him what was the cause and why ;  
 But in his blake clothes sorwefully 2120  
 He cam at his comaundement in hye.  
 Tho sente Theseus for Emelye.  
 Whan they were set, and husst was al the place,  
 And Theseus abyden hadde a space  
 Or eny word cam fro his wyse brest, 2125  
 His eyen sette he ther as was his lest,  
 And with a sad visage he sykede stille,  
 And after that right thus he seide his wille.

‘ The firste moevere of the cause above,  
 Whan he first made the fayre cheyne of love, 2130  
 Gret was thaeffect, and heigh was his entente ;

Wel wiste he why, and what therof he mente;  
 For with that faire cheyne of love he bond  
 The fyr, the eyr, the water, and the lond  
 In certeyn boundes, that they may not flee; 2135  
 That same prynce and moevere eek,' quod he,  
 'Hath stabled, in this wrecchede world adoun,  
 Certeyne dayes and duracioun  
 To alle that ben engendred in this place,  
 Over the whiche day they may nat pace, 2140  
 Al mowe they yit tho dayes wel abregge;  
 Ther needeth non auctorité tallegge;  
 For it is preved by experience,  
 But that me lust declare my sentence.  
 Than may men by this ordre wel discerne, 2145  
 That thilke moevere stable is and eterne.  
 Wel may men knowe, but it be a fool,  
 That every part deryveth from his hool.  
 For nature hath nat take his bygynnyng  
 Of no partye ne cantel of a thing, 2150  
 But of a thing that parfyt is and stable,  
 Descendyng so, til it be corumpable.  
 And therefore of his wyse purveaunce  
 He hath so wel biset his ordenaunce,  
 That spices of thinges and progressiouns 2155  
 Schullen endure by successiouns,  
 And nat eterne be withoute lye :  
 This maistow understande and sen at eye.  
 'Lo the ook, that hath so long a norisschyng  
 Fro tyme that it gynneth first to springe, 2160  
 And hath so long a lyf, as we may see,  
 Yet atte laste wasted is the tree.  
 'Considereth eek, how that the harde stoon  
 Under oure feet, on which we trede and goon,



Fit wasteth it, as it lith by the weye. 2165  
 The brode ryver som tyme wexeth dreye.  
 The grete townes seen we wane and wende.  
 Then may ye see that al this thing hath ende.  
 'Of man and womman sen we wel also,  
 That nedeth in oon of these termes two, 2170  
 That is to seyn, in youthe or elles age,  
 He moot ben deed, the kyng as schal a page;  
 Som in his bed, som in the deepe see,  
 Som in the large feeld, as men may se.  
 Ther helpeth naught, al goth that ilke weye. 2175  
 Thanne may I seyn that al this thing moot deye.  
 What maketh this but Jupiter the kyng?  
 The which is prynce and cause of alle thing,  
 Converting al unto his propre welle,  
 From which it is dereyed, soth to telle. 2180  
 And here agayns no creature on lyve  
 Of no degré avayleth for to stryve.  
 'Than is it wisdom, as it thinketh me,  
 To maken vertu of necessité,  
 And take it wel, that we may nat eschewe, 2185  
 And namelyche that to us alle is dewe.  
 And who so gruccheth aught, he doth folye,  
 And rebel is to him that al may gye.  
 And certeynly a man hath most honour  
 To deyen in his excellence and flour, 2190  
 Whan he is siker of his goode name.  
 Than hath he doon his freend, ne him, no schame,  
 And gladder oughte his freend ben of his deth,  
 Whan with honour up yolden is his breth,  
 Thanne whan his name appalled is for age; 2195  
 For al forgeten is his vasselage.  
 Thanne is it best, as for a worthi fame,

To dyen whan a man is best of name.  
 The contrarye of al this is wilfulnesse.  
 Why grucchen we? why have we hevynesse, 2200  
 That good Arcyte, of chyvalry the flour,  
 Departed is, with dueté and honour  
 Out of this foule prisoun of this lyf?  
 Why grucchen heer his cosyn and his wyf  
 Of his welfare that lovede hem so wel? 2205  
 Can he hem thank? nay, God woot, never a del,  
 That bothe his soule and eek himself offende,  
 And yet they mowe here lustes nat amende.  
 'What may I concludé of this longe serye,  
 But after wo I rede us to be merye, 2210  
 And thanke Jupiter of al his grace?  
 And or that we departe fro this place,  
 I rede that we make, of sorwes two,  
 O parfyt joye lastyng ever mo :  
 And loketh now wher most sorwe is her-inne, 2215  
 Ther wol we first amenden and bygynne.  
 'Suster,' quod he, 'this is my fulle assent,  
 With al thavys heer of my parlement,  
 That gentil Palamon, your owne knight,  
 That serveth yow with herte, wille, and might, 2220  
 And evere hath doon, syn that ye fyrst him knewe,  
 That ye schul of youre grace upon him rewe,  
 And take him for youre housbond and for lord :  
 Leen me youre hand, for this is oure acord.  
 Let see now of youre wommanly pité. 2225  
 He is a kynges brother sone, pardee ;  
 And though he were a poure bacheler,  
 Syn he hath served you so many a yeer,  
 And had for you so gret adversité,  
 It moste be considered, leeveth me. 2230

For gentil mercy aughte passe right.  
 Than seyde he thus to Palamon the knight ;  
 'I trowe ther needeth litel sermonyng  
 To maken you assente to this thing.  
 Com neer, and tak youre lady by the hond.' 2235  
 Bitwixe hem was i-maad anon the bond,  
 That highte matrimoyn or mariage,  
 By al the counseil and the baronage.  
 And thus with alle blysse and melodye  
 Hath Palamon i-wedded Emelye. 2240  
 And God, that al this wyde world hath wrought,  
 Sende him his love, that hath it deere a-bought.  
 For now is Palamon in alle wele,  
 Lyvyng in blisse, in richesse, and in hele,  
 And Emelye him loveth so tendrely, 2245  
 And he hire serveth al so gentilly,  
 That nevere was ther no word hem bitweene  
 Of jelousye, or any other teene.  
 Thus endeth Palamon and Emelye ;  
 And God save al this fayre companye ! 2250



## THE NONNE PRESTES TALE.

A POURE wydow somdel stope in age,  
Was whilom duellyng in a narwe cotage,  
Bisyde a grove, stondyng in a dale.  
This wydwe of which I telle yow my tale,  
Syn ~~thilke~~ day that sche was last a wif, 5  
In pacience ladde a ful symple lyf,  
For litel was hire catel and hire rente;  
By housbondry of such as God hire sente,  
Sche fond hireself, and eek hire doughtres tuo.  
Thre large sowes hadde sche, and no mo, 10  
Thre kyn, and eek a scheep that highte Malle.  
Ful sooty was hire bour, and eek hire halle,  
In which she eet ful many a sclender meel.  
Of poynaunt sawse hire needede never a deel.  
Noon deynteth morsel passede thurgh hire throte; 15  
Hire dyete was accordant to hire cote.  
Repleccioun ne made hire never sik;  
Attempre dyete was al hire phisik,  
And exercise, and hertes suffisaunce.  
The goute lette hire nothing for to daunce, 20

Ne poplexie schente not hire heed;  
 No wyn ne drank sche, nother whit nor reed;  
 Hire bord was served most with whit and blak,  
 Milk and broun bred, in which sche fond no lak,  
Seynd bacoun, and some tyme an ey or tweye, 25  
 For sche was as it were a maner deye. *(dairy ma*  
 A yerd sche hadde, enclosed al aboute *(dairy)*  
 With stikkes, and a drye dich withoute,  
 In which she hadde a cok, highte Chauntecleere,  
 In al the lond of crowyng nas his peere. 30  
 His vois was merier than the mery orgon, *(ph*  
 On masse dayes that in the chirche goon;  
 Wel sikerer was his crowyng in his logge,  
 Than is a klok, or an abbay orologge.  
 By nature knew he ech ascencioun 35  
 Of equinoxial in thilke toun;  
 For whan degrees fyftene were ascended,  
 Thanne crew he, that it mighte not ben amended.  
 His comb was redder than the fyn coral,  
 And batayld, as it were a castel wal. 40  
 His bile was blak, and as the geet it schon;  
 Lik asure were his legges, and his ton;  
 His nayles whitter than the lily flour,  
 And lik the burnischt gold was his colour.  
 This gentil cok hadde in his governaunce 45  
 Seven hennes, for to don al his plesaunce,  
 Whiche were his sustres and his paramoures,  
 And wonder like to him, as of coloures.  
 Of whiche the faireste hiewed on hire throte  
 Was cleped fayre damysel Pertelote. 50  
 Curteys sche was, discret, and debonaire,  
 And companable, and bar hire self ful faire,  
 Syn thilke day that sche was seven night old,

That trewely sche hath the herte in hold  
 Of Chaunteclere loken in every lith; 55  
 He lovede hire so, that wel him was therwith.  
 But such a joye was it to here him synge,  
 Whan that the brighte sonne gan to springe,  
 In swete accord, 'my liefe is faren on londe.'  
 For thilke tyme, as I have understonde, 60  
 Bestes and briddes cowde speke and synge.  
 And so byfel, that in a dawenyng,  
 As Chaunteclere among his wyves alle  
 Sat on his perche, that was in the halle,  
 And next him sat this faire Pertelote, 65  
 This Chaunteclere gan gronen in his throte,  
 As man that in his dreem is drecched sore.  
 And whan that Pertelote thus herde him rore,  
 Sche was agast, and sayde, 'O herte deere,  
 What eyleth yow to grone in this manere? 70  
 Ye ben a verray sleper, fy for schame!  
 And he answerde and sayde thus, 'Madame,  
 I praye yow, that ye take it nought agreef:  
 By God, me mette I was in such meschief  
 Right now, that yit myn herte is sore afright. 75  
 Now God,' quod he, 'my sweven rede aright,  
 And keep my body out of foul prisoun!  
 Me mette, how that I romede up and down  
 Withinne oure yerd, wher as I saugh a beest,  
 Was lik an hound, and wolde han maad acrest 80  
 Upon my body, and wolde han had me deed.  
 His colour was bitwixe yelwe and reed;  
 And tipped was his tail, and bothe his eeres  
 With blak, unlik the rememaunt of his heres.  
 His snowt was smal, with glowyng eyen tweye; 85  
 Yet of his look for feere almost I deye;

This causede me my gronyng douteles.  
 'Away!' quod sche, 'fy on yow, herteles!  
 Allas!' quod sche, 'for, by that God above!  
 Now han ye lost myn herte and al my love; 90  
 I can nought love a coward, by my feith.  
 For certes, what so eny womman seith,  
 We alle desiren, if it mighte be,  
 To han housbondes, hardy, riche, and fre,  
 And secré, and no nygard, ne no fool, 95  
     e him that is agast of every tool,  
 Ne noon avaunter, by that God above!  
 How dorste ye sayn for schame unto your love,  
 That any thing mighte make yow aferd?  
 Han ye no mannes herte, and han a berd? 100  
 Allas! and konne ye ben agast of swevenys?  
 Nothing, God wot, but vanité, in sweven is.  
 Swevens engendren of replecciouns,  
 And ofte of fume, and of complexiouns,  
 Whan humours ben to abundaunt in a wight. 105  
 Certes this dreem, which ye han met to-night,  
 Cometh of the grete superfluité  
 Of youre reede *colera*, pardé,  
 Which causeth folk to dremen in here dremes  
 Of arwes, and of fyr with reede leemes, 110  
 Of grete bestes, that thai woln hem byte,  
 Of kontek, and of whelpes greete and lite;  
 Right as the humour of malencolie  
 Causeth ful many a man, in sleep, to crye,  
 For fere of beres, or of boles blake, 115  
 Or elles blake develes woln him take.  
 Of othere humours couthe I telle also,  
 That wirken many a man in slep ful woo;  
 But I wol passe as lightly as I can.

Lo Catoun, which that was so wis a man, 120  
 Sayde he nought thus, ne do no force of dremes?  
 Now, sire,' quod sche, 'whan we fien fro thise beemes,  
 For Goddes love, as tak som laxatyf;  
 Up peril of my soule, and of my lyf,  
 I counseille yow the beste, I wol not lye, 125  
 That bothe of colere, and of malencolye  
 Ye purge yow; and for ye schul nat tarye,  
 Though in this toun is noon apotecarie,  
 I schal myself to herbes techen yow,  
 That schul be for your hele, and for youre prow; 130  
 And in oure yerd tho herbes schal I fynde,  
 The whiche han of here propreté by kynde  
 To purgen yow bynethe, and eek above.  
 Forget not this, for Goddes oughne love!  
 Ye ben ful colerik of complexioun. 135  
 Ware the sonne in his ascencioun  
 Ne fynde yow not replet in humours hote;  
 And if it do, I dar wel laye a grote,  
 That ye schul have a fever terciane,  
 Or an agu, that may be youre bane. 140  
 A day or tuo ye schul han digestives  
 Of wormes, or ye take youre laxatives,  
 Of lauriol, centaure, and fumytere,  
 Or elles of ellebore, that groweth there,  
 Of catapuce, or of gaytres beryis, 145  
 Of erbe yve, growyng in our yerd, that mery is;  
 Pik hem up right as thay growe, and et hem in.  
 Be mery, housbond, for your fader kyn!  
 Dredeth non dreem; I can say yow no more.'  
 'Madame,' quod he, '*graunt mercy* of your lore. 150  
 But natheles, as touching daun Catoun,  
 That hath of wisdom such a gret renoun,



Though that he bad no dremes for to drede,  
 By God, men may in olde bookes rede  
 Of many a man, more of auctorité 155  
 Than evere Catoun was, so mot I the,  
 That al the revers sayn of this sentence,  
 And han wel founden by experience,  
 That dremes ben significaciouns,  
 As wel of joye, as tribulaciouns, 160  
 That folk enduren in this lif present.  
 Ther nedeth make of this noon argument;  
 The verray preve scheweth it in dede.  
 Oon of the gretteste auctours that men rede  
 Saith thus, that whilom two felawes wente 165  
 On pylgrimage in a ful good entente;  
 And happede so, thay come into a toun,  
 Wher as ther was such congregacioun  
 Of poeple, and eek so streyt of herbergage,  
 That thay ne founde as moche as oon cotage, 170  
 In which thay bothe mighte i-logged be.  
 Wherfor thay mosten of necessité,  
 As for that night, departe here compaignye;  
 And ech of hem goth to his hostelrye,  
 And took his loggyng as it wolde falle. 175  
 That oon of hem was logged in a stalle,  
 Fer in a yerd, with oxen of the plough;  
 That other man was logged wel y-nough,  
 As was his adventure, or his fortune,  
 That us governeth alle as in comune. 180  
 And so bifel, that, long er it were day,  
 This man mette in his bed, ther as he lay,  
 How that his felawe gan upon him calle,  
 And sayde, 'allas! for in an oxe stalle  
 This night I schal be murdred ther I lye. 185

Now help me, deere brother, or I dye ;  
 In alle haste com to me,' he sayde.  
 This man out of his slep for fere abrayde ;  
 But whan that he was wakned of his sleep,  
 He tornede him, and took of this no keep ; 190  
 Him thoughte his dreem nas but a vanité.  
 Thus twies in his sleepyng dremede he.  
 And atte thridde tyme yet' his felawe  
 Com, as him thoughte, and sayde, ' I am now slawe ;  
 Bihold my bloody woundes, deepe and wyde ! 195  
 Aris up erly in the morwe tyde,  
 And at the west gate of the toun,' quod he,  
 ' A carte ful of donge there schalt thou see,  
 In which my body is hyd ful prively ;  
 Do thilke carte arresten boldely. 200  
 My gold causede my mourdre, soth to sayn.'  
 And tolde him every poynt how he was slayn,  
 With a ful pitous face, pale of hewe.  
 And truste wel, his dreem he fond ful trewe ;  
 For on the morwe, as sone as it was day, 205  
 To his felawes in he took the way ;  
 And whan that he cam to this oxe stalle,  
 After his felawe he bigan to calle.  
 The hostiller answerede him anoon,  
 And sayde, ' Sire, your felawe is agoon, 210  
 Als soone as day he wente out of the toun.'  
 This man gan falle in gret suspecion,  
 Remembring on his dremes that he mette,  
 And forth he goth, no lenger wolde he lette,  
 Unto the west gate of the toun, and fond 215  
 A donge carte, as it wente to donge lond,  
 That was arrayed in that same wise  
 As ye han herd the deede man devise ;

And with an hardy herte he gan to crie  
 Vengeaunce and justice of this felonye. 220  
 'My felawe mordred is this same night,  
 And in this carté he lith gapinge upright.  
 I crye out on the ministres,' quod he,  
 'That schulde kepe and reule this cité;  
 Harrow! allas! her lith my felawe slayn!' 225  
 What scholde I more unto this tale sayn?  
 The peple upsterte, and caste the carte to grounde,  
 And in the middes of the dong thay founde  
 The dede man, that mordred was al newe:  
 'O blisful God, that art so just and trewe! 230  
 Lo, how that thow bywreyst mordre alway!  
 Mordre wil out, that se we day by day.  
 Mordre is so wlatson and abhominable  
 To God, that is so just and resonable,  
 That he ne wol noug<sup>ht</sup> suffre it hiled be; 235  
 Though it abyde a yeer, or tuo, or thre,  
 Mordre wil out, this my conclusioun.  
 And right anoon, the mynistres of that toun  
 Han hent the cartere, and so sore him pyned,  
 And eek the hostiller so sore engyned, 240  
 That thay biknewe here wikkednes anoon,  
 And were anhonged by the nekke boon.  
 'Here may men sen that dremes ben to drede.  
 And certes, in the same book I rede,  
 Right in the nexte chapitre after this, 245  
 (I gabbe nought, so have I joye and blis.)  
 Tuo men that wolde han passed over see  
 For certeyn cause into a fer contré,  
 If that the wynd ne hadde ben contrarie,  
 That made hem in a cité for to tarie, 250  
 That stood ful mery upon an haven syde.

But on a day, agayn the even tyde,  
 The wynd gan chaunge, and blew right as hem leste.  
 Jolyf and glad they wente unto here reste,  
 And casten hem ful erly for to sayle; 255  
 But to that oon man fel a gret mervayle.  
 That oon of hem in slepyng as he lay,  
 Him mette a wonder drem, agayn the day;  
 Him thoughte a man stood by his beddes syde,  
 And him comaundede, that he schulde abyde, 260  
 And sayde him thus 'If thou to morwe wende,  
 Thow schalt be dreynt; my tale is at an ende.'  
 He wook, and tolde his felawe what he mette,  
 And prayde him his viage for to lette;  
 As for that day, he prayde him to abyde. 265  
 His felawe that lay by his beddes syde,  
 Gan for to lawghe, and scornede him ful faste.  
 'No dreem,' quod he, 'may so myn herte agaste,  
 That I wil lette for to do my thinges.  
 I sette not a straw by thy dremynges, 270  
 For swevens been but vanitees and japes.  
 Men dreme al day of owles or of apes,  
 And eek of many a mase therwithal;  
 Men dreme of thing that nevere was ne schal.  
 But sith I see that thou wilt her abyde, 275  
 And thus forslouthe wilfully thy tyde,  
 God wot it reweth me, and have good day.'  
 And thus he took his leve, and wente his way.  
 But er that he hadde half his cours i-sayled,  
 Noot I. nouȝt why, ne what meschaunce it ayled, 280  
 But casuelly the schippes botme rente,  
 And schip and man under the water wente  
 In sight of othere schippes ther byside,  
 That with hem sailede at the same tyde.

‘ And therefore, faire Pertelote so deere, 285  
 By suche ensamples olde maistow leere  
 That no man scholde be so recheles  
 Of dremes, for I say the douteles,  
 That many a dreem ful sore is for to drede.  
 Lo, in the lif of seint Kenelm, I rede, 290  
 That was Kenulphus sone, the noble king  
 Of Mercenrike, how Kenelm mette a thing.  
 A lite er he was mordred, on a day  
 His mordre in his avysioun he say.  
 His norice him expounede every del 295  
 His sweven, and bad him for to kepe him wel  
 For traisoun; but he nas but seven yer old,  
 And therefore litel tale hath he told  
 Of eny drem, so holy was his herte.  
 By God, I hadde levere than my scherte, 300  
 That ye hadde rad his legend, as have I.  
 Dame Pertelote, I saye yow trewely,  
 Macrobius, that writ the avisioun  
 In Auffrik of the worthy Cipioun,  
 Affermeth dremes, and saith that thay been 305  
 Warnyng of thinges that men after seen.  
 And forthermore, I pray yow loketh wel  
 In the olde Testament, of Daniel,  
 If he held dremes eny vanyte.  
 Red eek of Joseph, and ther schul ye see 310  
 Wher dremes ben som tyme (I say nought alle)  
 Warnyng of thinges that schul after falle.  
 Loke of Egipt the king, daun Pharao,  
 His bakere and his botiler also,  
 Wher thay ne felte noon effect in dremes. 315  
 Who so wol seke the actes of sondry remes,  
 May rede of dremes many a wonder thing.

Lo Cresus, which that was of Lyde king,  
 Mette he not that he sat upon a tre,  
 Which signifiede he schulde anhangd be? 320  
 Lo hire Andromacha Ectores wif,  
 That day that Ector schulde lese his lif,  
 Sche dremede on the same night byforn,  
 How that the lif of Ector schulde be lorn,  
 If thilke day he wente in to batayle; 325  
 Sche warnede him, but it mighte nought availe;  
 He wente for to fighte natheles,  
 And he was slayn anoon of Achilles.  
 But thilke is al to longe for to telle,  
 And eek it is neigh day, I may not duelle. 330  
 Schortly I saye, as for conclusioun,  
 That I schal have of this avisioun  
 Adversité; and I saye forthermore,  
 That I ne telle of laxatifs no store,  
 For thay ben venymous, I wot right wel; 335  
 I hem defye, I love hem nevere a del.  
 'Now let us speke of mirthe, and stynte al this;  
 Madame Pertelote, so have I blis,  
 Of o thing God hath sent me large grace;  
 For whan I see the beauté of your face, 340  
 Ye ben so scarlet reed aboute your eyghen,  
 It maketh al my drede for to deyghen,  
 For, also siker as *In principio*,  
*Mulier est hominis confusio*.  
 (Madame, the sentence of this Latyn is, 345  
 Womman is mannes joye and al his blis.)

I am so ful of joye and of solas  
 That I defye bothe sweven and drem.' 350

And with that word he fleigh doun fro the beem,  
 For it was day, and eek his hennes alle ;  
 And with a chuk he gan hem for to calle,  
 For he hadde founde a corn, lay in the yerd.  
 Real he was, he was nomore aferd ;

355

He loketh as it were a grim lioun ;  
 And on his toon he rometh up and doun,  
 Him deyneth not to sette his foot to grounde.      360  
 He chukketh, whan he hath a corn i-founde,  
 And to him rennen than his wifes alle.

Thus real, as a prince is in his halle,  
 Leve I this chaunteclere in his pasture ;  
 And after wol I telle his aventure.      365

Whan that the moneth in which the world bigan,  
 That highte March, whan God first made man,  
 Was complet, and y-passed were also,  
 Syn March bygan, thritty dayes and tuo,  
 Byfel that Chaunteclere in al his pride,      370

His seven wyves walkyng him by syde,  
 Caste up his eyghen to the brighte sonne,  
 That in the signe of Taurus hadde i-ronne  
 Twenty degrees and oon, and somewhat more ;  
 He knew by kynde, and by noon other lore,      375  
 That it was prime, and crew with blisful stevene.

‘The sonne,’ he sayde, ‘is clomben up on hevene  
 Twenty degrees and oon, and more i-wis.

Madame Pertelote, my worldes blis,  
 Herkneþ these blisful briddes how they synge,      380  
 And seth the freissche floures how they springe ;  
 Ful is myn hert of revel and solaas.’  
 But sodeinly him fel a sorwful caas ;

For evere the latter ende of joye is wo.  
 Got wot that worldly joye is soone ago ; 385  
 And if a rethor couthe faire endite,  
 He in a chronique sauffly mighte it write,  
 As for a soverayn notabilité.  
 Now every wys man let him herkne me ;  
 This story is also trewe, I undertake, 390  
 As is the book of Launcelot de Lake,  
 That wommen holde in ful gret reverence.  
 Now wol I torne agayn to my sentence.  
 A col-fox, ful of sleigh iniquité,  
 That in the grove hadde woned yeres thre, 395  
 By heigh ymaginacioun forncast,  
 The same nighte thurghout the hegges brast  
 Into the yerd, ther Chaunteclere the faire  
 Was wont, and eek his wyves, to repaire ;  
 And in a bed of wortes stille he lay, 400  
 Til it was passed undern of the day,  
 Waytyng his tyme on Chaunteclere to falle ;  
 As gladly doon these homicides alle,  
 That in awayte lyn to morthre men.  
 O false mordref lurkyng in thy den ! 405  
 O newe Scariot, newe Genilon !  
 False dissimulour, O Greek Sinon,  
 That broughtest Troye al outrely to sorwe !  
 O Chaunteclere, accursed be that morwe,  
 That thou into that yerd floughe fro the bemes ! 410  
 Thow were ful wel iwarned by thy dremes,  
 That thilke day was perilous to the.  
 But what that God forwot mot needes be  
 After the opynyoun of certeyn clerkis.  
 Witnesse on him, that eny perfit clerk is, 415  
 That in scole is gret altercacioun



In this matiere, and gret disputesoun,  
 And hath ben of an hundred thousand men,  
 But I ne can not bulte it to the bren,  
 As can the holy doctor Augustyn, 420  
 Or Boece, or the bischop Bradwardyn,  
 Whether that Goddes worthy forwetyng  
 Streigneth me needely for to don a thing,  
 (Needely clepe I simple necessité);  
 Or elles if fre choys be graunted me 425  
 To do that same thing, or do it noug<sup>ht</sup>,  
 Though God forwot it, er that it was wrought;  
 Or if his wityng streyneth nevere a deel,  
 But by necessité condicionel.  
 I wol not han to do of such matiere; 430  
 My tale is of a cok, as ye schul here,  
 That took his counseil of his wyf with sorwe,  
 To walken in the yerd upon the morwe,  
 That he hadde met the drem, that I of tolde.  
 Wymmens counseiles ben ful ofte colde; 435  
 Wommannes counseil broug<sup>hte</sup> us first to woo,  
 And made Adam fro paradys to go,  
 Ther as he was ful mery, and wel at ese.  
 But for I not, to whom it mighte displese,  
 If I counseil of wommen wolde blame, 440  
 Passe over, for I sayde it in my game.  
 Red auctours, wher thay trete of such matiere,  
 And what thay sayn of wommen ye may heere.  
 These been the cokkes wordes, and not myne;  
 I can noon harme of no womman divine. 445  
 Faire in the sond, to bathe hire merily,  
 Lith Pertelote, and alle hire sustres by,  
 Agayn the sonne; and Chaunteclere so free  
 Sang merier than the mermayde in the see;

For Physiologus seith sikerly, 450  
 How that thay syngen wel and merily.  
 And so byfel that as he caste his eye,  
 Among the wortes on a boterflye,  
 He was war of this fox that lay ful lowe.  
 No thing ne liste him thanne for to crowe, 455  
 But cryde anon, 'cok, cok,' and up he sterte,  
 As man that was affrayed in his herte.  
 For naturelly a beest desireth flee  
 Fro his contrarie, if he may it see,  
 Though he nevere erst hadde seyn it with his eye. 460  
 This Chaunteclere, whan he gan him aspye,  
 He wolde han fled, but that the fox anon  
 Saide, 'Gentil sire, allas! wher wol ye goon?  
 Be ye affrayd of me that am youre freend?  
 Now certes, I were worse than a feend, 465  
 If I to yow wolde harm or vileynye.  
 I am nough't come youre counsail for tespye.  
 But trewely the cause of my comynge  
 Was oonly for to herkne how that ye singe.  
 For trewely ye have als mery a steven, 470  
 As eny aungel hath, that is in heven;  
 Therwith ye han in musik more felynge,  
 Than hadde Boece, or eny that can synge.  
 My lord youre fader (God his soule blesse)  
 And eek youre moder of hire gentillesse 475  
 Han in myn hous ibeen, to my gret ese;  
 And certes, sire, ful fayn wolde I yow plese.  
 But for men speke of syngyng, I wol saye,  
 So mot I brouke wel myn eyen twaye,  
 Save you, I herde nevere man so synge, 480  
 As dede youre fader in the morwennyng.  
 Certes it was of herte al that he song.

And for to make his vois the more strong,  
 He wolde so peyne him, that with bothe his eyen  
 He moste wynke, so lowde he wolde crien, 485  
 And stonden on his typtoon therwithal,  
 And strecche forth his necke long and smal.  
 And eek he was of such discessioun,  
 That ther nas no man in no regioun  
 That him in song or wisdom mighte passe. 490  
 I have wel rad in daun Burnel the Asse  
 Among his vers, how that ther was a cok,  
 For that a prestes sone yaf him a knock  
 Upon his leg, whil he was yong and yuce,  
 He made him for to lese his benefice. 495  
 But certeyn ther nis no comparisoun  
 Bitwix the wisdom and discessioun  
 Of youre fader, and of his subtilté.  
 Now syngeth, sire, for seinte Charité,  
 Let se, konne ye youre fader countrefete? 500  
 This Chaunteclere his wynges gan to bete,  
 As man that couthe his tresoun nought espye,  
 So was he ravyssht with his flaterie.  
 Allas! ye lordes, many a fals flatour  
 Is in youre courtes, and many a losengour, 505  
 That plesen yow wel more, by my faith,  
 Than he that sothfastnesse unto yow saith.  
 Redeth Ecclesiaste of flaterie;  
 Beth war, ye lordes, of here treccherie.  
 This Chaunteclere stood heighe upon his toos, 510  
 Strecching his necke, and held his eyghen cloos,  
 And gan to crowe lowde for the noones;  
 And daun Russel the fox sterte up at oones,  
 And by the garget hente Chauntecleer,  
 And on his bak toward the woode him beer. 515

For yit' was ther no man that hadde him sewed.  
 O destiny, that maist not ben eschiewed!  
 Allas, that Chaunteclere fleigh fro the beemes!  
 Allas, his wif ne roughte noug<sup>ht</sup> of dremes!  
 And on a Friday fel al this mischaunce. 520  
 O Venus, that art goddesse of pleasaunce,  
 Syn that thy servant was this Chaunteclere,  
 And in thy service dide al his powere,  
 More for delit, than world to multiplie,  
 Why woldestow suffre him on thy day to dye? 525  
 O Gaufred, dere mayster soverayn,  
 That, whan thy worthy king Richard was slayn  
 With schot, compleynedest his deth so sore,  
 Why ne hadde I now thy sentence and thy lore,  
 The Friday for to chiden, as dede ye? 530  
 (For on a Fryday sothly slayn was he.)  
 Than wolde I schewe yow how that I couthe pleyne,  
 For Chauntecleres drede, and for his peyne.  
 Certes such cry ne lamentacioun  
 Was nevere of ladies maad, whan Ilioun 535  
 Was wonne, and Pirrus with his streite swerd,  
 Whan he hadde hent kyng Priam by the berd,  
 And slayn him (as saith us *Eneydos*),  
 As maden alle the hennes in the clos,  
 Whan thay hadde seyn of Chaunteclere the sighte. 540  
 But soveraignly dame Pertelote schrighte,  
 Ful lowder than dide Hasdrubaldes wyf;  
 Whan that hire housbond hadde lost his lyf,  
 And that the Romayns hadde i-brent Cartage,  
 Sche was so ful of torment and of rage, 545  
 That wilfully into the fyr sche sterte,  
 And brende hirselves with a stedfast herte.  
 O woful hennes, right so criden ye,

As, whan that Nero brente the cité  
 Of Rome, criden senatoures wyves, 550  
 For that here housbondes losten alle here lyves;  
 Withouten gult this Nero hath hem slayn.

Now wol I torne to my tale agayn :  
 This sely wydwe, and eek hire doughtres tuo,  
 Herden these hennes crie and maken wo, 555  
 And out at dores starten thay anoon,  
 And seyen the fox toward the grove goon,  
 And bar upon his bak the cok away ;  
 They criden, 'Out ! harrow and wayleway !  
 Ha, ha, the fox !' and after him thay ran, 560  
 And eek with staves many another man ;  
 Ran Colle our dogge, and Talbot, and Garlond,  
 And Malkyn, with a distaf in hire hond ;  
 Ran cow and calf, and eek the verray hogges  
 So were they fered for berkyng of the dogges 565  
 And schowtyng of the men and wymmen eke,  
 Thay ronne so hem thoughte here herte breke.  
 Thay yelleden as feendes doon in helle ;  
 The dokes criden as men wolde hem quelle ;  
 The gees for fere flowen over the trees ; 570  
 Out of the hyves cam the swarm of bees ;  
 So hidous was the noyse, a *benedicite* !  
 Certes he Jakke Straw, and his meyné,  
 Ne maden never schoutes half so schrille,  
 Whan that thay wolden eny Flemyng kille, 575  
 As thilke day was maad upon the fox.

Of bras thay broughten beemes, and of box,  
 Of horn, of boon, in which thay blewe and powpede  
 And therwithal thay schrykede and thay howpede ;  
 It semede as that heven schulde falle. 580

Now, goode men, I praye you herkneth alle ;

Lo, how fortune torneth sodeinly  
 The hope and pride eek of hire enemy!  
 This cok that lay upon this foxes bak,  
 In al his drede, unto the fox he spak, 585  
 And saide, 'Sire, if that I were as ye,  
 Yet schulde I sayn (as wis God helpe me),  
 Turneth ayein, ye proude cherles alle!  
 A verray pestilens upon yow falle!  
 Now I am come unto this woodes syde, 590  
 Maugre youre heed, the cok schal heer abyde;  
 I wol him ete in faith, and that anoon.'  
 The fox answerde, 'In faith, it schal be doon.'  
 And as he spak that word, al sodeinly  
 This cok brak from his mouth delyverly, 595  
 And heigh upon a tree he fleigh anoon.  
 And whan the fox seigh that he was i-gooun,  
 'Allas!' quod he, 'O Chaunteclere, allas!  
 I have to yow,' quod he, 'y-don trespas,  
 In-as-moche as I makede yow aferd, 600  
 Whan I yow hente, and broug<sup>hte</sup> out of the yerd;  
 But, sire, I dede it in no wikke entente;  
 Com doun, and I schal telle yow what I mente.  
 I schal you seye soth, God help me so.'  
 'Nay than,' quod he, 'I schrewe us bothe tuo, 605  
 And first I schrewe myself, bothe blood and boones,  
 If thou bigile me any ofter than oones.  
 Thou schalt no more, thurgh thy flaterye,  
 Do me to synge and wynke with myn eye.  
 For he that wynketh, whan he scholde see, 610  
 Al wilfully, God let him never the!'  
 'Nay,' quod the fox, 'but God yive him meschaunce,  
 That is so undiscret of governaunce,  
 That jangleth whan he scholde holde his pees.'

Lo, such it is for to be recheles, 615  
And necgligent, and truste on flaterie.  
But ye that holden this tale a folye,  
As of a fox, or of a cok and hen,  
Taketh the moralité therof, goode men.  
For seint Poul saith, that al that writen is, 620  
To oure doctrine it is i-write i-wys.  
Taketh the fruyt, and let the chaf be stille.  
Now, goode God, if that it be thy wille,  
As saith my lord, so make us alle good men;  
And bringe us to his heighe blisse. *Amen.* 625

# NOTES.

## THE PROLOGUE.

l. 1. *Aprille*. It appears that Chaucer's Prologue refers to the 17th of April. See *Man of Lawes Prolog.* ll. 1-6.

*swoote*, pl. of *swot*. *swete* in l. 5 is the definite form of *swet*.

l. 4. *vertue*, power, corresponding to the O.E. *miht*, might.

l. 7. *yonge sonne*. The sun is here said to be young because it has not long entered upon his annual course through the signs of the zodiac.

l. 8. *Ram*. There is a difference, in astronomy, between the *sign Aries* and the *constellation Aries*. In April the sun is, theoretically, in the sign Taurus, but visibly, in the Constellation *Aries*. Chaucer is generally supposed to have committed an error here, but it is not so. He was well aware of the effect of the precession of the equinoxes.

l. 13. *palmer*, originally one who made a pilgrimage to the Holy Land and brought home a *palm*-branch as a token. Chaucer, says Tyrwhitt, seems to consider all pilgrims to foreign parts as palmers. The essential difference between the two classes of persons here mentioned, the palmer and the pilgrim, was, that the latter had 'one dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim must go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant.' (Saunders.)

l. 14. *ferne balwes*, distant saints. *ferne* = O.E. *ferrene*, *ferren*, afar, from *fer*, far. *balwes*, saints; cp. Scotch *Hallow-e'en*, the eve of All Hallows, or All Saints.

l. 16. *wende*, go; pret. *wente*, Eng. *went*. The old preterite of *go* (A.S. *gangan*) was *ging*, which gave place to *eode*, *zede*, or *yode*, from the root *i* (cp. Lat. *i-re*) of the weak conjugation. Spenser uses *yed* (or *yode*) not only as a past tense but also as an infinitive.

l. 17. *The holy blisful martir*, Thomas à Becket.

l. 18. *holpen*, pp. of *belpen*. The older preterites of this verb are *beolp*, *belp*, *balp*.

l. 20. *Tabbard*. Of this word Speght gives the following account in his Glossary to Chaucer:—'Tabard—a jaquet or sleevelesse coate, worne in times past by noblemen in the warres, but now only by heraults (heralds), and is called theyre "coate of armes in servise." It is the signe of an inne in Southwarke by London, within the which was the lodging of the Abbot of Hyde by Winchester. This is the hostelry where *Chaucer* and the other Pilgrims mett together, and, with Henry Baily their hoste, accorded about



the manner of their journey to Canterbury. And whereas through time it hath bin much decayed, it is now by Master J. Preston, with the Abbot's house thereto adgoyned, newly repaired, and with convenient rooms much increased, for the receipt of many guests.' The *Taberdars* of Queen's College, Oxford, were scholars supposed originally to have worn the *tabard*, since called, by mistake the Talbot.

l. 23. *bostelrie*, a lodging, inn, house, residence. *Hostler* properly signifies the keeper of an inn, and not, as now, the servant of an inn who looks after the horses. (The O.E. *bors-bus* signifies an inn—another term was *gest-bus*; and *bors-berde* = an inn-keeper.)

l. 24. *wel* is here used like our word *full*.

l. 25. *by aventure i-falle*, by adventure (chance) befallen.

l. 26. *felawscipe*, fellowship, from O.E. *felaw*, companion, fellow.

l. 29. *esed atte beste*, accommodated or entertained in the best manner. *Easement* is still used as a law term, signifying accommodation.

*atte* = O.E. *at þan* = *at tan* or *atten*, A.S. *at þam*. In the older stages of the language we find *atte* used only before masc. and neuter nouns beginning with a consonant; the corresponding feminine form is *atter*, which is not used by Chaucer.

l. 30. *to reste* = at rest. Spenser has *to frend* = for friend.

l. 34. *iber as I you devyse*, to that place that I tell you of (scil. Canterbury). *iber* in O.E. frequently signifies *wbere*; *devyse* = to speak of, describe.

l. 35. *wbiles*, whilst. Eng. *while*; time. O.E. *bwilum*, *bwile*, *wbilan*, awhile. The form in *-es* is comparatively a modern adverbial form, and may be compared with O.E. *bennes*, *ibennes*, hence, thence; *ones*, *twies*, *tbries*, once, twice, thrice, of which older forms are found in *-ene* and *-e*.

l. 37. It seemeth to me it is reasonable.

*Me thinketh* = *me thinks*, where *me* is the dative before the impersonal vb. *thinke*, to appear, seem; cp. *me liketh*, *me list*, it pleases me. So the phrase *if you please* = if it please you, you being the dative and not the nominative case. *semede me*, = it seemed to me, occurs in l. 39.

l. 41. *inne*. In O.E. *in* is the preposition, and *inne* the adverb.

l. 43. *Knigt*. It was a common thing in this age for knights to seek employment in foreign countries which were at war. Tyrwhitt cites from Leland the epitaph of a knight of this period, Matthew de Gourney, who had been at the battle of Benamaryn, at the siege of Algezir, and at the battles of Crecy, Poitiers, &c.

*worthy*, worthy, is here used in its literal signification of distinguished, honourable. See ll. 47, 50.

l. 45. *chyvalrye*, knighthood; also the manners, exercises, and exploits of a knight.

l. 48. *ferre*, the comp. of *fer*, far. Cp. O.E. *derre*, dearer, *sarre*, sorer, &c.

l. 49. *betbenesse*, heathen lands, as distinguished from *Christendom*, Christian countries.

l. 51. *Alisandre*, in Egypt, was won, and immediately after abandoned, in 1365, by Pierre de Lusignan, King of Cyprus.

l. 52. *he badde the bord bygonne*. Some commentators think *bord* = board, table, so that the phrase signifies 'he had been placed at the head of the dais,

or *table of state*.' Mr. Marsh suggests that *bord* or *bourd* is the Low Germ. *boort* or *buburt*, joust, tournament.

ll. 53, 54. *Pruce*. When our English knights wanted employment, it was usual for them to go and serve in Pruce or Prussia, with the knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in Lettow (Lithuania), *Ruce* (Russia), and elsewhere. (Tyrwhitt.)

ll. 56-58. *Gernade*, Granada. The city of Algezir was taken from the Moorish King of Granada in 1344.

*Belmarie* and *Tremassene* (Tramessen, l. 62) were Moorish kingdoms in Africa; but Mr. J. R. Lumby thinks that by *Belmarie* is meant *Palmyra*.

*Layas* (Lieys), in Armenia, was taken from the Turks by Pierre de Lusignan about 1367.

*Satalie* (Attalia) was taken by the same prince soon after 1352.

*Palatye* (Palathia, see l. 65), in Anatolia, was one of the lordships held by Christian knights after the Turkish conquests.

l. 59. *the Grete See*. The name Great Sea is applied by Sir J. Maundeville to that part of the Mediterranean which washes the coast of Palestine, to distinguish it from the two so-called inland seas, the sea of Tiberias and the Dead Sea. Cp. its proper name in Scripture, Numb. xxxiv. 6, 7; Josh. i. 4.

l. 60. *arive*, arrival or disembarkation of troops. Tyrwhitt, following MS. Lansd. 851, and other MSS., reads *armee*.

*be* = *ben*, been. Cp. *ydo* = *ydon*, done, &c.

l. 62. *foughten*, pp. fought. This verb belongs to the strong, and not, like *soughte*, *broughte*, to the weak conjugation. The older forms of *fought* are *faght* and *foght*.

l. 63. *slayn*: *badde* must be supplied from l. 61.

l. 67. *sovereyn prys*, exceeding great renown.

l. 70. *vilonye*, any conduct unbecoming a gentleman. 'The *villain* is, first, the serf or peasant, *villanus*, because attached to the *villa* or farm. He is, secondly, the peasant, who, it is taken for granted, will be churlish, selfish, dishonest, and generally of evil moral conditions, these having come to be assumed as always belonging to him, and to be permanently associated with his name, by those who were at the springs of language. At the third step nothing of the meaning which the etymology suggests—nothing of *villa*—survives any longer; the peasant is quite dismissed, and the evil moral conditions of him who is called by this name, alone remains.' (Trench, in English Past and Present.)

l. 71. *no maner wight*, no kind of person whatever.

*perfight*, perfect. It is sometimes spelt *perfit*, *parfit*.

l. 74. *ne . . . nought*. In O.E. two negatives do not make an affirmative. *gay* here seems to signify decked out in various colours.

l. 75. *gépoun* = *gipoun*, a diminutive of *gipe*, a short cassock.

l. 76. *baburgeoun*, though etymologically an augmentative, is properly a diminutive of *bauberck*, but often used as synonymous with it. It was a defence of an inferior description to the hauberk; but when the introduction of plate-armour, in the reign of Edward III., had supplied more convenient and effectual defence for the legs and thighs, the long skirt of the hauberk became superfluous; from that period the *babergeoun* alone seems to have been worn. (Way.)

ll. 77, 78. For he had just returned from his voyage, and went to perform his pilgrimage (which he had vowed for a safe return) in his knightly 'array.'

l. 79. *sqwyer* = esquire, one who attended on a knight, and bore his lance and shield.

l. 80. *lovyere*, lover. The *y* in this word is not euphonic as in some modern words; *lovyer* is formed from the verb *lovie*, A.S. *lofian*, to love.

l. 82. *yeer*. In the older stages of the language, *year*, *goat*, *swine*, &c., being neuter nouns, underwent no change in the nom. case of the plural number; but after numerals the *genitive* case was usually required.

*I gesse*, I should think. In O.E. *gesse* signifies to judge, believe, suppose.

l. 85. *cbivachie*. Fr. *chevauchée*. It most properly means an expedition with a small party of *cavalry*; but is often used generally for any military expedition. Holinshed calls it a *rode* (i.e. *raid*).

l. 87. *born him wel*, conducted himself well, behaved bravely.

l. 88. *lady grace*, ladies' grace. In the earlier stages of our language the genitive of feminine nouns terminated in *-e*, so that *lady* is for *ladye*. Cp. the modern phrase 'Lady-day.'

l. 97. *nighttale*, night time. (or reckoning) of night.

l. 98. *sleep*, also written *slep*, *slepte*. Cp. *wep*, *wepste*; *lep*, *lepte*, &c.

l. 100. *carf*, the past tense of *kerven*, to carve (pp. *corven*).

l. 101. *Yeman*, yeoman, is an abbreviation of *yeonge man* (A.S. *geong*, young). As a title of service, it denoted a servant of the next degree above a *garçon* or groom. The title of *yeoman* was given in a secondary sense to people of middling rank not in service; and in more modern times it came to signify a small landholder. (Tyrwhitt.)

l. 102. *bim luste*, it pleased him. *luste* is past tense; *lust* = pleaseth. See note on l. 37.

l. 104. *a shef of peacock arwes*, a sheaf of arrows with peacocks feathers. Ascham, in his *Toxophilus*, p. 129, does not say much in favour of 'peacock fethers'; for 'there is no fether but onely of a goose that hath all commodities in it. And trewelye at a short but, which some man doth use, the *peacock fetber* doth seldome kepe up the shaft eyther right or level, it is so roughe and hevye, so that many men which have taken them up for gayenesse, hath layde them downe agayne for profyte; thus for our purpose, the goose is best fether for the best shoter.'

l. 109. *not-beed*. Tyrwhitt explains this as *a bead like a nut*, from the hair probably being cut short, but *not-beed* = crop-head; cp. "'Notte his heare," comes recidere' (Baret's *Alvearie*, 1580). In later days the name of Roundhead came in for the same reason. The phrase *nut-beaded knave* occurs in Shakespeare's *Henry VIII*.

l. 111. *bracer*, a piece of armour for the arm. Fr. *bras*, the arm, whence *bracelet*.

'*Phi*. Which be instrumentes [of shotynge]?'

*Tox*. *Bracer*, shotynge-glove, strynge, bowe and shafte. . . . .

A *bracer* serueth for two causes, one to save his arme from the strype of the strynge, and his doublet from wearynge, and the other is, that the strynge glydyng sharpely and quicklye of the bracer, may make the sharper shoote. . . . . In a *bracer* a man must take hede of iiii thinges, that it have no nayles in it, that it have no bucles, that it be fast on

with laces without agglettes.' (Ascham's *Toxophilus*, ed. Arber, pp. 107, 108.)

l. 114. *barneysad*, equipped. The word *barness* signifies equipage, furniture, tackling for sea or land.

l. 115. *Cristofre*. A figure of St. Christopher, used as a brooch. The figure of St. Christopher was looked upon with particular reverence among the middle and lower classes; and was supposed to possess the power of shielding the person who looked on it from hidden danger. (Wright.)

l. 120. *seynt Loy*. Tyrwhitt says that *Loy* is for *Eloy*, a corruption of St. *Eligius*, (Dec. 1.) It may be merely another form of St. *Louis*. (Aug. 25) The Harl. MS. has *nas*, which is merely a shorter form of *ne was*. Mr. A. J. Ellis thinks that *nas* should stand, and that *seynt* should be pronounced as a word of two syllables.

l. 123. *nose*. This is the reading of the best MSS. Speght reads *voice*. *semely* is in some MSS. written *semily*. The *e* is here to be distinctly sounded; *bertily* is sometimes written for *bertely*. See l. 136.

l. 125. *scole*, school; here used for *style*.

l. 126. *Frensch*. The French taught in England was the debased form of the Old Anglo-Norman, somewhat similar to that used at a later period in the courts of law; and it was at this that Chaucer and some of his contemporaries sneered. The writer of the *Vision of Piers Ploughman* speaks of French of Norfolk, l. 2949. (Wright.) Chaucer thought but meanly of the English-French spoken in his time. It was proper, however, that the Prioress should speak some sort of French; not only as a woman of fashion, a character she is represented to affect (ll. 139, 140), but as a religious person. (Tyrwhitt.)

l. 127. *At mete*. These simple conditions of good breeding are to be found in most of the mediæval tracts on *Curtesy* and *Nurture*, written for the purpose of teaching manners at table. See *The Babees Book*, E. Eng. Text Society.

l. 132. *lesse* = *liste*, pleasure, delight.

l. 134. *fertbing* signifies literally a fourth part, and hence a small portion.

l. 139. *peynede bire*, took pains, endeavoured.

ll. 139, 140. *to countrefete cbeere Of court*, to imitate courtly behaviour.

l. 141. *to ben bolden, &c.*, to be esteemed worthy of reverence.

l. 147. *wastel breed*. Horses and dogs were not usually fed on *wastel breed* or cake bread (bread made of the best flour), but on coarse lentil bread baked for that purpose. 'The domestic baker prepared several kinds and qualities of bread, suitable to the various departments of a household: the *manchet* loaf of wheaten flour was for the master's table, the fine *chete* for the side-tables, and the brown bread for the board's end. The finer quality was made of flour passed through a sieve or boulding-cloth, and sometimes called boulded bread; the chete was of unboulded flour, and the household was made of a mixture of flour and rye-meal called *mystelon* or *masin*; the latter was the quality usually made in the houses of the middle class; the poor ate bread made of rye, lentils, and oatmeal. Fancy bread, such as *paynepuff* and *march-pane*, was prepared for company; the latter was in old times a favourite delicacy, made of flour, sugar, and almonds; originally it was used especially at Easter, and called *mass-pane*, or *mass-bread*, and sometimes *payne-mayne*.' (Our English Home, pp. 79, 80.) In l. 334 we

read that the Frankeleyn loved a 'sop in wyn.' In the Anturs of Arther at the Tarnewathelan, we read that

'Three sops of demayn (i. e. paindemayne)  
Were brought to Sir Gawayn  
For to comfourt his brain.'

And in Harl. MS. 279, fol. 10, we have the necessary instruction for the making of these sops. 'Take mylke and boyle it, and thanne (then) tak (take) yolkyes (yolks) of eyroun (eggs), ytryd (separated) fro (from) the whyte, and hete it, but let it nowt boyle, and stere (stir) it well tyl it be somewhat thikke; thanne caste therto salt and sugre, and kytte (cut) fayre paynemaynys in round soppys, and caste the soppys theron, and serve it forth for a potage.' (Way, in Promptorium Parvulorum, p. 378.)

l. 148. *But sore wepte scbe if oon, &c.* Read *But so/re wepte/scbif oon, &c.*

l. 149. *men smot.* If *men* were the ordinary plural of *man*, *smot* ought to be *smite* (pl. past), but *men*, O. E. *me*, is like the Ger. *man*, French *on*.

*yerde*, stick, rod. Cp *yard*-measure, and *yard* as a nautical term; a *gird* of land (about seven acres of ploughland, and pasture for two oxen, one cow, and six sheep).

l. 151. *wymple.* The *wimple* or *gorger* is stated first to have appeared in Edward the First's reign. It was a covering for the neck, and was used by nuns and elderly ladies.

*i-pynched.* 'But though I olde and hore be, sone myne,  
And poore by my clothing and aray,  
And not so wyde a gowne have as is thyne  
So small *ypynched* and so gay,  
My rede in happe yit the profit may.'

(Occleve, De Reg. Prin. p. 15.)

l. 152. *eyen grey.* This seems to have been the favourite colour of ladies' eyes in Chaucer's time.

l. 156. *bardily* is here used for *sikerly*, certainly.

l. 157. *fetys* literally signifies 'made after the fashion of another,' and hence well-made, *feat*, neat, handsome. See Glossary, s. v. *Fetys*.

*waar* = *war*, aware; I was *waar* = I perceived.

l. 159. *bedes.* The word *bede* signifies, (1) a prayer; (2) a string of grains upon which the prayers were counted, or the grains themselves. See Glossary, s. v. *Bede*.

*gauded al with grene*, having the *gawdies* green. Some were of silver gilt. The *gawdies* or *gaudees* were the larger beads in a roll for prayer.

'*Gaudye* of beedes, *signeau de paternoster.*' (Palsgrave.)

'A paire of bedes blacke as sable  
She toke and hynge my necke about;  
Upon the *gaudees* all without  
Was wryte of gold, *pur reposer.*'

(Gower, Confessio Amantis, f. 190.)

l. 160. *brocb* = *brooch*, signified,—(1) a pin; (2) a breast-pin; (3) a buckle or clasp; (4) a jewel or ornament. It was an ornament common to both sexes. The 'crowned A' is supposed to represent *Amor* or *Charity*, the greatest of all the Christian graces.

l. 163. *Another Nonne*. It was not usual for Prioresses to have female chaplains, and we are therefore unacquainted with the duties belonging to the office, which was probably instituted in imitation of the monastic chaplain.

l. 165. *a fair*, i. e. a fair one.

*for the maistrie* is equivalent to the French phrase *pour la maistrie*, which in old medical books is applied to such medicines as we usually call sovereign, excellent above all others. (Tyrwhitt.) In the *Promptorium Parvulorum* we find '*maystrye*, or soverenté, and heyare (higher) hond yn stryfe or werre (war). Dextre, pl. victoria, triumphus.' Another copy reads, '*maistri* or worchip (honour) or the heyer hond,' &c.

l. 166. *venerye*, hunting. The monks of the middle ages were extremely attached to hunting and field sports; and this was a frequent subject of complaint with the more austere ecclesiastics, and of satire with the laity. (Wright.)

l. 168. *deynté*, dainty, is frequently used by Chaucer in the sense of precious, valuable, rare.

l. 169. *rood*, or *rod*, the past tense of *riden*, to ride.

l. 170. *gynglen*, jingle. Fashionable riders were in the habit of hanging small bells on the bridles and harness of their horses. Wycliffe, in his *Trilogie*, inveighs against the clergy of his time for their '*fair hors, and joly and gay sades* and bridles ringing by the way.' (Lewes' Wycliffe, p. 121.) At a much later period Spenser makes mention of these '*bells*' in his description of a lady's steed:—

'Her wanton palfrey all was overspread

With tinsel trappings, woven like a wave,

Whose bridle rung with golden bells and bosses brave.'

l. 172. *iber as* = where that.

l. 173. *The reule* (rule) of *seynt Maure* (St. Maur) and *seint Beneyt* (St. Benet or Benedict) were the oldest forms of monastic discipline in the Romish Church. St. Maur (Jan. 15) was a disciple of St. Benet (Dec. 4).

l. 175. Harl. MS. reads,

'This ilke monk leet forby hem pace'

(leet hem forby him pace?), '*This same monk let them pass by him unobserved.*' *hem* refers to the rules of St. Maur and St. Benet, which were too *streyt* (strict) for this '*lord*' or superior of the house, who seems to have preferred a milder form of discipline. *Forby* is still used in Scotland for *by* or *past*, and occurs frequently in the North English literature of the fourteenth century in the sense of by, past, near.

l. 176. *space*. Lansd. MS. reads *pace* (steps). Tyrwhitt reads *trace*, path.

l. 177. *a pulled ben*, a moulting hen, a worthless hen, because neither laying eggs nor fit for food. Mr. Earle suggests that *pulled* = pullet, but surely a *pullet* would be good for something. Tyrwhitt says, '*I do not see much force in the epithet pulled.*' It is sometimes explained as a *plucked ben*; but *pulled* is evidently for *pilled*, bald, or scalled (scurfy). '*Pyllyd*, or scallyd, depilatus glabellus.' (Prompt. Parv.) Cp. *peeled* in Isaiah xviii. 2, 7 (l. 6); Ezek xxix. 18; Shakespeare, Hen. VI. i. 1. 3.

l. 179-181. This passage is a literal translation of one from the Decretal of Gratian: '*Sicut piscis sine aqua caret vita, ita sine monasterio monachus.*' Joinville says, '*The Scriptures do say that a monk cannot live*

out of his cloister without falling into deadly sins, any more than a fish can live out of water without dying.'

l. 182. *held*, esteemed, past tense of *holden*, to hold. Some MSS. read *bild* or *buld*.

l. 184. *what* has here its earlier sense of *wherefore*.

*wood*, mad, foolish, is frequently employed by Spenser.

l. 186. *swynke*, to toil, whence 'swinked hedger,' used by Milton (Comus, l. 293).

l. 187. *byt*, the 3rd pers. sing. of *bidden*, to command.

ll. 187, 188. *Austyn*. St. Augustine made his cathedral clergy, as far as their duties permitted it, live as strictly as the monkish orders.

l. 189. *a pricasour*, a hard rider.

l. 192. *for no cost*, &c., for no expense would he abstain from these sports.

l. 193. *purfiled*. The O.E. *purfil* signifies the embroidered or furred hem of a garment, so that *purfile* is to work upon the edge. *purfiled* has also a more extended meaning, and is applied to garments overlaid with gems or other ornaments. 'Pourfiler d'or, to *purfile*, tinsill, or overcast with gold thread, &c. *Pourfileure*, *purfling*, a purfling lace or work, bodkin work, tinselling.' (Cotgrave.)

l. 194. *grys*, a sort of costly fur, formerly very much esteemed; but what species of fur it was is not clear. Some suppose it to be that of the *grey* squirrel. Such a dress as is here described must have been very expensive. Oocleve refers to the fashion in the following lines:—

'But this me thynkethe a grete abusioun,  
To see one walke in gownes of scarlet  
Twelve yerdes wide, with pendaunt sleeves doune  
On the grounde, and the furre therin set,  
Amountyng unto twenty pound and bet.'

(De Regimine Principum, p. 16, ed. Wright.)

'His armes two han right ynoughe to done,  
And somewhat more, his sleeves up to holde.  
The taillours, I trowe, mote hereafter sone  
Shape in the felde, they shalle not sprede and folde  
On her bord, though they never so fayne wolde,  
The clothe that shall be in a gowne wrought.' (Ib. p. 18.)

l. 198. *balled*, bald. See Specimens of Early English, p. 75, l. 408.

l. 200. *in good poynt* = Fr. *embonpoint*.

l. 201. *steep*, O.E. *steap*, does not here mean *sunken*, but *bright*, burning, fiery. Mr. Cockayne has illustrated the use of this word in his *Seinte Marherete*: 'His twa ehnen [senden] *steappre* pene sterren,' his two eyes seemed *brighter* than stars. (p. 9.)

l. 202. *stemede as a forneys of a leede*, shone like the fire under a cauldron.

l. 203. *bootes souple*. This is part of the description of a smart abbot, by an anonymous writer of the thirteenth century: 'Ocreas habebat in cruribus quasi innatæ essent, sine plicâ porrectas.' Bod. MS. James, n. 6, p. 121. (Tyrrhitt.)

l. 205. *for-pyned*, tormented, and hence wasted away; from *pine*, torment, pain; *pined* also signifies wasted, as in the modern verb *pine*. The *for-* is intensitive as in Eng. *forswear*.

l. 208. *Frere*, friar. The four orders of mendicant friars mentioned in l. 210 were:—(1) The Dominicans, or friars-preachers, who took up their abode in Oxford in 1221, known as the Black Friars. (2) The Franciscans, founded by St. Francis of Assisi in 1209, and known by the name of Grey Friars. They made their first appearance in England in 1224. (3) The Carmelites, or White Friars. (4) The Augustin (or Austin) Friars. The friar was popular with the mercantile classes on account of his varied attainments and experience. 'Who else so welcome at the houses of men to whom scientific skill and information, scanty as they might be, were yet of no inconsiderable service and attraction. He alone of learned and unlearned possessed some knowledge of foreign countries and their productions; he alone was acquainted with the composition and decomposition of bodies, with the art of distillation, with the construction of machinery, and with the use of the laboratory.' See Professor Brewer's Preface to *Monumenta Franciscana*, p. xlv.

*wantoun*, sometimes written *wantowen*, literally signifies untrained, and hence unword, brisk, lively. *wan* is a common O.E. prefix, equivalent to our *un-* or *dis-*, as *wanbope*, despair; *wanbeleve*, unbelief; *wantruste*, distrust; *towen* or *town* occurs in O.E. writers for well-behaved, good. See Glossary.

*merye*, pleasant; cp. O.E. *merrywether*, pleasant weather.

l. 209. *lymytour* was a begging friar to whom was assigned a certain district or *limit*, within which he was permitted to solicit alms. Hence in later times the verb *limit* signifies to beg.

l. 210. *can* here signifies *knows*. See Glossary.

l. 211. *daliaunce and fair langage*, gossip and flattery. *daliaunce* in O.E. signifies tittle-tattle, gossip. The verb *dally* signifies not only to loiter or idle, but to play, sport, from *daly* a die, plaything; Prov. Eng. *dally-bones*, sheep's trotters. See Glossary.

l. 214. *post*, pillar or support. See Gal. ii. 9.

l. 220. *licentiat*. He had a licence from the Pope to give absolution for all sins without being obliged to refer to his bishop. The *curate*, or parish priest, could not grant absolution in all cases, some of which were reserved for the bishop's decision.

l. 224. *pitance* here signifies a mess of victuals. It originally signified an extraordinary allowance of victuals given to monastics, in addition to their usual commons, and was afterwards applied to the whole allowance of food for a single person, or to a small portion of anything.

l. 226. *i-scrive* = *i-scriven*, confessed, *sbriven*.

l. 233. *typet*, hood, cuculla, or cowl, which seems to have been used as a pocket. 'When the Order degenerated, the friar combined with the spiritual functions the occupation of pedlar, huxter, mountebank, and quack doctor.' (Brewer.) In an old poem printed in Professor Brewer's *Monumenta Franciscana*, we have the following allusion to the dealings of the friars:—

'For thai have noght to lyve by, they wandren here and there,

And dele with dyvers marche, right as thai pedlers were.

Thei dele with pynnes and knyves,

With gyrdles, gloves for wenchis and wyves.

l. 236. *rote* is a kind of harp, not a hurdy-gurdy.

l. 237. *yeddynge*s, songs embodying some popular tales or romances.

} Ther thai are haunted  
} till.'



l. 241. *tappestere*, a female tapster. In olden times the retailers of beer, and for the most part the brewers also, appear to have been females. The *-stere* or *-ster* as a feminine affix (though in the fourteenth century it is not always or regularly used as such) occurs in O.E. *brewstere*, *webbestere*; Eng. *spinster*. In *buckster*, *maltster*, *songster*, this affix has acquired the meaning of an agent; and in *youngster*, *gamester*, *punster*, &c., it implies contempt.

*lazer*, a leper, from *Lazarus*, in the parable of Dives and Lazarus; hence *lazarette*, a hospital for lepers, a lazar-house.

l. 246. It is not becoming, it may not advance (profit) to deal with (associate with) such poor people.

l. 248. *ricbe*, i. e. rich people.

l. 250. Courteous he was and humble in offering his services.

ll. 252, 253. Between these two lines the Hengwrt. MS. inserts the following two lines, which are omitted by the Harl., Corpus, Cambridge, Petworth, Ellesmere, and Lansdowne MSS. :—

*'And yaf a certeyn ferme for the graunt  
Noon of bis breiberen cam ther in bis baunt.'*

l. 253. *schoo*. It has been proposed to read *sou* (a halfpenny, as we now should say), but the best MSS. do not countenance any such reading.

l. 254. *In principio*. 'Tyrwhitt, in his note on the line, leaves it doubtful whether these words refer to the beginning of St. John's Gospel, the beginning of Genesis, or some passage in the conclusion of the Mass. (He notes that the words are also used in l. 15169.) The following passage from Tyndale sets the question at rest: "And where he [the priest] should cross himself, to be armed and to make himself strong to bear the cross with Christ, he crosseth himself to drive the cross from him; and blesseth himself with a cross from the cross. And if he leave it undone, he thinketh it no small sin, and that God is highly displeased with him, and if any misfortune chance, thinketh it is therefore; which is also idolatry, and not God's word. . . . Such is the limiter's saying of '*In principio erat verbum*,' from house to house."—3 Tyndale, pp. 61, 62, in his Answer to Sir T. More's Dialogue, 1530, edited for the Parker Society, by the Rev. H. Walter, B.D.' (Quoted by F. J. Furnivall in Temp. Pref. to the Six-text edit. of Chaucer.)

l. 256. *purcbas* = proceeds of his begging. What he acquired in this way was greater than his *rent* or income.

*'To wynnyn is always myn entente,  
My purchace is bettir than my rente.'*

(Romaunt of the Rose, l. 6840.)

l. 258. *love-dayes*. Love-days (dies amoris) were days fixed for settling differences by umpire, without having recourse to law or violence. The ecclesiastics seem generally to have had the principal share in the management of these transactions, which, throughout the Vision of Piers Ploughman, appear to be censured as the means of hindering justice and of enriching the clergy.

*'Ac now is Religion a rydere  
A romere aboute  
A ledere of love-dayes,' &c.*

(Piers Ploughman, A. xi. 208, ed. Wright.)

See Wright's Vision of Piers Ploughman, vol. ii. p. 535. Mr. Kitchin sug-

gests that these private days of peace are analogous to the *Treuga Dei*, truce of God, so often proclaimed by bishops between A.D. 1000 and 1300. This truce lasted from 3 p.m. on Saturday to 6 a.m. on Monday.

l. 260. *cope*, a priest's vestment; a cloak forming a semicircle when laid flat; the *semy-cope* (l. 264) was a short cloak or cape.

l. 270. *a forked berd*. In the time of Edward III *forked beards* were the fashion among the franklins and bourgeoisie.

l. 276. *were kept*, should be guarded; so that he should not suffer from *pirates* or privateers. The old subsidy of tonnage and poundage was given to the king for the safeguard and custody of the sea.

*for any thinge*, i. e. for fear of anything; *for* = for fear of. 'Lyons, folde up their nailes, when they are in their dennes *for* wearing them in the earth and neede not. Eagles draw in their tallants as they sit in their nestes *for* blunting them there among drosse: And I will caste Ancor in these abuses, rest my Barke in the simple roade, *for* grating my wits upon needelesse shelves.' (Gosson, *The Schoole of Abuse*, p. 54, ed. Arber.)

l. 277. *Middelbergh and Orewelle*. *Middleburgh* is still a well-known port of the island of Walcheren, in the Netherlands, almost immediately opposite Harwich, beside which are the estuaries of the rivers Stoure and *Orewelle*. The spot was formerly known as the port of *Orwell* or *Orewelle*. (Saunders.)

l. 278. He well knew how to make a profit by the exchange of his crowns in the different money-markets of Europe; *sbeeldes* are French crowns (*écus*), from their having on one side the figure of a shield.

l. 279. *bis witte bisette*, employed his knowledge to the best advantage. *bisette* = used, employed. Cp. *Piers Ploughman*, ed. Wright, p. 95:—

'And if thow wite (know) nevere to whiche,  
Ne whom to restitue [the goods gotten wrongfully]  
Ber it to the bisshope,  
And bid hym of his grace  
*Bisette* it hymself,  
As best is for thi soule.'

ll. 281, 282. So steadily did he order his bargains and agreements in borrowing money.

l. 284. *not* = *ne* + *wot*, know not; so *nost* = *ne* + *wost*, (thou) knowest not.

l. 285. *Clerk*, a university student, a scholar preparing for the priesthood. It also signifies a man of learning, a man in holy orders. See Audley's *Munimenta Academica* for much interesting information on early Oxford life and studies.

*Oxenford*, Oxford, as if the ford of the oxen (A.S. *Oxnaford*); but the root *ox* (*esk*, *ouse*) is of Celtic origin, and signifies *water*.

l. 287. *As . . . as*. Some MSS. read *also . . . as* = *as . . . as*.

l. 290. His uppermost short cloak of coarse cloth.

l. 302. *yaf bim*. An allusion to the common practice, at this period, of poor scholars in the Universities, who wandered about the country begging, to raise money to support them in their studies. In a poem in MS. Lansd. 762, the husbandman, complaining of the many burdens he supports in taxes to the court, payments to the church, and charitable contributions of different kinds, enumerates among the latter the alms to scholars:—

'Than commeth clerkys of Oxford, and make their mone,  
To her scole-hire they most have money.'

(See God spede the Plough, p. 71, in Pierce the Ploughman's Crede, ed. Skeat.)

l. 302. *scoleye*, to attend school. It is used in the same sense by Lydgate.

l. 307. *Sownynge in*, tending to. Cp. our phrase, 'it sounds bad.'

'That day (Domesday) sal (shall) na man be excused  
Of nathing that he wrang (wrong) here used,  
That *sounes in*-ille on any manere,  
Of whilk (which) he was never delyvered here.'

(Pricke of Conscience, p. 164, l. 60;9.)

Ascham evidently plays upon the word in the following passage:—'Some siren shall sing him a song sweete in tune, but *sounding* in the ende to his utter destruction.' (The Scholemaster, p. 72, ed. Mayor, 1863.)

l. 310. *alle parvys*, at the *cburch-porch*, or portico of St. Paul's, where the lawyers were wont to meet for consultation. Cp. *Parvysum*, church-porch of St. Mary's, Oxford, where the examinations used to be held.

l. 320. His prosecutions might not be tainted with any suspicion of collusion.

ll. 323, 324. He was well acquainted with all the legal cases and decisions (or decrees) which had been ruled in the courts of law since the time of William the Conqueror. The Harl. MS. reads, *that King [Will.] were falle* (= *were fallen*, had befallen or occurred.)

l. 326. *pynche at*, find fault with. Its original meaning was to act in a niggardly manner (as in the modern verb *pinch*), to deny oneself common necessities; from which sprang a secondary meaning, to deny or refuse the courtesy or praise due to another, and hence to blame. Palsgrave uses the phrase, 'I *pynche courtaysye* (as one that doth that is nyce of condyscions, i. e. *fays le nyce*).'

l. 328. *medlé coote*, a coat of a mixed stuff or colour.

l. 329. *Gird*, pp., is the same as *girt*, girded. The past tense would be *girde*.

*seynt of silk*, &c., a girdle of silk with small ornaments. The *barres* were called *cloux* in French, and were the usual ornaments of a girdle (Lat. *clavus*). They were perforated to allow the tongue of the buckle to pass through them. Originally they were attached transversely to the wide tissue of which the girdle was formed, but subsequently were round or square, or fashioned like the heads of lions, and similar devices, the name of *barre* being still retained though improperly. (Way, in Promptorium Parvulorum.)

l. 331. Fortescue describes a franklin to be a *pater familias—magnis ditatus possessionibus*. The following extract from John Russell's Boke of Nurture (p. 170, ed. Furnivall) gives us a good idea of a franklin's feast:—

<p>'A Franklen may make a feste Improbabile, brawne with mustard is concordable, Beef or motoun stewed seruysable, Boyled Chykoun or capoun agreable, Rosted goose &amp; pygge fulle profitable, Capoun / Bakemete, or Custade Costable, Ferfore stuffe of household is behoveable, Mortrowes or Iusselle ar delectable</p>	<p>} bakoun serued with pesoun, } convenyent for þe sesoun; } whenne eggis &amp; crayme be } gesoun (scarce). } for the second course by } resoun.</p>
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Thanne veel, lambe, kyd, or cony,	} bakemetes or dowcettes with alle.	
Chykoun or pigeoun rosted tendurly,		
penne followynge frytowrs, & a leche lovely;		} to serue with bothe cham-
Suche seruyse in sesoun is fulle semely		} bur and halle.
Thenne appuls & peris with spices delicately		} with bred and chese to calle.
Aftur þe terme of þe yere fulle deynteithly,		
Spised cakes and wafurs worthily,	} plese welle bothe gret & smalle.'	
With bragot & methe, þus men may meryly		

l. 334. *a sop in wyn*. See note to l. 147.

l. 340. *St. Julian* was eminent for providing his votaries with good lodgings and accommodation of all sorts. See Chamber's Book of Days, ii. 388. In the title of his legend, Bod. MS. 1596, fol. 4, he is called 'St. Julian the gode herberjour' (St. Julian the good harbourer). It ends thus:—

'Therefore yet to this day thei that over lond wende (go),  
Thei biddeth (pray) Seint Julian anon that gode herborw (lodging) he  
hem sende,  
And Seint Julianes Paternoster ofte seggeth (say) also  
For his fader soule and his moderes, that he hem bringe therto.'  
(Tyrwhitt.)

l. 342. *envyned*, stored with wine. Cotgrave has preserved the French word *enviné* in the same sense. (Tyrwhitt.)

l. 343. *bake mete* = *baked meat*; the old past participle of *bake* was *baken*.

l. 345. The verb *sneued* is usually explained as a metaphor from snowing; but the O. E. *sneue*, like the Prov. Eng. *snie* or *snive*, signifies *to abound, swarm*.

l. 349. *mewe*. The *mewe* was the place where the hawks were kept while moulting; it was afterwards applied to the *coop* wherein fowl were fattened, and lastly to a place of confinement or secrecy.

l. 350. *stewe*, fish-pond. 'To insure a supply of fish, stew-ponds were attached to the manors, and few monasteries were without them; the moat around the castle was often converted into a fish-pond, and well stored with luce, carp, or tench.' (Our English Home, p. 65.)

l. 351. *Woo was his cook*, woeful or sad was his cook. We only use *woo* or *woe* as a substantive.

ll. 351, 352. *sauce*—*Poynant* is like the modern phrase *sauce piquant*. 'Our forefathers were great lovers of "piquant sauce." They made it of expensive condiments and rare spices. In the statute of Edward III to restrain high living, the use of sauce is prohibited unless it could be procured at a very moderate cost.' (Our English Home, p. 63.)

l. 353. *table dormant*. 'Previous to the fourteenth century a pair of common wooden trestles and a rough plank was deemed a table sufficient for the great hall. . . . Tables, with a board attached to a frame, were introduced about the time of Chaucer, and, from remaining in the hall, were regarded as indications of a ready hospitality.' (Our English Home, p. 30.)

l. 355. *sessiouns*. At the Sessions of the Peace.

l. 357. *anlas* or *anelace*. Speght defines this word as a *falchion*, or wood-knife. It seems, however, to have been a kind of knife or dagger usually worn at the girdle.

l. 357. *gipser* was properly a pouch or budget used in hawking, &c., but commonly used by the merchant, or with any secular attire. (Way.)

l. 358. *Hang* (or *Hing* in some MSS.), the past tense of *bongen* or *bangen*, to hang.

*morne mylk* = morning milk.

l. 359. *schirreve*, the *reve* of a *sbire*, governor of a county; our modern word *sheriff*.

*countour*, O. Fr. *comptour*, a person who audited accounts or received money in charge, &c.

l. 360. *vavaser*, or *vavasour*, originally a sub-vassal or tenant of a vassal or tenant of the king's, one who held his lands in fealty. Tyrwhitt says 'it should be understood to mean the whole class of middling landholders.'

l. 361. *Haberdassber*. Haberdashers were of two kinds: haberdashers of small wares—sellers of needles, tapes, buttons, &c.; and haberdashers of hats.

l. 362. *Webbe*, properly—but there appears to have been some confusion in the use of the suffixes *-e* and *-stere* (see Piers Ploughman, ed. Wright, p. 89), 'mi wyf was a *webbe*'—a male weaver; *webstere* was the female weaver.

l. 363. *lyveré*, livery. Under the term 'livery' was included whatever was dispensed (*delivered*) by the lord to his officials or domestics annually or at certain seasons, whether money, victuals, or garments. The term chiefly denoted external marks of distinction, such as the *roba estivalis* and *biemalis*, given to the officers and retainers of the court, as appears by the Wardrobe Book, 28 Edw. I, p. 310, and the Household Ordinances. The practice of distributing such tokens of general adherence to the service or interests of the individual who granted them, for the maintenance of any private quarrel, was carried to an injurious extent during the reigns of Edward III and Richard II, and was forbidden by several statutes, which allowed liveries to be borne only by menials, or the members of guilds. (See Stat. of Realm, ii. pp. 3, 74, 93, 156, 167.) The '*liverée des chaperons*,' often mentioned in these documents, was a hood or tippet, which being of a colour strongly contrasted to that of the garment, was a kind of livery much in fashion, and well adapted to serve as a distinctive mark. This, in later times, assumed the form of a round cap, to which was appended the long *liripipiûm*, which might be rolled around the head, but more commonly was worn hanging over the arm; and vestiges of it may still be traced in the dress of civic liverymen. The Stat. 7 Hen. IV expressly permits the adoption of such distinctive dress by fraternities and '*les gentz de mestere*,' the trades of the cities of the realm, being ordained with good intent; and to this prevalent usage Chaucer alludes when he describes five artificers of various callings, who joined the pilgrimage, clothed all '*in oo lyveré of a solempne and gret fraternité*.' (Way.)

l. 365. *apiked* signifies cleaned, trimmed, pricked. Bullinger, in his fortieth sermon on the Apocalypse, inveighing against the Roman clergy, says, 'They be commed, and *piked*, and very finely apparelled.'

l. 366. *i-caped*, having *cbapes* (i. e. plates of metal at the point of the sheath or scabbard). Tradesmen and mechanics were prohibited from using knives adorned with silver, gold, or precious stones. So that Chaucer's pilgrims were of a superior estate, as is indicated in l. 369.

l. 370. *deys*, *dese*, or *dais* (Fr. *deis* or *dain*, Lat. *dasium*), is used to denote

the raised platform which was always found at the upper end of a hall, the table or the seat of distinction placed thereon, and finally the hanging drapery, called also *seler*, cloth of estate, and in French *ceil*, suspended over it.

l. 371. *that he can*, that he knows; *as he couthe*, as he knew. See l. 390.

l. 372. *schaply*, adapted, fit. It sometimes signifies comely, of good *shape* or form.

l. 373. For they had sufficient property and income (to entitle them to undertake the office of alderman).

l. 377. *And gon to vigilies al byfore*. It was the manner in times past, upon festival evens, called vigils, for parishioners to meet in their church-houses, or church-yards, and there to have a drinking-fit for the time. Here they used to end many quarrels betwixt neighbour and neighbour. Hither came the wives in comely manner, and they that were of the better sort had their mantles carried with them, as well as for show as to keep them from cold at table. (Speght.)

l. 379. *for the nones*=*for the nonce*; this expression if grammatically written would be *for then once*, O.E. *for þan ones*, for the once, i.e. for the occasion. Such phrases as *at the nale*, *at the noke*=*at the ale*, *at the oak*, contain also a remnant of the dative case of the article: *for then* or *for þan* was originally *for þam*. Cp. O.E. *atte*=*atten*=*at þan*=*at þam*.

l. 381. *poudre-marchaunt tart* is a sharp (tart) kind of flavouring powder, twice mentioned in Household Ordinances and Receipts (Soc. Antiq. 1790) at pp. 425, 434: 'Do therto *pouder marchand*' and 'do thi flessch therto, and gode herbes and *poudre marchaunt*, and let hit well stew.' Notes and Queries, Fourth Series, iii. 180.

*galyngale* is the root of sweet cyperus. In the Boke of Nurture (Harl. MS. 4011) we read that

'Mustard is meete for brawn beef, or powdred motoun;  
Verdjus to boyled capoun, veel, chiken, or bakoun;

Roost beeff and goos with garlek, vinegre, or pepur; . . .

Gynger sawce to lambe, to kyd, pigge, or fawn; . . .

To feysand (pheasant), partriche, or cony, mustard with the sugure.'

l. 382. *London ale*. London ale was famous as early as the time of Henry III, and much higher priced than any other ale.

l. 384. *mortreux* or *mortrewes*. There were two kinds of 'mortrews,' '*mortrewes de chare*' and '*mortrewes of fysshe*.' The first was a kind of soup in which chickens, fresh pork, crumbs of bread, yolks of eggs, and saffron formed the chief ingredients; the second kind was a soup containing the roe (or milt) and liver of fish, bread, pepper, ale. The ingredients were first stamped or brayed in a *mortar*, whence it probably derived its name. Lord Bacon (Nat. Hist. i. 48) speaks of 'a *mortress* made with the brawn of capons stamped and strained.'

l. 386. *mormal*, a cancer or gangrene. Jonson, in imitation of this passage, has described a cook with an 'old *mort mal* on his skin.' (Sad Shepherd, act ii. sc. 6.)

l. 390. *rouncy*, a common hackney horse, a nag. Cp. *Rozinante*. '*Rocinante*—significativo de lo que habia sido fué *rocín*, antes de lo que ahora era.' (Don Quijote, Cap. 1.) 'From *Rozin*, a drudge horse, and

*ante, before.* (Jarvis's note.) 'A *Runcina* cost £5 10s. at Burton in 1262.' (Rogers).

l. 391. *a gowne of faldyng*, a gown (robe) of coarse cloth. The term *faldyng* signifies a kind of frieze or rough-napped cloth, which was probably supplied from the North of Europe, and identical with the woollen wrappers of which Hermodus speaks, '*quos nos appellamus Faldones.*' (Way.)

l. 394. *the boote somer*. Probably this is a reference to the summer of the year 1351, which was long remembered as the hot and dry summer. (Wright.) There was another such summer in 1370.

ll. 396-398. Very many a draught of wine had he drawn (stolen away or carried off from Bordeaux, cask and all) while the chapman (merchant or supercargo to whom the wine belonged) was asleep; for he paid no regard to any conscientious scruples.

l. 399. *beigher band*, upper hand.

l. 409. *cryke*, creek, harbour, port.

ll. 415, 416. *kepte*, watched. The *boures* are the astrological hours. He carefully watched for a favourable star in the ascendant. A great portion of the medical science of the middle ages depended upon astrological and other superstitious observances. (Wright.) Cp. Nonne Prestes Tale, l. 135.

l. 416. *magik naturel*. Chaucer alludes to the same practices in the House of Fame, ll. 169-180:—

'Ther saugh I pleyen jugelours

And clerkes eke, which konne wel  
 Alle this *magike naturel*,  
 That craftely doon her ententes  
 To maken *in certeyn ascendentes*,  
 Ymages, lo! through which magike,  
 To make a man beȝ hool or syke.'

l. 420. These are the *four* humours, hot, cold, dry, moist. Milton, Par. Lost, ii. 878.

l. 424. *bis boote*, his remedy.

l. 426. *dragges*. Lansd. MS. reads *drugges*; but *dragges* is correct, for the Promptorium Parvulorum has *dragge*, dragetum; and Cotgrave defines *dragée* the French form of the word *dragge* as a kind of digestive powder prescribed unto weak stomachs after meat, and hence any jonkets, comfits, or sweetmeats served in the last course for stomach closers. Old English writers employ occasionally *dragy* in the sense of a small comfit, and *dragoir*, *dragenall*, a vessel for *dragges*.

ll. 429-434. The authors mentioned here wrote the chief medical textbooks of the middle ages. Rufus was a Greek physician of Ephesus, of the age of Trajan; Haly, Serapion, and Avicen were Arabian physicians and astronomers of the eleventh century; Rhasis was a Spanish Arab of the tenth century; and Averroes was a Moorish scholar who flourished in Morocco in the twelfth century. Johannes Damascenus was also an Arabian physician, but of a much earlier date (probably of the ninth century); Constantius Afer, a native of Carthage, and afterwards a monk of Monte Cassino, was one of the founders of the school of Salerno—he lived at the end of the eleventh century; Bernardius Gordonius, professor of medicine at Montpellier, appears

to have been Chaucer's contemporary; John Gatesden was a distinguished physician of Oxford in the earlier half of the fourteenth century; Gilbertyn is supposed by Warton to be the celebrated Gilbertus Anglicus. The names of Hippocrates and Galen were, in the middle ages, always (or nearly always) written Ypocras and Galienus. (Wright.)

l. 439. In cloth of a blood-red colour and of a blueish-grey.

'And wherè ben my gownes of *scarlet*,  
*Sangweyn*, *murrey*, and *blewes* sadde and light,  
*Grenes* also, and the *faire* vyolet,  
Hors and harneys, fresshe and lusty in sight?'

(Occleve, De Reg. Princip. p. 26.)

l. 440. *taffata* (or *taffety*), a sort of thin silk.

*sendal* (or *cedal*), a kind of rich thin silk used for lining, very highly esteemed. Palsgrave however has '*cedell*, *thynne lynnyn*, *sendal*.' See Piers Ploughman, B. vi. 11.

l. 441. *esy in dispence*, moderate in his expenditure.

l. 442. *wan in pestilence*, acquired during the pestilence. This is an allusion to the great pestilence of the years 1348, 1349. See Intro. to Piers Plowman (Clarendon Press Series), p. xliii.

l. 443. *For* = because, seeing that.

l. 445. *of byside*, &c., from (a place) near Bath.

l. 446. But she was somewhat deaf, and that was her misfortune.

l. 447. *cloth-makyng*. The West of England, and especially the neighbourhood of Bath, from which the 'good wif' came, was celebrated, till a comparatively recent period, as the district of cloth-making. Ypres and Ghent were the great clothing marts on the Continent. (Wright.)

l. 450. *to the offryng*. We have here an allusion to the offering on Relic-Sunday, when the congregation went up to the altar in succession to kiss the relics. 'But the relics we must kiss and offer unto, especially on Relic-Sunday.' (Book of Homilies.)

l. 453. *keverchef* (*coverchef*, or *kerchere*, *kerché*). The *kerchief*, or covering for the head, was, until the fourteenth century, almost an indispensable portion of female attire.

'Upon hir hed a *kerché* of Valence.'

(Lydgate's Minor Poems, p. 47.)

*ful fyne of grounde*, of a very fine texture. See Pierce the Ploughman's Crede, l. 230, which means 'it was of fine enough texture to take dye in grain.'

l. 454. *ten pounde*. 'Ornaments of golden net-work were worn at this time at the side of the face, thickest just beside the eyes, and which were, in reality, part of the caul.' See Pierce the Ploughman's Crede, note to l. 84, ed. Skeat.

l. 457. *moyste*, soft—not 'as hard as old boots.'

l. 460. *chirebe dore*. The priest married the couple at the church-porch, and immediately afterwards proceeded to the altar to celebrate mass, at which the newly-married persons communicated.

l. 461. *Withouten* = besides.

l. 466. *In Galice* (Galicia), at St. James of Compostella, a famous resort of pilgrims in the fourteenth and fifteenth centuries. As the legend goes, the



body of St. James the Apostle was supposed to have been carried in a ship without a rudder to Galicia, and preserved at Compostella. See Piers Ploughman, A. iv. 109, 110, and note to B. Prol. 47.

*Coloyn.* At Cologne, where the bones of the Three Kings or Wise Men of the East are said to be preserved.

l. 468. *Gattooted* = *gat-tooted*, having teeth wide apart or separated from one another. Speght reads *cat-tooted*. *Gat-tooted* has also been explained as *goat-tooted*, lascivious.

l. 472. *foot-mantel*. Tyrwhitt supposes this to be a sort of *riding-petticoat*, such as is now used by market-women.

l. 475. *remedyes*. An allusion to the title and subject of Ovid's book, *De Remedio Amoris*.

l. 476. *the olde daunce*, the old game, or customs. Cotgrave has the French phrase, '*Elle sçait asses de la vieille danse.*' Cp. Launcelot of the Laik, l. 132, and Chaucer (Aldine) vol. iv. p. 198, l. 4.

l. 478. *Persoun of a toum*, the parson or parish priest. Chaucer in his description of the parson, contrasts the piety and industry of the secular clergy with the wickedness and laziness of the religious orders or monks.

l. 486. He did not excommunicate those who failed to pay the tithes that were due to him.

l. 489. *offryngs*, the voluntary contributions of his parishioners.  
*substance*, income derived from his benefice.

l. 492. *laſte not*, left not, ceased not.

l. 502. *lewed*, unlearned, ignorant. *Lewed* or *lewd* originally signified the people, laity, as opposed to the clergy; the modern sense of the word is not common in Old English.

l. 507. *to byre*. The parson did not leave his parish duties to be performed by a strange curate, that he might have leisure to seek a chantry in St. Paul's. See Piers Ploughman, B-text, Prol. l. 82: and cp. the following:—

'Fulle many men knowe I that yane and gape  
After some fatte and riche benefice;  
Chirche ne prebende unnethe hem may escape,  
But they as blive it hent up and trice.

Adayes now, my sone, as men may see,  
O (one) chirche to o man may nat suffise,  
But algate he mote have pluralitee,  
Elles he kan not lyve in no wise.  
Ententyffy he kepeth his servise  
In court, ther his labour shall not moule,  
But to his cure loketh he fulle foule.  
Though that his chunnelle roof be alle to-torne,  
And on the hye awtere reyne or snewe,  
He rekkethe not, the cost may be forborne  
Cristes hous to repaire or make newe;  
And thoughe ther be fulle many a vicious hewe  
Undir his cure, he takethe of it no kepe:  
He rekkethe never how rusty ben his shepe.'

(Oocleve, *De Reg. Princip.* pp. 51, 52.)

l. 510. *chaunterie*, chantry, an endowment for the payment of a priest to sing mass agreeably to the appointment of the founder.

l. 517. *daungerous*, not affable, difficult to approach.

l. 519. *fairnesse*, i. e. by leading a fair or good life. The MS. has *clennesse*, that is, a life of purity.

l. 525. *waytede after*, looked for. See l. 571. Cp. *Knights Tale*, l. 364.

l. 526. *spiced conscience*. *Spiced* here seems to signify, says Tyrwhitt, nice, scrupulous. It occurs in the *Mad Lover*, act iii. (Beaumont and Fletcher). When Cleanthe offers a purse, the priestess says,—

‘Fy! no corruption . . .

*Cle.* Take it, it is yours;

Be not so *spiced*; it is good gold;

And goodness is no gall to the conscience.’

‘Under pretence of *spiced holinesse*.’ (Tract dated 1594, ap. Todd’s *Illustrations of Gower*, p. 380.)

l. 534. *though bim gamede or smerte*, though it was pleasant or unpleasant to him.

l. 541. *mere*. People of quality would not ride upon a mare.

l. 548. *the ram*. This was the usual prize at wrestling-matches.

l. 549. *a thikke knarre*, a thickly knotted (fellow), i. e. a muscular fellow.

l. 550. *of barre*, off its hinges.

l. 559. *forneys*. ‘Why,’ asks Mr. Earle, ‘should Chaucer so readily fall on the simile of a *furnace*? What, in the uses of the time, made it come so ready to hand?’ The weald of Kent was then like our ‘black country’ now, a great smelting district, its wood answering to our coal; and Chaucer was Knight of the Shire, or M.P. for Kent. (Temporary Preface to the Six-Text edition of Chaucer’s *Canterbury Tales*, p. 99.)

l. 560. *golyardeys*, one who gains his living by following rich men’s tables, and telling tales and making sport for the guests. Tyrwhitt says, ‘This jovial sect seems to have been so called from *Golias*, the real or assumed name of a man of wit, towards the end of the twelfth century, who wrote the *Apocalypse* *Goliaz*, and other pieces in burlesque Latin rhymes, some of which have been falsely attributed to Walter Map. In several authors of the thirteenth century, quoted by Du Cange, the *goliardi* are classed with the *joculatores et buffones*.’ But Mr. Skeat thinks that *Golias* is the sole invention of Walter Map, the probable author of the ‘*Golias*’ poems. See *Piers Plowman*, ed. Skeat, p. 98 (Clarendon Press Series).

l. 563. *a thombe of gold*. ‘An explanation of this proverb is given on the authority of Mr. Constable, the Royal Academician, by Mr. Yarrell in his *History of British Fishes*, who says, when speaking of the Bullhead or *Miller’s Thumb*, “The head of the fish is smooth, broad, and rounded, and is said to resemble exactly the form of the thumb of a miller, as produced by a peculiar and constant action of the muscles in the exercise of a particular and most important part of his occupation. It is well known that all the science and tact of a miller is directed so to regulate the machinery of his mill that the meal produced shall be of the most valuable description that the operation of grinding will permit, when performed under the most advantageous circumstances. His profit or his loss, even his fortune or his ruin, depend upon the exact adjustment of all the

various parts of the machinery in operation. The miller's ear is constantly directed to the note made by the running-stone in its circular course over the bed-stone, the exact parallelism of their two surfaces, indicated by a particular sound, being a matter of the first consequence; and his hand is as constantly placed under the meal-spout, to ascertain by actual contact the character and qualities of the meal produced. The thumb, by a particular movement, spreads the sample over the fingers; the thumb is the gauge of the value of the produce, and hence have arisen the sayings of *worth a miller's thumb*, and *an honest miller bath a golden thumb*, in reference to the amount of the profit that is the reward of his skill. By this incessant action of the miller's thumb, a peculiarity in its form is produced, which is said to resemble exactly the shape of the head of the fish, constantly found in the mill stream, and has obtained for it the name of the Miller's Thumb, which occurs in the comedy of Wit at several Weapons by Beaumont and Fletcher, act v. sc. 1; and also in Merrett's Pinax. Although the improved machinery of the present time has diminished the necessity for the miller's skill in the mechanical department, the thumb is still constantly resorted to as the best test for the quality of flour." After all, is not the old proverb satirical, inferring that all millers who *have not golden thumbs* are rogues—argal, as Shakspeare says, that all millers are rogues? See Notes and Queries, Fourth Series, iii. May 1, 1869, p. 407.

1. 567. *Mauniole* or *manciple*, an officer who had the care of purchasing provisions for a college, an inn of court, &c.

1. 570. *took by taille*, took on credit. Cp. Piers Plowman (ed. Wright), vol. i. p. 68, and ed. Skeat (Clarendon Press Series), p. 38.

'And (he) bereth away my whete,

And taketh me but a *taillé*

For ten quarters of otes.'

1. 572. *ay biforn*, ever before (others).

1. 584. *al a*, a whole. Cp. '*al a summer's day*' (Milton).

1. 586. *bere aller cappe*, the caps of them all. *Here aller* = eorum omnium. '*To sette*' a man's *cappe* is to overreach him, to cheat him, and also to befool him.

1. 587. *Reeve*. See Mr. Thorold Rogers' capital sketch of Robert Oldman, the Cuxham bailiff, a serf of the manor (as reeves always were), in his Agriculture and Prices in England, i. 506-812.

1. 617. *pers*. Some MSS. read *blew*. See note on l. 441.

1. 621. *Tukked*, clothed in the long habit or frock of the friars.

1. 624. *cberubyn's face*. H. Stephens, Apol. Herod. i. c. 30, quotes the same thought from a French epigram—'*Nos grands docteurs au cberubin visage*.'

1. 625. *sawceflem* or *sawsfleam*, having a red pimpled face. '*Tyrwhitt* has a note upon the word, which proves that *sawceflem* was a special kind of malady. He quotes from an old French physic-book, and from the Thousand Notable Things: "*Oignement magistrel pur sawsefleme et pur chescune manere de roigne*. . . A *sawsfleame* or red pimpled face is helped with this medicine following." In his Glossary, however, he gives a quotation from "*MS. Bodl. 2463*," which seems to settle the etymology of the word—"*Unguentum contra salsum flegma, scabiem, &c.* See Galen in Hippoc.

De Aliment. Comment. iii. p. 277: δ λάχην . . . γίνεται ἀπὸ φλέγματος ἀλμυροῦ καὶ τῆς ξανθῆς χόλης. And again, δ ἀλφὸς . . . ἐπὶ τοῦ φλέγματος, οὐκ ἀλυκοῦ." See also Halliwell under "Sauseflemed." In John Russell's Boke of Nurture, l. 776 (Manners and Meals in Olden Time), we have "a *flewische* countenance" given as the sign of the phlegmatic temperament, and a note refers us to Promptorium Parvulorum, where we find *flew* and *flewme* = *flegma*. (In some MSS. of Chaucer we get *sawceflewme* and *sauseflewme*.) The four humours of the blood, and the four consequent temperaments are constantly referred to in various ways by early writers—by Chaucer as much as by any. In the *Ayenbite* of Inwyt, p. 157, we are told how the Devil tempts men through the four complexions—"þane *fleumatike* mid glotonye and be sleaube." As to imposthumes, &c. arising from disorders of the four humours, I find an apposite fragment in the *Retrospective Review* (New Series, ii. p. 411, August, 1854): "It is towit attē begynnyn that all empostimes withoutforth that be hoven and swollen eyther thei ben litill or grett. If thei be grett thei ben sprongen of iij humers synnyngē. Wherfor empostume off *blode* and yer off engendred is callyd *flegmon*; *empostume sprungen off flewme* is callyd *baas*, that is to say law, empostume; of rede *coleryk* is callyd *hersipula*. Empostume sprungen off *malancoli* is callyd *scleros*." (John Addis, M.A., in *Notes and Queries*, Fourth Series, iv. July 17, 1869.)

l. 643. *Can clepen Watte*, i. e. can call Walter (Wat) by his name; just as parrots are taught to say 'Poll.'

l. 646. *Questio quid juris*. This kind of question occurs frequently in Ralph de Hengham. After having stated a case, he adds, *quid juris*, and then proceeds to give the answer to it.

ll. 654-657. He would teach his friend to stand in no awe of the archdeacon's curse (excommunication), except he set store upon his money; for in his purse he should be punished (i. e. by paying a good round sum he could release himself from the archdeacon's curse).

l. 662. *war of bim*, read *war bim of*, i. e. make him aware of, warn him of.

*significavit*, i. e. of a writ *de excommunicato capiendo*, which usually began, 'Significavit nobis venerabilis frater,' &c.

l. 663. *In daunger*, in his jurisdiction, within the reach or control of his office.

l. 665. *and was al bere red*, and was the adviser of them all.

l. 667. *ale-stake*, a sign-post in front of an ale-house. For a picture of an ale-stake in the garland see Hotten's Book of Signboards.

l. 670. *Of Rouncival*. I can hardly think that Chaucer meant to bring his Pardoner from Roncevaux, in Navarre, and yet I cannot find any place of that name in England. An hospital, *Beatæ Mariæ de Rouncyvalle*, in Charing, London, is mentioned in the *Monast.* tom. ii. p. 443; and there was a *Runceval Hall* in Oxford. (Stevens, vol. ii. p. 262.) So that it was perhaps the name of some fraternity. (Tyrwhitt.)

l. 672. *Come bider, love, to me*. This, I suppose, was the beginning, or the burthen of some known song. (Tyrwhitt.)

l. 673. *bar . . . a stif burdoun*, sang the bass. Cp. Fr. *bourdon*, the name of a deep organ stop.

l. 682. *the newe get*, the new fashion, which is described in ll. 680-683.

'Also there is another newe gette,  
A foule waste of clothe and excessyfe,  
There goth no lesse in a mannes typette  
Than of brode clothe a yerd, by my lyfe.' (Oocleve.)

l. 680. *vernicle*, a diminutive of *Veronike* (Veronica), a copy in miniature of the picture of Christ, which is supposed to have been miraculously imprinted upon a handkerchief preserved in the church of St. Peter at Rome. It was usual for persons returning from pilgrimages to bring with them certain tokens of the several places which they had visited; and therefore the Pardoner, who is just arrived from Rome, is represented with a *vernicle sowed on his cappe*. (Tyrwhitt.) See *Piers Plowman* (ed. Skeat)—A. p. 67.

'A bolle and a bagge he bar by his syde;  
An hundred of ampulles on his hat seten,  
Signes of Synay, and shelles of Galice,  
And many a crouche on his cloke and Keyes of Rome,  
And the *vernicle* bifore, for men sholde knowe  
And se bi hise signes, whom he sought hadde.'

l. 687. *Bret-ful of pardoun*, brim-full (top-full, full to the top) of indulgences.

l. 716. *Tbestat, tharray*, = the estate, the array; the coalescence of the article with the noun is very common in Old English writers.

l. 726. That ye ascribe it not to my ill-breeding.

l. 734. *Al speke be*, if (although) he speak. See *al have I*, l. 744.

ll. 741, 742. This saying of Plato is taken from Boethius, *De Consolatione*, lib. iii. See Boeth., ed. Morris, p. 106, ll. 16, 17.

l. 770. May the blessed martyr reward you!

l. 772. *talen* = to tell tales.

l. 785. *to make it wys*, to make it a matter of wisdom or deliberation; *made it straunge* = made it a matter of difficulty.

l. 810. *and oure oibes swore*, and we our oaths swore.

l. 817. *In beygb and lowe*. Lat. *In*, or *de alto et basso*, Fr. *de baut en bas*, were expressions of entire submission on one side, and sovereignty on the other. (Tyrwhitt.)

l. 822. *day*. It is the morning of the 18th of April.

l. 838. *draweth cut*, draw lots. Froissart calls it *tirer à longue paille*, to draw the long straw.

l. 847. *as was resoun*, as was reasonable or right.

## THE KNIGHTES TALE.

l. 3. *governour*. It should be observed that Chaucer continually accents words (of Romance origin) in the Norman-French manner, on the *last* syllable. Thus we have here *governour*; again in the next line, *conquerour*; in l. 7, *cbivalrie*; in l. 11, *contré*; in l. 18, *manére*, &c. &c. The most remarkable examples are when the words end in *-oun* or *-ing* (ll. 25, 26, 35, 36).

l. 6. *contre* is here accented on the *first* syllable; in l. 11, on the *last*. This is a good example of the unsettled state of the accents of such words in Chaucer's time, which afforded him an opportunity of licence, which he freely uses.

l. 7. *cbivalrie*, knightly exploits. In l. 20, *cbivalrye*=knights; Eng. *cbivalry*.

l. 8. *regne of Femynye*. The kingdom (Lat. *regnum*) of the Amazons. *Femenye* is from Lat. *femina*, a woman.

l. 9. *Citbea*, Scythia.

l. 27. *as-now*, at present, at this time. Cf. the O.E. adverbs *as-switbe*, *as-sonne*, immediately.

l. 31. *I wol not lette eek non of al this rowte*, I desire not to hinder eke (also) none of all this company. *Wol*=desire; cf. 'I *will* have mercy,' &c.

l. 43. *creature* is a word of three syllables.

l. 45. *nolde*, would not: *ne wolde* was no doubt pronounced *nolde*, would not; so *ne baib*, hath not, is pronounced *naib*.

*stenten*, stop. 'She *stinted*, and cried aye.' (Romeo and Juliet.)

l. 50. *that thus*, i. e. *ye* that thus.

l. 54. *alle* is to be pronounced *al-lè*, but Tyrwhitt reads *iban*, then, after *alle*.

l. 55. *a dedly cbere*, a deathly countenance.

l. 60. *we beseken*, we beseech, ask for. For such double forms as *beseken* and *besechen*, cf. mod. Eng. *dik* and *ditch*, *kirk* and *chirch*, *sack* and *satchel*, *stick* and *stitch*. In the Early Eng. period the harder forms with *k* were very frequently employed by *Northern* writers, who preferred them to the softer *Southern* forms (introduced by the Norman French) with *ch*.

l. 68. This line means 'that no estate ensureth to be well.'

l. 70. *Clemence*, clemency.

l. 83. *for despyt*, out of vexation.

l. 84. *To do the deede bodies vileinye*, to treat the dead bodies shamefully.

l. 90. *wilboute more respite*, without longer delay.

l. 91. *they fillen gruf*, they fell flat with the face to the ground. In O.E. we find the phrase to *fall grovelinges*, or to *fall groveling*.

l. 96. *him thoughte*, it seemed to him; cf. *metbinks*, it seems to me. In O.E. the verbs *like*, *list*, *seem*, *rue* (pity), are used impersonally, and take the dative case of the pronoun. Cf. the modern expression 'if you please'=if it be pleasing to you.

l. 102. *ferfortbly*, i. e. *far-fortb-like*, to such an extent, as far as.

l. 107. *abood*, delay, awaiting, abiding.

l. 108. *his baner be displayeth*, i. e. he summoneth his troops to assemble for military service.

l. 110. *No nerre*, no nearer.

l. 119. *feldes*, field, is an heraldic term for the ground upon which the various charges, as they are called, are emblazoned. The whole of this description is taken from the Thebais, lib. xii.

l. 130. *in pleyn bataille*, in open or fair fight.

l. 146. *as him leste*, as it pleased him.

l. 147. *tas*, heap, collection. Some MSS. read *cas* (*caas*), which may = downfall, ruin, Lat. *casus*.

l. 152. *Tburgh-girt*, pierced through.

l. 153. *liggyng by and by*, lying separately. In later English, *by and by* signifies presently, immediately, as 'the end is not *by and by*.'

l. 154. *in oon armes*, in one (kind of) arms or armour, showing that they belonged to the same house.

l. 157. *Nat fully quyke*, not wholly alive.

l. 158. *by bere coote-armures*, by their coat armour, by the devices on the armour covering the breast.

*by bere gere*, by their gear, i. e. equipments.

l. 160. *they*. Tyrwhitt reads *tho*, those.

l. 165. *Tatbenes*, to Athens.

l. 166. *he nolde no ranceoun*, he would accept of no ransom.

l. 171. *Terme of his lyf*, the remainder of his life.

l. 180. *strof bire bewe*, strove her hue, i. e. her complexion contested the superiority.

l. 181. *I not*, I know not; *not* = *ne wot*.

l. 189. *May*. 'Against Maie, every parishe, towne, and village, assembled themselves together, bothe men, women, and children, olde and yonge, even all indifferently, and either going all together or devidying themselves into companies, they goe, some to the woodes and groves, some to the hills and mountaines, some to one place, some to another, when they spend all the night in pastimes; in the morninge they return, bringing with them birche, bowes and branches of trees, to deck their assemblies withalle.' (Stubbs, Anatomy of Abuses, p. 94.)

'To do observance to a morn of May.'

Cp. Midsummer Night's Dream, i. 1. 167.

l. 191. *Hire yelwe heer was browded*, her yellow hair was braided.

l. 193. *the sonne upriste*, the sun's uprising; the *-e* in *sonne* represents the old genitive inflexion.

l. 194. *as bire liste*, as it pleased her.

l. 195. *party*, partly; Fr. *en partie*.

l. 196. *sotil gerland*, a subtle garland; subtle has here the exact force of the Lat. *subtilis*, finely woven.

l. 202. *evene joynnyng*, closely joining, or adjoining.

l. 203. *Tber as this Emily hadde bire pleyynge*, i. e. where she was amusing herself.

l. 216. *by aventure or cas*, by adventure or hap.

l. 218. *sparre*, a square wooden bolt; the bars, which were of iron, were as thick as they must have been if wooden. See l. 132.

1. 220. *bleyn*, the past tense of *blenche*, or *blenke* (to blink), to start, draw back suddenly.
1. 233. *the schort and pleyn*, the brief and manifest statement of the case.
1. 243. *wetber*, to be pronounced *wber*. Some MS. reads *wbere*, a very common form for *wetber*.
1. 247. *Yow* (used reflexively), yourself.
1. 248. *wrecche*, wretched, is a word of two syllables, like *wikke*, wicked, where the *d* is a later and unnecessary addition.
1. 250. *schape* = *schapen*, shaped, determined. '*Sbapes* our ends.' (Shakespeare.)
1. 262. And except I have her pity and her favour.
1. 263. *atte leste weye*, at the least.
1. 264. *I am not but* (no better than) *dead*, there is no more to say. Chaucer uses *ne*—*but* much in the same way as the Fr. *ne*—*que*. Cp. North English, 'I'm *nobbut* clemmed' = I am almost dead of hunger.
1. 268. *by my fey*, by my faith, in good faith.
1. 269. *me lust ful evele pleye*, it pleaseth me very badly to play.
1. 271. *It nere = it were not*, it would not be.
1. 275. That never, even though it cost us a miserable death.
1. 276. Till that death shall part us two.
1. 278. *cas*, case. It properly means event, hap. See l. 216.  
*my levee brother*, my dear brother.
1. 283. *out of doute*, without doubt, doubtless.
1. 289. *counseil*, advice. See l. 303.
1. 293. *I dar wel sayn*, I dare maintain.
1. 295. *thou schalt be*. Chaucer occasionally uses *shall* in the sense of *owe*, so that the true sense of *I shall* is *I owe* (Lat. *debeo*); it expresses a strong obligation. So here it is not so much the sign of a future tense as a separate verb, and the sense is 'Thou art sure to be false sooner than I am.'
1. 297. *par amour*, with love, in the way of love. To love *par amour* is an old phrase for to love excessively.
1. 300. *affeccioun of bolynesse*, a sacred affection, or aspiration after.
1. 304. *I pose*, I put the case, I will suppose.
1. 305. Knowest thou not well the old writer's saying? The *olde clerke* is Boethius, from whose book, *De Consolatione*, Chaucer has borrowed largely in many places. The passage alluded to is in lib. iii. met. 12:—  
'*Quis legem det amantibus?*  
*Major lex amor est sibi.*'
1. 309. *and such decreté*, and (all) such ordinances.
1. 310. *in ech degree*, in every rank of life.
1. 314. *and eek it is, &c.*, and moreover it is not likely that ever in all thy life thou wilt stand in her favour.
1. 328. *everych of us*, each of us, every one of us.
1. 331. *to the effect*, to the result, or end.
1. 342. *in belle*. An allusion to Theseus accompanying Perithous in his expedition to carry off Proserpina, daughter of Aidoneus, king of the Molossians, when both were taken prisoners, and Perithous torn in pieces by the dog Cerberus.



- l. 354. o stounde, one moment, any short interval of time.
- l. 360. *bis nekke lith to wedde*, his neck is in jeopardy.
- l. 364. *To slen himself be wayteth pryvly*, he watches for an opportunity to slay himself unperceived.
- l. 367. *now is me schape*, now am I destined; literally, now is it *abapen* (or appointed) for me.
- l. 379. *paradys* must be pronounced as a word of two syllables (*parays*), and is often found written so in old English writers.
- l. 399. And another man would fain (get) out of his prison.
- l. 401. *mateere*, in the *matter* of thinking to excel God's providence.
- l. 402. *We wi / ten nat / what thing / we pray / en beere*, We never know what thing it is that we pray for here below. See Romans viii. 26.
- l. 404. This is from Boethius, De Consolatione, lib. iii. pr. 2: 'But I returne again to the studies of men, of which men the corage always reherseth and seeketh the sovaine good, al be it so that it be with a dyrked memory; but he not by whiche pathe, *right as a dronken man note nought by which pathe he may returns home to bis bouse.*' (Chaucer's Translation of Boethius.)
- l. 421. *pure fettes*, the very fetters. So in the Duchesse, v. 583, *the pure delib.* The Greeks used *καθαρός* in the same sense. (Tyrwhitt.)
- l. 425. *at thi large*, at large.
- l. 459. *to letten of bis wille*, to refrain from his will (or lusts).
- l. 486. *upon bis heed*. Froissart has *sur sa teste*, *sur la teste*, and *sur peine de la teste*.
- l. 489. *this question*. An implied allusion to the mediæval courts of love, in which questions of this kind were seriously discussed. (Wright.)
- l. 508. *making bis moone*, making his complaint or moan.
- ll. 514-517. And in his manner for all the world he conducted himself not like one suffering from the lover's melancholy of Eros, but rather (his disease was) like *mania* engendered of 'humour melancholy.'
- l. 518. *in bis selle fantasyk*. Tyrwhitt reads *Beforen bis bed in bis celle fantastike*. The division of the brain into cells, according to the different sensitive faculties, is very ancient, and is found depicted in mediæval manuscripts. The *fantastic cell* (*fantasia*) was in front of the head. (Wright.)
- l. 547. *bar him lowe*, conducted himself as one of low estate.
- l. 586. *sleighbly*, prudently, wisely. The O. E. *sleighb*, sly, = wise, knowing; and *slight* = wisdom, knowledge. (For change of meaning compare *cunning*, originally knowledge; *craft*, originally power; *art*, &c.)
- 'Ne swa *sleighb* payntur never nan was,  
Thogh his *slegbt* mught alle other pas,  
That couthe ymagyn of þair [devils'] gryslynes.'
- (Hampole's Pricke of Consc. ll. 2308, 2309.)
- l. 605. The third night is followed by the fourth day; so Palamon and Arcite meet on the 4th of May (l. 715), which was a Friday (l. 676), and the first hour of which (l. 635) was dedicated to Venus (l. 678) and to lover's vows (l. 643).
- l. 613. *clarré*. The French term *claré* seems simply to have denoted a clear transparent wine, but in its most usual sense a compound drink of wine with honey and spices, so delicious as to be comparable to the nectar

of the gods. In Sloan MS. l. 2584, f. 173, the following directions are found for making *clarré*:—'Take a galoun of honi, and skome (skim) it wel, and loke whanne it is isoden (boiled) that ther be a galoun; thanne take viii galouns of red wyn, than take a pounde of poudre canel (cinnamon), and a half a pounde of poudre gynger, and a quarter of a pounde of poudre pepper, and medle (mix) alle these thynges togeder and (with) the wyn; and do hym in a clene barelle, and stoppe it fast, and rolle it wel ofte sithes, as men don verjous iii dayes.' (Way.)

l. 619. *needes-cost*, for *needes coste*, by the force of necessity. It seems to be equivalent to O. E. *needes-uyse*, of necessity.

l. 664. 'Veld haueð hege, and wude haueð heare,' i. e. 'Field hath eyes, and wood hath ears.'

'Campus habet lumen, et habet nemus auris acumen.'

This old proverb, with Latin version, occurs in MS. Trin. Coll. Cam. O. 2. 45, and is quoted by Mr. T. Wright in his *Essays on England in the Middle Ages*, vol. i. p. 168.

l. 666. *atte unset stevene*, at a meeting not previously fixed upon, an unexpected meeting or appointment.

l. 673. *here queynte geeres*, their strange behaviours.

l. 674. Now in the top (i. e. elevated, in high spirits), now down in the briars (i. e. e. depressed, in low spirits).

'Allas! where is this worldes stabilnesse?

*Here up, here doune*; here honour, here reproof;

Now hale, now sike; now bounté, now myscheef.'

(Oocleve, *De Reg. Princip.* p. 2.)

l. 675. *boket in a welle*. cp. Shakespeare's *Richard II.* iv. 1. 184.

l. 679. A writer in *Notes and Queries* quotes the following Devonshire proverb: 'Fridays in the week are never aleek.'

l. 708. Compare *Legend of Goode Women*,—

'*Sens first that day that schapen was my sberte,*

*Or by the fatal suster bad my dome.*'

l. 735. *I drede not*, I have no fear, I doubt not.

ll. 735, 736. *oþer . . . or* = either . . . or.

l. 764. *to borwe*. This expression has the same force as *to wedde*, in pledge. See l. 360.

l. 768. *bis tbonkes*, willingly, with his good will. Cp. O. E. *myn untbonkes* = ingratias.

l. 807. *batb seyn byforn*, hath seen before, hath foreseen.

l. 818. *iber daweth bim no day*, no day dawns upon him.

l. 820. *bonte* is here written for *bunte*, hunter.

l. 848. *Hoo*, an exclamation made by heralds, to stop the fight. It was also used to enjoin silence. See l. 1667.

l. 878. *it am I*. This is the regular construction in early English. In modern English the pronoun *it* is regarded as the direct nominative, and *I* as forming part of the predicate.

l. 881. Therefore I ask my death and my doom.

l. 889. *Mars ibe reede*. Boccaccio uses the same epithet in the opening of his *Teseide*: '*O rubiconde Marte.*' *Reede* refers to the colour of the planet.

l. 922. *can no divisioonn*, knows no distinction.

l. 923. *after oon* = *after one mode*, according to the same rule.

f. 925. *eyen lighie*, cheerful looks.

l. 941. 'Amare et Sapere vix Deo conceditur.' (Pub. Sent. 15.) Cp. Adv. of Learning, ii. proem. § 15. 'It is impossible to love and to be wise.' (Bacon's Essays, ed. Singer, x. p. 34.)

l. 949. *jolitee*, joyfulness—said of course ironically.

l. 950. *can . . . thank*, acknowledges an obligation, owes thanks.

l. 979. *lotb or leef*, displeasing or pleasing.

l. 980. *pypen in an ivy leef* is an expression like 'blow the buck's-horn,' to console oneself with any useless or frivolous employment. Cp. the expression 'to go and whistle.' Lydgate uses similar expressions:—

'But let his brother blowe in an horn,  
Where that him list, or pipe in a reede.'

(Destruction of Thebes, part ii.)

l. 992. *fer ne nner*, farther nor nearer, more nor less. 'After some little trouble, I have arrived at the conclusion that Chaucer has given us sufficient *data* for ascertaining both the days of the month and of the week of many of the principal events of the 'Knights Tale.' The following scheme will explain many things hitherto unnoticed.

'On Friday, May 4, before 1 A.M., Palamon breaks out of prison. For (l. 605) it was during the 'third night of May, but (l. 609) a little *after* midnight.' That it was Friday is evident also, from observing that Palamon hides himself at day's approach, whilst Arcite rises "for to doon his observance to May, remembryng of the *poynt of bis desire*." To do this best, he would go into the fields at *sunrise* (l. 633), during the hour dedicated to *Venus*, i.e. during the hour after sunrise on a *Friday*. If however this seem for a moment doubtful, all doubt is removed by the following lines:—

"Right as the *Friday*, sothly for to telle,  
Now it schyneth, now it reyneth faste,  
Right so gan gery *Venus* overcaste  
The hertes of hire folke, right as *bir day*  
Is gerful, right so chaungeth hire aray.  
Selde is the *Fryday* al the wyke alike."

'All this is very little to the point unless we suppose Friday to be the day. Or, if the reader have *still* any doubt about this, let him observe the curious accumulation of evidence which is to follow.

'Palamon and Arcite meet, and a duel is arranged for an early hour on the *day following*. That is, they meet on Saturday, May 5. But, as Saturday is presided over by the inauspicious planet Saturn, it is no wonder that they are both unfortunate enough to have their duel interrupted by Theseus, and to find themselves threatened with death. Still, at the intercession of the queen and Emily, a day of assembly for a tournament is fixed for "*this day fifty wekes*" (l. 992). Now we must understand "*fifty wekes*" to be a poetical expression for a *year*. This is not mere supposition, however, but a *certainty*; because the appointed day was in the month of *May*, whereas *fifty wekes* and no more would land us in *April*. Then "*this day fifty wekes*" means "*this day year*," viz. on May 5.

'Now, in the year following (supposed not a leap-year), the 5th of May would be *Sunday*. But this we are expressly told in l. 1330. It must be

noted, however, that this is not the day of the *tournament*<sup>1</sup>, but of the *muster* for it, as may be gleaned from ll. 992-995 and 1238. The tenth hour "inequal" of Sunday night, or the second hour before sunrise of Monday, is dedicated to *Venus*, as explained by Tyrwhitt (l. 1359); and therefore Palamon then goes to the temple of Venus. The third hour after this, the first after sunrise on Monday, is dedicated to Luna or Diana, and during this Emily goes to Diana's temple. The third hour after this again, the fourth after sunrise, is dedicated to Mars, and therefore Arcite then goes to the temple of Mars. But the rest of the day is spent merely in jousting and preparations—

\* "Al the *Monday* jousten they and daunce." (l. 1628.)

The tournament therefore takes place on Tuesday, May 7, on the day of the week presided over by *Mars*, as was very fitting; and this perhaps helps to explain Saturn's exclamation in l. 1811, "Mars hath his will."

Thus far all the principal days, with their events, are exactly accounted for. In what follows I merely throw out a suggestion for what it is worth.

It is clear that Chaucer would have been *assisted* in arranging all these matters thus exactly, if he had chosen to calculate them according to the year *then current*. Now the years (not bissextile) in which May 5 is on a Sunday, during the last half of the fourteenth century, are these: 1359, 1370, 1381, 1387, 1398. Of these five, it is at least curious that the date 1387 *exactly* coincides with this sentence in Sir H. Nicolas's *Life of Chaucer*:—"From internal evidence it appears that the 'Canterbury Pilgrimage' was written after the year 1386." (Walter W. Skeat, in *Notes and Queries*, Fourth Series, ii. 2, 3; Sept. 12, 1868.)

l. 1008. That one of you shall neither be slain nor taken prisoner, i. e. one of you (to whom I shall give Emelye) must come out of the contest as conqueror.

l. 1031. The various parts of this round theatre are subsequently described. On the North was the turret of Diana with oratory; on the East the gate of Venus with altar above; on the West the oratory of Mars, with Northern door, very narrow (l. 1126), through which the light shone in (l. 1129).

l. 1032. *ful of degrees*, full of steps (placed one above another, as in an amphitheatre).

l. 1061. *on the wall*, viz. over the gate and wall, i. e. over a sort of barbican.

l. 1071. *guldes*, a gold or turnsol. 'Golde herbe. Solsequium, quia sequitur solem, elitropium, calendula.' The corn-marigold in the North is called *goulans*, *gilde*, or *goles*, and in the South, *golde*. Gower says that *Leucothea* was changed

'Into a floure was named *golde*,

Which stont governed of the sonne.' (Conf. Am.)

l. 1078. *Ciberoun = Cithaeron*, sacred to Venus.

l. 1083. *of yore agon*, of years gone by.

l. 1121. *a swymbel in a swough*, a moaning (or sighing) in a general commotion (caused by the wind).

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<sup>1</sup> It has been objected, that this makes the tournament to take place, not on the *anniversary* of the duel, but two days later. I cannot help it. It is Chaucer's doing, not mine. Let the reader judge.'

l. 1127. *vese* is glossed *impetus* in the Ellesmere MS. But Mr. Skeat asks with great probability whether it is not the *bise* or North wind (the *Norb* belongs to Mars in l. 1129).

l. 1128. *Rese* = to shake, quake. 'þe eorðe gon to *rusien*,' 'the earth gan to shake.' (Lazamon, l. 15946.) *To reseye*, to shake, occurs in Ayenbite of Inwyt, pp. 23, 116.

l. 1129. 'I suppose the *nortbern light* is the aurora borealis, but this phenomenon is so rarely mentioned by mediæval writers, that it may be questioned whether Chaucer meant anything more than the faint and cold illumination received by reflexion through the door of an apartment fronting the north.' (Marsh.)

l. 1146. *cbirkyng* is properly the cry of birds. The Lansd. MS. has *schrikeinge* (shrieking).

l. 1149. This line contains an allusion to the death of Sisera, Judges iv.

l. 1159. *boppesteres*. Speght explains this word by pilots (*gubernaculum tenentes*); Tyrwhitt, female dancers (Ital. *ballatrice*). Others explain it *bopposteres* = *opposteres* = opposing, hostile, so that *schippes boppesteres* = *bellatrices carinae* (Statius).

l. 1162. *for al*, notwithstanding.

l. 1163. *infortune of Marte*. Tyrwhitt thinks that Chaucer might intend to be satirical in these lines; but the introduction of such apparently undignified incidents arose from the confusion already mentioned of the god of war with the planet to which his name was given, and the influence of which was supposed to produce all the disasters here mentioned. The following extract from the Compost of Ptolemeus gives some of the supposed effects of Mars:—'Under Mars is borne theves and robbers that kepe hie wayes, and do hurte to true men, and nyght walkers, and quarell pykers, bosters, mockers, and skoffers, and these men of Mars causeth warre and murther, and batayle, they wyll be gladly *smytbes* or workers of yron, lyght fyngred, and lyers, gret swerers of othes in vengeable wyse, and a great summyler and crafty. He is red and angry, with blacke heer, and lytell iyen; he shall be a great walker, and a maker of swordes and knyves, and a sheder of mannes blode, and a fornycatour, and a speker of rybawdry . . . and good to be a *barboure* and a blode letter, and to drawe tethe, and is peryllous of his handes.' The following extract is from an old astrological book of the sixteenth century:—'Mars denoteth men with red faces and the skinne redde, the face round, the eyes yellow, horrible to behold, furious men, cruell, desperate, proude, sedicious, souldiers, captaines, *smytbes*, colliers, bakers, alcumistes, armourers, furnisshers, *butchers*, chirurgions, *barbers*, sargiants, and hangmen, according as they shal be well or evill disposed.' (Wright.)

l. 1187. The names of two figures in geomancy, representing two constellations in heaven. 'Puella signifieth Mars retrograde, and Rubeus Mars direct.' (Speght.)

l. 1198. *Calystopè* = *Callisto*, a daughter of Lycaon, King of Arcadia, and companion of Diana. See Ovid's *Fasti*, ii. 153.

ll. 1204, 1206. *Dane* = *Daphne*, a girl beloved by Apollo, and changed into a laurel. See Ovid's *Metamorph.* i. 450.

l. 1207. *Atæon* = *Actæon*. See Ovid's *Metamorph.* iii. 138.

- l. 1212. *Attbalaunte = Atalanta*. See Ovid's *Metamorph.* x. 560.  
 l. 1216. *not drawe to memorye = not drawn to memory*, not call to mind.  
 l. 1228. *thou mayst best*, art best able to help, thou hast most power.  
 l. 1267. This line seems to mean that there is nothing new under the sun.  
 l. 1276. *kempe beres*, shaggy, rough hairs. Tyrwhitt and subsequent editors have taken for granted that *kempe = kemped*, combed; but *kempe* is rather the reverse of this, and, instead of smoothly combed, means bent, curled, and hence rough, shaggy. In an Early English poem it is said of Nebuchadnezzar that

'Holgbe (hollow) were his ygben anunder (under) *campe bores*.'

(Early Eng. Alliterative Poems, p. 88, l. 1695.)

*Campe bores* = shaggy hairs (about the eyebrows), and corresponds exactly in form and meaning to *kempe beres*.

- l. 1284. *for-old*, very old.  
 l. 1286. *for-blak* is generally explained as *for blackness*; it means *very black*.  
 l. 1294. *Colers of*, having collars of. Some MSS. read *colerd with torettz*, probably rings that will turn round, because they pass through an eye which is a little larger than the thickness of the ring. (Skeat.)  
 l. 1302. *cloth of Tars*, a kind of silk, said to be the same as in other places is called *Tartarine* (*tartarinum*), but the exact derivation of which appears to be somewhat uncertain. (Wright.)

l. 1329. *alle and some*, all (individually) and collectively, one and all.

l. 1359. *And in bire bour*. I cannot better illustrate Chaucer's astrology than by a quotation from the old *Kalendrier de Bergiers*, edit. 1500, Sign. K. ii. b.:—'Qui veult savoir comme bergiers scevent quel planete regne chascune heure du jour et de la nuit, doit savoir la planete du jour qui veult s'enquerir; et la premiere heure temporelle du soleil levant ce jour est pour celluy planete, la seconde heure est pour la planete ensuivant, et la tierce pour l'autre,' &c., in the following order: viz. Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna. To apply this doctrine to the present case, the first hour of the Sunday, reckoning from sunrise, belonged to the sun, the planet of the day; the second to Venus, the third to Mercury, &c., and continuing this method of allotment, we shall find that the twenty-second hour also belonged to the Sun, and the twenty-third to Venus; so that the hour of Venus really was, as Chaucer says, two hours before the sunrise of the following day. Accordingly, we are told in l. 1413, that the third hour after Palamon set out for the temple of Venus, the Sun rose, and Emily began to go to the temple of Diane. It is not said that this was the hour of Diane, or the Moon, but it really was; for, as we have just seen, the twenty-third hour of Sunday belonging to Venus, the twenty-fourth must be given to Mercury, and the first hour of Monday falls in course to the Moon, the presiding planet of that day. After this Arcite is described as walking to the temple of Mars, l. 1509, in *the nexte bour of Mars*, that is, the *fourth* hour of the day. It is necessary to take these words together, for *the nexte bour*, singly, would signify the *second* hour of the day; but that, according to the rule of rotation mentioned above, belonged to Saturn, as the *third* did to Jupiter. The *fourth* was *the nexte bour of Mars* that occurred after the hour last named. (Tyrwhitt.) In fact, just as Emily is three hours later than Palamon, so Arcite is three hours later than Emily. (Skeat.)

- l. 1366. *Adeoun*, Adonis.
- l. 1380. I care not of arms (success in arms) to boast.
- l. 1381. *Ne I ne aske*, &c., are to be pronounced as *ni naske*, &c. So in
- l. 1772 of this tale, *Ne in* must be pronounced as *nin*.
- l. 1394. *wber I ryde or go*, whether I ride or walk.
- l. 1395. *fyres beete*, to kindle or light fires. *Beete* also signifies to mend or make up the fire.
- l. 1413. *The tbridde bour inequal*. In the astrological system, the day, from sunrise to sunset, and the night, from sunset to sunrise, being each divided into twelve hours, it is plain that the hours of the day and night were never equal except just at the equinoxes. The hours attributed to the planets were of this *unequal* sort. See *Kalendrier de Berg*. loc. cit., and our author's treatise on the *Astrolabe*. (Tyrwhitt.)
- l. 1428. *a game*, a pleasure.
- l. 1436. *In Stace of Thebes*, in the Thebaid of Statius.
- l. 1445. *aboughte*, atoned for. Cp. the phrase 'to buy dearly.'
- l. 1455. *ibre formes*. Diana is called *Diva Triformis*;—in heaven, Luna; on earth, Diana and Lucina, and in hell, Proserpina.
- l. 1507. *the nexte waye*, the nearest way.
- l. 1510. *walked is*, has walked.
- l. 1537. *lyves creature*, creature alive, living creature.
- l. 1547. *do*, bring it about, cause it to come to pass.
- l. 1579. As joyful as the bird is of the bright sun.
- l. 1591. Men may outrun old age but not outwit (surpass its counsel).
- l. 1593. *agayns bis kynde*. According to the Compost of Ptholemeus, Saturn was influential in producing strife: 'And the children of the sayd Saturne shall be great jangeleres and chyders . . . and they will never forgyve tyll they be revenged of theyr quarell.'
- l. 1595. This refers to the orbit of Saturn, supposed to be the largest of all. So it was till Uranus and Neptune were discovered.
- l. 1596. *my cours*. The course of the planet *Saturn*.
- l. 1597. *more power*. The Compost of Ptholemeus says of Saturn, 'He is myghty of hymself. . . . It is more than xxx yere or he may ronne his course. . . . Whan he doth reygne, there is moche debate.'
- l. 1611. 'Er. ffyve 3er ben folfult,  
Such flamyng schal aryse,  
þorw fflodes and foul weder,  
Ffruites schul fayle,  
And so seiþ Saturnes,  
And sent us to warne.'
- (Specimens of Early English, p. 290.)
- l. 1688. Nor short sword having a *biting* (sharp) point for to stab with.
- l. 1744. In go the spears full firmly into the *rest*;—i. e. the spears were couched ready for the attack. See Glossary, s. v. *Arest*.
- l. 1757. *feet*. Some MSS. read *foot*, but Tyrwhitt proposed to read *foo*, foe, enemy. See l. 1692.
- l. 1766. *wrought* . . . *woo*, done harm.
- l. 1768. *Galgopbeye*. This word is variously written *Colapbey*, *Galgapbey*, *Galapey*. There was a town called *Galapba* in Mauritania Tingitana, upon

the river Malva (Cellar. Geog. Ant. vii. p. 935), which perhaps may have given name to the vale here meant. (Tyrwhitt.) But perhaps Chaucer was thinking of the Vale of Gargaphie:—

'Vallis erat piccis, et acutâ densa cupressa,  
Nomine Gargaphie, succinctae sacra Dianae.'

(Ovid Met. iii. 155, 156.)

l. 1817. *Which*, what, how great.

l. 1825. *al his cheere* may mean 'altogether his, in countenance,' as she was so really in his heart.

l. 1838. Then was he cut out of his armour.

l. 1840. *in memory*, conscious.

l. 1853. As a remedy for (to) other wounds, &c.

ll. 1854, 1855. *cbarmes* . . . *save*. It may be observed that the salves, charms, and pharmacies of herbs were the principal remedies of the physician in the age of Chaucer. *save* (*salvia*, the herb sage) was considered one of the most universally efficient mediæval remedies (Wright); whence the proverb of the school of Salerno,—

'Cur moriatur homo,  
Dum salvia crescit in horto?'

l. 1864. *nis not but* = is only.

l. 1867. *O persone*, one person.

l. 1878. *dayes thre*. Wright says the period of three days was the usual duration of a feast among our early forefathers. As far back as the seventh century, when Wilfred consecrated his church at Ripon, he held 'magnum convivium trium dierum et noctium reges cum omni populo lætificantes.' (Eddius, Vit. S. Wilf. c. 17.)

l. 1903. *This al and som*, one and all said this—that Arcite must die. Some editors explain the phrase as *this (is) the al and som*, i. e. this is the short and long of it.

l. 1942. *overcome*. Tyrwhitt reads *overnome*, overtaken, the p.p. of *overnimen*.

l. 1957. *ther Mars*, &c., O that Mars would, &c.; may Mars, &c.

l. 1964. *such sorwe*, so great sorrow.

l. 2027. And surpassing others in weeping came Emily.

l. 2070. *Amadrydes* is a corruption of *Hamadryades*.

l. 2104. *in no disjoynnt*, with no disadvantage.

l. 2133-2135. *that fayre cheyne of love*. This sentiment is taken from Boethius, lib. ii. met. 8: 'þat þe world with stable feith / varieth acordable chaungynges // þat the contraryos qualite of elementz holden amonge hem self aliaunce perdurable / þat phebus the sonne with his goldene chariet / bryngeth forth the rosene day / þat the mone hath commaundement ouer the nyhtes // whiche nyhtes hesperus the eue sterre hat[h] browt // þat þe se gredy to flouen constreyneth with a certeyn ende hise floodes / so þat it is nat l[e]ueful to stretche hise brode termes or bowndes vpon the erthes // þat is to seyn to couere alle the erthe // Al this a-cordance of thinges is bownden with looue / þat gouerneth erthe and see and [he] hath also commaundementz to the heuenes and yif this looue slakede the brydelis / alle thinges þat now louen hem togederes / wolden maken a batayle contynuely and stryuen to fordoon the fasoun of this worlde / the which they now ledeu



in acordable feith by fayre moeuynge // this looue halt to gidere peoples /  
ioynged with an hooly bond / and knytteth sacrament of maryages of chaste  
loones // And love enditeth lawes to trewe felawes // O weleful weere  
mankynde / yif thilke loue þat gouerneth heuene governed[e] yowre corages.’  
(Chaucer’s Boethius, ed. Morris.)

l. 2136. What follows is taken from Boethius, lib. iv. pr. 6: ‘þe en-  
gendrynge of alle þingis quod she and alle þe progressionis of muuable  
nature. and alle þat moeuþ in any manere takiþ hys causes. hys ordre. and  
hys formes. of þe stablesse of þe deuyne þouzt [and thilke deuyne thowht]  
þat is yset and put in þe toure. þat is to seyne in þe heyt of þe simplicité of  
god. stablisþ many manere gyses to þingis þat ben to don.’ (Chaucer’s  
Boethius, ed. Morris.)

l. 2147. Chaucer again is indebted to Boethius, lib. iii. pr. 10, for what  
follows: ‘For al þing þat is cleped inperfit. is proued inperfit by þe  
amenusyng of perfeccioun. or of þing þat is perfit. and her of comeþ it.  
þat in euery þing general. yif þat. þat men seen any þing þat is inperfit.  
certys in þilke general þer mot ben somme þing þat is perfit. For yif so be  
þat perfeccioun is don away. men may nat þinke nor seye fro whennes þilke  
þing is þat is cleped inperfit. For þe nature of þingis ne taken nat her  
bygynnyng of þingis amenused and inperfit. but it procediþ of þingis þat  
beñ al hool. and absolut. and descendþ so doune into outerest þingis and  
into þingis empty and wiþoute fruyt. but as I haue shewed a litel her  
byforne. þat yif þer be a blysfulnesse þat be frele and vein and inperfit. þer  
may no man doute. þat þer nys som blisfulnesse þat is sad stedfast and  
perfit.’

l. 2158. *sen at eye*, see at a glance.

l. 2231. *aughte passe right*, should surpass mere equity or justice.

## THE NONNE PRESTES TALE.

l. 1. *stope*. Lansd. MS. reads *stoupe*, as if it signified bent, *stooped*. It is, however, the past participle of the verb *steppen*, to step, advance. *Stope in age* = advanced in years. Roger Ascham has almost the same phrase: 'And [Varro] beyng depe *stept in age*, by negligence some wordes do scape and fall from him in those bookes as be not worth the taking up,' &c. (The Scholemaster, ed. Mayor, p. 189.)

l. 8. *by housbondry*, by economy.

l. 12. *Ful sooty was bire bour, and eek bire halle*. The widow's house consisted of only two apartments, designated by the terms bower and hall. Whilst the widow and her 'daughters two' slept in the bower, chanticleer and his seven wives roosted on a perch in the hall, and the swine ensconced themselves on the floor. The smoke of the fire had to find its way through the crevices of the roof. (See Our English Home, pp. 139, 140.)

l. 19. *bertes suffisaunce*, a satisfied or contented mind; literally heart's satisfaction. Cp. our phrase 'to your heart's content.'

l. 22. *wyn . . . whyt nor reed*. The white wine was sometimes called 'the wine of Ossey;' the red wine of Gascony, sometimes called 'Mountrose,' was deemed a liquor for a lord. (See Our English Home, p. 83.) See Piers Pl. prol.

l. 25. *seynd bacoun*, singed or broiled bacon.

*an ey or tweye*, an egg or two.

l. 26. *deye*. The *daia* is mentioned in Domesday among assistants in husbandry; and the term is again found in 2nd Stat. 25 Edward III (A.D. 1351). In Stat. 37 Edward III (A.D. 1363), the *deye* is mentioned among others of a certain rank, not having goods or chattels of 40s. value. The *deye* was mostly a female, whose duty was to make butter and cheese, attend to the calves and poultry, and other odds and ends of the farm. The *dairy* (in some parts of England, as in Shropshire, called a *dey*-house) was the department assigned to her.

l. 31. *orgon*. This is put for *orgons* or *organs*. It is plain, from *goon* in the next line, that Chaucer meant to use this word as a plural from the Lat. *organa*.

l. 37. Fifteen degrees of the equinoctial = an exact hour. See note to l. 374.

l. 40. *and batayld*. Lansd. MS. reads *embateled*, indented like a battlement.

l. 41. *as the geet*, like the jet. Beads used for the repetition of prayers were frequently formed of jet.

l. 50. *damysel Pertelote*. Cp. our 'Dame Partlet.'

l. 54. *in bold*, in possession.

l. 55. *loken in every liib*, locked in every limb.

l. 59. *my lief is faren on londe*, my beloved is gone away. Probably the refrain of a popular song of the time.

l. 69. *berte deere*. This expression corresponds to 'dear heart,' or 'deary heart,' which still survives in some parts of the country.

l. 73. *take it agreef* = *take it in grief*, i. e. to take it amiss, to be offended.

l. 74. *me mette*, I dreamed; literally *it dreamed to me*.

l. 76. *my sweven rede aright*, bring my dream to a good issue; literally 'interpret my dream favourably.'

l. 80. *was lik*. The relative *that* is often omitted by Chaucer before a relative clause.

l. 104. *fume*, the effects arising from drunkenness.

l. 118. That cause many a man in sleep to be very distressed.

l. 120. *Catoun*. Cato de Moribus, l. ii. dist. 32; *somnia ne cures*. 'I observe by the way, that this distich is quoted by John of Salisbury, Polycrat. l. ii. c. 16, as a precept *virii sapientis*. In another place, l. vii. c. 9, he introduces his quotation of the first verse of dist. 20 (l. iii.) in this manner:— "*Ait vel Cato vel alius, nam autor incertus est.*"' (Tyrwhitt.)

l. 121. *do no force of* = take no notice of.

l. 150. *graunt mercy*; this in later authors is corrupted into *grammercy*.

l. 156. *so mot I the*, so may I thrive (or prosper).

l. 164. *oon of the gretteste auctours*. Cicero, De Divin. l. i. c. 27, relates this and the following story, but in a different order, and with so many other differences, that one might be led to suspect that he was here quoted at second-hand, if it were not usual with Chaucer, in these stories of familiar life, to throw in a number of natural circumstances, not to be found in his original authors. (Tyrwhitt.)

l. 184. *oxe stalle*. *Oxe* is here a dissyllable. It is not quite certain that *oxe stalle* is a compound = *ox-stall*; it seems rather to be for the older English *oxan stalle*, the stall of an ox—*oxe* standing for *oxen* (as in Oxenford, see note on l. 285 of Prologue), of an ox.

l. 190. *took of this no keep*, took no heed of this, paid no attention to it.

l. 201. *soth to sayn*, to say (tell) the truth.

l. 222. *gapinge*. The phrase *gapyng upright* occurs elsewhere (see *Knights Tale*, l. 1150), and signifies lying flat on the back with the mouth open.

l. 225. *barrow*, a cry of distress; a cry for help.

l. 264. *And prayde him his viage for to lette*, And prayed him to abandon his journey.

l. 265. *to abyde*, to postpone his voyage.

l. 269. *my thinges*, my business matters.

l. 290. Kenelm succeeded his father Kenulph on the throne of the Mercians in 821, at the age of seven years, and was murdered by order of his aunt, Quenedreda. He was subsequently made a saint, and his legend will be found in Capgrave, or in the Golden Legend. (Wright.)

l. 297. *for traisoun*, i. e. for fear of treason.

l. 304. *Cipioun*. The *Somnium Scipionis* of Macrobius was a favourite work during the middle ages.

l. 321. *lo bire Andromacha*. *Andromache's* dream is not to be found in Homer. It is related in chapter xxiv. of *Dares Phrygius*, the authority for the history of the Trojan war most popular in the middle ages. (Tyrwhitt.)

l. 331. *as for conclusioun*, in conclusion.

l. 334. *telle . . . no store*, set no store by them; reckon them of no value; count them as useless.

l. 336. *never a del*, never a whit, not in the slightest degree.

ll. 343-346. By way of quiet retaliation for Partlet's sarcasm, he cites a Latin proverbial saying, in l. 344, 'Mulier est hominis confusio,' which he turns into a pretended compliment by the false translation in ll. 345, 346. (Marsh.)

l. 354. *lay*, for *that lay*. Chaucer omits the relative, as is frequently done in Early English poetry.

l. 374. The day spoken of is May 3, as one month (April) and two days are past since March ended. On May 3 in Chaucer's time the sun was in the twenty-first degree of Taurus. This answers to May 11 *now*, when the sun rises at a quarter past four. Supposing twenty-one degrees of the ecliptic to ascend obliquely, we shall find that in that time the right equinoctial ascension is nearly fifteen degrees or about sixty minutes in time, which brings us to about a quarter past five. And this is what is here meant by *prime*, as is clear from l. 37. Prime is not necessarily six o'clock, but varies according to the time of the year, depending on the *artificial* day. Tyrwhitt's calculation has reference to vertical or direct altitudes of the sun, which does not seem here to be intended. (Skeat.)

l. 390. *col-fox*, a treacherous fox. Tyrwhitt quotes Heywood for *coleprophets* and *colepousoun*. See Glossary for the explanation of the prefix *col*.

l. 419. *bul'e it to the bren*, sift the matter; cp. the phrase *to boul't the bran*.

l. 421. *Boece*, i. e. Boethius.

*Bradwardyn*. Thomas Bradwardine was Proctor in the University of Oxford in the year 1325, and afterwards became Divinity Professor and Chancellor of the University. His chief work is 'On the Cause of God' (*De Causâ Dei*). See Morley's English Writers, ii. p. 62.

l. 423. *for* was probably inserted by the scribe, who did not know that *needely* was a word of three syllables. See l. 424, where it is properly written.

l. 449. *Phisiologus*. He alludes to a book in Latin metre, entitled *Physiologus de Naturis xiii. Animalium*, by one Theobaldus, whose age is not known. The chapter *De Sirenis* begins thus:—

'Sirenae sunt monstra maris resonantia magnis,  
Vocibus et modulis cantus formantia multis,  
Ad quas incaute veniunt saepissime nautae,  
Quæ faciunt sompnum nimia dulcedine vocum.' (Tyrwhitt.)

l. 479. So Havelok, l. 2545:—

'So mote ich brouke mi Rith eie!'

And l. 1743:—'So mote ich brouke finger or to.'

And l. 311:—'So brouke i euere mi blake swire!'

*swire* = neck.

l. 491. *doun Burnel the Ass*. The story alluded to is in a poem of Nigellus Wireker, entitled *Burnellus seu Speculum Stultorum*, written in the time of Richard I. In the Chester Whitsun Playes, *Burnell* is used as a nickname for an ass. The original was probably *brunell*, from its *brown* colour; as the *fox* below is called *Russel*, from its *red* colour. (Tyrwhitt.)

l. 526. *O Gaufred.* He alludes to a passage in the *Nova Poetria* of Geofrey de Vinsauf, published not long after the death of Richard I. In this work the author has not only given instructions for composing in the different styles of poetry, but also examples. His specimen of the plaintive style begins thus:—

‘*Neustria, sub clypeo regis defensa Ricardi,  
Indefensa modo, gestu testare dolorem;  
Exundent oculi lacrymas; exterminet ora  
Pallor; connodet digitos tortura; cruentet  
Interioria dolor, et verberet aethera clamor;  
Tota peris ex morte sua. Mors non fuit ejus,  
Sed tua, non una, sed publica mortis origo.  
O veneris lacrymosa dies! O sydus amarum!  
Illa dies tua nox fuit, et Venus illa venenum  
Illa dedit vulnus,*’ &c.

These lines are sufficient to show the object and the propriety of Chaucer’s ridicule. The whole poem is printed in Leyser’s *Hist. Poet. Med. Ævi*, pp. 862–9·8. (Tyrwhitt.)

l. 527. Richard I died on April 6, 1199, on Tuesday; but he received his wound on Friday, March 26.

l. 529. *Wby ne badde I=O* that I had.

l. 536. *streite swerd* = drawn (naked) sword. Cp. *Aeneid*, ii. 333, 334:—  
‘*Stat ferri acies mucrone corusco*

*Stricta, parata neci.*’

l. 537. See *Aeneid*, ii. 550–553.

l. 579. *bowpede.* See *Piers Plowman*, ed. Wright, p. 12, ‘*bouped* after Hunger, that herde him,’ &c.

# GLOSSARY.

▲ = Prologue. B = Knightes Tale. c = Nonne Prestes Tale.

The following are the chief contractions used :—

A. S.	= Anglo-Saxon.	O. E.	= Old English.
Dan.	= Danish.	O. Fr.	= Old French.
Du.	= Dutch.	O. H. Ger.	= Old High German.
Fr.	= French.	O. N.	= Old Norse.
Ger.	= German.	Prompt. Parv.	= { Promptorium Par-
Goth.	= Gothic.		vulorum.
Gr.	= Greek.	Prov. Eng.	= Provincial English.
Icel.	= Icelandic.	Sp.	= Spanish.
It.	= Italian.	Sw.	= Swedish.
Lat.	= Latin.		

## A.

**A**, one, single. A. S. *an*, Ger. *ein*, one; Eng. indef. article *an* or *a*. Cp. O. E. *o*, *eo*, one; *ta*, *to*, the one, the first.

**A**, in, on; cp. *a-night*, B 184, *amoruwe*, A 822; *a day*, daily, B 1765; *a Goddes name*, in God's name, A 854; *a-tbree*, in three, B 2076. Cp. Mod. Eng. *a-foot*, *afraid*, *a-bunting*, *a-building*, &c. A. S. and O. S. *an*, in, on. It is still used in the South of England.

**Abbey**, abbey: c 34.

**Abide**, **Abiden**, **Abyden** (pret. *abod*, *abood*; p.p. *abiden*, *abyden*), abide, delay, wait for, await: B 69, 2124; c 260. A. S. *abidan*, *bidan*, to wait, remain; Goth. *beidan*, to expect.

**Able**, fit, capable, adapted: A 167. Lat. *babilis* (Lat. *babeo*, to have), convenient, fit; O. Fr. *habile*, able, expert, fit.

**Abood**, delay: B 107. See **Abide**.

**Aboughte** (the pret. of *abegge* or *abye*), atoned for, suffered for: B 1445, 2240. A. S. *abiggan*, to redeem, pay the purchase-money, to pay the penalty (from *bycgan*, to buy). Cp. the modern expression 'to buy it dear.' 'So shalt thou honge in helle and *bye* it dere' (Occleve, De Reg. Princip. 162). Shakespeare and Milton have, from similarity of sound, given the sense of *abye* to the verb *abide*, as in the following examples :—

'If it be found so, some will dear *abide* it.' (Julius Cæsar.)

'Disparage not the faith thou dost not know,

Lest to thy peril thou *abide* it dear.' (Mids. Night's Dream.)

'How dearly I *abide* that boast so vain.' (Paradise Lost.)

**Aboven**, above: A 53. A. S. *abuſan*, *be-uſan*, *uſan*; Du. *boven*, above.

- Cp. O. E. forms, *buve, buven, aboon*, above.
- Abrayde, Abreyde**, started (suddenly), awoke: c 188. A. S. *brægdan*, to move, turn, weave; O. N. *bragða*, to draw out a sword, to pull down, to awake, to leap. The O. E. *braide* has all these meanings, and signifies also to cry out suddenly, to scold; whence Eng. *braid, upbraid*. The A. S. *brægd, brægd*, O. N. *bragð*, signifies a sudden start, blow, deceit; hence the O. E. phrase 'at a braid,' = in a trice. The Icel. *bragð* is also applied to the features, to the gestures, by which an individual is characterized; hence Prov. Eng. *braid*, to resemble, pretend; Eng. *braid*, appearance (Bailey). Shakespeare uses *braid* = of deceitful manner.
- Abregge**, to shorten, *abridge*: B 2141. Fr. *a-breger*; Lat. *abbreviare*. Cp. *allay*, O. E. *allege*, from Fr. *alléger* (from Lat. *levis*); O. E. *agregge, agredge*, to aggravate, from Fr. *aggréger* (from Lat. *gravis*).
- Accomplice**, to accomplish: B 2006.
- Accordant, Acordant**, according to, agreeing, suitable: A 37.
- Accorde, Acord**, agreement, decision: A 838, c 59.
- Accorde, Acorde**, to agree, suit, decide: A 244, 830. Fr. *accorder*, to agree (from Lat. *cor*, the heart).
- Achate**, purchase: A 571. O. Fr. *acbepter*, to buy; Fr. *acbeter*, It. *accattare*, to acquire, get; Lat. *acceptare*. Cp. O. E. *acates, cates*, victuals, provision, delicacies; *cater*, store-room; Eng. *cater*. Fr. *achat*, purchase.
- Achatour**, purchaser, caterer: A 568. See **Achate**.
- Acorded**, agreed: B 356.
- Acqueyntaunce, Aqueyntaunce**, acquaintance: A 245.
- Ademauntz, adamant**: B 1132. Gr. *ἀδάμας* (a privative, *δαμάω*, to tame, subdue), the hardest metal, probably steel (also the diamond); whence Eng. *adamantine*. 'In *adamantine* chains and penal fire.' (Milton, *Par. Lost*, i. 48).
- Adoun, Adown**, down, downwards, below: A 393, B 245. A. S. *of-dune, a-dun* (cp. O. Fr. *à val*, to the valley, downwards), from the hill, downwards; from *dun*, a hill, down.
- Adrad**, in dread, afraid: A 605. For the force of the prefix *a-* see **A** = in, on.
- Aferd, Afered, Afferd**, in fear, afraid: A 628, B 660. Cp. O. E. *ferd, ferdnesse*, fear.
- Afeccioun**, affection, hope: B 300.
- Affermed**, confirmed: B 1491.
- Affrayed**, terrified, scared: c 457. Fr. *effrayer*, scare, appal; *effroi*, terror: whence *fray* and *affray*.
- Affyle**, to file, polish: A 712. Fr. *affiler*, It. *affilare*, to sharpen; Fr. *fil*, edge; Lat. *filum*, a thread.
- Afright**, in fright, afraid: c 75. A. S. *forbt*, Ger. *furcht*, fear; Goth. *faurbts*, timid.
- Again, Agayn, Ageyn**, again, against, towards: A 66, 801; B 929. A. S. *on-gean, on-gen, a-gen*, opposite, towards, against; *gean*, opposite, against; O. Sw. *gen*, opposite; Ger. *gegen*, against.
- Agast**, terrified, *agbast*: B 1483. Cp. O. E. *gastlic*, ghastly, *gastnes*, fear; A. S. *gæstan*, Goth. *us-geisnian, us-gaisnian*, to frighten, terrify; Dan. *gys*, terror.
- Agaste**, to be terrified: B 1566.
- Ago, Agon, Agoo, Agoon**, gone, past, B 418, 924; the past participle of O. E. verb *agon*, to go, pass away. A. S. *agan, agangan*. We also meet with *ygo* in the same sense, and some etymologists have erroneously supposed that the prefix *a-* is a corruption of *y-*.

- Agreef**, in grief: c 73. 'To take *agreef*' = to take it amiss, feel aggrieved, be displeased.
- Al**, all, whole (cp. *al a* = a whole, B 58); quite, wholly (cp. *al redy*, *al armed*, &c.); although (cp. *al speke be*, *al have I*, *al be it*): A 71, 76, 584, 734.
- Alauntz** (or **Alauns**), a species of dog: B 1290. They were used for hunting the boar. Sp. *alano*. Tyrwhitt says they were much esteemed in Italy in the fourteenth century. *Gualv. de la Flamma* (ap. Murator. Antiq. Med. Æ. t. ii, p. 394), commends the governors of Milan, '*quod equos emissarios equabus magnis commiscuerunt, et procreati sunt in nostro territorio DESTRARI nobiles, qui in magno pretio habentur. Item CANES ALANOS altae staturae et mirabilis fortitudinis nutrire studuerunt.*'
- Al be**, although: A 297.
- Alder**, **Alther**, **Aller**, of all (gen. pl. of *al*). The older forms are *alra*, *alre*, *aller*; *oure alther*, of us all, A 823; *bere aller*, of them all, A 586; *youre alther*, of you all, A 799; *alther-best*, best of all, A 710, &c. The insertion of *d* serves merely to strengthen the word, as in *lend*, *spend* (older forms *lene*, *spene*).
- Ale-stake**, a stake set up before an ale-house by way of sign, A 667; '*le moy d'une taverne*' (Palsgrave). It appears that a *busb* was often placed at the top of the ale-stake.
- Algate**, always: A 571. O. E. *algates*, *swagate*, thus; North Prov. Eng. *gate*, way; Eng. *gait*; Icel. *gata*, a path; Sw. *gata*, way, street.
- Alighte** (p.p. *alight*), alighted: A 722, B 125. Cp. the phrase 'to *light* upon.' A. S. *alibian*, to descend, alight.
- Alle**, pl. of *al* (all): A 26, 53.
- Aller**. See **Alder**.
- Alliaunce**, alliance: B 2115. Fr. *allier*, to ally; Lat. *ligare*, to tie; *alligare*, to write.
- Als**, **Also**, as: A 730. A. S. *alswa*; O. E. *al-se*, *ase*. These forms shew that *as* is a contraction from *al-so*. Cp. Ger. *also*, *als*; O. Fris. *alsa*, *alse*, *æsa*, *ase*.
- Alther**. See **Alder**.
- Amblere**, a nag: A 469.
- Amonges**, amongst: A 759.
- Amorwe**, on the morrow: A 822.
- Amounte**, to amount, signify, denote: B 1504.
- Amyddes**, amidst, in the middle: B 1151.
- And = an**, if: B 356.
- Anhange**, **Anhonge**, to hang up, c 242; p.p. *anbanged*, *anbonged*. The prefix *an* = on, up.
- Anlas** (or **Anelace**), a kind of knife or dagger, usually worn at the girdle: A 357.
- Anon**, **Anoon**, *in one* (instant), anon: A 32. O. E. *an an*, or *on an*.
- Anoynt**, anointed: A 199.
- Apayd**, **Apayed**, pleased, satisfied: B 1010. Fr. *payer*, to satisfy, pay (Lat. *pacare*); whence O. E. *pay*, satisfaction, gratification, pleasure; Eng. *pay*.
- Ape**, metaphorically, a fool: A 706.
- Apiked**, trimmed: A 365. See **Pike**.
- Apotecarie**, apothecary: A 425.
- Appalled**, become weak, feeble, dead, B 2195; not, as Tyrwhitt thinks, made *pale*. Chaucer speaks of 'an old *appalled* wight,' i. e. a man enfeebled through old age. It is connected with *pall*. Welsh *paller*, to fail; *pall*, loss of energy, failure.
- Apparallyng**, preparation: B 2055. Fr. *appareiller*, to fit, suit; *pareil*, like; Lat. *par*, equal, like. The original meaning of *appareiller* is to join like to like.



- Appetyt**, desire, appetite: B 822.
- Aray, Array**, state, situation, dress, equipage: A 41, B 76.
- Araye, Arraye**, to set in order, dress, adorn, equip: B 1188. It. *arredare*, to prepare, get ready; O. Fr. *arroyer, arréer*, dispose, fit out. The root is to be found in the Teutonic dialects. Cp. Sw. *reda*, to prepare; *reda*, order; A. S. *ræd*; Ger. *berreit*, ready; Dan. *rede*, plain, straight, clear.
- Arrest**, a support for the spear when couched for the attack: B 1744. It is sometimes written *rest*. 'And there was a squyer called Albert of Colayne, he turned and couched the spered in the *rest*, and came rennyng agaynst the lorde of Poytrelle.' (Bernay's Froissart, i. 68.)
- Arreste**, to stop (a horse): A 827.
- Arretted**, ascribed, imputed, deemed: B 1871. According to Cowell a person is *arretted* 'that is covenanted before a judge, and charged with a crime.' O. E. *rette*, to impute; O. N. *retta*. The A. S. *arretan*, signifies to correct, set right.
- Arrive**, arrival, or perhaps disembarkation (of troops): A 60. Fr. *arriver*, to arrive, from Lat. *ad ripare*, to come to shore (*ripa*, shore).
- Arm-gret**, as thick as a man's arm: B 1287.
- Armytpotent**, mighty in arms: B 1124.
- Arreest**, seizure, custody: B 452, c 80.
- Arreerage**, arrears: A 602.
- Arresten**, to stop, seize. Fr. *arresten* (from Lat. *restare*, to stand still), to bring one to stand, to seize his person.
- Arsmetrike**, arithmetic: B 1040.
- Arwe**, arrow: A 104. A. S. *arewe*; Icel. *ör* (gen. *aurva*); Sw. *burra*, to whirl.
- As**, as if: A 636.
- Aschen, Assöhen**, ashes: B 444.
- Asoged**, besieged: B 23. Fr. *siège*; It. *sedia, seggia*, a seat or sitting; *assedio* = Lat. *obsidium*, the sitting down before a town in a hostile way.
- Aslake**, to moderate, appease: B 902. O. N. *slak*, loose; Norse *slekkja*, to make slack, to *slake*, quench; *slokna*, to go out, faint; O. E. *sloke*. With this root we must connect A. S. *slacian*, relax, *slack*; *slac*, slack; also *slack-lime*, *slag* of a furnace.
- As-nouthe, As now**, at present: B 1406. Cp. O. E. *as-swiðe*, immediately; *as-now*, *als-tite*, at once. *nouðe* = A. S. *nu* (now) and *ða* (then). See **Nouthe**.
- Asonder, asunder**: A 491.
- Aspye**, to see, perceive, discover, *spy*: B 562. Fr. *espier, épier*; It. *spiare*; Ger. *spähen*.
- Assaut**, assault: B 131. Fr. *assaillir*, to assail; *saillir*, to leap, *sally*; Lat. *salire*, to leap, spring.
- Assayed**, tried: B 953. Fr. *essayer*, to try, *essay*.
- Assise**, assize: A 314, 663. Fr. *assire*, to set (Lat. *assidere*); *assis*, set, seated; *assise*, a settled tax; *cour d'assise*, a court held on a set day. Cp. It. *assisa*, a settled pattern of dress; Eng. *size*.
- Assoillyng**, absolution, acquittal: A 661. O. Fr. *assoiller*, Lat. *absolvere*, to loose from.
- Assuren**, to make sure, confirm: B 1066.
- Astat, Astaat**, estate, rank. See **Estat**.
- Asterte**, to escape: B 737. See **Sterte**.
- Astoneyd**, astonished: B 1504. Fr. *estonnir*, to astonish, amaze (Lat. *attonare*, to thunder at, stun); O. E. *stonnie*, to benumb or dull the sense; Ger. *erstaunen*.

- Asure, azure**: c 42.
- Athamaunte, adamant**: B 447.
- Atrede, to surpass in council, outwit**: B 1591. *at-* = A. S. *æt*, of, from, out. We have a remnant of this prefix in *t-wit* = O. E. *at-witen*, to reproach. For the second element see **Rede**.
- At-renne, out-run**: B 1391. See **Renne**.
- Atte, at the**: A 193. O. E. *at-iban*, *at-iban*. Cp. *atte beste*, in the best manner, A 29, 749; *atte laste*, at the last, A 707; *atte fulle* = fully, A 651.
- Attempre, adj. temperate, moderate**: c 18.
- Atteyne, to attain**: B 385. Fr. *attaindre* (Lat. *tangere*, to touch, *atingere*, to reach to).
- Auctorite, authority**; a text of Scripture, or some respectable writer: B 2142, c 155.
- Auctours, authors, writers of credit**: c 164.
- Auter, altar**: B 1047.
- Avantage, advantage**: B 435. See **Avauce**.
- Avauce, to be of advantage, be profitable**: A 246. Fr. *avancer*, to push forward; *avant*, It. *avante*, before, forwards. Lat. *ab ante*.
- Avaut, boast, vaunt**: A 227.
- Avauter, boaster**: c 97.
- Adventure, chance, luck, misfortune**: A 25, 795. O. Fr. *advenir* (Lat. *advenire*), to happen; whence Eng. *peradventure*.
- Avis, Avys, advice, consideration, opinion**: A 786, B 1010. O. Fr. *avis*, It. *avviso*, view, opinion, settlement; Lat. *visum*, from *videri*.
- Avisioun, Avysoun, vision**: c 294.
- Avow, vow, promise**: B 1379.
- Awayt, watch**: c 404. O. Fr. *waiter, gaiter*. This is connected with *wake*. A. S. *wæcan*, Goth. *wakan*, O. N. *vaka*, vigilant; Eng. *watch, waits, to await*.
- Awe, fear, dread**: A 654. A. S. *ege*, O. E. *eiē*, Dan. *ave*, correction, fear; Icel. *agi*, discipline; Goth. *ogan*, to fear.
- Axe, to ask**: B 489. A. S. *acsian*.
- Axyng, asking, demand**: B 968.
- Ay, ever, aye**: A 63.
- Ayein, Ayeins, Ayens, again, back, against, towards**: B 651.
- Ayel, a grandfather**: B 1619. Fr. *aieul*.

## B.

- Baar, Bar, bore, carried**: A 158, 558, 618. See **Bere**.
- Bachelor, Bachiller, an unmarried man, bachelor, a knight**: A 80. Welsh *bachgen*, a boy, from *bach*, little, *geni*, to be born; whence O. Fr. *bacelle, bacelote, bacellette*, a servant, apprentice; *bacelerie*, youth; *bachelage*, apprenticeship, art and study of chivalry; *bachelier*, a young man, an aspirant to knighthood.
- Bacoun, bacon**: c 25. O. Fr. *bacon*, O. Du. *backe*, a pig.
- Bak, back**: c 515.
- Bake = baken, baked**: A 343. This verb now belongs to the *weak* or regular conjugation.
- Bailliff, bailiff**: A 603. O. E. *baili*. 'He is my ryve [= reeve] and *bayly*, Inquilinus prediorum urbicorum et rusticorum.' (Horman.) Fr. *baille*, It. *balivo, bailo*, from Low Lat. *bajulus*, a bearer, with the later meanings of (1) a nurse (2) a tutor. From Fr. *bailler* (Lat. *ba-julare*), to hand over, comes Eng. *bail*. In the Wicliffite versions, *baili* seems to imply the charge or office: '3elde rekenyng of the *baili*, for thou might not now be *baylyf*.' Luc. xvi.
- Balled, bald**: A 198, B 1660. The original meaning seems to have

- been (1) shining, (2) white (as in *bald-faced stag*). O. E. *bal*, a blaze; A. S. *bæl*, Icel. *bál*, blaze, fire.
- Bane**, destruction, death: B 239, 823. A. S. *bana*, *bona*, O. H. Ger. *bana*, Fris. *bona*, O. N. *bani*, destruction, a violent death, *bane*; Goth. *banja*, a blow; Icel. *bana*, to slay. It is perhaps connected with Eng. *bang*, Icel. *banga*, to strike. The O. E. *bane* sometimes signifies poison, whence *ben-bane*, *fly-bane*.
- Baner**, a banner: B 120, 1552. Mid. Lat. *banera*, *bannerium*; Fr. *bannière*; It. *bandiera*. Mr. Wedgwood suggests the Goth. *bandvo*, a sign or token, as the root, which is connected with Eng. *bend*, Icel. *benda*, to bend, beckon, *banda*, to make signs.
- Bar**, bore, conducted: A 105, 721.
- Barbour**, a barber. Fr. *barbier*, from Lat. *barba*, the beard.
- Bare**, open, plain: A 683, B 2019.
- Bareyn**, **Bareyne**, barren, devoid of: B 386, 1119. O. Fr. *baraigne*, *brebaigne*. The root, *breb*, is perhaps connected with Du. *braeck*, sterile.
- Baronage**, an assembly of barons: B 2238. It. *barone*, Sp. *varon*, O. Fr. *ber*, Fr. *baron*. Originally man, husband. 'Le bar non es creat per la femna mas la femna per le baró'—'The man was not created for the woman, but the woman for the man.' In our own law it was used for married men; *baron* and *femine*, man and wife. The root perhaps is identical with the Lat. *vir*. (Wedgwood.)
- Barre**, bar or bolt of a door: B 217. O. Fr. *barre*, Mid. Lat. *barra*, from M. H. Ger. *barre*, a beam or long pole of wood; O. H. Ger. *para*. *Barricade* and *barrier* are formed direct from the Fr. *barre*. Cp. Sp.
- barras*, a bar; Fr. *embarras*, Eng. *embarrassed*. The A. S. *sparran*, Ger. *sperren*, to bar, bolt; Sw. *sparre*, a bar, Eng. *spar*, are sibilated forms of the root *bar* or *par*, which may be referred to O. N. *barr*, a tree.
- Barres**, ornaments of a girdle: A 329. See note on l. 329 of Prol.
- Batail**, **Bataille**, **Bataille**, **Batayl**, **Batayle**, battle: A 61, B 130. Fr. *bataille*, a battle; it also signifies, like O. E. *bataille*, a squadron, an armed host, a *battalion*. It. *battere*; Fr. *battre*, to beat. With the root *bat* are connected *battery*, *batter*.
- Batayld**, embattled: C 40. Fr. *batillé*, *bastillé*, built as a bastille or fortress, furnished with turrets.
- Bawdrick**, *baudrick*, or *baldrick*, belt, or girdle, worn transversely: A 116. It sometimes signified the *cingulum* or military belt. It was used in the sixteenth century for the jewelled ornament worn round the neck both by ladies and noblemen. O. Fr. *baudré*, O. H. Ger. *balderich*, Icel. *belti*, O. H. Ger. *balz*, a belt.
- Be**, (1) to be, B 1377; (2) been, A 60.
- Bede**, a bead (pl. *bedes*): A 159, A. S. *bead*, *gebed*, O. Sax. *beda*, O. Fris. *bede*, a prayer; O. Sax. *bedon*, to pray. 'Beads were strung on a string, and originally used for the purpose of helping the memory in reciting a certain tale of prayers or doxologies. To bid one's *bedes* or *beads* was to say one's prayers.' (Wedgwood.)
- Beam**, **Bemys**, beam, rafter (pl. *beemes*): C 122. A. S. *beám*, a tree, stick, beam; Ger. *baum*, Du. *boom*, a tree. Cp. *boom* of a vessel, *beam* in horn-*beam*.
- Beemes**, trumpets, horns: C 577. A. S. *beme*, *byme*, a trumpet.

- Been**, (1) to be; (2) are, A 178; (3) been, A 199.
- Beer, Beere**, a bier: B 2013.
- Beer**, did bear: C 515.
- Beest, Best**, a beast: B 451.
- Beete**, to kindle, light: B 1395. The literal meaning is to mend, repair. A. S. *bêtan*, O. Fris. *beta*, Goth. *bôtjan*, 'to amend, repair, expiate; whence Eng. *boot*, *booty*, *bootless*, *better*.
- Begger, Beggere**, a beggar: A 252. It signifies literally a *bag*-bearer. Cp. Flemish *beggaert*, a beggar. 'It must be borne in mind that the *bag* was a universal characteristic of the beggar, at a time when all his alms were given in kind; and a beggar is hardly ever introduced in our older writers without mention being made of his *bag*.' (Wedgwood.)
- Beggestere**, a female beggar: A 242.
- Ben**, (1) to be, A 140; (2) are; (3) been, A 61.
- Benigne**, kind: A 518.
- Bent**, declivity of a hill, a plain, open field: B 1123. Low Ger. *bend*, meadow.
- Berd, Berde**, beard: A 270, B 1272.
- Bere**, to bear, to carry, to conduct oneself, behave: A 796. Imper. *ber*, B 1902. A. S. *beran*; Goth. *bairan*.
- Bere**, a bear: B 782.
- Bere**, to pierce, strike, B 1398; as 'to *bere* through' = to pierce through. A. S. *berian*, O. N. *berja*, to strike.
- Berkyng**, barking: C 565. A. S. *beorcan*, to bark; Icel. *braka*, to crash; Dan. *brag*, crack, crash; O. H. Ger. *gebreb*, A. S. *gebræc*, a boisterous wind. With the root *brak* are connected Eng. *bark*, *brag*, and *bray*.
- Bersten**, to burst: B 1122.
- Berstles**, bristles: A 556. A. S. *byrst*, bristle; Du. *borstel*; Ger. *borste*.
- Berye**, a berry: A 207.
- Beseken**, to beseech: B 60. A. S. *sécan*, to seek, enquire, ask for, (we have the same root in *for-sake*), which is connected with *secgan*, to say. Goth. *sakan*, to object, reprove; Ger. *sache*, a complaint; O. E. *sake*, strife, contention; Eng. *sake*.
- Best, Beste**, a beast: B 1118.
- Besy**, busy, industrious, anxious: A 321.
- Bet**, better: A. 242. A. S. *bet*; O. H. Ger. *baz*. See **Beete**. The O. E. *go bet* = hasten, go along quickly.
- Bete**, (1) to beat, (2) beaten, ornamented. See **Ybete**.
- Beth** (3rd pers. sing. of *Ben*), is; (imp. pl.), be: C 509.
- Betwix, Betwixe**, betwix: A 277. A. S. *betwub*, *betweox*. The second element *-tweox* is connected with *two*, and occurs in *be-tween*.
- Bewreye**, to betray: B 1371. See **Bywreye**.
- Beyying**, buying: A 569. *yy* = *gg*. Cp. O. E. *begge*, to buy.
- Bibled**, covered over with blood: B 1144.
- Bifalle**, p.p. befallen, A. 795; to befall, B 947.
- Bihight**, promised. A. S. *bâtan* (pret. *bêbt*), Goth. *baitan*, Ger. *beizan*, to call, command, promise. The Goth. perfect *baibait* shews that *ighbt* is a reduplicated form, like Lat. *pendi*, *tendi*, from *pendere* and *tendere*. Eng. *did* is probably another example of reduplication. See **Hight**.
- Biholde**, to behold (pret. *bibeld*, p.p. *bibolde*, *bibolden*): B 1435.
- Biknew**, acknowledged, confessed: C 241.
- Bile**, bill (of a bird): C 41. A. S. *bile*.

- Blived, beloved**, to employ, use (pret. *bisette*, p.p. *biset*): A 279, B 2154.
- Biside, Bisides**, beside, near, besides: A 402.
- Bitweene, Bytweene**, between: B 2246. See *Betwix*.
- Bitwix, Bitwixe, Bytwixen**, between, between: B 22.
- Blak, black** (def. form. and pl. *blake*): A 557, B 41, 1659. A. S. *blac*, *blæc*, black. With this root are connected *bleak*, *bleach*.
- Blankmanger**, some compound of capon minced, with cream, sugar, and flour: A 387.
- Blede**, to bleed, B 943 (pret. *bledde*, A 145, p.p. *bled*).
- Bleynte**, blenched, started back: B 220. O. E. *blenchen*, to blench, glance; O. N. *blekkja*, to turn aside, wince, *blink*.
- Blis, Blisse, bliss**: B 372. A. S. *blis*, joy, gladness, is formed from the adj. *blithe*, joyful. Cp. A. S. *blithsian*, to rejoice.
- Blisful, blessed, blissful**: A 17, 770.
- Blive, Blyve**, quickly, forthwith: B 1839. O. E. *bilife*. Cp. Dan. *oplive*, to quicken, enliven, and the two senses of our Eng. *quick*.
- Bocher, a butcher**: B 1167. Fr. *boucher*, from *boc*, a goat. Cp. It. *becco*, a goat; *beccaro*, a butcher; *boccino*, young beef, veal; *bocciero*, a butcher.
- Booler, Bokeler, buckler**: A 112, 471, 668. Fr. *bouclier*, a shield with a central boss, from *boucle*, protuberance; Mid. Lat. *bucula scuti*. It is of course connected with Eng. *buckle*, Fr. *boucle*; *bouclè*, swollen; Ger. *buckel*, a stud; Dan. *bugns*, to bulge, swell.
- Bok** (pl. *bokes*), a book.
- Bokelyng**, buckling: B 1645.
- Boket, a bucket**: B 675. O. Fr. *baquet*, Du. *bac*, a trough, bowl; Eng. *back*, a brewer's vat.
- Bole, bull**. Pl. *boles*: B 1281.
- Bond, bound**, = O. E. *band* (pret. of *binden*): B 2133.
- Boon, Boone**, prayer, petition, *boon*: B 1411. A. S. *bēn*; O. N. *bōn*, prayer.
- Boon, bone** (pl. *boones*): A 546, B 319. The oo arises out of an earlier *ō*, as A. S. *ban* = O. E. *bon*.
- Boor, boar**: B 800. A. S. *bar*, Du. *beer*.
- Boot, Boote**, remedy: A 424. See *Beete*.
- Boowes, boughs**: B 2059.
- Boras, borax**: A 630.
- Bord, table**: c 23. A. S. *bord*, table, margin; Du. *boord*, edge, border.
- Bord, joust, tournament**: A 52. O. Fr. *bebourd*, M. H. Ger. *buburt*, O. Fris. *bord*. See note on l. 52 of Prol.
- Bore, p.p. born**: B 684.
- Born, p.p. conducted**: A 87.
- Borwe, pledge, security**: B 764. A. S. *borb*, security, pledge; *borgian*, to lend (on security). Cp. Ger. *bürge* from *beorgan*, to protect (whence *borough*), a surety; *birgen*, to become a surety, to give bail for another. In the phrase 'a snug *berth*,' a *berth* on board ship, we have a derivative of the same root. Provincial *barib*, a place near a farmhouse, well-sheltered; *baribless*, houseless.
- Botiler, butler**: c 314. O. E. *botelere*, Fr. *bouteillier*. It is generally connected with *bouteille*, a bottle; but it is more probably connected with *buttery* and *butt*. Fr. *botte*, Sp. *bota*, a wine-skin.
- Botes, Bootes, boots**: A 203, 273. It is probably connected with the preceding word. Cp. Fr. *botte*, boot; Du. *bote*. 'The boot appears to have originally been, like the Irish brogue and Indian mo-

- cassin, a sort of bag of skin or leather, enveloping the foot and laced on the instep.' (Wedgwood.)
- Bothe**, both: B 973. A. S. *begen*, *ba*; Goth. *bai*, *baiotbs*; Norse *batbir*. Probably the *ba* (O.E. *bo*, *bey*), which is seen also in Latin *ambo*, Gr. *ἄμφω*, is connected with A. S. *twagen*, *twa*, two.
- Botme**, bottom; c 281. A. S. *botme*, O.E. *botbem*, O. Du. *bodem*. Cp. *bottom*, a small valley, and Gr. *βόττος*, ditch, with *βαθύς*, deep.
- Bouk**, body: B 1888. Icel. *bukr*, the body; Sc. *bouk*, trunk, body; Icel. *bulka*, to swell; whence Eng. *bulk*. Prov. Eng. *bulch*. Cotgrave has 'bossé, knobby, bulked or bumped out.' With this root are connected Eng. *billow*, *bulge*, *bilge* (Icel. *bolgna*, to swell).
- Bour**: c 12. A. S. *bur*, bower, inner chamber; Prov. Eng. *boor*, a parlour.
- Bracer**, armour for the arms: A 111.
- Brak** (the pret. of *breke*), broke: B 610.
- Bras**, brass: c 577.
- Brast** (the pret. of *bersten* or *bresten*), burst: c 397. It is sometimes written *barst*; the p.p. was *brusten*, *bursten*, or *borsten*. A. S. *berstan*; O. Du. *bersten*; O. N. *bresta*, to burst.
- Braun**, **Brawn**, muscle (pl. *brawnes*): A 546, B 1277. O. E. *brabun*. Cp. Eng. *brawny*; Sc. *brand*, calf of the leg; O. Fr. *braion*, *braoun*, a lump of flesh; Fris. *braeye*, Low Ger. *bræe*, a lump of flesh, calf of the leg, flesh of a leg of pork. In O. E. writers *brawne* often signifies the flesh of a boar.
- Braunche**, a branch: B 209. Fr. *branche*.
- Brayde**, started. See **Abrayde**.
- Bred**, **Breed**, bread: A 147.
- Breed**, **Breede**, breadth: B 1112.
- A. S. *brád*, *bréd*, Ger. *breit*, Dan. *bread*; A. S. *brædu*, O. Fris. *brêde*, breadth. With this is connected A. S. *bred*, O. Du. *berd*, a surface, board (cp. Lat. *latus*, a side, and *latus*, broad; A. S. *side*, a side, and *sid*, wide); A. S. *brerd*, brink, margin; Dan. *bred*, an edge; Sw. *brad*, edge, *bred*, broad; Icel. *bard*, a lip, border, edge.
- Breeme**, fiercely, furiously: B 841: A. S. *brème*, loud, keen; O. E. *bream*, fierce. Cp. Lat. *fremo*, to roar. Professor Max Müller has the following capital note on certain analogues connected with this root:—'What is the English *brim*? We say a glass is *brim full*, or we fill our glasses to the *brim*, which means simply "to the edge." We also speak of the brim of a hat, the Ger. *Bräme*. Now originally *brim* [in O. E. *brim* = sea, ocean] did not mean every kind of edge or verge, but only the line which separates the land from the sea. It is derived from the root *bbram*, which, as it ought, exhibits *bb* in Sanskrit, and means to *ubirl about*, applied to fire, such as *bbrama*, the leaping flame, or to water, such as *bbrama*, a whirlpool, or to air, such as *bbymi*, a whirlwind. Now what was called *æstus* by the Romans, namely the swell or surge of the sea, where the waves seemed to foam, to flame, and to smoke (hence *æstuary*), the same point was called by the Teutonic nations the *ubirl* or the *brim*. After meaning the border-line between land and sea, it came to mean any border, though in the expression "fill your glasses to the brim" we still imagine to see the original conception of the sea rushing or pouring in toward the dry land. In Greek we have a derivative *κρημνιστής* (*krhministhês*)

- toss about; in Lat. *fremo*, chiefly in the sense of raging or roaring, and perhaps *frendo*, to gnash, are akin to this root. In the Teutonic languages other words of a totally different character must be traced back to the same original conception of *bbram*, to whirl, to be confused, to be rolled up together, namely, *bramble*, *broom*, &c.' (Lectures on the Science of Language, Second Series, pp. 217, 218.
- Breeth, Breth**, breath: A 5. In O. E. *bræth* signifies vapour, smell, also fervour, rage.
- Breke**, to break (pret. *brak*, *brok*; p.p. *brok*, *ibroken*): A 551.
- Brem**, a fresh-water fish, bream: A 350. O. Fr. *bresme*, O. H. Ger. *brabsema*.
- Bremstone**, brimstone: A 269. O. E. *brenstone* = burning stone, from *brennen*, to burn.
- Bren**, bran: c 419. Welsh *brén*, bran; O. Fr. *brén*. Cp. Gael. *brein*, stink; Fr. *brén*, ordure.
- Brend**, burnished, bright: B 1304.
- Brende** (pret. *brente*, p.p. *brent*), burnt: B 1567. See **Brenne**.
- Brenne**, to burn: B 1473. A. S. *brennan*, *bernan*, O. Du. *bernen*, Goth. *brannjan*, to burn. We have the same root in *brim-stone*, O. E. *brenstone*.
- Brenningly**, fiercely, ardently: B 706.
- Brennyng, Brennynge**, burning: B 138, 1142.
- Brent**, burnt: B 1159.
- Breres**, briers: B 674. A. S. *brêr*, a brier.
- Brest**, bursteth: B 1752.
- Brest, Breste**, breast: A 115.
- Brest-plat**, breast-plate: B 1262.
- Breste**, to burst (pret. *brast*, p.p. *borsten*, *bursten*): B 1752. See **Brast**.
- Bretful**, brimfull: A 687, B 1306. Tvrwhitt says that the sense of this word is much clearer than the etymology. *Bretful* = O. E. *brurdful* = full to the brim, which is connected with A. S. *brerd*, brink, brim. See **Brede**, breadth.
- Bretherhede**, brotherhood, brothers of a religious order: A 511.
- Briddes**, birds: c 61. A. S. *brid*, a (young) bird; *brod*, a brood; O. H. Ger. *bruot*, heat; Ger. *brut*, brood; A. S. *bredan*, to nourish, keep warm; Du. *broeden*, to hatch; Low Ger. *bridae*, a chicken. We have the same root in *brew* and *broth*. Shakespeare uses *bird* in its original sense in the following passage:—  
'Being fed by us, you used us so  
As that ungentle gull, the cuckoo's  
bird,  
Useth the sparrow.'
- (1 Hen. IV. v. 1.)
- Broch**, a brooch: A 160. O. Fr. *broche*, Sp. *broche*, a clasp. Cp. Lat. *broccbus*, a projecting tooth; It. *brocco*, a stump, peg; Fr. *broche*, a spit.
- Brode**, broad: B 2166. See **Brood**.
- Broke**, broken. See **Breke**.
- Brood, Broode, Brode**, broad: A 155, 471, 549. See **Brede**.
- Broode**, broadly, plainly: A 739.
- Brond**, firebrand: B 1481.
- Brouke**, to have the use of, enjoy, *brook*: c 479. A. S. *brūcan*, O. H. Ger. *brūchan*, Ger. *brauchan*, brook, use, enjoy, eat. Cp. Goth. *brukjan*, to enjoy; and *bruks*, useful. Lat. *frui*, *fructus*.
- Broun**, brown: A 109. A. S. *brūn*, Ger. *braun*, Fr. *brun*. It is perhaps connected with *brennan*, to burn.
- Browded**, braided, woven: B 191. For the etymology see **Abrayde**.
- Browdyng**, embroidery: B 1640.
- Bulde**, built: B 690.
- Bulte**, to bolt (corn), sift meal: c 419. Sw. *bulta*, to beat.

- Burdon**, burden (of a song), a musical accompaniment: A 673. See note, p. 137. O. Fr. *bourdon*, a drone of a bagpipe; Sp. *bordon*, the bass of a stringed instrument, or of an organ.
- Burgeys**, citizen, burgess: A 369. O. Fr. *burgeois*, from Lat. *burgensis*, a citizen; Fr. *bourg*, It. *borgo*, a city. Cp. Goth. *baurgs*, A. S. *burh*, *burg*, Eng. *borough*.
- Burned**, burnished: B 1125. Fr. *brunir*.
- Busynesse**, Bysynesse, labour, care, anxiety: A 520, B 149.
- But-if**, unless: A 582.
- By and by**, separately: B 153.
- Bycause**, because: A 174.
- Byde**, abide, remain: B 718.
- Byfel**, **Byfil**, befell: A 19, B 152.
- Byfore**, **Byforen**, **Byforn**, before: A 377, 450; B 518.
- Bygan**, **Bigan**, began: A 44, B 690.
- Bygonne**, p.p. begun: A 52.
- Bygynne**, to begin: A 42.
- Byholde**, to behold: B 443.
- Byhote**, promise: B 996. A. S. *bebátan*, to promise, vow. See **Bihight**.
- Byhynde**, behind: B 192.
- Byjaped**, deceived, befooled: B 727. O. E. *jape*, joke, lie; Fr. *japper*, to yelp. The root *jap* is connected with *gab*, *jab*, as in *gabble*, *jabber*.
- Byknowe**, to acknowledge: B 698.
- Byloved**, beloved: B 571.
- Bynethe**, beneath: C 133.
- Bynne**, bin, chest: A 593. It is sometimes written *bing*, and seems to have signified originally a heap. Sw. *binge*, heap; Icel. *bunga*, to swell.  
'You might have seen them throug out of the town  
Like ants, when they do spoil the *bing* of corn.' (Surrey's Poems, p. 191, ed. Bell.)
- Byquethe**, to bequeath: B 1910.
- A. S. *cwéiban*, to say; whence Eng. *quoth*.
- Byraft**, bereft: B 503. A. S. *beræfian*, to deprive of, strip; *reafian*, to spoil, *reave*.
- Byside**, beside, near: A 445.
- Bysmotered**, spotted, smutted: A 76. A. S. *besmítan*, to defile, besmut; Du. *smodderen*, to dirty, daub. Cp. Dan *smuds*, Sw. *smuts*, spot, splash, dirt; Eng. *smut*, *smutch*, *smudgy*, &c.
- Byt** (3rd pers. sing. of *bidden*), bids: A 187.
- Bythought**, 'am bethought,' have thought of, have called to mind: A 767.
- Bytwix**, betwixt, between. See **Betwix**.
- Bywreye**, make known, bewray: B 1371, C 231. A. S. *wregan*, Ger. *rügen*, to discover, accuse.

## C.

- Caas**, case, condition, hap, A 585; pl. cases (of law), A 323.
- Caas**, case, quiver: B 1500. It. *cassa*, O. Fr. *casse*.
- Cacoe**, **Cacoe**, to catch (pret. *caughte*): A 498. It. *cacciare*, O. Fr. *cachier*, to catch; Fr. *chasser*, to drive out, *chase*.
- Caitif**, **Caytif**, wretch, wretched: B 66, 694. It. *cattivo* (Lat. *captivus*) a captive, a wretch: Fr. *chétif*, poor, wretched.
- Cam**, came: A 547.
- Can** (1) know, knows, A 210, B 922; (2) acknowledge, as in the phrase 'can thank,' B 950 (Fr. *savoir gré*), where *thank* is a noun, and not a verb. A. S. *cunnan*, to know; *cunnian*, to enquire, search into; Goth. *kunnan*, to know; Sw. *kunna*, to be able. The root is preserved in *cunning*, *ken*, *alc-conner* (an inspector of ales).
- Cantel**, corner, cantle: B 2150. O. Fr. *chantel*. *chantau* a corner



- a lump. Cp. Icel. *kantr*, side; Dan. *kant*, edge.
- Cappe**, a cap, hood: A 586.
- Care**, sorrow, grief. **Careful**, sorrowful: B 463. A.S. *caru*, Goth. *kara*.
- Carf**, carved (the pret. of *kerue*, to cut, *carue*): A 100. A. S. *ceorfan*, O. Fris. *kerua*, to cut.
- Carl**, a churl: A 545. A. S. *ceorl*, Icel. *karl*, a man. Cp. Sc. *carlin*, an old woman; Eng. *cburl*, *cburlish*.
- Caroigne**, carrion: B 1155. Fr. *charogne*, It. *carogna*, from Lat. *caro*.
- Carol**, a round dance: B 1073.
- Carole**, to dance. Fr. *carole* (from Lat. *corolla*, the diminutive of *corona*). Robert of Brunne calls the circuit of Druidical stones a *karole*. By some it is derived from the Lat. *cborale*.
- Carpe**, to talk, discourse: A 474. Cp. Portug. *carpire*, to cry, weep.
- Carte**, chariot, cart: B 1164, C 198. O. N. *karti*.
- Cartere**, charioteer: B 1164.
- Caas**, case, condition, hap, chance: A 844, B 216. See **Oaas**.
- Cast**, casteth: B 1996.
- Cast**, device, plot: B 1610. It is connected with the vb. to *cast*. Cp. O. E. *turn*, a trick; Eng. 'an *ill-turn*.'
- Caste**, **Casten**, to plan, devise, suppose: B 1314, C 255.
- Catapus**, **Catapuce**, a species of spurge: C 145.
- Catel**, wealth, goods, valuable property of any kind, *cbattels*: A 373, 540. O. Fr. *cbatel*, *catel*, a piece of moveable property, from Lat. *capitale*, whence *captale*, *catullum*, the principal sum in a loan (cp. Eng. *capital*). The Lat. *captale* was also applied to beasts of the farm, *cattile*.
- Caughte**, took: A 498. Cp. Eng. 'caught cold.' See **Cacchoe**.
- Celle**, a religious house, *cell*: B 518.
- Centaure**, **Century**, the name of a herb: C 145.
- Cercoles**, circles: B 1273.
- Cerial**, belonging to the species of oak called *Cerrus* (Lat.): B 1432. It. *Cerro*, Fr. *Cerre*.
- Certein**, **Certeyn**, **Certes**, certain, certainly, indeed: A 375, 451, B 17.
- Certainly**, **Certeynly**, certainly: A 204.
- Ceruce**, white lead: A 630.
- Chaffer**, merchandise. O. E. *cbafare*, *cbap-fare*; A. S. *ceap*, O. S. *côp*, O. N. *kaup*, O. H. Ger. *cbauf*, bargain, price (cp. Eng. *dog-cheap*, *dirt-cheap*); A. S. *ceapian*, O. S. *côpon*, O. N. *kaupa*, to buy; O. H. Ger. *cbausan*, to buy, sell; Eng. *cbop* (as in 'cbop and change').
- Champartye**, a share of land; a partnership in power: B 1091.
- Champioun**, a champion: A 239. A. S. *camp*, O. H. Ger. *cbampb*, combat, contest; A. S. *campian*, to fight; O. Fris. *kampa*, to contend; Prov. Eng. *cbamp*, a scuffle; *camp*, to talk, contend, argue; Ger. *kampeln*, to debate, dispute. The Lat. *campus* is probably borrowed from the Teutonic dialects.
- Chanterie**, **Chaunterie**, 'An endowment for the payment of a priest to sing mass agreeably to the appointment of the founder: A 510. There were thirty-five of these Chantries established at St. Paul's, which were served by fifty-four priests.—Dugd. Hist. pref. p. 41.' (Tyrwhitt.)
- Chapelleyn**, a chaplain: A 164.
- Chapman**, a merchant: A 397. A. S. *ceapman*. See **Chaffer**.
- Char**, car, chariot: B 1280. Fr. *char*, Lat. *carrus*; whence Fr. *charrier*, to carry; *cbarger*, to load, charge.
- Charge**, harm, B 426, 1429, as in the phrase 'it were no *cbarge*.' It

- signifies literally (1) load, burden ; (2) business of weight, matter for consideration.
- Chance**, chance, hap : B 894. Fr. *cbance*, O. Fr. *cbance*, from *cbeoir*, to fall ; Lat. *cadere*.
- Change**, **Chaungen**, to change : A 348.
- Chaunterie**. See **Chanterie**.
- Cheef**, chief : B 199. Fr. *chef*, head ; Lat. *caput*.
- Cheer**, **Cheere**, **Chere**, countenance, appearance, entertainment, cheer : A 139, 728 ; B 55. O. Fr. *cbiere*, countenance ; Fr. *cbere*, face, look.
- Cherl**, churl : B 1601. See **Carl**.
- Chese**, to choose. A. S. *ceosan*, Du. *kieren*, *kiesen*, O. H. Ger. *cbiusan*, to choose.
- Ches**, imp. sing. *cboose* ; imp. pl. *cbeseth* : B 737.
- Chesteyn**, a chestnut-tree : B 2064. O. Fr. *cbastaigne*, Lat. *castanea*.
- Cheventein**, a chieftain, *captain* : B 1697. See **Cheef**.
- Chevisance**, **Chevysaunce**, gain, profit ; also an agreement for borrowing money : A 282. Fr. *cbevir*, to compass, make an end, come to an agreement with ; *achever*, to bring to an end, *achieve* (from *chef*, head).
- Cheyne**, a chain : B 2130.
- Chiden**, to chide (pret. *cbidde*, p.p. *cbid*) : C 530. A. S. *cidan*, to scold.
- Chikne**, a chicken : A 380. A. S. *cicen*, O. Du. *kieken*. The word is evidently formed in imitation of the sound made by young birds. Cp. *cbuck*, *cbuckle*, &c.
- Chirkyng**, sb. shrieking : B 1146. The O. E. *cbirke* signifies 'to make a noise like a bird,' being a parallel form with *cbirp*, and imitative of the sound made by birds. Cp. A. S. *cearcian*, to creak, crash, gnash ; Prov. Eng. *cbirre*, to chirp.
- Chivachie**, a military expedition : A 85. See next word.
- Chivalrie**, **Chyvalrye**, knight-hood, the manners, exercises, and valiant exploits of a knight : A 45, B 7, 20. Fr. *cbevalerie*, from *cbevalier*, a knight, a horseman ; *cbeval* ; It. *cavallo*, Lat. *caballus*, a horse ; O. E. *caple*, *cable*, a horse.
- Choys**, choice : C 422. Fr. *cboisir*, to choose, borrowed from Teutonic dialects ; cp. A. S. *eys*, choice. See **Chese**.
- Chronique**, a chronicle : C 387.
- Cite**, **Citee**, a city. Fr. *cit *, Lat. *civitas*.
- Citole**, a kind of musical instrument with chords : B 1101.
- Clapsed**, clasped : A 273. O. E. *claps*, a clasp. It is connected with O. E. *clippe*, to embrace. Cp. *gripe*, *grip*, *grasp*.
- Clarioun**, clarion : B 1653.
- Clarr **, wine mixed with honey and spices, and afterwards strained till it was *clear* : B 613. It was also called *Piment*.
- Clatere**, **Clatren**, to clatter : B 1501. O. Du. *klateren*, to clatter, rattle.
- Cleer**, **Cleere**, adj. clear, adv. clearly : A 170, B 204. O. Fr. *cler*, clear ; Lat. *clarus*.
- Clene**, adj. clean, pure ; adv. cleanly : A 133.
- Clennesse**, cleanness, purity (of life) : A 506.
- Clense**, to cleanse : A 631.
- Clepen**, to call, cry, say : A 121, 643. A. S. *cleopian*, *clypian*, to call ; Ger. *klaffen*, to chatter, babble ; Du. *klappen*, to sound, strike. Cp. Sc. *clep*, prattle, tattle ; Eng. *clap-trap*.
- Cleped**, **Clept**, called : B 930.
- Clerk**, a man of learning, a student at the University : A 285. O. Fr. *clerc*.

- Cloke**, a cloak: A 157. Ir. and Gael. *cléca*, *cleoca*.
- Clomben**, climbed, ascended: c 377.
- Cloos**, close, shut: c 511.
- Clos**, enclosure, yard: c 539.
- Clothred** = *clottred*, clotted: B 1887. O. Du. *klotteren*, to clatter, coagulate. We have the root-syllable in *clot* and *clod*; A. S. *clot*, clod; Ger. *kloss*, a clod, a ball. Golding has a '*clottred clod* of seeds,' and he uses *clodded* for *clottred*. Eng. *cloud* is evidently from the same source as *clod*. Cp. O. E. *clowdys*, clods (Coventry Mysteries).
- Cloystre**, a cloister: A 181.
- Cofre**, coffer, chest: A 298. O. Fr. *cofre*, Fr. *coffre*, Lat. *copbinus*, Gr. *κοφινος*, a basket.
- Col**, coal: B 1834. A. S. *col*, Icel. *kol*, Ger. *koble*.
- Col-blak**, coal-back, black as a coal: B 1284.
- Col-fox**, a crafty fox: c 394. The prefix *col-*, deceitful, treacherous, occurs in O. E. *col-propbet*, a false prophet; *col-knyfe*, a treacherous knife; *colward*, deceitful, false.
- Colere**, cholera: c 124.
- Colers of**, having collars of: B 1294.
- Com**, pret. came, imp. come: A 672.
- Comaunde**, to command: c 260.
- Comaundement**, commandment, command: B 2011.
- Comen**, p.p. come: A 671, B 497.
- Communes**, commoners, common people: B 1651.
- Compaas**, circle: B 1031.
- Compaignye**, company: c 172.
- Companable**, companionable, sociable: c 52.
- Compassyng**, craft, contrivance: B 1138.
- Comper**, gossip, a near friend: A 670.
- Compleint**, **Compleynt**, complaint: B 2004.
- Compleat**, complete: c 368.
- Compleyne**, **Compleynen**, to complain: B 50.
- Composicioun**, agreement: A 848.
- Comune**, common. *As in comune* = as in common, commonly: B 393.
- Condicional**, conditional: c 429.
- Condiocioun**, condition: A 38.
- Confort**, comfort: A 776.
- Conforte**, to comfort: B 858.
- Confus**, confused, confounded: B 1372.
- Conne**, know, be able. See **Can**, **Con**.
- Conscience**, feeling, pity: A 842.
- Conseil**, **Conseyl**, counsel: B 283, 289.
- Conserve**, to preserve: B 1471.
- Contek**, contest: B 1145. Fr. *contencer*, to strive.  
'And therwithal I termed have all strife,  
All quarrels, *contecks*, and all cruell *jarres*,  
Oppressions, byberes, and all greedy life,  
To be (*in genere*) no bet than warres.' (Gascoigne, The Fruits of Warre.)
- Contrarye**, an opponent, adversary, foe: B 1001.
- Contre**, **Contrie**, country: B 355. '*Gegend* in German means region or country. It is a recognised term, and it signified originally that which is before or against what forms the object of our view. Now in Latin *gegen*, or against, would be expressed by *contra*; and the Germans, not recollecting at once the Latin word *regio*, took to translating their idea of *gegen*, that which was before them, by *contratum* or *terra contrata*. This became the Italian *contrada*, the French

- contrée*, the English *country*.  
(Max Müller, *Science of Lang.*,  
Second Series, p. 275.)
- Contenance**, countenance: B 1058.
- Coote-armour**. See **Cote-armour**.
- Coote**, coat: A 103.
- Cop**, top of anything: A 554. A.S. *copp*, O. Du. *kopp*, Ger. *kopf*, top, summit.
- Cope**, a cloak, cape: A 260. It. *cappa*, Fr. *chappe*.
- Corage**, heart, spirit, courage: A 11, 22. Fr. *courage*, from Lat. *cor*, the heart.
- Coroune**, **Corowne**, a crown: B 964.
- Corrumpe**, to corrupt: B 888.
- Corumpable**, corruptible: B 2152.
- Corven** (p.p. of *kerve*), cut; B 1838.
- Cosin**, **Cosyn**, a cousin, kinsman: B 273.
- Cote**, cottage. A.S. *cot*, O. Du. *kote*. Cp. *sheep-cote*, *dove-cote*.
- Cote**, coat: A 612. O. Fr. *cote*.
- Cote-armour**, **Cote-armure**,  
**Coote-armour**, a coat worn over  
armour, upon which the armorial  
ensigns of the wearer were usually  
embroidered: B 158, 1282. The  
usage of wearing an upper garment,  
or surcoat, charged with armorial  
bearings, as a personal distinction  
in conflict, when the features were  
concealed by the aventail, com-  
menced possibly in the reign of  
John, but was not generally adopted  
before the time of Henry III. Sir  
Thomas de la More relates that  
the Earl of Gloucester was slain at  
Bannockburn, 1314, in consequence  
of his neglecting to put on his  
insignia, termed in the Latin trans-  
lation '*togam propriae armaturae*.'  
During the reign of Edward III  
the surcoat gave place to the jupon,  
and this was succeeded by the  
tabard, the latest fashion of a gar-  
ment armorially decorated, and the  
prototype of that which is still  
worn by the heralds and pursui-  
vants. (Way.)
- Couched**, **Cowhed**, (1) laid, (2)  
inlaid, trimmed: B 1303, 2075.  
Fr. *coucher*, O. Fr. *culcher*, to lay  
down (Lat. *collocare*).
- Counseil**, counsel, advice: A 784,  
B 283.
- Countour**: A 359. See note, p. 130.
- Countrefete**, counterfeit, imitate:  
A 139.
- Cours**, course: A 8, B 836.
- Courtepy**, a sort of upper coat of  
a coarse material: A 290. Du.  
*kort*, short; *pije*, a coarse cloth;  
Goth. *paida*, a coat. The syl-  
lable *pije* is still preserved in *pea-*  
*jacket*.
- Couthe**, **Cowde**, **Cowthe**, (1)  
could, A 236, 326; (2) knew,  
A 467. See **Can**.
- Covyne**, *covin*, deceit, A 604; liter-  
ally a deceitful agreement be-  
tween two parties to prejudice a  
third. Lat. *convenire*, Fr. *con-*  
*venir*, to come together.
- Cowardie**, cowardice: B 1872. Fr.  
*couard*, from Lat. *cauda*, a tail;  
O. Fr. *couarder*, to retire, draw  
backwards. The real origin of  
the word is a metaphor from the  
proverbial timidity of a hare, which  
was called *couard* from its short  
tail. (Wedgwood.)
- Cowde**, could, knew how: A 95,  
106, 110.
- Coy**, quiet: A 119. Fr. *coi*, Sp.  
*quedo*, Lat. *quietus*.
- Cracchyng**, scratching: B 1976.  
Besides *cracche*, to scratch, we  
have *s-cratte*, and *s-cracche*. Cp.  
O. E. *fette* and *fecche*, to fetch;  
Du. *kratsen*, O. N. *krassa*, Ger.  
*kratsen*, to stretch, tear.
- Crafty**, skilful (cp. *craftsman*): B  
1039. A.S. *cræft*, power; Ger.  
*kraft*, strength.
- Crien**, **Oryen**, to cry (pret. *cride*,

- cryde*). *Crydestow* = criedst thou :  
B 225.
- Crisp, Crispe**, crisp, curled : B  
1307. It is also written *crispe*.  
(Lydgate has *kirspe*.) A. S. *crisp*,  
crisp; *cirpsian*, to curl. Cp. Fr.  
*créspe*, Lat. *crispus*, curled.
- Croppe**, crop, top, A 7, B 674 (pl.  
*croppes*). A. S. *crop*, O. Du. *krop*,  
*kroppe*, top, summit, crop, craw;  
whence Eng. *crop*, *crop*-full, '*crop*-  
*pings* out' (of mineral strata). Cp.  
Fr. *crope*, *croupe*, top of a hill;  
*croupe*, the rounded haunches of  
an animal, the *croup*; *croupière*,  
the strap passing over the *croup*;  
Eng. *crupper*. The root *crup* seems  
to signify a swelling out, as in  
Welsh *crub*, a swelling out; Gael.  
*crap*, a knob, knot.
- Crulle**, curly, curled : A 81. Du.  
*krol*, *krolle*, a curl; O. Du. *kroken*,  
to crook, bend; *kroke*, a bending,  
*crook*; O. N. *krokr*, a hook; Low  
Ger. *krükel*, a curl; *krüllen*, to  
curl. *Croucb* (*crutch*), crook, cross,  
is merely a softened form of *crook*.  
Cp. O. E. *cloke* and *clouch*, a claw,  
*clutch*; Sw. *kirk*, Eng. *church*.
- Cryke**, creek : A 409. O. Du. *kreke*.  
Cp. Icel. *kyrki*, angle, nook, from  
*krokr*, a hook. *Cryke* in O. E.  
signifies also a stream, a brook  
(as it still does in America); A. S.  
*crecca*, a bank, brink.
- Culpons, Culpouns**, shreds, bun-  
dles, logs : A 679. Fr. *coupon*, Lat.  
*colpo*, a shred, a portion cut off.
- Cuntre**, country : A 216, B 2009.  
Fr. *contrée*.
- Cuppe**, a cup : A 134. A. S. *cuppa*.
- Curat**, a curate : A 219.
- Cure**, care, anxiety : A 303, B 1995.  
Lat. *cura*.
- Curious**, careful : A 577.
- Curs**, curse : A 655. A. S. *curs*.
- Curteis, Curteys**, courteous : A  
249, C 51. O. Fr. *cortois*; *cort*,  
a court (Lat. *cobors*).
- Curtesie**, courtesy : A 46, 99.  
O. Fr. *courtoisie*, civility, courtesy.
- Cut**, lot : A 835. '*Cut* or lote,  
sors.' (Promptorium Parvulorum.)  
W. *cuilt*, a little piece.

## D.

- Daliaunce**, gossip : A 211. '*Daly-  
aunce*, confabulacio, collocacio.  
*Dalyyn* or talkyn, *fabulor*, col-  
loquor.' (Prompt. Parv.) Cp.  
Swiss, *dalen*, *talen*, to speak im-  
perfectly, to drawl (Wedgwood).
- Dampned**, condemned, doomed :  
B 317.
- Dan, Daun**, Lord, was a title  
commonly given to monks : B 521,  
C 491. It is also prefixed to the  
names of persons of all sorts, e. g.  
*Dan Arcyte*, *Dan Burnel*, &c.  
Lat. *Dominus*.
- Dar**, dare (1st pers. sing. present  
tense) : B 293. **Darst** (2nd sing.) :  
B 282. **Dorste, Durste** (pret.) :  
A 454.
- Darreyne, Dereyne**, to contest,  
fight out, decide by battle, *dar-  
raign* : B 773. O. Fr. *desrenir*,  
from Lat. Mid. *derationare*, to  
answer an accusation, to settle or  
*arrange* a controversy. Shake-  
speare uses the word in the sense  
of 'to make ready to fight.'  
'Royal commanders, be in readi-  
ness;  
For, with a band of thirty thou-  
sand men,  
Comes Warwick, backing of the  
Duke of York;  
And in the towns, as they do  
march along,  
Proclaims him king, and many  
fly to him;  
*Darraign* your battle, for they  
are at hand.' (3 Hen. VI, ii. 2.)
- Daunce, Daunse**, vb. to dance, sb.  
a dance : B 1343, 1344. 'The  
olde daunce' = the old game : A  
476.

- Daunger**, a dangerous situation: A 402, B 991. *In daunger* = in his jurisdiction, under his control: A 693. *Witb daunger* = with difficulty. O. Fr. *dangier*, dominion, subjection, difficulty; from Mid. Lat. *damnum* (1) a legal fine, (2) territorial jurisdiction. *Estre en son danger* = to be in the danger of any one, to be in his power. Cp. 'in *danger* of the judgment.' *Danger* in the sense of *debt* is not uncommon in English: 'The wandering guest doth stand in *danger* of his hoste.' (Golding's Ovid.) 'You stand within his *danger*, do you not?' (Merch. of Ven. iv. 1.)
- Daungerous**, difficult, sparing: A 517.
- Daunsynge**, dancing: B 1343.
- Dawen**, to dawn (3rd sing. *dawetb*): B 818.
- Dawenyng**, dawn, dawning: c 62. O. E. *dawe*, a day; A. S. *dæg*, *daga*, Goth. *dags*, O. H. Ger. *tag*; A. S. *dagian*, to dawn; *dagung*, dawning.
- Dayerie**, dairy: A 597. From O. E. *deye*, a dairy-maid. See **Deye**.
- Dayseye**, a daisy: A 332. Chaucer defines *daisy* as *the eye of the day*, i. e. day's eye.
- Debonaire**, kind, gracious: B 1424.
- Dede** (pret. of *don*), did: B 891.
- Dede**, a deed: A 742. A. S. *dæd*, O. Fris. *dêde*, O. H. Ger. *tât*.
- Dede**, **Deed**, **Deede**, dead: A 145, B 84, 147. A. S. *dead*, O. Fris. *dâd*, *dârb*, O. H. Ger. *tôter*, *tôder*, dead.
- Dedly**, **Deedly**, deadly, death-like: B 55, 224.
- Dedyt**, pleasure, delight: B 1319. O. Fr. *dedut*.
- Deef**, deaf: A 446. A. S. *deaf*, Goth. *daubs*, *daufs*, O. H. Ger. *touber*, Ger. *taub*. It is probably connected with Goth. *gadaubjan*, to harden, make insensible. Cp. Scotch *dowf*, dull, flat; O. E. and Prov. Eng. *daf*, *daffe*, fool, dastard; Prov. Eng. *daver*, to stun; *dover*, to slumber.
- Deel**, a part: c 14. See **Del**.
- Deepe**, **Depe**, deeply: B 1782.
- Deer**, **Deere**, **Dere**, dear, dearly: B 376, 2242. A. S. *deor*, dear, precious; whence *darling* (O. E. *der-ling*), *dearth*.
- Deeth**, **Dethe**, death; A 605, B 276. A. S. *death*, O. Fris. *dâth*, O. H. Ger. *tôd*.
- Degre**, **Degree**, (1) a step, B 1032; (2) rank or station in life, A 40, B 572, 576. Fr. *degré*, O. Fr. *degrat*, Lat. *gradus*, a step.
- Deinte**, **Deynte**, **Deyntee**, sb. a dainty, rarity; adj. rare, valuable: A 168. It literally signifies *toothsome*; from W. *daint*, a tooth.
- Del**, part, portion, whit: B 967, 1233. *Never a del* = never a whit; *somdel*, somewhat. A. S. *dæl*, O. N. *deila*, a part; A. S. *délan*, to divide; O. E. *dale*, Eng. *dole*.
- Delen**, to have dealings with: A 247.
- Delit**, **Delyt**, delight, pleasure: A 335, B 821. Lat. *delicia*, pleasures, delights; *delectare*, to please.
- Delve**, to dig (pret. *delf*, *dalf*, p.p. *dolven*): A 536. A. S. *delfan*, Du. *delven*, to dig, bury. It is probably connected with Du. *delle*, valley, hollow; Fris. *dollen*, to dig; Eng. *dell*, dale.
- Delyvere**, quick, active, nimble: A 84. Fr. *delivre* (Lat. *liber*, free), active, nimble.
- Delyverly**, quickly: c 595. Cp. O. E. *delivernesse*, agility.
- Deme**, **Demen**, to judge, decide, doom, suppose, deem: B 1023. A. S. *dëman*, O. H. Ger. *tuomen*, to judge; A. S. *dôm*, O. H. Ger. *tuom*, doom, judgment, sentence, decree. Cp. O. E. *demere*, *demstere*, a judge.

- Departé**, to part, separate : B 276.  
**Departyng**, separation : B 1916.  
**Depeynted**, painted, depicted : B 1169.  
**Dere**, dear. See **Deere**.  
**Dere**, **Deren**, to hurt, injure : B 964. A. S. *derian*, O. H. Ger. *terran*, to harm, hurt, injure ; A. S. *daru*, O. H. Ger. *tara*, harm, injury. Shakespeare uses *tarre* in the sense of 'to provoke.'  
**Dereyne**, **Derreyne** : B 751. See **Darreyne**.  
**Dereyed**, derived : B 2180.  
**Derk**, **Derke**, dark : B 1137. A. S. *deorc*, *dearc*, dark.  
**Derknesse**, darkness : B 593.  
**Derre**, dearer : B 590. Cp. O. E. *berre*, higher ; *ferre*, further.  
**Desir**, **Desyr**, desire : B 385.  
**Desiryng**, sb. desire : B 1064.  
**Despit**, **Despite**, **Despyt**, malicious anger, vexation : B 83. O. Fr. *despire* (Lat. *despicere*), to despise ; Fr. *despit*, contempt ; It. *dispetto*, Sp. *despecho*, displeasure, malice.  
**Despitous**, angry to excess, cruel, merciless : A 516, B 738.  
**Destreine**, **Destreyne**, to vex, constrain : B 597. Fr. *distraindre*, Mid. Lat. *distringere* (from Lat. *stringere*, to strain), to be severe with, *distrain*. *District* and *distress* are from the same source.  
**Destruie**, **Distruye**, to destroy : B 472. Fr. *détruire*.  
**Deth**. See **Deeth**.  
**Dette**, a debt : A 280. Lat. *debeo*, *debitum*, to owe ; Fr. *dette*, a debt.  
**Detteles**, free from debt : A 582.  
**Devise**, **Devysse**, (1) to direct, order ; (2) to relate, describe : A 34, B 136, 190. It. *divisare*, to think, imagine, to discourse ; O. Fr. *deviser*, to plan, order, dispose of, discourse, from Lat. *visum*, It. *viso*, view, opinion.  
**Devise**, **Devys**, opinion, decision, direction : A 816.  
**Devoir**, duty : B 1740. Fr. *devoir*, duty, trust ; *devoir*, to owe ; Lat. *debeo*.  
**Devynynge**, divination : B 1663.  
**Devysyng**, a putting in order, preparation : B 1638.  
**Deye**, a female servant : c 26. O. N. *deigja*.  
**Deye**, **Deyen** (pret. *deide*, *deyde*), to die : B 251. O. E. *degben*, O. N. *deyja*, O. H. Ger. *towan*, to die.  
**Deyere**, a dyer : A 362. O. E. *deye*, to dye, soak ; A. S. *deagan*, to dye ; Dan. *dygge*, to sprinkle with water. Cp. Prov. Eng. *dag*, to moisten ; *daggy*, rainy.  
**Deyne**, to deign : c 360.  
**Deyntee**, **Deynteth** : c 15. See **Deinte**.  
**Deys**, **dais**, table of state, the high table : B 1342. 'Dais or daiz, a cloth of estate, canopy or heaven, that stands over the heads of princes' thrones ; also the whole state or seat of estate.' (Cotgrave.) O. Fr. *dais*, *deis* (Lat. *discus*). See note, p. 130.  
**Dich**, a ditch : c 28. See **Dyke**.  
**Diete**, **Dyete**, diet, daily food : A 435. It is generally derived from Mid. Lat. *dieta*, from *dies*, a day ; O. E. *diet*, an appointed day ; but is more probably from Gr. *diáira*, mode of life, especially with reference to food.  
**Digestible**, easy to be digested : A 437.  
**Digestives**, things to help digestion : c 141.  
**Dight**, prepared, dressed : B 183. A. S. *dibtan*, dress, dispose.  
**Digne**, (1) worthy, A 141 ; (2) proud, disdainful, A 517. Fr. *digne*.  
**Dischevele**, with hair hanging loose : A 683. Fr. *descheveler*, to put

- the hair out of order; Fr. *cheveux*, Lat. *capilla*, the hair.
- Disconfiture, Disconfytyng**, defeat: B 150, 1861. Fr. *déconfiture*, from *déconfire*, to nonplus.
- Disconfort, discomfort**: B 1152.
- Disconforten**, to dishearten: B 1846.
- Discrecioun, discretion**: B 921.
- Discret, discreet**: C 51.
- Disheryt, disinherited**: B 2068.
- Disjoint, Disjoynt**, a difficult situation: B 2104.
- Dispence, expense, expenditure**: A 441, B 1024.
- Dispitous, sharp, severe**: A 516.
- Dispitously, angrily, cruelly**: B 266.
- Disposicioun, control, guidance**: B 229.
- Disport, sport, diversion**: A 137, 775. Fr. *déport*, O. Fr. *desport*, It. *disporte*, diversion, solace.
- Disputesoun, disputation**: C 417.
- Divisioun, distinction**: B 922.
- Docked, cut short**: A 590. O. E. *dok*, O. N. *dockr*, a tail. Cp. 'docked of one's wages.'
- Doke, a duck**: C 569. O. Du. *duiken*, O. H. Ger. *túchan*, Ger. *tauchen*, to dive, plunge.
- Domb, Dombe, dumb**: A 774. A. S. *dumb*.
- Dome, doom, decision, judgment, opinion**: A 323. See **Deme**.
- Dominacioun, power, control**: B 1900.
- Don, Doon, to do, cause, make, take** (pret. *dide, dede*, p.p. *do, don, doon*): A 78, 268, 768, B 1047.
- Dong, Donge, dung**: A 530.
- Donge, to dung, to manure**: C 216.
- Dore, a door**: A 460. A. S. *duru*, Ger. *thor, ibüre*.
- Dorste**: A 227, C 98. See **Dar**.
- Doseyn, a dozen**: A 578.
- Doun, down**: B 132.
- Doute, doubt, fear**: A 487, B 283.
- Oute of doute**=without doubt, doubtless.
- Douteles, doubtless, without doubt**: B 973.
- Dowves, doves**: B 1104.
- Dragges, drugs**: A 426. O. Fr. *dragée*, It. *treggea*, Sp. *dragea*, Gr. *τράγημα* (Mod. Gr. *τράγαλα*), sweetmeats, from *τρωγαλια*, raw fruits at dessert, or sweetmeats, from *τρώγω*, to gnaw.
- Drawe, to carry, lead**: B 1689.
- Drechched, troubled (by dreams)**: C 67. A. S. *dreccan*, M. H. Ger. *trecken*, to trouble, plague. 'Dremyn or *dretchyn yn slepe, sompnio*.' (Prompt. Parv.)
- Drede, Dreden, to fear, dread, doubt**: A 660. *To drede*, to be feared.
- Dredful, cautious, timid**: B 621.
- Dreem, Dreeme, Dreeme, a dream**: C 67, 109. O. Fris. *drâm*, Ger. *traum*. Cp. Sc. *dram, drum*, dull; *drumbel* (Shakespeare), to be sluggish.
- Dreme, Dremen, to dream**: C 109.
- Dremynges, dreams**: C 270.
- Drenchyng, drowning**: B 1598.
- Dresse, to set in order**: A 106, B 1736. O. Fr. *dresser*, to straighten, direct, fashion; It. *drizzare*, to address, to turn toward a place; Lat. *dirigere*, to direct.
- Dreye, dry**: B 2166.
- Dreynt** (p.p. of *drenche*), drowned: C 262. Cp. O. E. *queynt*, quenched; *cleynt*, clenched, &c.
- Dronke, Dronken, p.p. drunk**: A 135, 637.
- Dronken, pl. pret. drank**: A 820.
- Drope, a drop**: A 131. A. S. *dropa*.
- Drowpede, drooped**: A 107. O. N. *drúpa*, to droop.
- Drugge, to drag, drudge, to do laborious work**: B 558. Ir. *drugaire*, a slave.
- Duk, a leader, duke**: B 2. Fr. *duc*,



- Lat. *dux*, from *ducere*, to lead. See Trench, English Past and Present, p. 196.
- Dure**, to endure, last: B 1912.
- Dusken**, pl. pres. grow dark or dim: B 1948. Sw. *dusk*, dark, dull.
- Dweld**, p.p. dwelt: B 370.
- Dwelle**, to tarry: B 496, 803.
- Dyamauntz**, diamonds: B 1289.
- Dyapred**, variegated, diversified with flourishes or sundry figures: B 1300. O. Fr. *diaspré*, *diapré*, variegated; It. *diaspro*, a jasper (Gr. *iaspis*), which was much used in ornamental jewellery. Chaucer speaks of a meadow *diapered* with flowers. It is now applied to linen cloth woven with a pattern of diamond-shaped figures, and to church walls when the plain stone is carved in a pattern.
- Dyched**, diked: B 1030. See **Dich**, **Dyke**.
- Dyete**. See **Diète**.
- Dyke**, to make *dikes* or *ditches*: A 536. A. S. *dic*, O. Fris. *dik*, M. H. Ger. *tich*, a ditch.
- Dym**, dull, indistinct: B 1575.
- Dys**, dice: B 380.
- Dyvynistre**, a divine: B 1953.

## E.

- Ecclesiaste**, an ecclesiastical person: A 708.
- Ech**, **Eche**, each: A 39, 369. A. S. *el*, from *æ* (*æg*), ever, and *lic*, like. Cp. O. E. *iwbera*, everywhere.
- Echon**, **Echoon**, each one: A 820.
- Eek**, **Ek**, also, moreover, *eke*: A 5, 41. A. S. *êc*, *eac*; Goth. *auk*, also; A. S. *ecan*, to increase; whence *bawker*, *buckster*, *eke*.
- Eelde**, **Eelde**, age, old age: B 1589, 1590. A. S. *eald*, old; *eldo*, age.
- Eeres**, **Eres**, ears: A 556, B 664. A. S. *eare*, Goth. *auso*, an ear.
- Eese**, **Ese**, pleasure, amusement, ease: A 768. Fr. *aise*, opportunity leisure: Lat. *otium*, leisure.
- Eet**, **Et**, ate, did eat; imp. eat: B 1190, C 147.
- Eft**, again, after: B 811. Cp. O. E. *eft-sona*, *eftsones*, afterwards, presently; A. S. *æft*.
- Eghen**, eyes. See **Eyen**.
- Elde**. See **Eelde**.
- Elles**, else: A 375. A. S. *elles*, O. H. Ger. *elles*, *alles*. (A. S. *el* in composition signifies another, foreign. Cp. O. Fr. *el*, Gr. *ἄλλος*, Lat. *alius*, other.)
- Embrowded**, embroidered: A 89.
- Emforth**, to the extent of, even with: B 1377. A. S. *em* in composition signifies even, equal.
- Empoysonyng**, poisoning: B 1602.
- Emprise**, an undertaking, enterprise: B 1682. O. Fr. *empredre*, Fr. *entreprendre*, to undertake; *entreprise*, an enterprise.
- Encens**, incense: B 1571.
- Encombred**, (1) wearied, tired, B 860; (2) troubled, in danger, A 508. It is sometimes written *acombred*. O. Fr. *encombrer*, to hinder, trouble, grieve, annoy. Cp. Du. *kommer*, loss; Ger. *kummer*, trouble, grief.
- Encres**, sb. increased: B 1326.
- Encresce**, **Encrescen**, to increase: B 457.
- Endelong**, **Endlonge**, lengthways, along: B 1133, 1820. A. S. *andlang*, Ger. *enlang*.
- Endere**, one who causes the death of another: B 1918.
- Endite**, to dictate, relate: A 95, B 522.
- Enduren**, to endure: c. 161.
- Enfecte**, tainted (by bribery): A 320.
- Engendred**, produced: A 4.
- Engyned**, tortured, racked: c 240. O. Fr. *engin*, contrivance, craft, an instrument of war, torture, &c.
- Enhaunse**, to raise: B 576. Lat. *ante*.
- Enhorte**, to encourage: B 1993. We

- have *discourage* and *disbearten*, but *enborte* has given way to *encourage*: B 1993.
- Enoynt**, anointed: B 2103.
- Ensample**, example: A 496.
- Enspired**, inspired, breathed into: A 6.
- Entente**, intention, purpose: B 142.
- Entuned**, tuned, intoned: A 123.
- Envyned**, stored with wine: A 342.
- Eny**, any: A 198.
- Erchedeknes**, archdeacon's: A 658.
- Er**, ere, before: B 182, 297.
- Ere**, to plough, *ear*: B 78. *Earing* is used in our Eng. Bible. A. S. *earian*, Du. *eren*.
- Erly**, early; A 33, 809. A. S. *ær*, before, *ere*; *ærlice*, early.
- Ernest**, earnest: B 207, 268. A. S. *eornest*, zeal, ardour; O. Du. *ernsten*, to endeavour.
- Erst than**, for *er than*, before that: B 708. *Er* = before; *erst* = first, A 776.
- Erthe**, earth: B 388. A. S. *eortbe*, Ger. *erde*.
- Eschaunge**, exchange: A 278.
- Eschiewe**, **Eschewe**, to avoid, shun: B 2185. Fr. *eschever*, It. *schivare*, to avoid; Dan. *skieue*, oblique, *a-skew*.
- Esed**, entertained, accommodated: A 29.
- Esely**, **Esily**, easily: A 469.
- Esen**, to entertain: B 1336. See **Eese**.
- Espye**, to see, discover: B 254.
- Est**, east.
- Estat**, estate, state, condition: A 203, 522.
- Estatlich**, **Estately**, stately, dignified: A 140, 281.
- Estres**, the inward parts of a building: B 1113. Fr. *estre*, state, plan.
- Esy**, easy, A 223; moderate, 441.
- Et**, ate. See **Eet**.
- Ete**, **Eten**, to eat: c 592.
- Eterne**, eternal: B 251.
- Evel**, evil. **Evlele**, badly: B 269.
- Everich**, **Everych**, every, A 241; every one, A 733, 371, B 1269.
- Everichon**, **Everychon**, every one: A 31, 774.
- Everych a**, every, each: A 733.
- Ewe**, a yew-tree: B 2065.
- Expounded**, expounded: c 295.
- Ey**, an egg: c 25. A. S. *æg*, pl. *ægru* (O. E. *ayren*), Eng. *eyry*.
- Eyen**, **Eyghen**, **Eyhen**, **Eghen**, eyes: A 152, 267. A. S. *éage*, pl. *éagen*.
- Eyhe**, eye: A 10.
- Eyle**, to ail: B 223.
- Eyr**, air: B 388.

## F.

- Fader**, father; gen. sing. *fader*, *fadres*: A 100, 781. (The gen. sing. in A. S. was *fader*, not *fadres*.)
- Fadme**, fathoms: B 2058.
- Fair**, **Fayr**, **Faire**, **Fayre**, adj. beautiful, fair, good; adv. gracefully, neatly: A 94, 124, 273.
- Fairnesse**, (1) beauty, B 240; (2) honesty of life, A 519.
- Faldyng**, a sort of coarse cloth: A 391. See note, p. 132.
- Falle**, befell: A 585.
- Fals**, false: B 295. Lat. *falsus*.
- Falwe**, pale: B 506. A. S. *falw*, Ger. *falb*, pale, faded, yellow.
- Famulier**, familiar, homely: A 215.
- Fare**, proceeding, affair: B 951. A. S. *faru*, O. N. *för*, course, proceeding, movement, bustle, ado. Tyrwhitt is evidently wrong in deriving it from the Fr. *faire*.
- Fare**, **Faren**, to go, proceed; p. p. **Faren**, **Fare**, pl. pres. **Faren**: B 403, 407, 537, 1578, and c 59. A. S. *faran*, to go, pret. *för*, p. p. *ge-faren*. The English *to fare*, in 'fare thee well,' corresponds to the Greek *póros*, a passage. *Welfare*, *wobl-fabrt*, would be Greek *euporia*, opposed to *aporia*, helplessness.

- In Sanscrit the same word appears, though slightly altered—namely, *char*, to walk. [Cf. Sansc. *chal*, to move, swerve, with English *fall*.] (Max Müller, Science of Language, Second Series, p. 221.)
- Farsed**, stuffed: A 233. O.E. *farse*, to stuff; Fr. *farcir*, Lat. *farcire*, *farsum*, to stuff.
- Faste**, near: B 618, 830.
- Faughte** (O.E. *faght*), fought: A 399.
- Fayn**, **Fayne**, glad, gladly: A 766. A.S. *fægen*, O.E. *fawen*, glad, fain.
- Fedde**, pret. fed: A 146.
- Fee**, money, reward: A 945. A.S. *feob*, O.N. *fê*, Lat. *pecus*, cattle, property, money.
- Fæld**, **Fæelde**, **Feld**, a field: B 28. A.S. *feld*, O. Fris. *feld*, Ger. *feld* the open, flat country. Horne Tooke is wrong in connecting it with the verb to *fell*.
- Fæend**, **Fæende**, **Fend**, a fiend, devil: C 465. A.S. *feond*, Ger. *feind*, an enemy, fiend; A.S. *feon*, Goth. *fian*, to hate.
- Fæer**, **Fæere**, fear: B 1486. See **Fer**.
- Fæith**, faith. Fr. *foi*, Lat. *fides*. See **Fey**.
- Fæl**, **Felle**, cruel, fierce: B 701, 1772. A.S. *fell*, O. Du. *fel*, O. Fr. *fel*, cruel, fierce; *felon*, cruel; *felonie*, anger, cruelty, treason; any such heinous offence committed by a vassal against his lord, whereby he is worthy to lose his estate. (Cotgrave.)
- Felawe**, a fellow: A 650. O.E. *felagbe*. The syllable *fe* = *fee*, goods, and *law* = order, law. Cp. O.N. *fêlagi*, a fellow, a sharer in goods; O.N. *fê*, money, goods; and *lag*, order, society.
- Felawachipe**, fellowship: A 32.
- Feld**, felled, cut down: B 2066.
- Feld**, field. See **Fæeld**.
- Felonie**, **Felonye**, crime, disgraceful conduct of any kind: B 1138.
- Fend**, **Fende**, fiend. See **Fæend**.
- Fer**, far: A 388, 491, B 992. (Comp. *ferre*: B 1202, superl. *ferrest*: A 494.) A.S. *feor*, far; O. Fris. *fer*.
- Fer**, **Fere**, fear, terror: B 475. A.S. *fær*, O.N. *far*.
- Ferd**, **Fered** frightened, terrified: C 565. See **Aferd**.
- Ferde**, (1) went, proceeded; pl. *ferden*, B 789; (2) acted, conducted, B 514. A.S. *fêran*, to go.
- Ferforth**, **Ferforthly**, far forth, as far as: B 102.
- Fermacye**, a medicine, pharmacy: B 1855.
- Ferme**, rent. See note, p. 126. Fr. *ferme*.
- Ferne**, distant, from *fer*, far: A 14. A.S. *fearn*, O.S. *fern*, priscus, præteritus. (Strätmann.)
- Ferre**, farther: A 48.
- Fers**, fierce: B 740.
- Ferthing**, farthing, fourth part; hence a very small portion of anything: A 134, 255.
- Fest**, **Feste**, a feast: B 25. Lat. *festum*.
- Feste**, to feast: B 1335.
- Festne**, to fasten: A 195.
- Fet**, fetched, brought: A 819, B 1669. A.S. *fettan*, O. Du. *vatten*, to fetch.
- Fether**, a feather: A 107. 'The English *feather* would correspond to a Sanscrit *pattra*, and this means the *wing* of a bird, i.e. the instrument of flying, from *pat*, to fly, and *tra*. As to *penna*, it comes from the same root, but is formed with another suffix. It would be a Sanscrit *patana*, *pesna* and *penna* in Latin.' (Max Müller, Science of Language, Second Series, p. 221.)
- Fetously**, **Fetysly**, neatly, properly: A 124.

- Fettes**, fetters (for the feet and legs): B 421.
- Fetys**, neat, well-made: A 157. O. Fr. *factis* (Lat. *facticius*), well-made, neat, *feat*, from O. Fr. *faire*, Lat. *facere*.
- Fey**, faith: B 268.
- Feyne**, to feign: A 705. O. Fr. *feigner* (Lat. *ingere*, to form), Fr. *feindre*, to feign.
- Fiers**, fierce: B 1087. Fr. *feroce*, Lat. *ferox*.
- Fil** (pret. of *fallen*), fell: A 131, 845. *Fillen*, pl.: B 91.
- Fir, Fyr**, fire: B 2093.
- Fithel**, fiddle: A 296. Mid. Lat. *fidula*, *vitula*; Lat. *fidis*, It. *viola*, a fiddle; whence *violin*.
- Flatour**, flatterer: c 504.
- Fleigh** (pret. of *fle*), flew: c 351.
- Fleische**, flesh: A 147.
- Flen**, to flee, flee from: B 312.
- Flete**, to float, swim: B 1539. A. S. *fleotan*, O. H. Ger. *fliozan*, to flow, float, swim, whence Eng. *fleet*, *float*.
- Fletyng**, floating: B 1098.
- Flex**, flax: A 676. A. S. *flax*. It is probably connected with A. S. *feax*, hair. Cp. *fliz*, fur of a hare (Dryden); Prov. Eng. *fleck*, down of rabbits. The A. S. had *flaxfote* = web-footed, so that there must have been a verb corresponding to O. N. *flietta*, to weave.
- Flikeryng**, fluttering: B 1104. A. S. *flycerian*, to flicker; Ger. *flackern*, to flare.
- Flotery**, wavy, flowing: B 2025. (Tyrwhitt renders it *floating*.) *Flotery berd* = a long, flowing beard. In Early Eng. Alliterative Poems we find the phrase *floty valez* (vales), where *floty* has the same sense as *flotery*. Ger. *flotern*, *flutern*, to flutter.
- Flough, Fleigh**, flew: c 410.
- Flour**, flower: B 124.
- Flowen**, pret. pl. flew: c 570.
- Floytyng**, playing on a flute: A 91. O. Fr. *flabute*, *flaute*, Fr. *flûte*, a flute; O. Fr. *flagoler*, to pipe, whence *flageolet*.
- Folk**, people: A 25.
- Folwe**, to follow: B 1509.
- Fome**, foam: B 801. A. S. *fam*.
- Fomy**, foamy, foaming: B 1648.
- Fond**, found, provided: c 9.
- Foo, Fo**, foe, enemy: A 63. A. S. *fá*, enemy. See **Fend**.
- For**, (1) because, A 443; (2) 'for al,' notwithstanding, B 1162.
- For**, for fear of: A 276, c 297.
- Forþere**, to forbear: B 27.
- Forblak**, very black: B 1286.
- Force**: c 121. 'Do no force of' = make no account of.
- Fordo**, to ruin, destroy: B 702.
- Forgete**, to forget (p.p. *forgeten*, *foryeten*): B 2196.
- Forheed**, forehead: A 154.
- Forncast**, pre-ordained: c 396.
- Forneys**, furnace: A 202. Fr. *fournaise*, It. *fornace*, Lat. *furnus*, an oven.
- For-old**, very old: B 1284.
- Forpyned**, wasted away (through *pine* or torment), tormented: A 205. See **Pine**.
- Fors**, force: B 1865.
- Forslouthe**, to lose through sloth: c 276.
- Forster**, a forester: A 117.
- Forther, Forthere**, further: A 34, 835. A. S. *furþra*. The O. E. *fortþere* signifies also fore, front. The root *fore* occurs in *former*, *foremost*.
- Forthermore**, furthermore: B 211.
- Forthren**, to further, aid. A. S. *fyrþbrian*, to promote, support: B 279.
- Forþy**, therefore. *-þy* = the ablative case of the def. article.
- Fortune**, to make fortunate, to give good or bad fortune: A 417, B 1519.
- Forward**, covenant, agreement:

- A 33, 829.** A. S. *foreweard*, O. N. *forvörtbr*, a compact, covenant.
- Forwetyng**, foreknowledge: c 422. See **Wite**.
- Forwot**, foreknows: c 413.
- Foryete**, forget: B 1024. See **Forgete**.
- Foryeve**, to forgive: A 743, B 960.
- Fother**, a load, properly a carriage-load: A 530, B 1050. It is now used for a certain weight of lead. A. S. *fother*, O. Du. *voeder*, Ger. *fuder*.
- Foughten**, p.p. fought: A 62.
- Foul**, **Fowel**, a bird, *fowl*: A 9, 190; B 1579. A. S. *fugol*, *flugol* (Ger. *vogel*), a bird, from *fleogan*, to fly.
- Founden**, p.p. found: B 754.
- Foundre**, to founder, fall down: B 1829. O. Fr. *fondrer*, to sink, fall down.
- Foyne**, **Foynen**, to make a pass in fencing, to push, *foine*: B 796, 1692. O. Fr. *foindre*, *foigner*, to feign, make a *feint*.
- Fre**, free, generous, willing: c 94.
- Freedom**, freedom, liberality: A 46.
- Freend**, **Frend**, a friend: A 299, B 610. 'The English *friend* is a participle present. The verb *frijon*, in Gothic, means to love, hence *frijond*, a lover. It is the Sanskrit *prī*, to love.' (Max Müller.)
- Freisch**, **Freish**, **Freissche**, fresh: A 365, B 1318. A. S. *fersc*, O. N. *friskr*. The Eng. *frisk*, *frisky*, are from the same source.
- Frendly**, **Frendlych**, friendly: B 794, 1822.
- Frendschipe**, friendship: A 428.
- Freknes**, freckles: B 1311. Prov. Eng. *frackens*, O. N. *frekna*, freckles; cp. Ger. *fleck*, *flecken*, a spot, stain.
- Frere**, a friar: A 208.
- Frere**, **Freren**, to eat (p.p. *freren*): B 1161. A. S. *fretan*, Ger. *fressen*, devour, eat; Eng. *fret*.
- Fro**, **Froo**, from: A 324. O. N. *fra*, from. It still exists in the phrase 'to and *fro*,' and in *froward* and *forward* (bold).
- Frothen**, to froth, foam: B 801.
- Fulfld**, filled full: B 82.
- Fume**, drunkenness: c 104.
- Fumytete**, name of a plant, *fumitory*: c 143.
- Fyled**, cut, formed: B 1294.
- Fyn**, fine: B 614.
- Fynde**, to invent, provide: A 736.
- Fyr**, fire: B 2084; **Fyry**, fiery: B 706.
- Fyr-reed**, red as fire: A 624.

## G.

- Gabbe**, to lie: c 246. A. S. *gabban*, O. N. *gabba*, to lie, jest; O. N. *gabb*, a jest. We have the same root in *gabble*, *gibberish*.
- Gadere**, **Gadre**, to gather: A 824.
- Galyngale**, sweet cyperus: A 381.
- Game**, pleasure, sport: B 948. A. S. *gamen*, O. Fris. *game*, sport, play; A. S. *gamenian*, to sport.
- Gamede**, verb. impers. pleased: A 534.
- Gan** (a contraction of *began*) is used as a mood auxiliary, e.g. *gan espye* = did see, B 254; *began* B 682.
- Gappe**: B 781. A. S. *geap*, O. N. *gap*, a gap.
- Gapyng**, having the mouth wide open, gaping: B 1150. A. S. *geðpan*, O. N. *gâpa*, Ger. *gaffen*, to stare (i.e. with open mouth). *Gasp* is a sibilated form of the same root. Cp. O. E. *galping*, gaping; O. Du. *galpen*, to yawn, gape; O. N. *glâpa*, to stare; Eng. *gulp*.
- Garget**, the throat: c 514. Fr. *gorge*, a throat; It. *gorgo*, a gurgle; Ger. *gurgel*, the gullet, throat
- Garleek**, garlick, A 634; the spear-plant, from A. S. *gar*, a spear, *leac*, an herb, plant, *leek*. We have the

- second element in many names of plants, as *bemlock* (O. E. *bemlick*), *charlock*, *barley* (O. E. *berlic*, from *bere*, barley).
- Gaste**, to terrify. See **Agast**.
- Gastly**, horrible: B 1126. See **Agast**.
- Gat**, got, obtained: A 703, 704.
- Gattothed** (having teeth far apart), lascivious: A 468. Du. *gat*, a hole. It is sometimes written *gaptotbed*, and *gagtoothed* = having projecting teeth, which also signifies lascivious. 'If shee be *gaggetoothed*, tell hir some merry jest, to make her laughe.' Lyly's *Euphues*, ed. Arber, p. 116.
- Gaude grene**, a light green colour: B 1221. 'Colour hit *gaude grene*.' (Ord. and Reg. p. 452.)
- Gayler**, a gaoler: B 206. It. *gaiola*, Sp. *gayola*, a cage
- Gayne**, to avail: B 318. O. N. *gegna*, to meet, to aid; O. N. *gagn*, A. S. *gegn*, against; whence *ungainly*.
- Gaytres beryis**, berries of the dogwood-tree, *cornus femina*.
- Geere**, manner, habit: B 514, 673. See **Gere**.
- Gees**, geese: c 570.
- Geet**, jet: c 39. Fr. *jaiet*, Lat. *gagates*. Used for beads, and held in high estimation. Bp. Bale makes allusion to this in *Kynge Johan*, p. 39:  
'Holy water and bredde, shall dryve away the devyll;  
Blessynges with *black bedes* will help in every evyll.'
- Gentil**, noble: A 72.
- Gentillesse**, gentleness: c 475.
- Gepoun**, **Gypoun**, a short cassock: A 75, B 1262.
- Ger**, gear: B 1322. See **Gere**.
- Gerdel**, girdle: A 358.
- Gere**, gear, all sorts of instruments, tools, utensils of armour, apparel, fashion: A 352, B 158. A. S.
- gearwa*, clothing; *gearwian*, to prepare, whence Eng. *yare*.
- Gerful**, changeable: B 680. See **Gery**.
- Gerland**, a garland: B 196.
- Gerner**, a garner: A 593. Fr. *grenier*; garner, corn-loft; *grene*, grain. (Cotgrave.)
- Gery**, changeable: B 678. Fr. *girer*, to turn round; Lat. *gyrare*.
- Gesse**, to deem, suppose, think, *guess*: A 82, 118. Du. *gissen*, Sw. *gissa*, Dan. *gisse*, to believe, suppose.
- Get**, fashion, mode: A 682. O. Fr. *get*, contrivance.
- Gete**, to get, obtain, p.p. *geten*: A 291.
- Giggyng**, clattering: B 1646.
- Gile**, guile: B 1738. O. Fr. *guille*, deceit, of the same origin as Eng. *wile*, *wily*.
- Gilteles**, free from guilt, guiltless: B 454.
- Gipser**, a pouch or purse: A 357. Fr. *gibbecière*, a pouch, from *gibbe* a bunch.
- Gird**, p.p. girded, girt: A 329.
- Girt**, pierced: B 152. *Tburgb-girt*, pierced through, is used also by Surrey.  
'With throat ycut he roars, he lieth along,  
His entrails with a lance *tburgbgyrded* quite.' (Poems, p. 215, ed. Bell.)  
The O. E. *girde*, or *gride*, signifies also to strike, and may be connected with O. E. *yard* (as in *yard-measure*), Du. *garde*, Ger. *gerte*, a rod.
- Gladen**, to console, gladden: B 1979.
- Gladere**, sb. one who makes glad, B 1365; adj. more glad, B 2193.
- Glaryng**, staring (like the eyes of the hare). Norse *glora*, to stare.
- Gleed**, **Gleede**, a live coal, *gleed*: B 1139. A. S. *gléd*, O. Du. *gloed*.

- Cp. O. N. *glóa*, to burn, *glow*; *glod*, a live coal; Ger. *glüben*, to glow; *gluth*, hot coals.
- Glitter**, to glitter, shine: B 2032. O. N. *glitra*, to glitter.
- Glowen**, to glow, shine; **Gloweden** (pl. pret.), shone, B 1274; **Glowyng**, fiery. See **Gleed**.
- Go, Gon, Goo, Goon** (p.p. *go, gon, goon*), to go, walk: A 450, 771. **Goth, goes**: B 598. **Goon** (pl.), go, walk: A 77, c 32.
- Gobet**, piece, morsel, fragment: A 696. Prov. Eng. *gob*, Gael. *gob*, the mouth; whence *gobble, gabble*, &c.
- Godhede**, godhead, divinity: B 1523.
- Golyardeys**, a buffoon: A 560. See note p. 135.
- Gon**, to go: A 12, 377. See **Go**.
- Gonne** (pl. of *gan*), began, did: B 800.
- Good**, property, goods: A 581.
- Goost**, ghost, spirit: A 205.
- Goot**, a goat: A 688.
- Gooth**, goes: B 213.
- Goune, Gowne**, a gown: A 93. It. *gonna*, Mid. Lat. *guna, gowna*.
- Governaunce**, management, control, management of affairs, business matters: A 281, B 455, c 45.
- Governynge**, control: A 599.
- Graunte**, grant, permission: B 448.
- Graunte**, to grant, consent to: A 786.
- Grauntyng**, consent, permission: B 1581.
- Gree**, the prize, *grant*: B 1875. Lat. *gratus*, Fr. *gré*, will, liking, consent.
- Greese**, grease: A 135.
- Greene, Grene**, green: A 103. A. S. *gréne*.
- Greet, Gret** (def. form and pl. *groete, grete*), great (comp. *gretter*, superl. *gretteste*): A 84, 137, 120, 197; B 5, 218, 559.
- Grave**, to grieve. **Agreved**, B 1199.
- Greve**, a grove: B 63. This form is used by many of the Elizabethan poets.
- Greyn**, grain: A 596.
- Griffoun**, a griffin: B 1275.
- Grim, Grym**, fierce: B 1661. A. S. *grimm*, fierce, furious; Du. *grimmen*, to snarl; It. *grima*, wrinkled; Fr. *grimace*, a wry mouth, *grimace*.
- Grisly**, horrible, dreadful, B 505; from O. E. *grise, agrise*, to terrify. A. S. *agrisan*, to dread, fear; Ger. *grausen*, to shudder at; O. Du. *grijsen*, Prov. Eng. *gryze*, to snarl, grind the teeth.
- Grone, Gronen**, to groan; **Gronyng**, groaning: c 66. A. S. *gránian*, to groan, murmur.
- Grope**, to try, test: A 644. It signifies originally to feel with the hands, to *grope* (A. S. *grâpian*, O. N. *greipa*. Cp. *grabble, grip, grasp*, &c.); hence to probe a wound, to test, put to the proof.
- Grote**, a goat: c 138.
- Groynyng**, stabbing: B 1602. Tyrwhitt renders it 'discontent.'
- Gruochen**, to murmur, grumble, *grudge*: B 2187. Fr. *groucher*, to murmur. Gr. *γρύζειν*, to murmur, mutter.
- Gruf**, with face flat to the ground, B 91; whence Eng. *groveling, grovel*. O. E. *grovelinges, grufinges*, O. N. *grufa*, to stoop down. *Liggia á grufa*, to lie with the nose to the ground.
- Grys**, fur of the gray rabbit: A 194.
- Gulde** or **Golde**, a flower commonly called a *turnsol*: B 1071. Fr. *goude*, a *marigold*, so called from its golden colour. See note, p. 143.
- Gult, Gylt**, guilt, conduct which has to be atoned for by a payment: c 552. A. S. *gild*, a money payment; Swiss *gult*, Dan. *gjeld*, a debt. Cp. A. S. *gildan*, Ger. *gelten*, pay, *yield*.
- Gulty**, guilty: A 660.

**Gurles**, young people, either male or female: A 664. Low Ger. *gör, göre*, a child. The O.E. *wenche-el*, a boy, is our word *wenche*.  
**Gye**, to guide: B 1092. Fr. *guider, guier*.

**Gylt, guilt**: B 907. See **Gult**.

**Gynglen**, to jingle: A 170.

**Gynne**, to begin: B 2160.

**Gyse**, guise, fashion, mode, *wise*, B 135, 350. Fr. *guise*, Welsh *gwis*, Ger. *weise*, Eng. *wise*, mode, fashion.

## H.

**Haberdarsher**, a seller of hats. 'The *Haberdasber* heapeth wealth by *battes*.' (Gascoigne, *The Fruites of Warre*.) See note, p. 130.

**Habergeon, Habergoun**, a diminutive *hauberck*, a small coat of mail: A 76, B 1261. O. Fr. *bauberc*, 'O. H. Ger. *balsberc*, A. S. *bealsbeorg*, a coat of mail, from *beals*, the neck, and *beorgan*, to cover or protect.

**Hade** = O. E. *bavede* (sing.), had: A 554.

**Hakke**, to hack: B 2007. Du. *backen*, Ger. *backen*, to cut up, chop; Dan. *bakke*, to peck; Fr. *bacher*, to mince; whence Eng. *bash, batch, batchet*.

**Halwes**, saints: A 14. A. S. *bálga*, a saint (as in 'All Hallow's E'en'), from *bál*, whole.

**Hamer**, a hammer: B 1650.

**Han** = *baven*, to have: A 245.

**Happe**, to happen, befall: A 585. Whence *bappy*, mis-*bap*, per-*baps*, may-*bap*. O. E. *bappen*, happy; O. N. *bapp*, fortune.

**Hardily**, certainly: A 156.

**Hardynesse**, boldness: B 1090.

**Harried**, harried, taken as a prisoner: A 1868. Fr. *barrier*, to hurry, harass, molest. (Cotgrave.)

**Harlot**: A 647. This term was not confined to females, nor even

to persons of bad character. It signifies (1) a young person; (2) a person of low birth; (3) a person given to low conduct; (4) a ribald. W. *berlod, berlawd*, a youth.

**Harlotries, ribaldries**: A 561.

**Harnays, Harneys, Herneys, Hernoys**, armour, gear, furniture, *barness*: B 148, 755. O. Fr. *barneis*, Fr. *barnois*, all manner of harness, equipage, furniture; Ger. *barnisch*, armour.

**Harneysed**, equipped: A 114.

**Harrow**, a cry of distress: C 225. O. Fr. *barau, bare!* Crier *baro sur*, to make hue and cry after. O. H. Ger. *baren*, to cry out; Scottish *barro*, a cry for help.

**Harre**, a hinge: A 550. A. S. *beor, beoru*, O. E. *berre*, a hinge.

**Hauberck**, a coat of mail: B 1573. See **Habergeon**.

**Haunt**, (1) a district, (2) custom, practice, skill: A 447. Breton *bent*, a way; Fr. *banter*, to frequent.

**Hede, Heed, Heede**, head: A 198, 455. A. S. *beafod*, O. Du. *boofd*, head; Scottish *baffet*, side of the head.

**Heeld**, held: A 337.

**Heep**, heap, assembly, host: A 575. A. S. *beap*, Ger. *baufe*, heap, band, crowd. Cp. O. E. 'a *beep* of houndes; ' *beep*, a band of armed men.

**Heer, Heere, Here**, hair: A 589. A. S. *bær, bér*.

**Heere**, to hear: A 169.

**Heete**, to promise: B 1540. A. S. *bátan*, O. Sax. *betan*, O. N. *beita*, to call, promise

**Heeth, Heethe**, a heath: A 6. A. S. *béth*, heath; Goth. *haiti*, the open country; O. N. *beidi*, a waste; Ger. *beide*, a heath; whence *beatben, boyden* (O. Du. *beyden*, a clown, rustic).



- Hegge**, a hedge: c 397. A. S. *begge*, Ger. *bag*, a bush, shrub, hedge. Wę has another form of the root in *baw-born* (A. S. *baga*, a hedge), and in the local name *Hays*; 'Broken bayes' (Oxford).
- Heigh, Heygh, Helh**, high, v 207; great, v 940.
- Heigher**, upper: A 398.
- Hele**, health: v 413. A. S. *bæl*, whole; *bel*, *bælu*, health.
- Helpen of**, to help off, get rid of (pret. *halp*, p.p. *bolpen*): A 632.
- Hem**, them: A 18.
- Hemself**, themselves: v 396.
- Hemselve, Hemselve**, themselves.
- Heng** (pret. of *bonge*), hanged: A 160, 358.
- Henne**, hence: v 1498. O. E. *benneð*, *bens*. A more modern form is our *bence*.
- Hente, Henten**, seize, take hold of, get: A 299, 698; v 46. (Pret. *benie*, v 442; p.p. *bent*, v 723.) A. S. *benian*.
- Her**, here: v 933.
- Heraude, Herawde, Herowde**, a herald: v 159, 1675. Fr. *bé-raid*, *bérait*, from O. H. Ger. *heraude*, to shout.
- Herbergage, Herbergh**, lodging, inn, port, harbour: A 403, 765, c 169. A. S. *bere*, an army, and *beorgan*, to protect, defend.
- Herde**, a herd, keeper of cattle, a shepherd: A 603. A. S. *byrde*, a keeper, guardian; Ger. *birt*, a herdsman; O. N. *birda*, to keep guard.
- Here, Heer**, hair: A 555, v 1285. See **Heer**.
- Here**, their, of them: A 11, v 320. *Here aller* = of them all: A 586.
- Herd**, haired: v 1660.
- Herkne**, to hark, hearken, listen: v 985, 1674.
- Herneys**: v 148. See **Harnays**.
- Hert**, a hart: v 831.
- Herte**, a heart: A 153.
- Herte-spon**: v 1748. The provincial *heart-spoon* signifies the navel. Tyrwhitt explains it as 'the concave part of the breast, where the lower ribs unite with the *cartilago ensiformis*.'  
' . . . He that undoes him (the deer),  
Doth cleave the *brisket-bone*, upon the *spoon*,  
Of which a little gristle grows.'  
(Sad Shepherd, act i. sc. 6.)
- Herteles**, without heart, cowardly: c 88.
- Hertely**, heartily: A 762.
- Hest**, command, *bebest*: v 1674. A. S. *bæs*, from *bátan*, to command.
- Hethe**, heath: A 606. See **Heethe**.
- Hethene**, a heathen: A 66.
- Hethenesse**, the country inhabited by the heathens, A 49; in contradistinction to *Cbristendom*.
- Heve**, to heave, raise: A 550. *Heve of* = to lift off (pret. *baf*, *bof*; Eng. *bove*). A. S. *bebban*, O. Fris. *beva*, to heave, lift.
- Hew, Hewe**, colour, complexion, *bue*: v 506. **Hewes**, colours for painting: v 1230. A. S. *beow*.
- Hewe**, to cut: v 564. A. S. *beawian*, Ger. *bauen*.
- Hey, Heye, Heygh, Heyh**, high, highly: A 316. A. S. *beb*.
- Hider**, hither: A 672.
- Hidous**, hideous: v 1120. **Hidously**, hideously: v 843. O. Fr. *bide*, *bisde*, *bidour*, *bisdour*, dread.
- Hiere**, to hear: c 431.
- Hiew**, hue, colour. See **Hew**.
- Hiewed**, coloured: c 49. See **Hew**.
- Hight, Highte**, was called, promised: A 616, 719, v 333, 1614. A. S. *beb*, *bét*; pret. of *bátan*, to command, promise. The proper preterite of *bátan* (Ger. *beissen*), to call, be called, was *batte*; so

- two distinct verbs have been confounded.
- Highte.** 'In *bighte*' = aloud: B 926.
- Hih, Hihe,** high: B 1605.
- Hiled,** hidden, kept secret: C 235. A. S. *belan*, to cover, conceal; Prov. Eng. *bele*, hill (Ger. *büllen*, to cover, wrap); whence Eng. *bull*, cod of pease.
- Himselfe, Himselven,** dat. and acc. of *himself*: A 184, 528.
- Hipes,** hips: A 472. A. S. *bype*, Du. *beupe*, Ger. *büfte*, the flank, hip.
- Hire,** her: A 120.
- Hit,** it: A 345.
- Ho, Hoo,** an interjection commanding a cessation of anything: B 848, 1675. Cp. the carter's *whoa!* to his horse to stop.
- Hold,** 'in hold,' in possession, custody: C 54. A. S. *ge-beald*, O. N. *bald*, custody, *bold*; A. S. *bealdan*, *baldan*, to hold, retain.
- Holde, Holden,** beholden, B 449; esteemed, held, A 141, B 832, 1861.
- Holly,** wholly: A 599. See **Hool**.
- Holpen,** helped: A 18. See **Helpen**.
- Holt, Holte,** a wood, grove: A 6. A. S. *holt*, O. H. Ger. *holz*, a wood. *Holt* is still used in some parts of England for an orchard or any place of trees, as a *cherry-bolt*, an *apple-bolt*. In Norfolk a plantation is called a *bolt*, as *nut-bolt*, *osier-bolt*, *gooseberry-bolt*. It occurs frequently as an element in local names, as *Holt*, a wood near Havant (Hants); *Knock-bolt*, a wood near Tenterden (Kent).
- Holwe,** hollow: A 289. A. S. *bol*, a hole; *bolb*, a ditch; Low Ger. *bolig*, hollow. The termination *-we* or *-ow* had originally a diminutival force.
- Hom,** home; **Homward,** homeward: B 1881, 2098.
- Homicides,** murderers: C 403.
- Hond, Honde,** hand: A 108.
- Honest,** creditable, honourable, becoming: A 246.
- Honge, Hongen,** to hang (pret. *heng*): B 638, 1552.
- Honte, Honter,** a hunter: B 780, 820.
- Honte, Honten,** to hunt: B 782. On *bontyng* = a-hunting: B 829.
- Hoo.** See **Ho**.
- Hool, Hoole,** whole: A 533. A. S. *bál*, whole, sound; whence *wbolesome*, *boly*, &c.
- Hoom,** home: A 400. **Hoomly,** homely: A 328. A. S. *bam*, Ger. *heim*.
- Hoost,** host: A 751.
- Hoot, Hoote, Hote,** hot, hotly: A 97, 394. A. S. *bát*, hot.
- Hoppersteres** (applied to ships), warlike: B 1159. *-ster* is a termination marking the feminine gender, as in modern Eng. *spinster*.
- Hors,** horse: A 74. Pl. *bors*, horses, A 598, B 1634.
- Hosteller,** innkeeper: A 241. Fr. *bôtelier*.
- Hostelrie, Hostelrye,** an hotel, inn: A 23, 722. Fr. *bôtel*, O. Fr. *hostel*, Mid. Lat. *hospitale*, a hostel, inn (whence Eng. *hospital*), from Lat. *hospes*, a guest.
- Hote,** hot. See **Hoot**.
- Hote, Hoote,** to be called: B 699, 700. See **Heete, Hight**.
- Hous, Hows,** house: A 343.
- Houshaldere,** householder: A 339.
- Housbondry,** economy: C 8.
- Howpede** = *houped*, whooped: C 579. Fr. *houper*, to call out. *Hooping-cough* is properly *whooping-cough*. A. S. *wop*, outcry, *weeping*; Fris. *wopa*, to call; Goth. *wopjan*, to crow as a cock; O. N. *op*, cry, clamour.
- Humblesse,** humility, B 923.
- Hunte,** a hunter: B 1160.

**Hunteresse**, a female hunter: B 1489.  
**Hurtle**, to push: B 1758. Fr. *beurter*, Du. *borten*, to dash against. *Hurt*, *burl*, are connected with the root *bort*.  
**Husst**, hushed: B 2123.  
**Hye**, **Hyhe**, high, highly: B 39, 1217.  
**Hye**, haste, B 2121; to hasten, B 1416. *In hye* = in haste, hastily.  
**Hyndreste**, hindmost: A 622. Cp. *overest*, overmost, uppermost.  
**Hyne**, hind, servant: A 603. A S. *hina*, *hine*, a servant, domestic; *bige*, *biwa*, family; whence *bive*.  
**Hyng** (pl. pret. of *bongen*), hung: A 677.

## I.

**I**, a prefix used to denote the past participle (like the modern German *ge*), as in the following words:—*I-been*, been, c 476; *I-bete*, ornamented, B 121; *I-bore*, borne, carried, A 378; *I-born*, born, B 161; *I-bounde*, bound, B 1293; *I-bounden*, bound, B 291; *I-brent*, burnt, c 544; *I-brought*, brought; *I-caught*, caught, B 1093; *I-cbaped*, having *cbapes* or plates of metal at the point of a sheath or scabbard (Sp. *cbapa*), A. 366; *I-cleped*, called, B 9; *I-clenched*, fastened, *clinched*, B 1133; *I-doo*, *I-doon*, done, B 167, 1676; *I-drawe*, drawn, B 1784; *I-falle*, fallen, A 25; *I-fetered*, fettered, B 371; *I-founde*, found, c 361; *I-go*, *I-gon*, *I-goon*, gone, A 286; *I-lad*, led, A 530; *I-laft*, left, B 1888; *I-knowe*, know, A 423; *I-logged*, lodged, c 171; *I-mad*, *I-maad*, *I-made*, made, B 1207, 2236; *I-peynted*, painted; *I-pynched*, plaited, A 151; *I-proved*, proved, A 485; *I-ronne*, run, A 8, clotted, B 1307; *I-sayled*, sailed, c 279; *I-schadwed*, shaded, A

607; *I-schave*, shaven, A 690; *I-scrive*, shaven, A 226; *I-sent*, sent, B 2012; *I-set*, set, appointed, B 777; *I-sborn*, shorn, cut, A 589; *I-skalded*, scalded, B 1162; *I-slawe*, *I-slayn*, slain, B 85; *I-stored*, stored, A 609; *I-styked*, pierced, stabbed, B 707; *I-swore*, sworn, B 274; *I-taught*, taught, A 127; *I-warned*, warned, c 411; *I-wedded*, wedded, B 2240; *I-write*, *I-writen*, written, A 161; *I-wrye*, covered (see *Wrye*), B 2046.

**Iliche**, **Ilike**, alike; B 681, 1668.  
**Ilke**, same: A 64, 175. A. S. *ylc*, Cp. 'of that ilk.'  
**In**, **Inne**, house, lodging, inn: B 1579, c 206.  
**Inequal**, unequal: B 1413.  
**Inne**, adv. in.: A 41, B 760.  
**Inned**, lodged, entertained: B 1334.  
**Inough**, enough: A 373.  
**Iwis**, **Iwys**, indeed, truly: c 378, 621. (It is often contracted to *wis*.)  
 A. S. *gewis*.

## J.

**Jalous**, jealous: B 471.  
**Jangle**, to prate, babble: c 614.  
**Jangler**, a prater, babbler: A 560.  
 O. Fr. *jangler*, to prattle, jest, lie. It is perhaps connected with *jingle*.  
**Jape**, a trick, jest: A 705, c 27.  
**Jape**, to befool, deceive: B 871.  
 Fr. *japper*, to yelp. It is probably connected with Eng. *gabbe*, *gabbe*, &c.  
**Jolitee**, joyfulness: A 680, B 949.  
**Jolyf**, joyful, pleasant. **Jolynesse**, joyfulness: c 254. Fr. *joli*, It. *giulivo*, gay, fine, merry. Diez connects it with O. N. *jol*, Eng. *yule*, Christmas.  
**Journee**, a day's journey: B 1880.  
**Joustes** = *jouste*, a tournament: B 1162,  
**Juge**, **Jugge**, a judge: A 814, B 854. Fr. *juge*, Lat. *judex*.

**Juggement**, judgment: A 778.  
**Juste, Jousten**, to joust, tilt, engage in a tournament: A 96, B 1628. Fr. *jouster*, to tilt; Eng. *jostle*.  
**Juwyse**, judgment: B 881. Fr. *juise*, judgment, from Lat. *judicium*.

## K.

**Kaytives**, prisoners, wretches: B 859. See *Caytif*.  
**Keep, Keepe, Kepe**, care, attention, heed. *Take keep* = take care: A 397, 503; B 531.  
**Keepe, Kepe** (pret. *kepte*, p.p. *kep*), to guard, preserve, take care (as in *I kepe nat* = I care not): A 276, B 1380. A. S. *cépan*.  
**Kembd** (p.p. of *kembe*), combed, neatly trimmed: B 1285.  
**Kempe**, shaggy, literally crooked: B 1276. Cp. the phrase 'clean cam.' See note, pp. 144, 145.  
**Kene, Keen**, sharp: A 104.  
**Kervere**, a carver: B 1041.  
**Kervyng**, cutting, carving: B 1057. See *Carf*.

**Keverochef**, a kerchief: A 453.  
**Kind, Kynd, Kynde**, nature: B 1593. *By kynde* = by nature, naturally: c 375. Cp. 'the kindly (natural) fruits of the earth.' A. S. *cynd*, nature.  
**Knarre**, a knotted, thick-set fellow: A 549. Cp. O. E. *gnarr*, a knot; *gnarled*, knotted; Swed. *knorla*, to twist.  
**Knarry**, full of *gnarrs* or knots: B 1119.  
**Knave**, a boy, a servant: B 1870. A. S. *cnapa*. Ger. *knabe*, a boy, youth, servant; O. E. *knave-child*, a male-child.  
**Knighthede**, knighthood: B 1931.  
**Knobbe**, a pimple: A 633.  
**Knowe**, p.p. known: B 345, 1442.  
**Knyf**, a knife: B 1141.  
**Kouthe**, known, renowned: A 14. See *Couthe*.

**Kyn, kine**: c 11.  
**Kynled**, kindled: B 1437. O. N. *kynda*, to set fire to; *kynnel*, a torch; whence Eng. *cannel* coal.  
**Kynrede**, kindred: B 428. A. S. *ræden*. The affix *-rede* is equivalent to *-ship*, and occurs in *bat-red*. The O. E. has *frend-reden*, friendship; *fo-reden*, enmity.

## L.

**Laas, Las**, a lace, belt: B 1093. Fr. *laqs*, Prov. Fr. *laz* (Lat. *laqueus*), a lace, snare.  
**Lace**, net, snare: B 959.  
**Lacert**, a fleshy muscle, so called from being shaped like a lizard: B 1895 (Lat. *lacerta*).  
**Lad** (p.p.), B 1762; **Ladde** (pret.), B 588; led, carried.  
**Lafte** (pret. sing.), A 492; **Laften** (pret. pl.), B 34, left, ceased. Cp. the phrase '*left off*.'  
**Lak**, want, lack: c 24. Du. *lack*, fault, want.  
**Lakke**, to lack, be wanting: B 1422.  
**Langage**, language: A 211.  
**Large**, adj. free, A 374; adv. largely. Chaucer says, 'at his *large*,' B 425, where we should say 'at large.'  
**Las**, snare. See *Laas*.  
**Lasying**, lacing, fastening: B 1646. See *Laas*.  
**Lat**. imp. let, A 188; *lat be*, cease.  
**Late**, lately, recently. '*Late comen*;' '*late ischave*:' A 77, 690.  
**Latoun**, a kind of brass, or tinned iron, *latten*: A 699. Fr. *laiton*, brass; It. *latta*, tin-plate.  
**Launde**, a plain surrounded by trees, hunting-grounds: B 833. Cotgrave has '*lande*, a land or *launde*, a wild untilled shrubberie or bushy plaine.' It seems to be, with a difference of meaning, our modern word *lawn*. Welsh *llan*, a clear

- space. Shakespeare uses the word in 3 Henry VI, iii. 1:  
 'Under this thick-grown brake  
 we'll shroud ourselves;  
 For through this *laund* anon the  
 deer will come.'
- Laurer**, a laurel: B 169.  
**Lawghe**, to laugh: C 267.  
**Laxatif**, **Laxatyf**, a purging medicine.  
**Laynere**, a lanner or whiplash: B 1646. Fr. *lanière*, a thong, *laniard*; *lanier*, lash of a whip.  
**Lazar**, **Lazer**, a leper: A 242, 245.  
**Lechecraft**, the skill of a physician, B 1887; from *lecbe*, a physician. A. S. *læce*, a leech, physician.  
**Leede** (dat.), a cauldron, copper: A 202. It also signifies a kettle. Gael. *lucbd*, a pot, kettle.  
 'Mow haulm to burn,  
 To serve thy turn,  
 To bake thy bread  
 To burn under *lead*.' (Tusser.)  
**Leaf** (pl. *leves*, *leeves*), leaf: B 980.  
**Leaf** (def. form voc case *leeve*), dear, beloved, pleasing: B 278, 979. 'Be him loth or *leaf*' = be it displeasing or pleasing to him. A. S. *leaf*, dear; Eng. *lief*, *liefer*.  
**Leeme**, gleam: C 110. A. S. *leóma*.  
**Leep**, leaped: B 1829.  
**Leere**, **Lere**, to learn: C 286. A. S. *læran*, to teach; *lár*, doctrine, *lore*.  
**Leese**, **Lese**, to lose: B 432, C 322. A. S. *leósan* (pret. *leas*, O. E. *les*, p.p. *loren*). The old past participle occurs in *for-lorn*.  
**Leesyng**, loss: B 849.  
**Leet** (pret.) let: A 128, 508, B 348. A. S. *lætan* (pret. *lét*, p.p. *læten*). *Leet brynge* = caused to be brought.  
**Leeve**, believe: B 2230.  
**Lef**, imp. leave: B 756.  
**Lene**, to lend, give: A 611, B 2224. A. S. *lænan*, to give, lend; *læn*, a loan; Ger. *leben*, to lend.  
**Lene**, **Leene**, lean, poor: A 287, 591. A. S. *blæna*, from *blinian*, to lean, bend.  
**Lenger**, **Lengere**, longer: A 330, 821.  
**Lepart**, a leopard: B 1328.  
**Lere**. See **Leere**.  
**Lerne**, to learn: A 308.  
**Lese**, to lose: B 357. See **Leese**.  
**Leste**, **List**, **Lust**, pleasure, delight, joy: A 132, B 493. A. S. *lyst*, *lust*, desire, love; *lystan*, *lustan*, to wish, will, desire; Eng. *list*, *listless*, *lust*, *lusty*.  
**Lest**, **Leste**, least: B 263.  
**Leste**, **Liste**, **Lyste**, **Luste**, vb. impers. please (pret. *leste*, *liste*): A 583, 750; B 194. 'Me *list*' = it pleases me; 'him *luste*' = it pleased him; 'hem *leste*' = it pleased them; 'us *leste*' = it pleased us.  
**Lesynges**, leasing, lies: B 1069. A. S. *leas*, false, loose; *leasung*, falseness; Goth. *laus*, empty, vain; whence the affix *-less*.  
**Lete**, **Lette**, to leave: B 477. 'Letten of' = refrain from: B 459. See **Leet**.  
**Lette**, to hinder, delay, tarry, put off (pret. *lette*): B 31, 1034; C 264. A. S. *lettan*, to hinder; Goth. *latjan*, to delay; O. N. *latr*, lazy, slow. Cp. Eng. *late*, *lazy*.  
**Lette**, delay, hindrance. See previous word.  
**Lettuaries**, electuaries: A 426.  
**Lever**, rather (comp. of *leaf* or *lief*): A 293, C 300. 'Him was *lever*' = it was more agreeable to him, he would rather.  
**Lewed**, **Lewd**, ignorant, unlearned. *Lewed-man*, a layman: A 502. A. S. *læwed*, pertaining to the laity; A. S. *leod*, people; Du. *late*, a peasant; Ger. *leute*, people. (Eng. *lad*, *lout*, belong to this family of words).  
**Leye**, to lay (imp. *ley*, pret. *leyde*, p.p. *leyd*): A 81, 841.

- Leyser**, leisure: B 330. Fr. *loisir*, from Lat. *licere*.
- Licenciat**, one licensed by the Pope to hear confessions in all places, and to administer penance independently of the local ordinaries: A 220.
- Liche-wake**, the vigil, *watch*, or *wake* held over the body of the dead: B 2100. A. S. *lic*, Ger. *leiche*, Goth. *leik*, a corpse; whence *lieb-gate*, the gate where the corpse is set down on entering a churchyard, to await the arrival of the minister.
- Licour**, liquor: A 3.
- Liefe**, beloved: c 59. See **Leef**.
- Lif**, **Lyf**, life: B 1918.
- Ligge**, to lie: B 1347. A. S. *licgan*, to lie, from *leagan*, to lay.
- Lightly** (1), easily, (2) joyfully.
- Lik**, **Lyk**, like: B 443.
- Like**, vb. impers. to please: A 777.
- Lipsede**, lisped: A 264. Du. *lispēn*.
- Liste**. See **Leste**.
- Listes**, **Lystes**, lists, a place enclosed for combats or tournaments: B 1687.
- Litarge**, white lead: A 629.
- Lite**, **Lyte**, **Litel**, little: A 438, 494; B 476. A. S. *lyt*, *lytel*, Goth. *leitils*, Du. *luttik*.
- Lith**, lies: B 360.
- Lith**, a limb, any members of the body: c 55. A. S. *liþ*, Ger. *g-lied*, a joint, limb; Norse, *lide*, to bend the limbs, whence Eng. *lithe*, *lissome*.
- Live**, dat. of *lif*, life; *on live*, in life, alive: B 1840. Cf. O. E. *on slepe* = asleep.
- Lodemenage**, pilotage: A 403. Used in this sense in 3 George I, c. 13. Courts of *Lodemanage* are held at Dover for the appointment of the Cinque Port pilots. See **Loodesterre**.
- Logge**, **Loge**, to lodge, sb. a lodging, inn: c 33, 176. **Loggyng**, lodging: c 175. Fr. *loge*, a hut or small apartment; *loger*, to sojourn.
- Loken**, to see, look upon: B 925.
- Loken**, locked, enclosed: c 55.
- Lokkes**, locks (of hair), curls: A 81.
- Lokyng**, appearance, sight: B 1313.
- Lond**, **Londe**, land: A 14.
- Longe**, **Longen**, to belong: B 1420.
- Longe**, **Longen**, to desire, long for: A 12.
- Longes**, lungs: B 1894.
- Loodde**, a load: B 2060.
- Loodesterre**, a loadstar, the polestar: B 1201. The first element is the A. S. *lād*, away, from *lædan*, to lead, conduct. It occurs again in *loadstone*; *lode*, a vein of metal ore; O. E. *lode-men*, *loders*, carriers, pilots; *lode-schip*, a kind of fishing-vessel mentioned in early statutes; Prov. Eng. *loads*, ditches for straining away the water from the fens; *loadstone*, a leading stone for drains.
- Loor**, **Loore**, **Lore**, precept, doctrine, learning: A 527. See **Leere**.
- Lordynges**, lordlings (a diminutive of *lord*), sirs, my masters: A 761.
- Lorn**, lost. See **Leese**.
- Los**, loss: B 1685.
- Losengour**, a flatterer, liar: c. 505. O. Fr. *losengier*.
- Losten** (pl. pret.), lost. See **Leese**.
- Loth**, odious, hateful, disagreeable, *loath*, unwilling: A 486, B 979.
- Lovyere**, a lover: A 80.
- Lowde**, loud, loudly: c 542.
- Luce**, a pike: A 350.
- Lust**, pleaseth. See **Leste**.
- Lust**, pleasure: A 192.
- Luste**, pleased: A 102.
- Lusty**, pleasant, joyful: A 80, B 655. **Lustily**, **Lustely**, merrily, joyfully: B 671.
- Lustynesse**, pleasure: B 1081.

**Lyf**, life: A 71.  
**Lyfly**, lifelike: B 1229.  
**Lyk**, like, alike: A 590.  
**Lymes**, limbs: B 1277.  
**Lymytour**, a friar licensed to ask alms within a certain limit: A 209.  
**Lyn**, pl. lie: C 404.  
**Lynage**, **Lyne**, lineage: B 252, 693.  
**Lynd**, linden-tree: B 2064.  
**Lystes**. See **Listes**.  
**Lyt**, **Lyte**, little: B 335.  
**Lyve**. See **Live**.  
**Lyves**, alive, living: B 1537.  
**Lyvere**, livery: A 363. See note, p. 130.

## M.

**Maad**, **Mad**, p.p. made: A 394, 668.  
**Maat**, dejected, downcast: B 98.  
 Fr. *mat*, faded, quelled; Sp. *matar*, to quench, kill; cp. Du. *mat*, exhausted; Ger. *matt*, feeble, faint.  
**Maist**, mayest: B 385. **Maistow**, mayest thou: B 378, C 286.  
**Maister**, **Mayster**, a master, chief, a skilful artist: A 261, 576.  
*Maister-streete* = the chief street: B 2044.  
**Maistre**, skill, power, superiority: A 165.  
**Make**, a companion or mate: B 1698. A. S. *maca*, a companion; O. N. *maki*, a spouse; Eng. *match*.  
**Maked**, p.p. made: B 1666.  
**Male**, a portmanteau, bag, *mail*: A 694. O. Fr. *male*, a great budget. Fr. *malle*.  
**Malencolie**, **Malencolye**, sb. melancholy: C 113. Adj. **Melan-colyk**: B 517.  
**Manace**, **Manasyng**, a threat, menace: B 1145, 1178. Fr. *menace*, Lat. *minae*, *minaciae*, threats.  
**Mancoun**, a mansion: B 1116.  
**Maner**, **Manere**, manner, kind,

sort: A 71, 858, B 1017, C 26  
 'A *maner dey*' = a sort of dey, or farm-servant.  
**Manhede**, manhood, manliness: A 756.  
**Mantelet**, a little mantle, a short mantle: B 1305.  
**Manye**, mania, madness: B 516.  
**Many oon**, many a one: A 317.  
**Marchaunt**, a merchant: A 270.  
**Marschal**, marshal of the hall: A 752. Mid. Lat. *marescalcus*, Fr. *marechal*, the master of the horse; O. Ger. *mäbre*, a horse, and *scbalk*, a servant. 'The *marshal of the ball*, was the person who, at public festivals, placed every person according to his rank. It was his duty also to preserve peace and order. The *marshal of the field*, presided over any out-door games.' (Halliwell.)  
**Martirdam**, torment, martyrdom: B 602.  
**Martyre**, to torment: B 704.  
**Mary**, marrow: A 380. A. S. *mearb*, marrow; Dan. *marg*, *marv*, Prov. Eng. *merowe*, tender; A. S. *mearu*, soft, tender.  
**Mase**, a wild fancy: C 273. O. N. *masa*, to jabber, chatter; Norse, *masast*, to drop asleep, to begin to dream; Prov. Eng. *mazle*, to wander, as if stupefied. Cp. the phrase 'to be in a *maze*.'  
**Mateere**, **Mater**, **Matere**, **Matier**, **Matiere**, matter: A 727, B 401.  
**Matrimoyu**, matrimony: B 2237.  
**Maugre**, **Mawgre**, in spite of: B 311, 1760. Fr. *malgré*, against the will of, in spite of; *mal*, ill, and *gré*, will, pleasure.  
**Maunciple**, an officer who has the care of purchasing victuals for an Inn of Court or College: A 544. Lat. *manceps*, a purchaser, contractor.  
**Maydenhode**, maidenhood: B 1471.

- Mayné**, domestics, servants: B 400.  
See **Meyné**.
- Mayntene, Maynteyne**, to maintain: B 583.
- Mayst, mayest**. See **Maist**.
- Med, Meed, Mede, Meede**, a reward, *meed*: A 770. A. S. *méd*, Ger. *miebe*, hire; whence Eng. *midwife*; O. E. *meedful*, meritorious.
- Mede**, a mead or meadow, hay-land: A 89. A. S. *mæd, mædewe*, a meadow; Fris. *made*, a low, swampy piece of ground; O. Du. *mad*, a marshy plot of ground. *Mud, moist*, belong to the same family of words.
- Medlé**, of a mixed colour: A 328.  
Fr. *medler, mesler*, to mix.
- Meel**, a meal: C 13. A. S. *mæl*, what is marked out, a separate part, a meal, a mark, spot. Cp. O. E. *cup-mele*, cup by cup; *stound-mele*, at intervals; Eng. *piece-meal*, Ger. *ein-mal*, once.
- Meke**, meek: A 69.
- Mellere**, a miller: A 542.
- Men**, one; used like the Fr. *on*: A 149.
- Mencioun**, mention: B 35.
- Mene**, to mean, intend (pret. *mente*): A 793.
- Menstraloye**, minstrelsy: B 1666.
- Mere**, a mare: A 541. A. S. *mære*, a mare; O. N. *mar*, a horse.
- Merie, Mery, Merye, Murye**, pleasant, joyful, merry: A 208, 757; B 641, C 251. A. S. *myrg*, pleasure; *myrbð*, pleasure, joy, *mirib*.
- Meriely**, pleasantly: A 714.
- Mermayde**, a mermaid: C 449.  
A. S. *mere*, a lake, sea; Ger. *meer*, the sea.
- Merthe, Myrthe**, pleasure, amusement: A 766, 767.
- Mervaille, Mervayle**, marvel: C 256. Fr. *merveille*, Lat. *mirabilia*, wonderful things.
- Meschaunce**, mischance, misfortune: B 1151, C 280.
- Mescheef, Meschief**, misfortune, what turns out ill: A 493, B 468.  
Fr. *meschef* (*mes* = *minus*, less; *chef* = *caput*, head).
- Messenger**, a messenger: B 633.
- Mester**, trade, business, occupation, A 613; *mester men* = sort of men, B 852. Lat. *ministerium*, Fr. *ministère, mestier*, occupation, art. O. Fr. *menestrel*, a workman, artist. See **Minister**.
- Mesurable**, moderate: A 435.
- Met**, p.p. dreamed: C 106. See **Mete**: B 666.
- Mete**, meat, food: A 136. Cp. Goth. *mats*, food; O. H. Ger. *maz*, food, dish; Eng. *mess*.
- Mete**, to meet: B 666.
- Mete**, to dream, pret. *mette*. It is used impersonally as *me mette*, I dreamed: C 74. A. S. *mætian*.
- Meth**, mead, a drink made of honey: B 1421.
- Mewe**, a *mue* or coop where fowls were fattened: A 349. *Mew* also signified a place where *bawks* were confined while moulting. Fr. *muer*, to change; It. *muta*, a change; Lat. *mutare*, to change. We have a similar root in Du. *muiten*, O. E. *moute*, to moult.
- Meyné**, household, attendants, suite: C 573. O. Fr. *mesnée, maisgnée*; Mid. Lat. *maisnada* (from Lat. *minores natu*; cp. O. Fr. *mainné*, a younger son), a family, household, suite.
- Middes**, middle, midst: C 228.
- Minister, Mynistre**, an office of justice: C 223. 'Minister meant etymologically a small man; and it was used in opposition to *magister*, a big man. *Minister* is connected with *minus*, less; *magister* with *magis*, more. Hence *minister*, a servant, a servant of the crown, a minister. From *minister* came the



- Lat. *ministerium*, service; in Fr. contracted into *métier*, a profession. A *minstrel* was originally a professional artist, and more particularly a singer or poet. Even in the Mystery Plays—the theatrical representation of the Old or New Testament story—*mystery* is a corruption of *ministerium*; it means a religious ministry or service, and had nothing to do with *mystery*. It ought to be spelt with an *i*, therefore, and not with a *y*.’ (Max Müller, *Science of Language*, Second Series, p. 254.)
- Misboden** (p.p. of *misbede*), insulted, injured: B 51. The root *bede*, A. S. *beddan*, = to offer, as in our phrase ‘to bid the banns’; *bid* for a thing.
- Mischaunce**. See *Meschaunce*.
- Mo, Moo**, more: A 544. A. S. *má*.
- Moche, Mochel, Muchel**, adj. much, great; adv. greatly: A 132, 258, 467, B 1992. *Moche and lite* = great and small. A. S. *mycel*, great, *mickle*.
- Moder**, mother: C 475.
- Moevere**, mover, first cause: B 2129.
- Mone, Moone**, the moon: A 403.
- Moneth**, a month: A 92.
- Mood**, anger: B 902. A. S. *mod*, Ger. *mutb*, mind, courage, passion. Cp. Eng. *moody*.
- Moone**, a moan, lamentation: B 508. A. S. *mænan*, to moan.
- Moot**, may, must, ought (pl. pres. *mooten*, pret. *moste*, *muste*): A 232, 735. A. S. *mót*, 1st and 3rd pers. sing.; *móst*, 2nd pers.; *móton*, pl.; *moste*, pret.
- Mor, More**, greater, more: B 898.
- Morder Mordre**, sb. murder, C 231; vb. to murder, C 221.
- Mordrer**, a murderer: C 405.
- Mormal**, a cancer, sore, or gangrene: A 386. See note, p. 131.
- Morne**, adj. morning: A 358.
- Morthre**, vb. to murder, C 404; sb. murder, B 398.
- Mortreux**, a kind of soup or potage: A 384. See note, p. 131.
- Morwe, Morwenynge**, morning, morrow: A 334, 780, B 204.
- Mosel**, Fr. *musseau*, muzzle, nose of an animal: B 1293. It. *musolare*, to muzzle.
- Most**, greatest, most: A 561, B 37.
- Moste**, must: A 712. See *Moot*.
- Mot**, may, must: B 27. See *Moot*.
- Mote**, pl. must: A 742.
- Motteleye**, motley: A 271.
- Mountaunce**, amount, value: B 712.
- Mourdre**, vb. to murder; sb. murderer: C 201.
- Mous**, Mows, a mouse: B 403.
- Mowe**, be able: B 2141.
- Murmure**, murmuring: B 1601.
- Murtheryng**, murdering: B 1143.
- Murye**, pleasant, merry: B 528.
- Mynde**, remembrance: B 544, 1048.
- Mynour**, a miner: B 1607.
- Mynstralcye**, minstrelsy: B 1339. See *Minister*.
- Myroure**, a mirror: B 541.
- Myselven**, myself: A 803.
- Myshappe**, to mishap, turn out badly, befall amiss: B 788.
- Myster**, need, necessity: B 482. O. Fr. *mester*.

## N.

- Nacioun**, nation: A 53.
- Naker**, a kettle-drum: B 1653.
- Nam** = *ne* + *am*, am not: B 264.
- Namelyche**, especially: B 410.
- Narwe**, close, narrow: A 625, C 2.
- Nas** = *ne* + *was*, was not: A 251.
- Nat**, not: A 366.
- Nath** = *ne* + *batb*, hath not: B 65.
- Natheles**, nevertheless: A 35.
- Ne**, adv. not, A 70; conj. nor. *Ne . . . ne* = neither . . . nor. *Ne . . . but*, only: A 120.
- Nedeth**, must of necessity (die): B 2170.
- Neede**, needful: A 304.

- Needely**, of necessity: c 423.  
**Needes, Nedes**, of necessity: B 311. *Needes-cost* = *needes-ways*, of necessity: B 619.  
**Neer, Ner**, near, nearer: B 581, 992.  
**Neet**, neat, cattle: A 597.  
**Neigh, Neighe, Neih, Neyh**, nigh, near, nearly, B 472; *asneigh* as = as near (close) as: A 588.  
**Nekke**, neck: A 238. *Nekke-boon*, bone of the neck.  
**Ner**, nearer: A 839.  
**Nercotyks**, narcotics, B 614.  
**Nere** = *ne* + *were*, were not: B 17.  
**Newe**, newly, recently: A 366. *Al newe* = recently, lately; *of newe* = anew.  
**Nexte**, nearest: B 555.  
**Nice, Nyce**, foolish: c 494.  
**Night**, pl. nights: c 53.  
**Nightertale**, the night-time: A 97. *-tale* = reckoning, period.  
**Nis, Nys** = *ne* + *is*, is not: B 43.  
**Noght**, not: A 253.  
**Nolde** = *ne* + *wolde*, would not: A 550.  
**Nombre**, number: A 716.  
**Nomoo**, no more: A 101.  
**Non, Noon**, none: A 178.  
**Nones**, nonce: A 379, 523.  
**Nonne**, a nun: A 119.  
**Noot, Not**, = *ne* + *wot*, know not, knows not: A 284, B 181, 482. See **Wot**.  
**Noote**, a note (in music): A 235.  
**Norice**, nurse: c 295.  
**Norisching, Norisohynge**, nutriment, nurture: A 437, B 2159.  
**Nose-thurles**, nostrils: A 557. See **Thirle**.  
**Not** = *ne* + *wot*, knows not: B 405.  
**Notabilite**, a thing worthy to be known: c 388.  
**Not-head**, a crop-head: A 109. Cp. *nott-pated*, 1 Hen. IV. ii. 4.  
**Nother**, neither, nor: B 513.  
**Nothing**, adv. not at all: B 647.  
**Nought**, not: A 107. A. S. *nawibt* = *ne* + *a* + *wbit*, not a whit.  
**Nouth** = *nou* + *the* = *now* + *then*, just now, at present. *As nouth* = at present: A 462. A. S. *tha*, then.  
**Nygaard**, a niggard: c 95. O. E. *nyg*, *niggon*, a niggard; Norse, *nyggja*, to gnaw, scrape; Sw. *njugga*, to scrape up (money); *njugg*, sparing.  
**O**.  
**O**, one: B 354.  
**Obeissance, Obeisaunce**, obedience: B 2116.  
**Observance, Observaunce**, respect: B 187, 642.  
**Of, off**: B 1818.  
**Offende**, to hurt, injure, attack: B 51.  
**Offensioun**, offence, hurt, damage: B 1558.  
**Offertorie**, a sentence of Scripture said or sung after the Nicene Creed in the Liturgy of the Western Church: A 710.  
**Offryng**, the alms collected at the Offertory: A 450.  
**Ofte sithes**, oftentimes: A 485.  
**Oghte**, ought: A 660.  
**Ok, Ook**, an oak: B 1432, 2159.  
**On, Oo, Oon**, one: A 148, 253, 304, 738. **Oones**, once: A 765.  
**On and oon**, one by one: A 679.  
**Ony**, any: A 552.  
**Oonely, Oonly**, B 515.  
**Oppe**, opium: B 614.  
**Or**, ere, before: A 36, B 771. So Ps. xc. 2. 'Or ever' = ere ever.  
**Or...or** = either...or: B 627, 628.  
**Oratorye**, a closet set apart for prayers or study: B 1047.  
**Ordeyne**, to ordain: B 1695.  
**Ordynaunce**, plan, orderly disposition: B 1709.  
**Orisoun**, prayer, orison: B 1514.  
**Orologe**, a clock: c 34.  
**Oth**, an oath: A 810.  
**Oughne**, own: c 134.  
**Outehees**, outcry, alarm: B 1154. Mid. Lat. *butesium*.

**Outrely**, utterly, wholly: c 408.  
**Over**, upper. **Overeste**, uppermost: A 290.  
**Overal**, everywhere: A 216. Cp. Ger. *überal*.  
**Over lippe**, upper lip: A 133.  
**Over-ryden**, ridden over: B 1164.  
**Overspradde**, pret. spread over: A 678.  
**Over-thwart**, athwart, across: B 1133. A. S. *thweor*, crooked, oblique. (Eng. *queer* = O. E. *quer*, Ger. *quer*, athwart.)  
**Owen, Owne**, own: B 2219.  
**Owher**, anywhere: A 653.  
**Oynement**, ointment, unguent: A 631.  
**Oynouns**, onions: A 634.

## P.

**Paas, Pas**, a foot pace: A 825, B 1032. Fr. *pas*, Lat. *passus*.  
**Face**, to pass, B 2140; pass on, A 36; or away, B 744; to surpass, A 574.  
**Patient**, patient: A 484.  
**Palays**, palace: B 1341. 'A palace is now the abode of a royal family. But if we look at the history of the name we are soon carried back to the shepherds of the Seven Hills. There on the Tiber, one of the seven hills was called the *Collis Palatinus*, and the hill was called *Palatinus*, from *Pales*, a pastoral deity, whose festival was celebrated every year on the 21st of April, as the birthday of Rome. It was to commemorate the day on which Romulus, the wolf-child, was supposed to have drawn the first furrow on the foot of that hill, and thus to have laid the foundation of the most ancient part of Rome, the *Roma Quadrata*. On this hill, the *Collis Palatinus*, stood in later times the houses of Cicero and of his neighbour and enemy Cataline. Augustus built his mansion on the same hill, and his example was followed by Tiberius and Nero. Under Nero, all private houses had to be pulled down on the *Collis Palatinus*, in order to make room for the emperor's residence, the *Domus Aurea*, as it was called, the Golden House. This house of Nero's was henceforth called the *Palatium*, and it became the type of all the *palaces* of the kings and emperors of Europe.' (Max Müller, *Science of Language*, Second Series, p. 251.)  
**Palfray**, a horse for the road: A 207. Fr. *palefroi*, Mid. Lat. *paraveredus*, *palafridus*, an easy-going horse for riding; *veredus*, a post-horse. Cp. Ger. *pferd*, Du. *paard*, a horse.  
**Pan**, the skull, brain-pan: B 307. Cp. O. E. *bern-pan*, brain-pan.  
**Paramentz**, ornamental furniture or clothes: B 1643.  
**Paramour**, by way of love, B 297; a lover, of either sex, B 1254.  
**Parde, Pardee** = *par Dieu*, a common oath: A 563.  
**Pardoner**, a seller of indulgences: A 543.  
**Parfight**, perfect: A 422.  
**Parischen**, a parishioner: A 482.  
**Parte**, party, company: B 1724.  
**Partrich**, a partridge: A 349.  
**Party**, partly, B 195; **Partye**, a part, party, B 2150; adj. partial, B 1799.  
**Parvys**: A 310. See note, p. 128.  
**Pas**, foot-pace. See **Paas**.  
**Passe**, to surpass; A 448. **Passant**, **Passyng**, surpassing: B 1249, 2027.  
**Payen**, pagan: B 1512. Fr. *paien*, a pagan.  
**Peere**, equal, as in *peerless*: c 30.  
**Pees**, peace: B 589.  
**Peire**, pair: A 159.

- Penaunce**, penance, pain, sorrow :  
 B 457.
- Perce**, to pierce : A 2. Fr. *percer*.
- Perflight**, **Perfytt**, perfect : A 72,  
 338, 532.
- Perrye**, jewelry : B 2078. Fr. *perré*.
- Pers**, of a sky-blue colour : A 439.
- Persoun**, a parson or parish priest :  
 A 478.
- Pertourben**, to disturb : B 48.
- Pestilens**, pestilence, plague : C  
 589.
- Peyne**, sb. pain, grief : B 439.
- Peyne**, **Peynen**, to take pains, en-  
 deavour : A 139.
- Peynte**, to paint : B 1076.
- Peyre**, a pair : B 1263.
- Pight** = *pighte*, pitched : B 1831.
- Pike**, to pick : C 147. A. S.  
*pycan*, to pick, pull ; Du. *picken*,  
 to pick.
- Piked**, adj. trimmed. 'Pykyd or  
*purgyd*, fro fylthe or other thynge  
 gregows, *purgatus*.' (Prompto-  
 rium Parv.) See **Apiked**.
- Pikepurs**, a pick-purse : B 1140.
- Piled**, stripped of hair, bald : A 627.  
 Norse *pila*, to pluck ; Low Ger.  
*pulen*, to pluck, pick ; Eng. *peel*,  
 Fr. *piller*, to rob.
- Piler**, a pillar : B 1135.
- Pilour**, a plunderer : B 149. See  
**Piled**.
- Pilwe beer**, a pillow-case : A 694.  
 Dan. *vaar*, cover, case. Cp. Ger.  
*kussen-biere*, a cushion-cover.
- Pitance**, a mess of victuals ; pro-  
 perly an additional allowance  
 served to the inmates of religious  
 houses at a high festival : A 224.
- Pitous**, compassionate, piteous : A  
 143.
- Pitously**, piteously : B 259.
- Plat**, plain, flat : B 987.
- Playnen**, to complain : B 393.
- Plein**, **Pleyn**, **Pleyne**, full, fully,  
 openly : A 315, 327. *Pleyn ba-*  
*taille* = open battle : B 130.
- Pleinely**, **Pleynly**, fully : B 875.
- Plentyvous**, plentiful : A 344.
- Plesance**, **Plesaunce**, **Plea-**  
**saunce**, pleasure : B 713.
- Plesant**, **Plesaunt**, pleasant : A  
 254.
- Plese**, to please : A 610.
- Pley**, **Pleye**, play, pleasure : B 267.
- Pleye**, **Pleyen**, to play, take one's  
 pleasure : A 236, 257, 772. **Pley-**  
**yng**, playing, amusement : B 203.
- Pleyne**, to complain : B 462.
- Pocock**, peacock : A 104. It is  
 also written *pacock*. Fr. *paon*,  
 Lat. *pavo*.
- Pollax**, a halberd, pole-axe : B 1686.  
 We have also *bole-axe*, O. N. *bol-*  
*öxi*, O. E. *bul-axe*, falx arboraria.
- Pomel**, top of the head : B 1831.
- Pomely**, marked with round spots  
 like an apple, dappled : A 616.  
*Pomely gray* = apple-gray. Fr.  
*pomme*, Lat. *pomum*.
- Poplexie**, apoplexy : C 21.
- Poraille**, the poor : A 247.
- Pore**, poor. See **Poure**.
- Port**, carriage, behaviour : A 69.
- Portraiture**, **Pourtraiture**, a pic-  
 ture : B 1110.
- Portraying**, painting : B 1080.
- Portreyour**, a painter : B 1041. Fr.  
*pourtraire*, to draw, from *traire*,  
 Lat. *trahere*, to draw.
- Pose**, to propose, question : B 304.
- Post**, pillar, support : A 214.
- Poudre-marchaunt**, a kind of  
 spice : A 381. See note, p. 131.
- Poure**, poor, A 225, 478 ; **Povrely**,  
 poorly : B 554. Fr. *pauvre*, Prov.  
 Fr. *poure*, Lat. *pauper*.
- Powpe**, to make a noise with a  
 horn : C 578.
- Powre**, to pore, to look close and  
 long : A 185.
- Poynaunt**, pungent : A 352.
- Poynt**, particle, particular : B 643.
- Practisour**, practitioner : A 422.
- Preche**, to preach : A 481. Fr.  
*prêcher*, Lat. *predicare*.
- Preest**, **Prest**, a priest : A 164.

- Preisen, Praysen**, to praise. Fr. *prix*, price; It. *pretio*, price, worth; Sp. *prez*, honour, glory.
- Prese**, to press: B 1672.
- Prest**, ready. Lat. *praesto*, in readiness; O. E. *in prest* = in hand; *press money* = *prest-money*, money given in hand, earnest money received by a soldier at impressment; hence 'to *press*' (= to *prest*), to engage soldiers.
- Preve**, sb. *proof*, c 163; vb. to prove, put to proof: A 547.
- Preye**, to pray: B 625. Fr. *prier*, It. *pregare*, Lat. *precari*.
- Preyeres**, prayers: A 231.
- Pricasour**, a hard rider: A 189.
- Prik, Prikke**, a point: B 1748. Du. *prik*, a stab; Sw. *prick*, a point.
- Prike**, (1) to prick, wound; (2) to spur a horse, to ride hard; (3) to excite, spur on: A 11, B 185, 1820. Low Ger. *prikken*, to pick, stick; *an prikken*, to stimulate, set on. See previous word.
- Prikyng**, riding: A 191.
- Prime, Pryme**, the first quarter of the artificial day: B 1331.
- Pris, Prys**, price, praise, estimation, prize: A 237, B 1383. See **Preisen**.
- Prively, Pryvyly**, secretly: A 652.
- Propre**, peculiar, own: A 581.
- Prow**, advantage, profit: c 130. (Cp. Eng. *proress*, Fr. *prouisse*.) Prov. Fr. *pros*, good (for its purpose); O. Fr. *preux*, valiant, loyal; *prou*, much, enough; Lat. *probus*, good, sound.
- Prys**, price, prize, fame: A 67, 815. See **Preisen**.
- Pryvyte**, privity, privacy, private business: B 553.
- Pulle**, to pluck: A 652. *Pulle a fynch* = pluck a pigeon (Lyly has *gull a chuff*), cheat a novice.
- Pulled**, moulting: A 177. See note, p. 123.
- Pultrie**, poultry: A 598. Fr. *poule*, a hen; Lat. *pullus*, young of an animal.
- Purchas**, anything acquired (honestly or dishonestly); proceeds of begging: A 256. Fr. *pourchasser*, It. *procacciare*, to hunt after, *chase*, *catch*.
- Purchasour**, prosecutor: A 318.
- Purchasyng**, prosecution: A 320.
- Pure**, mere, very: B 421.
- Purfiled**, embroidered, fringed: A 193. It. *porfilo*, a border in armoury, a worked edge, a *profile*; *porfilare*, to overcast with gold or silver lace. Fr. *pourfiler*, to tinsel or overcast with gold or silver lace. (Cotgrave.) Bailey has the contracted form *purl*, a kind of edging for bone lace.
- Purpos**, purpose, design: B 1684. Fr. *proposer*, which has supplanted O. Fr. *pourpenser*, to bethink himself; *pourpens*, purpose.
- Purs**, purse: A 656. Fr. *bourse*, Lat. *bursa*, hide, skin.
- Purtray**, pourtray: A 96.
- Purtreiture**, painting, picture: B 1057.
- Purveys, Purveaunce, Purveyans**, foresight, providence, plan: B 807, 2153. O. Fr. *pourveoir*, Lat. *providere*.
- Pynche**, to find fault with: A 326.
- Pyne**, sb. torment, pain, grief. **Pyne, Pynen**, to torment, grieve: B 888, c 239. A. S. *pin*, pain, torment (Du. *pigne*); *pinian*, to torment; Eng. *pine*, to languish (as one does who suffers pain).
- Pynoun**, a pennant or ensign (borne at the end of a lance): B 120. Fr. *pennon*, Lat. *penna*, *pinna*, a feather, wing, fin.

## Q.

- Qualme**, sickness, pestilence: B 1156. A. S. *cwealm*, *cwyalm*, destruction, pestilence, death; Dan. *quæle*, to choke; Sw. *qual*, torment; *qualm*,

- hot, stifling weather; Ger. *qualm*, vapour.
- Quelle**, to kill: c 569. A. S. *cwel-lan*, to kill. See **Qualme**.
- Quen**, a queen: B 24. Góth. *qens, qino*, wife, woman.
- Queynt**, p.p.; pret. *queynte*, quenched: B 1463, 1476. Cp. *dreynte* = drenched. A. S. *cwincan*, O. Fris. *kwinka*, to waste away; A. S. *cwencan*, to quench; Du. *quijnen*, to moan, languish; Eng. *wbine*.
- Queynte**, strange, quaint, uncouth: B 673, 1471. Fr. *coint*, Lat. *cognitus*, known, acquainted with.
- Quod**, quoth, B 49, 376.
- Quook**, **Quok**, quaked, trembled: B 718, 904. A. S. *cwacian*, to quake, tremble; Ger. *quackeln*, to waver. To this family of words belong *quag*, *quaver*, *wag*, *wave*.
- Quyke**, alive, quick, B 157; vb. to revive, B 1477. A. S. *cwic*, alive. Cp. 'the *quick* and the dead;' 'cut to the *quick*;' *couch-grass* (= *quitch-grass*), called in Norfolk *quicken*.
- Quyte**, free, as in our phrase 'to get *quit* of,' hence to requite: A 770. Lat. *quietus*, at rest, free from all claims; It. *quieto*, a discharge from legal claims; whence *acquite*, *requite*.
- Quyte**, to set free: B 174.
- Quytyly**, free, at liberty: B 934.
- R.**
- Rad** (p.p. of *rede*, to read), read: B 1737.
- Rage**, vb. to play, toy wantonly, A 257; sb. a raging wind, B 1127. Fr. *rage*, Lat. *rabies*.
- Ransake**, to search (for plunder), ransack: B 147. The O. E. *ransake* also signifies to search, try, probe. Sw. *ransaka*, to search; *ran* (= O. N. *rannr*, A. S. *ern*), house; *saka* (= Sw. *sika*), to seek.
- Rasour**, a razor: B 1559. Fr. *ras*, shaven, cut close to the ground; Lat. *radere*, *rasum*, to shave; whence 'to *raze*' = to lay even with the ground.
- Rather**, sooner: B 295. Milton uses *rathe* in the sense of 'early.' A. S. *bræð*, swift, quick; O. N. *bradr*, quick.
- Raughte** (pret. of *reche*), reached: A 136, B 2057. A. S. *rdæcan*, pret. *rdæte*; Ger. *reichen*, reach, extend; whence *rack*, an instrument of torture.
- Raunceoun**, **Raunsoun**, ransom: B 166, 318. Fr. *rançon*, O. Fr. *raention*, *raençon*, Lat. *red-emptio*, a purchase back, *redemption*.
- Real**, **Rial**, **Ryal**, royal, kingly; **Really**, royally: B 160, 855.
- Rebel**, rebellion: B 2188. **Rebel-lyng**, rebellion: B 1601.
- Recche**, **Rekke**, (pret. *roghte*, *roughte*), to care, take heed to, *reck*: B 540, 1387, 1399. A. S. *reccan*, to care for, regard.
- Reccheles**, reckless, careless: A 179.
- Reconforte**, to comfort: B 1994.
- Recordes**, to remember, remind: A 830.
- Red** (imp. of *rede*), read: c 310.
- Red**, **Rede**, **Reed**, counsel, adviser; also plan, line of conduct: A 665.
- Rede**, to advise, explain, interpret: B 2213; c 76. A. S. *rdedan*, to advise, explain; Sw. *rede*, to explain; Ger. *raiben*, to conjecture, 'to *read* a riddle.'
- Rede**, to read: A 709. A. S. *rdedan*, O. N. *reiba*, Ger. *reden*, to talk, discourse, read.
- Redoutyng**, reverence: B 1192. O. E. *redoute*, to fear.
- Redy**, ready: A 21, 352.
- Reed**, plan: B 358. See **Red**.
- Reed**, **Reede**, red: A 90, 153, 458.
- Reeve**, steward, bailiff: A 542, 599. A. S. *gerefa*, Du. *graef*, Ger. *graf*,

- a count. In composition, *sbire-reeve* = *sberiff*, *port-reeve*, *borough-reeve*, &c.
- Refreische**, to refresh: B 1764.
- Regne**, a kingdom, reign: B 8, 766.
- Reherce**, to rehearse: A 732. Fr. *rebercer*, to go over again, like a harrow (Fr. *berce*) over a ploughed field. Cp. our phrase to 'rake up old grievances.'
- Rehersyng**, rehearsal: B 792.
- Reken**, **Bekne**, to reckon: A 401, B 1075. A. S. *recan*, to say, tell, number; Ger. *rechnen*, to reckon.
- Rekkenyng**, reckoning: A 600.
- Reme** (pl. *remis*), realm: C 316. O. Fr. *realme*, It. *reame*, a kingdom, according to Diez, from Lat. *regalis*.
- Remenant**, **Remenaunt**, a remnant: A 724.
- Rendyng**, tearing (of hair): B 1976. A. S. *rendan*, to tear; O. E. *renne*, to rend; O. N. *ræna*, to seize (by violence).
- Renges**, ranks: B 1736. Fr. *reng*, O. Fr. *reng*; Sc. *raing*, a row, line, *range*; O. H. Ger. *bring*, a ring, whence *barangue*.
- Renne** (pret. *ron*, *ran*; pret. pl. *ronne*; p.p. *ironne*, *ironnen*, *ronne*, *ronnen*), to run: B 1777. We have this form in *rennet*, or *runnet*, that which makes milk *run* or curdle.
- Rennyng**, running: A 551.
- Rente**, revenue, income, profits: A 373. Fr. *rendre*, It. *rendere*, Lat. *reddere*, to give up, yield; Fr. *rente*, income, revenue.
- Repentaunce**, penitence: B 918.
- Repentaunt**, penitent: A 228.
- Repplicacion**, a reply: B 288.
- Reportour**, reporter: A 814.
- Rescous**, rescue: B 1785. O. Fr. *rescourre*, to deliver, *rescous*; recovered; It. *riscuotere* (Lat. *re-excutere*), to fetch a thing out of pawn; Lat. *excutere*, to tear from, take by force; Fr. *escourre*, to beat corn from the chaff.
- Rese**, to quake, shake: B 1128. A. S. *brysan*.
- Resons**, opinions, reasons: A 274.
- Resoun**, reason, right: A 37, 847.
- Resowne**, to resound: B 420.
- Respite**, delay: B 90. Lat. *respectus*, It. *rispetto*, Fr. *respit*, regard, consideration, delay, respite.
- Rethor**, a rhetorician: C 386.
- Rette**, to ascribe, impute: A 726. See **Aretted**.
- Reule**, sb. rule, A 173; vb. to rule, B 814, C 224. Fr. *règle*, Lat. *regula*.
- Revel**, feasting, merry-making: B 1859. O. Fr. *revel*, noise, gaiety.
- Reverence**, respect: A 141.
- Revers**, reverse, contrary: C 157.
- Rewe**, **Rewen**, to be sorrow for, to have compassion or pity on, to *rue*: B 1005, 1375. 'Me *rewelb*' = I am sorry, grieved. A. S. *breowan*, to be sorry for, grieve; Ger. *reue*, mourning.
- Rewe**, a row, line: B 2008. A. S. *ræwa*, a line; Fr. *rue*, a row of houses, or street.
- Rewfulleste**, most sorrowful: B 2028.
- Rewle**, to rule: A 816. See **Reule**.
- Reyse**, to make an inroad or military expedition: A 54. O. E. *race*, to dash, tear; A. S. *ræsan*, to rush, attack, rage, tear; A. S. *ræs*, a stream, race; O. N. *rás*, a rapid course. Cp. *race*, a violent current of water; the *Race* of Alderney.
- Reyn**, **Reyne**, sb. rain, A 493, 595; vb. to rain, B 677.
- Rially**, **Riallyche**, royally: A 378.
- Richesse**, riches: B 397. This word, as well as *alms* (O. E. *el-messe*) is a singular form derived immediately from the French.
- Riden**, to ride; pret. *rood*; pret.

- pl. *riden*; p.p. *riden*, *ryden*: A 780, 825.
- Rightes**, rightly: B 994. *At alle rightes* = rightly in all respects.
- Rome**, to walk, roam: B 207. A. S. *rúm*, Ger. *raum*, space, room.
- Ronne**, Ronnen, pret. pl. *ran*: B 2067.
- Rood**, rode: A 169.
- Roos**, rose: A 823.
- Roost**, a roast: A 206.
- Roote**, rote: A 327. *By roote* = by rote. O. E. *rote*, to hum a tune; *route*, to snore; A. S. *brutan*, Sc. *rout*, to roar, bellow; O. Fr. *rote*, a hurdygurdy; *roterie*, a song.
- Rore**, to roar: B 2023. A. S. *aran*.
- Roste** to roast: A 147, 384. Fr. *roster* (from O. H. Ger. *rösten*), to roast; It. *rosta*, a fryingpan; Ger. *rost*, a grate.
- Rote**, a harp: A 236. Rocquefort supposes it to be a fiddle with three strings. See **Roote**.
- Boughte**, cared for: c. 519. See **Reeche**.
- Rouke**, to lie close, cower down, to *ruck*: B 450. Low Ger. *burken*, to squat down.
- Rouncy**, a hackney: A 390. Fr. *roncin*.
- Roundel**, song: B 671.
- Route**, **Rowte**, a company, assembly: A 622. O. Fr. *route*.
- Routhe**, **Rowthe**, pity, compassion, sorrow: B 56. See **Rewen**.
- Rudelyche**, rudely: A 734.
- Ruggy**, rugged, rough (lit. torn, broken, uneven): B 2025. O. E. *rogge*, to shake, tear; Norse, *rugga*, to rock, shake. Shake-speare uses *ragged* for *rugged*, rough, harsh.
- Ryal**, royal: B 639.
- Ryally**, royally: B 829.
- Ryngen**, ring, resound: B 1742.
- Ryt**, rides: B 123. Cp. *byt* = bids, *sent* = sends.
- S.
- Sad**, sober, staid: B 2127.
- Sadly**, firmly: B 1744. O. E. *sad*, firm.
- Salue**, to salute: B 634.
- Saluyng**, salutation: B 791.
- Sangwin**, of a blood-red colour; A 333.
- Sauce**, saucer: A 129.
- Sauf**, save, except: A 683.
- Saufly**, safely: c 387.
- Saugh**, **Sawgh**, **Sauh** (pret. of *se*), saw: A 193, 764.
- Save**, the herb sage or *salvia*: B 1855. Fr. *saulge*.
- Sawceflēm**, pimped: A 625. See note, p. 136.
- Sawe**, a saying, word, discourse: B 668. A. S. *sagu*, a saying; from *secgan*, to say.
- Sawse**, sauce: c 14. Fr. *sauce*, It. *salsa*; from Lat. *sal*, salt; *salsa*, salted things, salted food.
- Sawtrie**, a psaltery, a musical instrument something like a harp: A 296.
- Say** (pret. of *se*), saw: c 294.
- Sayn**, to say: A 284.
- Scape**, to escape: B 249. Fr. *eschapper*, It. *scappare*.
- Scarsly**, parsimoniously: A 583.
- Schaft**, an arrow, shaft: B 504. A. S. *scaft*, an arrow, pole (Du. *schaft*, a reed, rod, pole); A. S. *scapan*, to shave.
- Schake**, p.p. shaken: A 406.
- Schamefast**, modest: B 1197.
- Schamfastnesse**, modesty: A 840.
- Schap**, form, schape: B 1031.
- Schape**, **Schapen**, p.p. destined, planned: B 534.
- Schape**, **Schapen**, to plan, purpose, ordain: A 772, 809; B 250. (Pret. *schop*, *schoop*.) A. S. *scapan*, to form, create; *ge-schap*, creation, form; O. N. *skap*, form, shape.



- Schaply**, fit, likely: A 372.  
**Schave**, shaven: A 588.  
**Sohe**, she. O.E. *scæ*, *sco*, A.S. *seo*, *sio*.  
**Scheeld**, **Scheld**, a shield: B 1264.  
**Scheeldes**, coins called crowns: A 278. Fr. *écus*.  
**Scheene**, **Schene**, bright, fair, beautiful: A 115, B 210. A.S. *scyne*, bright, clear; Ger. *schön*, beautiful.  
**Sohent**, p.p. *scbende*, hurt, destroyed: B 1896. A.S. *scendan*, to confound, shame.  
**Schepne**, stables: B 1142. A.S. *scypen*, a stall (for sheep), a stable.  
**Schere**, shears: B 1559. A.S. *scéran*, to cut, divide, *shear*; Du. *scboren*, to tear; O.N. *skera*, to cut. To this root belong *shear*, *share*, *shire*, *shore*, *plough-share*, a *sheard*, or *sberd* (as in *pot-sberd*), *sbort*, *skirt*, *sbirt*.  
**Scherte**, a shirt: C 300.  
**Schet**, p.p. shut: B 1739. A.S. *scittan*, to shut. It is connected with *shoot*; for to *shut* is to close the door by means of a *bolt* or *bar* driven forwards.  
**Schipman**, a sailor: A 388.  
**Schires ende** = end of a *shire* or county: A 15.  
**Schirreve**, the governor (reeve) of a shire or county: A 359. See **Reeve**.  
**Schode**, the temple (of the head), properly the parting of the hair of a man's head, *not*, as Tyrwhitt and other's say, the hair itself: B 1149. 'Schodynge or departyng. Separacio, divisio.' (Prompt. Parv.) 'Schodynge of the heede, discrimen.' (Ibid.) A.S. *scéadan*, *scádan*, Ger. *scheiden*, to separate, divide. To this family of words belong *sbide*, a board, lath; O.E. *sbider*, a shiver; *sbider*, to shiver to pieces; Eng. *sbudder*, *sbeath*, *scuttle*, *wain-scot*.  
**Scholde**, **Schulde**, should: A 249.  
**Schon** (pret. of *scbine*), shone: A 198.  
**Schoo**, a shoe: A 253.  
**Schorte**, to shorten: A 791. See **Shere**.  
**Schorteliche**, briefly: B 627.  
**Schowte**, to shout: C 566.  
**Schrewe**, to curse, beshrew: C 606; hence *sbrewd*. Originally O.E. *sbrewed* = wicked, and hence crafty, sharp, intelligent, clear-sighted. A horsekeeper calls a vicious horse a *screw*. The *sbrew-mouse* was so called because its bite was supposed to be fatal.  
**Schrichte**, **Schrykede**, shrieked: B 1959, C 579. Sw. *skrika*, to cry; *screech*, *sbriek*.  
**Schul**, pl. shall: B 889.  
**Schuld**, **Schulde**, should: A 506.  
**Schulder**, a shoulder: A 678.  
**Schuldered**, shouldered, having shoulders: A 549. A.S. *sculder*, Ger. *schulter*, a shoulder; O.E. *scheeld*, the shoulder of a wild boar; Prov. Eng. *shield-bones*, blade bones; A.S. *scylan*, Norse *skilja*, to divide; whence *scale*, *skill*, *shell*, *shield*, *sbale*, *sill*.  
**Schuln**, pl. shall: B 498.  
**Schyne**, shin, leg: A 386. A.S. *scyne*, the shin; Ger. *schiene*, Dan. *skinne*, a splint; O.N. *skamta*, to divide; Du. *schinden*, to skin. To this family of words belong *skin*, *scant*, *scantling*, *sbank*, *sbinder*, *sbingle*.  
**Schynes**, shins, legs: B 421.  
**Schyvere**, to shatter: B 1747.  
**Slender**, slender: C 13. O.Du. *slinder*, thin. It is probably only a sibilant form of *lean*.  
**Scole**, a school: A 125. **Scoler**, a scholar: A 261.  
**Scoleye**, to attend school, to study: A 302.  
**Seche**, **Seke**, to seek, as in *besech*: A 784.

- Secre, secret:** c 95.
- Seek, Seeke, sick:** A 18. **Seeknesse, sickness:** B 398. A. S. *seoc*, sick. It is perhaps connected with *sigh*, O. E. *sike*.
- Seene, to see:** B 56.
- Seet** (pl. *seeten*), sat: B 1217, 2035.
- Sege, a siege:** B 79. Fr. *siège*, It. *sedia, seggia*, a seat or sitting; Lat. *sedes*, a seat; *obsidium*, the sitting down before a town in an hostile way.
- Seide** (pret. of *seye*), said: A 183.
- Seie, Seye, to say:** A 787. A. S. *secan*.
- Seigh** (pret. of *se*), saw: A 850.
- Seint, Seinte, saint:** A 173.
- Seistow, sayest thou:** B 267..
- Seith, saith, says:** A 178.
- Seke, to seek.** See **Seche**.
- Seke, pl. sick.** See **Seek**.
- SeKNesse, sickness:** B 453.
- Selde, seldom:** B 681.
- Selle, give, sell:** A 278.
- Selle, house, cell:** A 172.
- Selve, same:** B 1726. Cp. 'the *self-sama* day,' &c. A. S. *seolf*, Ger. *selb*.
- Sely, simple, happy:** c 554. A. S. *sælig*, Ger. *selig*, blessed, happy; whence Eng. *silly*.
- SeME** (vb. impers.), to seem: A 39.
- Semely, seemly, comely, elegant, what is beeming:** A 123, 136, 751. O. E. *seme*, seemly; O. N. *sama*, to fit, adorn; Norse *sams*, like; A. S. *sama*, the same.
- Semycope, a short cope:** A 262.
- Sen, Seen, Seene, Sene, to see, to be seen:** A 134, B 415, 499.
- Sendal, a thin silk:** A 440. See note, p. 133.
- Sentence, sense, meaning, judgment, matter of a story:** A 306, 798, B 2144. 'Tales of *sentence* and *solas*' = instructive and amusing tales.
- Sergeant** (or **Sergeaunt**) of law = *serviens ad legem*, a servant of the sovereign for his law business: A 309. The king had formerly a sergeant in every county. Fr. *sergent*, It. *sergente*.
- Sermonyng, preaching:** B 2233. O. E. *sermounen*, to preach, discourse.
- Servage, bondage:** B 1088.
- Servaunt, a servant:** B 1377.
- Servysable, willing to be of service:** A 99.
- Serye, series:** B 2209.
- Sesoun, season:** A 19.
- Seten** (p.p. of *sette*), sat: B 594.
- Sethe, to boil, scethe:** A 383. A. S. *sedþan*, to boil, cook; Eng. *sodden, suds*.
- Seththen, since.** See **Sith**.
- Seurte, security, surety:** B 746.
- Sewed, followed:** c 516. O. Fr. *sewir*, Lat. *sequi*, Eng. *sue*, to follow; whence *suite, suit* (at law), *suit* (of clothes).
- Sey, saw.** See **Seigh**.
- Sey, Seye, Seyn, to say** (pret. *seyde*): A 181, 468, 738.
- Seyh, saw.** See **Seigh**.
- Seyl, a sail:** A 696.
- Seyn, p.p. seen:** c 460.
- Seynd** (p.p. of *senge*), singed, toasted: c 25.
- Seynt, Seynte, holy, a saint:** A 173, 697, B 863.
- Seynt, a girdle:** A 329. '*Ceiunct*, a girdle.' (Cotgrave.) Lat. *cinctus*.
- Shef, a sheaf:** A 104. A. S. *sceaf*, Du. *schoof*, Ger. *schob*.
- Shorteliche, shortly, briefly:** B 627.
- Sight, providence:** B 814.
- Sik** (pl. *sike*), sick: A 245, B 742. See **Seek**.
- Sike, sb. a sigh; vb. to sigh.** A. S. *sican*, to sigh. See **Swough**.
- Siker, Syker, sure, certain:** B 2191. Comp. *sikerer*, c 33. Ger. *sicher*.
- Sikerly, surely, certainly, truly:** A 137.

- Sistren**, sisters: B 161.  
**Sit**, sits: B 740.  
**Sith**, **Sithe**, **Sithes**, time, times: A 485, B 1019. *Ofte-sithe* = oft-times.  
**Sith**, **Siththen**, since, afterwards: B 72, 434, 545, 663, 1244. A. S. *sith*, time; *sitban*, times; *sith-tba*, *sithiban*, after, afterwards. Eng. *since* = *sinn-es*. Cp. Du. *sinds*, Ger. *seit*, since. *Sithens* is used by Elizabethan writers. See Gosson's *Schoole of Abuse*, p. 17 (Eng. reprint).  
**Skalled**, having the *scall*, *scale* or *scab*, scurfy: A 627. Cp. 'a scald head.'  
**Skape**, to escape. See **Scape**.  
**Skathe**, loss, misfortune: A 446. It still exists in *scatbeless*, *scatbing*. A. S. *sceatban*, Goth. *skatbjan*, Ger. *schaden*, to harm, injure.  
**Sklandre**, slender: A 587. O. Du. *slinder* (probably connected with *lean*).  
**Slake**, slow: B 2043. See **Aslake**.  
**Slaughtre**, a slaughter: B 1173.  
**Slawe** (p.p. of *sle*), slain: c 194.  
**Slee**, **Sleen**, **Slen**, to slay: A 661, B 364. A. S. *slagan*, *slean*, to strike, slay (Ger. *schlagen*, to strike); whence, *slaughter*, *sledge*, which are connected with *slap*, *slasb*, *f-log*.  
**Sleep** (pret. of *slepe*), slept: A 98, 397.  
**Sleere**, a slayer: B 1147.  
**Sleeth**, slays: B 260.  
**Sleighly**, prudently, wisely: B 586. It is not used in a bad sense.  
**Sleighte**, contrivance, craft: A 604. O. N. *slægr*, crafty, *sly*; *slægd*, contrivance, cunning. The O. E. *slegb* = wise; *slegbt* = wisdom, prudence.  
**Slep**, slept. See **Sleep**.  
**Slepen**, to sleep: A 10.  
**Slepy**, causing sleep: B 529.  
**Slepyng**, sleep: c 192.  
**Sleves**, sleeves: A 192.  
**Slider**, slippery: B 406. Du. *slidderen*, to slide, fall. With the root *slide* are connected *sledge* (O. E. *sled*), *slade*, *glide*, *glade*, &c.  
**Sloggardye**, sloth: B 184. O. E. *slogge*, to be sluggish; whence *slug*, *sluggish*. 'I *slogge*, I waxe slowe or drawe behynde.' (Palsgrave.) Cp. Du. *log*, heavy; Eng. to *lug*, *luggard*.  
**Slough**, **Slowh** (pret. of *sle*), slew: B 122, 1608.  
**Smal**, **Smale**, small: A 9, 146, 153.  
**Smerte**, adj. smarting, sharp, grievous, A 149; adv. sharply, smartly.  
**Smerte** (pret. *smerte*), to pain, hurt, displease: A 230, 534, B 536. A. S. *smeortan*, to smart; Du. *smart*, Ger. *schmerz*, pain, ache.  
**Smokyng**, perfuming: B 1423.  
**Smoot**, **Smot** (pret. of *smute*), smote: A 149, B 846.  
**Smothe**, smooth, smoothly: A 676.  
**Snewede**, *snowed*, swarmed, abounded: A 345. Prov. Eng. *snee*, *snie*, *snive*, *snew*, to swarm.  
**Snybbe**, to reprove, snub: A 523. Fris. *snubbe*, to reprove; O. N. *snubba*, to cut short; *snoppa*, a snout; Dan. *snubbed*, stumpy (cp. *snub-nose*). Cp. O. E. *snub*, a jag, knot; Prov. Eng. *snoup*, a blow on the head. To this class of words belong *snipe*, *snap*, *snape*, *sneap*, to nip with cold.  
**Soberly**, sad, solemn: A 289.  
**Socour**, succour: B 60.  
**Sodein**, **Sodeyn**, sudden. **Sodeinly**, **Sodeynliche**, **Sodeynly**, suddenly: B 260, 717. O. Fr. *subdain*, *soudain*, Lat. *subitus*, *subitaneus*, sudden.  
**Solaas**, **Solas**, solace, mirth: A 798.  
**Solempne**, festive, A 209; important, A 364.

- Solempnely**, pompously : A 274.  
**Solempnite**, feast, festivity : B 12.  
**Som**, some : A 640, B 397, 399.  
 Cp. *som* . . . *som* = one . . . other.  
**Somdel**, somewhat : A 174.  
**Somer**, summer : A 394.  
**Sompnour**, an officer employed to summon delinquents to appear in ecclesiastical courts, now called an apparitor : A 543.  
**Sond**, sand : C 446.  
**Sondry**, sundry, various : A 14.  
**Sone**, soon : B 562.  
**Sone**, a son : A 79.  
**Song**, pret. sang ; B 197. **Songe**, p.p. sung : A 711.  
**Sonne**, the sun : A 7, B 5.  
**Soo**, so : A 102.  
**Soot**, **Soote**, sweet : B 2002. A. S. *swót*, Du. *zoet*.  
**Sop** (in wyne). See note, p. 121.  
**Soper**, supper : A 348.  
**Sore**, **Soor**, sb. grief, B 1836 ; adv. sorely, A 230, B 536.  
**Sort**, destiny, chance : A 844.  
**Sorwe**, sb. sorrow : B 361, 419. A. S. *sorb*, Ger. *sorge*. **Sorwen**, vb. to be sorrowful, grieve.  
**Sorweful**, sorrowful : B 212.  
**Sory**, sorrowful : B 1146, 1152. 'Sory comfort' = discomfort ; 'sory grace' = misfortune. A. S. *sárig*, sore ; *sár*, a wound.  
**Soth**, **Sooth**, **Sothe**, sb. truth ; adj. true : A 845, B 768. It still exists in *forsooth*, *soothsayer*. A. S. *sóth*, truth ; *sóib*, true ; *sóthe*, truly. Cp, Sansc. *sátya*, true, Gr. *eteós*, an adjective formed from the participle present of the auxiliary *as*, to be. *Sat* is the Lat. *ens*, being. (Max Müller.)  
**Sothely**, **Sothly**, truly : A 117, 468.  
**Sothfastnesse**, truth : C 507.  
**Sotil**, **Sotyl**, subtle, fine-wrought : B 106, 1172.  
**Soun**, **Sown**, a sound, to sound : A 565, 674.  
**Souper**, supper : A 748.  
**Souple**, supple, pliant : A 203.  
**Soveraignly**, surpassingly : C 541.  
**Sovereyn**, high, supreme, sovereign : A 67.  
**Sowle**, soul : B 1005. A. S. *sawel*.  
**Sowne**, vb. to sound, A 275 ; sb. sound.  
**Sownyng** in, tending to : A 307. Chaucer uses *sownen into goode* = tending to good.  
**Spak**, spake : A 124.  
**Spare**, to refrain, abstain from : A 192, 737.  
**Sparre**, bar, bolt (Eng. *spar*) : B 132. O. E. *sparre*, to bolt ; A. S. *sparran*, Ger. *sperren*, to shut, bolt, Du. *sperre*, *sparre*, a rod, bar ; Dan. *sparre*, Ger. *sparren*, a rafter. Cp. Norse *barr*, a tree, with Eng. *bar*, *barricade*.  
**Sparthe**, a battle-axe, or halberd : B 1662. O. N. *spartha*.  
**Sparwe**, a sparrow : A 626.  
**Special**, 'in special,' specially : A 444.  
**Speede**, to speed, succeed (pret. *spedde*) : A 769, B 359.  
**Speken**, to speak (pret. *spak*) : A 142.  
**Spere**, a spear : B 781.  
**Spiced**, sophisticated, or scrupulous : A 526. See note, p. 135.  
**Spicerie**, spices.  
**Spices**, species, kinds : B 2077. Fr. *épices*, Lat. *species*. Cp. the phrase 'a general dealer.' Sp. *generos*, kinds.  
**Spores**, spurs : A 473. A. S. *spura*, *spora*, Ger. *sporn* ; whence Eng. *spurn*.  
**Sprad**, p.p. spread : B 2045.  
**Springen**, to spring : B 1749. A. S. *sprengan* ; Sw. *springa*, *spricka*, to burst, spring ; Ger. *sprengen*, to scatter, burst open ; Eng. *sprig*, *spray*, *sprinkle*, *spruce*, belong to this family of words.  
**Spronge** (p.p. of *springe*), sprung : B 579.

- Squyer**, a squire: A 79.
- Stabled**, established: B 2137.
- Stalke**, to step slowly and stealthily: B 621. A S. *stalcan*, to step; Dan. *stalke*, to go with long steps. Cp. O.E. *stalker*, a goer upon stilts.
- Starf** (pret. of *sterve*), died: B 75. See **Sterve**.
- Steep**, **Stepe**, bright, glittering; not deep or sunken, as it is generally explained: A 201. See note p. 124.
- Steer**, a yearling bullock, a *steer* or *stirk*: B 1291. A.S. *stýrc*, a heifer; Prov. Ger. *ster*, *stercb*, the male sheep; *stier*, an ox-calf; O.H. Ger. *stero*, a ram; Ger. *stier*, *stierchen*, a bull.
- Stele**, to steal (pret. *stal*, p.p. *stole*, *stolen*): A 562.
- Stemedede**, shone: A 202. O.E. *stem*, *steem*, a gleam of light. 'Stem or lowe of fyre, flamma.' (Prompt. Parv.)
- Stenten** (pret. *stente*, p.p. *stent*), to stop, cease: B 45, 510. A.S. *stintan*, to be blunt; *stunt*, blunt, blockish; O.N. *stuttr*, short; O. Sw. *stunt*, short; Ger. *stutzen*, to crop, dock. Cp. Eng. *stunted* and *stinted*.
- Sterre**, a star: A 268. O.E. *stare*, to glitter, shine; A.S. *steorra*, a star; Du. *sterren*, to twinkle; Sansc. *stri*, to scatter.
- Stert**: B 847. *At a stert* = in a moment, immediately.
- Sterte**, to start, leap, escape (pret. *sterte*, p.p. *stert*): B 186, 222, 644. Prov. Eng. *starille*, to fall, scatter, sparkle: Du. *storten*, to tumble, fall.
- Sterve** (pret. *starf*, p.p. *i-storve*, *storven*): B 286. A.S. *steorfan*, Du. *sterven*, Ger. *sterben*, to die.
- Steven**, **Stevens**, (1) voice, sound, B 1704; (2) a time appointed by previous agreement, B 666. A.S.
- stefn*, (1) voice, message; (2) agreement.
- Stewe**, a fish-pond: A 350. O.E. *steeve*, Low Ger. *stau*, a dam.
- Stille**, quietly, secretly: B 145, c 400.
- Stith**, an anvil: B 1168. A.S. *stith*, a post, pillar; O.N. *stetbi*, an anvil; whence Eng. *stithy*.
- Stiward**, a steward; A 579. A.S. *stiward*, a steward; O.N. *stíwardr*, the person whose business it is to look to the daily work of an establishment; *stjá*, domestic occupation; Norse *stia*, to be busy about the house; O.N. *stia*, a sheep-house (Eng. *sty*). The syllable *-ward* = keeper.
- Stoke** = *steke*, to stick: B 1688.
- Stole**, p.p. *stolen*: B 1769.
- Stomble**, to stumble: B 1755. O.E. *stumpe*, O.N. *stumpa*, to totter, fall. It is connected with *stammer*, *stump*, *stub*.
- Stonde**, **Stonden**, to stand (pret. *stod*, p.p. *stonde*, *stonden*): A 88, 745.
- Stonge**, **Stongen**, p.p. *stung*: B 221.
- Stoon**, stone: A 774. A.S. *stán*.
- Stoor**, **Store**, stock (of a farm): A 598. O.Fr. *estór*, Mid. Lat. *staurum*, store. O.Fr. *estorer*, to erect, build, garnish (Lat. *instaurere*.) *Telle no store* = set no value upon, set no store by: c 334.
- Stope** (p.p. of *steppe*, to step), advanced: c 1. A.S. *steppan* (pret. *stop*, p.p. *ge-stopen*), to step, advance.
- Stot**, a stallion, a *stoat* (which also signifies a weasel): A 615. A.S. *stotte*, a horse, hack; *stod* (in composition), a stallion; Du. *stuyte*. The Promptorium Parvulorum has '*stot*, a horse, caballus.'
- Stounde**, a moment, a short space of time: B 354. A.S. *stund*, a

- short space, space of time; O. H. Ger. *stunt*, a moment; Ger. *stund*, an hour.
- Stoute, Stowte, strong, brave:** B 1296.
- Strangle, strongly:** B 1600.
- Straughte** (pret. of *strecche*), stretched: B 2058.
- Strange, foreign:** A 13, 464. Fr. *estrangle*, Lat. *extraneus*, from *extra*, without.
- Stre, Strees, straw:** B 2060. A. S. *streow*, Norse *strá*; A. S. *streo-wian*, Ger. *streuen*, to *strew*.
- Strecche, to stretch:** c 487. O. E. *streke*, to stretch; A. S. *streccan*, to stretch; *strec*, rigid, violent; with which are connected *streak*, *strike*, *stroke*, *stark*, &c.
- Stream, stream, river:** A 464.
- Streepe, to strip:** B 148. We have the other form of this root in *strip*, *stripe*, *strap*.
- Streite, drawn:** c 536.
- Streyne, to constrain:** c 423.
- Streyt, close, narrow, stinted, strict:** A 174, c 169.
- Streyte, closely:** A 457. O. Fr. *estroit*, It. *stretto*, strait, narrow; Lat. *stringere*, *strictum*, to strain.
- Strif, Stryf, strife, contest:** B 1580. O. Fr. *estrijf*, strife; *estriver*, Ger. *streben*, to strive.
- Strike** (of flax), a hank: A 676.
- Strof** (pret. of *strive*), strove, disputed, vied with: B 180.
- Strond, Stronde, strand:** A 13.
- Strook, a stroke:** B 843.
- Stubbes, stumps, trunks:** B 1120. A. S. *styb*, Du. *stobbe*, stump; whence, *stubborn*, *stubble*.
- Stynt, imp. sing. stop:** B 1490.
- Stynte, Stynten, to stop** (pret. *stynte*): B 1513. See **Stente**.
- Subtilly, craftily:** A 610.
- Suffisaunce, sufficiency:** A 490.
- Suffisaunt, sufficient:** B 773.
- Sunge, Sungen, p.p. sung:** A 266.
- Surcote, an upper coat:** A 617.
- Susteene, to sustain:** B 1135.
- Suster** (pl. *sustres*), a sister: B 13.
- Swelte, fainted:** B 498. A. S. *sweltan*, to die, perish (through heat). The O. E. *swelte*, to faint (through heat). The Prompt. Parv. has 'Sweltrynge or swalter-ynge or swownynge (sincopa).' 'Swalteryn for hete or febylnesse, or other cawsys (or swonyn) exalo, sincopizo.' Cp. A. S. *swælan*, to be hot; Prov. Eng. *sweal*, Eng. *sultry* (= *sweltry*), 'sweltering heat.'
- Sword, a sword:** A 112. A. S. *sweord*.
- Swere** (pret. *swor*, *swoor*; p.p. *i-swore*, *i-sworen*), to swear: A 454, B 963. We have the same root in *an-swer*.
- Swet, Swete, sweet:** A 5, 265. A. S. *swet*.
- Sweven, a dream:** c 76. A. S. *swefen*, from *swefan*, O. N. *sofa*, to sleep. We have the same root in Lat. *somnus* (= *sop-nus*).
- Swich, such, A 3; swich sorwe, so great sorrow:** B 4. A. S. *swilc*, such = *swa*, so, and *lic*, like.
- Swinke, Swynke, to labour, toil, A 186. A. S. swinc, labour, toil; swincan, to toil.**
- Swinkere, a labourer:** A 531.
- Swoot, Swoote, Swote, sweet:** A 1, B 1569.
- Swor, Swore. See Swere.**
- Swough, the raging of the elements, a storm:** B 1121. Cf. Sc. *souch*, *swouch*, *sough*, the sound of the wind. A. S. *swég*, a sound; *swógan*, to sound; whence Eng. *sigb*.
- Swowne, to swoon:** B 55, 1961. The O. E. *swogbe* shews that *swoon* is connected with *sigb*, *sough*, &c.
- Swymbel, a moaning, sighing sort of noise, caused by the wind:** B 1121. *Swymbel* = *swymal*, is a

- diminutive of O.E. *swim* or *sweem*, mourning, sighing. O.E. *sweamen*, to disturb; O.N. *sweima*, to move to and fro. (Cp. 'a swimming in the head.')
- Swyn**, (sing. and pl.) swine: A 598.
- Swynk**, sb. labour, toil: A 188, 540.
- Syk, Syke**, sick: A 424.
- Syke**, sb. a sigh, B 1062; vb. to sigh, B 2127. See **Sike**.
- Syn**, since: A 601, 843. See **Sith**.
- Sythnes**, since. See **Sith**.
- T.**
- Taas, Tas**, heap: B 147, 151, 162.
- Tabard**, the sleeveless coat on which arms were embroidered; a herald's coat of arms: A 541. It was the old dress of the labourer, and Chaucer applies it to the loose frock of the ploughman. It. *tabarro*, overcoat.
- Taffata**, taffeta: A 440.
- Taille**, a tally, an account scored in a notched piece of wood: A 570. Fr. *tailler*, to cut.
- Tak**, imper. take: B 226.
- Take**, p.p. taken: B 1789.
- Takel**, an arrow: A 106. It seems to have signified (like *loom*, O.E. *lome*) any sort of implement or utensil, whether used as a tool or weapon. Welsh *taclau*, implements; *taclu*, to dress, deck.
- Tale**, speech, discourse. *Telle tale* = take account of, estimate; 'litel *tale* hath he told,' c 298, = little heed has he paid; 'telle no *tale*' = take no notice of, make no account of.
- Talen**, to tell tales: A 772.
- Tallege** = to allege: B 2142.
- Tapicer**, an upholsterer: A 362. Fr. *tapis*, a carpet.
- Tappestere**, a female tapster: A 241.
- Targe**, a target or shield: A 471. Fr. *targe*.
- Tathenes** = to Athens: B 165.
- Techen**, to teach: A 308, c 129.
- Teene**, vexation, annoyance: B 2247. A.S. *teón*, *teóna*, injury, wrong; *teonara*, *tynan*, to anger, incense. It is probably connected with A.S. *tyndan*, Du. *teenen*, O.E. *teene*, to kindle; Eng. *tinder*.
- Tendite**, to endite, tell: B 351.
- Teres**, tears: B 422.
- Tespye**, to espy: c 467.
- Testers**, head-pieces, or helmets: B 1641. O. Fr. *teste*, Fr. *tête*, the head.
- Thabsence**, the absence: B 381.
- Thankes, Thonkes**, the genitive of *thank*: B 768, 1249. Used adverbially with the personal pronouns (possessive): *bis thankes*, he being willing; *here thankes*, they being willing, like the Fr. *son gré*, *leur gré*, with his or their good-will.
- Thanne**, then: A 12.
- Tharmes**, the arms: B 2058.
- Tharray**, the array: A 716.
- Thavys**, the advice: B 2218.
- The**, to thrive, prosper: c 156. A.S. *théon*, to flourish, grow.
- Theeffect**, the effect: B 331.
- Thei**, they: A 745. The Northern form is *tha* or *thai*; the Southern *beo*, *bi*.
- Thencens, Thensens**, the incense: B 1419.
- Thenchautementz**, the enchantments: B 1086.
- Thencres**, the increase: A 275.
- Thenke**. (1) to think; (2) to seem. *Thank* is another form of the root. See **Thinke**.
- Thentre**, the entrance: B 1125.
- Ther**, there, where; A 34, 43. *Tber as* = where that; A 172.
- Therto**, besides: A 153, 757.
- Thes**, these: B 673.
- Thestat**, the state or rank: A 716.
- Thider**, thither: B 405.
- Thilke**, the like, that. A.S. *thillic*,

- thylc*, the like, that, A 182, B 335, 1525.
- Thinke, Thynke**, to seem. It is used impersonally, as 'me *thinketb*' = it seems to me, A 37, 385; 'him *thougble*' = it appeared to him, A 682, *us thougble*, A 785. A.S. *þincan*, Ger. *dünken*.
- Thirle**, to pierce: B 1852. A.S. *þirel*, a hole; *þirlían*, to pierce, *drill*; whence *nostrils* (O.E. *nose-þirles*), *thrill*, *trill*. The A.S. *þirel* seems to be a diminutive, and a simpler form is found in Goth. *thairko*, a hole; with which we may compare O. H. Ger. *durebel*, O.E. *þorruck*, a door; *þurruk*, of a ship (sentina). Prov. Eng. *þurruck*, a drain.
- Thise**, pl. these: A 701. A.S. *thæs*.
- Tho**, pl. the, those: A 498, B 265, 1493. A.S. *tha*.
- Tho**, then: B 135. A.S. *tha*.
- Thoffice**, the office: B 2005.
- Thombe**, thumb: A 563.
- Thonder**, thunder: A 492. A.S. *þunor*, Ger. *donner*. With this class of words are connected *din*, *dun*, *stun*.
- Thonke**, thank: A 563.
- Thorisoun**, the orison or prayer: B 1403.
- Thral**, slave, serf, one enslaved: B 694. A.S. *þrall*, a servant. By some it is connected with A.S. *þirlían*, to pierce: but it is probably a diminutive from A.S. *þreagan*, to chide, vex, torment. Grimm connects it with A.S. *þrægan*, Goth. *þragjan*, to run.
- Thred, Threed, thread**: B 1172; **Thredbare**, threadbare: A 260.
- Threisshe**, to thrash: A 536. A.S. *þerscan*, O.N. *þreskja*. *Þresbold* = O.E. *þreisb-wold*, from A.S. *þerscan*, to beat; and *wold* (= A.S. *wald*), wood; so that it signifies, not the threshing-floor, but the part beaten by the foot.
- Threste**, to thrust, press: B 1754. O.N. *þrýsta*, O. H. Ger. *drústian*.
- Thridde**, third: B 605.
- Thries**, thrice: A 63.
- Thurgh**, through: B 362. A.S. *þurb*.
- Thurgh-fare**, a *thorough-fare*: B 1989. Cp. Goth. *þair*, Ger. *durch*, Eng. *through* and *thorough*. Horne Tooke has been censured for connecting this root with *door* (which originally, like *gate* signified *way*), but compare Lat. *fores* with *forare*, and the forms collected under **Thirle**.
- Thurgh-girt**. See **Girt**.
- Til**, to: B 620. O. N, *tíl*, to.
- To**, as a verbal prefix, = Ger. *zu*, Lat. *dis*.
- To**, at: A 30.
- To-breste**, burst asunder: B 1753. See **Breste**.
- To-brosten**, burst or broken in pieces: B 1833, 1899.
- To-hewen**, hewed or cut in pieces: B 1751.
- Tollen**, to take toll or payment: A 562. A.S. *tól*, tax. It seems connected with A.S. *dal*, a part; Ger. *theil*, Eng. *dole*, *deal*, &c. The Romance form of the root is seen in *tally*, *tailor*, *entail*, *retail*, *tallage*.
- To-morn**, to-morrow. See **Morwe**. The *to* (as in *to-yere* = this year) was originally a demonstrative word, connected with *the*, *that*, *this*, &c.
- Ton**, toes: c 42.
- Tonge**, tongue: A 712.
- Tonne-greet**, having the circumference as great as a tun: B 1136.
- Too**, toe: B 1868.
- Tool**, weapon: c 96.
- Toon**, toes: c 359.
- Top**, head: A 590.
- Toret**, turret: B 1051.
- Toretz**, rings: B 1294. See note, p. 147.



**Tornè**, to turn: B 630. Fr. *tourner*  
The root *tor*, turn, twist, is seen  
in the Lat. *tornus*, a lathe; *tor-*  
*quere*, to twist; *turben*, a whirl-  
wind.

**To-schrede**, cut in shreds: B 1751.  
See *Schere*.

**Toun**, town: A 478.

**Tour**, tower: B 172, 419.

**Trace**, track, path. 'Trace, of a  
wey overa felde, trames.' (Prompt.  
Parv.) Fr. *trace*

**Trapped**, having trappings: B 2032.

**Trappures**, trappings of a horse:  
B 1641.

**Traunce**, a trance: B 714.

**Trays**, the traces by which horses  
draw, horse-harness: B 1281.

**Trecoherie**, treachery: c 509. Fr.  
*trichierie*, trickery; *trichier*, to trick.

**Trede**, to tread: B 2164.

**Tresoun**, treason: B 1143.

**Trespace**, trespass: B 960.

**Tresse**, a tress, plait: B 191. Fr.  
*tresse*.

**Treté**, treaty: B 430.

**Tretys**, long and well-proportioned:  
A 152.

**Trewe**, true: A 531. **Trewely**,  
truly: A 481. In O. E. we have  
a form *tryg*, corresponding to Goth.  
*triggus*.

**Trompe**, **Trumpe**, a trumpet, a  
trumpeter: A 674, B 1316.

**Tronchoun**, a headless spear or  
truncheon: B 1757. Fr. *tronçon*,  
from Lat. *truncus*.

**Trouthe**, truth, A 46, 763; troth,  
B 752.

**Trowe**, to believe: A 155, 524.  
*Trow* = I think it to be true. This  
is just the reverse of what Horne  
Tooke affirms—that *truth* is what  
we *trow* or believe. Cp. A. S.  
*treow*, true; *treowe*, a pledge (Eng.  
*tru-ce*), *treowian*, to trust, believe.

**Trussed up**, packed up: A 685.  
O. Fr. *trousser*, *torsser*, to pack up,  
Cp. Eng. *truss*, a bundle.

**Tukked**, tucked, coated: A 621.  
A. S. *tucian*, to clothe; O. E. *tuck*,  
cloth.

**Tunge**, a tongue: A 265.

**Tuo**, two: A 639.

**Turneyng**, **Turneynge**, a tourna-  
ment: B 1699. See *Torne*.

**Tway**, **Twayn**, **Twayne**, **Twey**,  
**Tweye**, **Twoo**, **Tuo**, two, twain:  
A 704, 792; B 40, 270. A. S.  
*twegen* (m.), *twa* (f. n.); Goth.  
*twai* (m.), *twos* (f.), *twa* (n.);  
O. N. *twair* (m.), *twær* (f.), *twau*  
(n.). With this root we must  
connect *twin*, *twine*, *twill*, *twig*.  
(Tusser calls ewes that bear twins  
by the name of *twiggers*). 'An  
hower or *twaine*.' The Schoole of  
Abuse, p. 17. It appears also in  
*twelve* (= 2 + 10), and *twenty*  
(2 × 10).

**Twynne**, to depart, separate: A  
835. See *Tway*.

**Tyde**, time: c 196. A. S. *tid*, time;  
whence *tidy*, *tides*.

**Typet**, tippet: A 233.

**Typtoon**, tiptoes: c 486. See  
*Toon*.

## U.

**Unce**, a small portion: A 677. (Eng.  
*ounce*.)

**Uncouth**, **Uncouths**, **Uncowth**,  
**Unkouths**, unknown, rare, *un-*  
*couth*: B 1639. See *Couths*.

**Undergrowe**, undergrown: A 156.

**Undern**, the time of the mid-day  
meal: c 401. A. S. *undern*, the  
third hour of the day. It signifies  
literally the intervening period,  
and hence a part of the forenoon,  
a meal taken at that time.

**Undertake**, to affirm: A 288, c  
390.

**Unknowe**, unknown: A 126, B 548.

**Unkonnyng**, unknowing, not *cun-*  
*ning* (knowing), ignorant. In our  
English Bible the word *cunning*  
is used in a good sense: B 1538.

**Unset**, not at a set time, not appointed: B 666.  
**Unto**, until: B 286.  
**Unwist**, unknown: B 2119. See **Wite**.  
**Unyolden**, not having yielded: B 1784. See **Yolden**.  
**Uphaf** (pret. of *upbeve*), upheaved, uplifted: B 1570. See **Heve**.  
**Upright**, flat on the back: B 1150.  
**Upriste**, uprising: B 193.  
**Up-so-down**, upside down: B 519.  
**Upstert**, **Upsterte**, upstated, arose: B 441. See **Sterte**.  
**Uppaf**, gave up: B 1569.

## V.

**Vasselage**, valour, courage (displayed in the service rendered by a *vassal*): B 2196  
**Vavasour**: A 360. O. Fr. *vavasseur*. This term is explained in various ways: Tyrwhitt says it means a middle-class landholder; Blount explains it as one next in dignity to a baron. A *Vavasour* was most probably a sub-vassal holding a small fief, a sort of esquire.  
**Venerye**, hunting: A 166, B 1450. Lat. *venari*, to hunt, chase; whence venison.  
**Ventusyng**, cupping, a surgical term: B 1889.  
**Venym**, poison, venom: B 1893.  
**Verdite**, verdict, judgment, sentence: A 787.  
**Vernicle**: A 685. See note, p. 138.  
**Verray**, **Verrey**, true, very: A 72, 422. **Verraily**, truly: A 338.  
**Vese**, rush of wind, storm: B 1127.  
**Vestimenz**, vestments: B 2090.  
**Veyn**, vain: B 236.  
**Veynes blood**, blood of the veins: B 1889.  
**Viage**, voyage: A 77, 723.  
**Victoire**, victory: B 377.  
**Vigilies**, vigils: A 377.  
**Vilonye**, **Vileinye**, sb. unbecom-

ing conduct, disgrace: A 70, 726; B 84.  
**Vitaille**, victuals: A 569, 749.  
**Vouchesauf**, to vouchsafe, grant: A 807, 812.  
**Voyde**, to expel: B 1893.

## W.

**Waar**, aware, wary. See **War**.  
**Wake-pleyes**, ceremonies attending the vigils for the dead: B 2102. A. S. *wæcan*, *wacian*, to watch, keep watch; Eng. *waits*, *watch*.  
**Walet**, a wallet: A 681, 686.  
**Wan**, won, conquered: B 131. See **Winne**.  
**Wane**, to decrease, diminish: B 1220. A. S. *wanian*, to diminish; *wan*, a deficiency. To the root *wan* belong A. S. *wan*, pale; whence *wan*, *s-wan*.  
**Wanhope**, despair: B 391. See **Wane**.  
**Wantoun**, wanton, free, unrestrained: A 208. The prefix *wan* = *-un*; *-toun* = *-togen*, trained, from A. S. *teon* (to lead, educate, p.p. *getogen*.)  
**Wantounesse**, wantonness: A 264.  
**War**, aware, cautious, prudent: A 309. A. S. *wær*, *war*, caution. 'I was *waar*,' A 157, = I perceived.  
**Ware**, to warn, to cause one to beware: A 662. A. S. *warian*, to be ware, be cautious. With this root are connected *ward*, *warder*, *warn*.  
**Wastel-breed**, bread-cake: A 147. O. Fr. *gasteau* a cake. See note, p. 121.  
**Waterles**, without water: A 180.  
**Wawes**, waves: B 1100. A. S. *wæg*, a wave; *wagian*, to wave, *wag*.  
**Wayke**, weak: B 29. O. E. *woc*, A. S. *wác*, weak, mean, worthless.  
**Wayleway**, **Welaway**, alas! well-a-way! well-a-day: B 80, C 559.

- Waymentyng, Weymentyng**, a lamentation, wailing: B 137, 1063. O. Fr. *waimenter*, to lament; literally to cry *wai*! or *woe*. Cp. Ital. *guaiolare*, to cry *guai*!
- Wayte**, to be on the look out for, to look for: A 525, 571; B 364.
- Webbe**, a weaver: A 362. Cp. O. E. *hunt-e*, a hunter; *tromp-e*, a trumpeter; *prison-e*, a prisoner.
- Wedde**, pledge, security: B 360. 'to *wedde*' = for a pledge. A. S. *wæd*, agreement; whence Eng. *wed*, *wedding*, *wedlock*.
- Wedden**, to wed: B 974.
- Wede**, clothing: B 148. A. S. *wæd*, clothing, attire of men and women. It is still retained in 'widow's *weds*.'
- Weel**, well: B 68, 1265.
- Wel**, adv. full. very, B 653; much, B 396.
- Wele**, weal, prosperity, wealth: B 37.
- Welle**, source, fountain: B 2179.
- Wende**, weened, thought: B 411.
- Wende, Wenden**, to go, pass away: A 16, 21; B 1356. The Eng. *went* is the past tense of *wende*. Cp. the phrase 'to *wend* one's way.'
- Wene**, to ween, think: B 797. A. S. *wén*, hope; *wenan*, hope, suppose. It is preserved in E. *ween*, *over-weening*, &c.
- Wenged**, winged: B 527.
- Wep, Weep**, wept: B 1487. Cp. O. E. *crep*, *lep* = crept, leapt.
- Wepe, Wepen** (pret. *weep*, *wep*; p.p. *wepen*), to weep: A 230.
- Wepen, Wepne**, a weapon: B 733.
- Werche, Wirche, Werken**, to work: A 779, B 1901.
- Were**, to defend, guard: B 1692. A. S. *werian*, to defend.
- Werede**, wore: A 75, 564. (O. E. *wer*.)
- Werre**, war: A 47, 429. Du. *werre*, strife, war; Fr. *guerre*.
- Werreye, Werreyen**, to make war against: B 626, 686.
- Werse**, worse: B 366.
- Werte**, a wart: A 555. A. S. *weart* (*wear*, a knot, wart), O. N. *varta*, Ger. *warze*. Some etymologists connect *wart* with *fret*, others with *wear*.
- Wesch**, (pret. of *wasche*), washed: B 1425.
- Wete**, wet, moist: B 422.
- Wette**, wetted: A 129.
- Wex**, sb. wax: A 675.
- Wexe**, to increase, grow, become. A. S. *wexan*, to increase. **Wex**, increased, became: B 504. Shakespeare has 'a man of *wax*' = an adult, a man of full growth.
- Wexyng**, growing, increasing: B 1220.
- Wey, Weye**, a way: A 34, 467.
- Weyeth**, weigheth, esteems: B 923.
- Weyle**, to wail; to cry *wai*! or *woe*: B 363.
- Weymentyng**: B 44. See **Waymentyng**.
- Whan, Whanne**, when: A 5, 18, 179.
- What**, lo! wherefore, why: A 184, 854.
- Whel**, wheel: B 1165.
- Whelkes**, pimples, blotches: A 632. Ger. *welken*, to wither, fade, dry.
- Wher**, where: B 1952.
- Wher**, whether: B 1394.
- Whether**, whether, which of two: B 998.
- Which**, what. *Which a* = what a, B 1817.
- Whil**, whilst: A 397. **While**, time. A. S. *bwile*, time; Norse *bwila*, to rest. It is retained in *awhile*; 'to *while* away the time' = to pass the time away in rest or recreation. **Whiles**, whilst: A 35.
- Whilom**, formerly, once: B 1, 1545. A. S. *bwilum*. The *-um* was an old adverbial ending, as seen in O. E. *ferrum*, afar; Eng. *seldom*.

- Whit**, white : A 238. Comp. *ubitter*.  
**Widewe**, **Wydwē**, a widow : A 253.  
**Wif**, **Wyf**, wife, woman : A 445.  
**Wight**, any living creature ; a person, male or female : A 71, 326. A. S. *wibt*.  
**Wight**, **Wighte**, weight : B 1287.  
**Wikke**, wicked, bad, untoward : B 229. O. E. *wikke*, poor, mean, weak ; A. S. *wican*, to be weak.  
**Wilfully**, willingly : C 276.  
**Wilne**, to desire : B 751. A. S. *wiln*, wish ; *wilnian*, to desire.  
**Wiltou**, wilt thou : B 686.  
**Wilwe**, willow-tree : B 2064.  
**Winne**, **Wynne** (pret. *wan*, *won* ; p.p. *wonne*, *wonnen*), to win, obtain, gain : B 759.  
**Wirche**, to work : B 1901.  
**Wis**, **Wys**, wise : A 68.  
**Wis** = *iwis*, certainly : B 1928. 'As *wis*, = as certainly, as truly : C 587. See **Iwis**.  
**Wise**, **Wyse**, mode, manner : B 481, 882. See **Gyse**.  
**Wisly**, **Wysly**, truly : B 1376. See **Iwis**.  
**Wit**, understanding, judgment, wisdom : A 279, 746.  
**Wite**, **Wyte**, to know, to learn, B 402, 977 ; 1st. and 3rd. pers. sing. indic. *wot*, *woot* ; 2nd. pers. *wost* ; pl. *witen*, *wyten* ; pret. *wiste*. A. S. *witan*, to know ; whence *wit*, to wit, *witty*, &c.  
**Withholde**, maintained : A 511.  
**Withouten**, without, A 538 ; besides, A 461.  
**Withsayn**, **Withseie**, to gainsay : A 805, B 282.  
**Wityng**, knowledge : B 753. See **Wite**.  
**Wive**, **Wyve**, dat. of *wif*, *wyf*.  
**Wlatsome**, loathsome, hateful : C 233. A. S. *wlatian*, to nauseate, loathe.  
**Wo**, **Woo**, sb. sorrow, woe, A 61 ; adj. sorrowful, grieved, displeased, A 351.  
**Wode**. See **Wood**.  
**Wodly**, madly ; B 443. See **Wood**.  
**Wofullere**, the more sorrowful : B 482.  
**Wol**, **Wole**, vb. will, A 42 ; pl. *wolden*, A 27.  
**Wolde**, would : A 114.  
**Wolle** (pl. of *wole*), will.  
**Woln**, (pl.) will : B 1263.  
**Wolt**, wilt ; **Woltow**, wilt thou : B 299.  
**Wommanhede**, womanly feeling : B 890.  
**Wonder**, wonderfully : A 483, B 796.  
**Wonder**, wonderful : B 1215.  
**Wonderly**, wonderfully : A 84.  
**Wone**, custom, usage : A 335, B 182. A. S. *wune*.  
**Wone**, to dwell : A 388, B 2069. A. S. *wunian*, Ger. *wobnen*, to dwell, inhabit, rest.  
**Wonne**, **Wonnen** (p.p. of *winne*), conquered, obtained : A 51, B 19.  
**Wonyng**, a dwelling, habitation : A 606.  
**Woo**, sorrowful lament : B 42.  
**Wood**, **Wode**, mad : A 582, B 471. A. S. *wód*, mad ; *wódnas*, madness.  
**Woodebynde**, a woodbine : B 650.  
**Woodnes**, madness : B 1153.  
**Wook**, awoke : B 535.  
**Woot**, (1st pers.) know : A 389, 659. See **Wite**.  
**Worschipe**, to honour, to pay proper respect to another's *wortb* : B 1393.  
**Worschipe**, sb. honour ; **Worschipful**, honourable : B 1054.  
**Wortes**, herbs : C 400. A. S. *weort*, *wyrt*. It still exists in *colewort*, *orchard* (= *wort-yeard*, herb-garden).  
**Worthi**, **Worthy**, brave : A 47.  
**Worthiness**, bravery : A 50, 68.  
**Wost**, knowest : B 305. **Wot**, **Woot**, knows : B 28. See **Wite**.

**Wrestle**, to wrestle: B 2103.  
**Wrestlynge**, wrestling: A 548.  
**Wreocche**, a wretch, wretched; B 63, 73, 248.  
**Wreke**, to revenge, avenge, *wreak*: B 103.  
**Wrethe**, a wreath, a derivative from the vb. to *writhe*: B 1287.  
**Wrighte**, a carpenter (literally a workman): A 614. Cp. *wbeel-wright*, *play-wright*.  
**Writ**, wrote: C 303.  
**Wroth**, angry: A 451.  
**Wyd**, wide: A 491.  
**Wyf**. See **Wif**.  
**Wyke**, a week: B 681. A. S. *wice*, O. N. *wika*.  
**Wymple**, a covering for the neck: A 151. **Ywymplid**, decked with a *wymple*: A 470. Fr. *guimpe*, O. Du. *wimpelen*, to wrap; *wimpel*, a veil, flag. See p. 122.  
**Wyn**, wine: A 334.  
**Wynnynge**, gain, profit: A 275.  
**Wyppyltre**, the cornel-tree: B 2065.  
**Wys**, wise, A 309, 569; **Wysly**, wisely.  
**Wyte**, **Wyten**, know. See **Wite**.

## Y.

**Yaf** (pret of *yeve* or *yive*), gave: A 177.  
**Yate**, a gate: B 557. This old pronunciation still survives in some parts of England.  
**Ybete**, beaten: B 1304. †  
**Ybrent**, burnt: B 88.  
**Ybrought**, brought: B 253.  
**Yburied**, buried: B 88.  
**Ycleped**, **Yclept**, called: A 376, 410. See **Clepe**.  
**Ycoome**, come: A 77.  
**Yoorve**, cut: B 1155.  
**Ydon**, done: C 599.  
**Ydrawe**, drawn: A 396, B 86.  
**Ydropped**, bedropped, covered with drops: B 2026.  
**Ydryve**, **Ydriven**, driven: B 1149.

**Ye**, **yea**, the answer to a question asked in the affirmative form, B 809; *yis*, *yes*, being the affirmative answer to a question asked in the negative form.

**Yeddynges**, songs; properly the gleeman's songs: A 237. Norse *gidda*, to shake; whence *giddy*. A. S. *gydd*, a song; *gyddian*, to sing. The Prompt. Parv. has 'Yeddynges, or *geest*, *idem quod geest* (a romaunce).' See note, p. 126.

**Yeeldyng**, yielding, return, produce: A 596.

**Yeer**, **Yer**, year: B 523. A. S. *ger*.

**Yeldehalle** = *geldehall*, a guildhall: A 370.

**Yelle**, to yell; **Yelleden** (pl. pret.) yelled: C 568.

**Yelpe**, to boast: B 1380. (Eng. *yelp*.) A. S. *gelpan*.

**Yelwe**, yellow: B 191, 1071. A. S. *geoluwe*, Ger. *gelb*. It is connected with *gold*, *gall*, *yolk*, &c.

**Yeman**, a yeoman, commoner, a feudal retainer: A 101. See note, p. 120. Some etymologists connect it with the A. S. *gemæne*, common (Ger. *gemein*, common). Tyrwhitt refers it to (and rightly, I think) *yeongeman*, a young man, a vassal. The A. S. *geongra* = a vassal, and *geongorscipe* = service. (Cædmon.) It is the latter etymology that explains the modern form *yeoman*.

**Yer**, **Yeer**, a year (pl *yeer*, years): A 82, 347, 601.

**Yerd**, **Yerde**, rod, A 149, B 529; as in *yard*-measure. A. S. *gerd*, *gyrd*, twig, rod, stick.

**Yerd**, enclosure, yard: C 27. A. S. *geard*, hedge, enclosure, garden; Eng *yard*, *orchard*, *wear*, *garden*.

**Yeve**, **Yeven**, **Yive**, to give: A 223.

**Yeve**, **Yeven**, p.p. given: B 57.

- Yfounde**, found: B 353.  
**Ygrounde**, p.p. ground, sharpened: B 1691.  
**Yholde**, p.p. esteemed, held: B 1516, 2100.  
**Yifte**, gift: B 1340.  
**Yit**, yet: A 70. *Yit now* = just now: B 298.  
**Yive**, **Yiven**, to give: A 225.  
**Ylik**, alike: 592, B 1876.  
**Ymaginyng**, plotting: B 1137.  
**Ymaked**, p.p. made: B 1997.  
**Ymet**, p.p. met: B 1766.  
**Ymeynd** (p.p. of *menge*), mingled, mixed: B 1312. A.S. *mengian*, to mix.  
**Ynned**, lodged, entertained: B 1334.  
**Ynough**, **Ynowgh**, enough. See **Inough**.  
**Yolden**, p.p. yielded, repaid: B 2194. A.S. *gyldan*, to repay, give up.  
**Yolle**, to yell: B 1814. Prov. Eng. *goul*, *youl*.  
**Yollyng**, yelling: B 420.  
**Yong**, **Yonge**, young: A 7, 79, 213.  
**Yond**, yonder: B 241.  
**Yore**, of a long time. *Yore ago* = a long time ago, B 955; *of yore*, in olden time. A.S. *geara*, from *gear*, a year.  
**Yow**, you: A 34, 38.  
**Ypayed**, payed: B 944.  
**Yraft**, bereft: B 1157.  
**Yronnen**, p.p. run, coagulated: B 1835.  
**Ysene**, to be seen: A 592.  
**Yserved**, p.p. served: B 105.  
**Yslayn**, slain: B 1850.  
**Yspreynd** (p.p. of *sprenge*), sprinkled, scattered: B 1311. A.S. *springan*, to spring; Ger. *sprengen*, to scatter, burst open; Sw. *springa*, to split. Cp. the phrase 'to *spring* a leak.'  
**Ystert**, p.p. started, escaped: B 734.  
**Ystorve**, dead: B 1156.  
**Yteyd**, tied: A 457.  
**Ytorned**, p.p. turned: B 380.  
**Yturned**, turned: B 1204.  
**Ywis**, **Ywys**, certain, sure. See **Iwis**.  
**Ywont**, wont, accustomed. See **Wone**.  
**Ywrought**, worked, wrought: A 196.  
**Ywympled**, decked with a wimple: A 470. See **Wymple**.



October, 1869.

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