

[PYRAMUS AND  
THISBE.]

Of thilke unhapp which I now finde  
 Only betwen my love and me.  
 This Piramus, which hiere I se  
 Bledende, what hath he deserved?  
 For he youre heste hath kept and served, 1470  
 And was yong and I bothe also:  
 Helas, why do ye with ous so?  
 Ye sette oure herte bothe afyre, P. i. 329  
 And maden ous such thing desire  
 Wherof that we no skile cowthe;  
 Bot thus oure freisshe lusti yowthe  
 Withoute joie is al despended,  
 Which thing mai nevere ben amended:  
 For as of me this wol I seie,  
 That me is levere forto deie 1480  
 Than live after this sorghful day.  
 And with this word, where as he lay,  
 Hire love in armes sche embraseth,  
 Hire oghne deth and so purchaseth  
 That now sche wepte and nou sche kiste,  
 Til ate laste, er sche it wiste,  
 So gret a sorwe is to hire falle,  
 Which overgoth hire wittes alle.  
 As sche which mihte it nocht asterte,  
 The swerdes point ayein hire herte 1490  
 Sche sette, and fell down therupon,  
 Wherof that sche was ded anon:  
 And thus bothe on o swerd bledende  
 Thei weren founde ded liggende.  
 Now thou, mi Sone, hast herd this tale,  
 Bewar that of thin oghne bale  
 Thou be nocht cause in thi folhaste,  
 And kep that thou thi witt ne waste  
 Upon thi thought in aventure,  
 Wherof thi lyves forfeiture 1500  
 Mai falle: and if thou have so thought  
 Er this, tell on and hyde it nocht.

1473 hertes H<sub>1</sub> . . . B<sub>2</sub>, AdBT, WH<sub>1</sub> 1479 as for me H<sub>1</sub> . . . B<sub>2</sub>,  
 H<sub>2</sub> 1487 gret EC, SB grete AJ, F 1489 And sche H<sub>1</sub> . . . B<sub>2</sub>, H<sub>2</sub>  
 1496 that of] of jat H<sub>1</sub>XE . . . B<sub>2</sub>

Confessor.

Mi fader, upon loves side  
 Mi conscience I woll nocht hyde,  
 How that for love of pure wo  
 I have ben ofte moeved so,  
 That with my wissches if I myhte,  
 A thousand times, I yow plyhte,  
 I hadde storven in a day;  
 And therof I me schryve may, 1510  
 Though love fully me ne slowh,  
 Mi will to deie was ynowh,  
 So am I of my will coupable:  
 And yit is sche nocht merciabe,  
 Which mai me yive lif and hele.  
 Bot that hir list nocht with me dele,  
 I wot be whos conseil it is,  
 And him wolde I long time er this,  
 And yit I wolde and evere schal,  
 Slen and destruie in special. 1520  
 The gold of nyne kinges londes  
 Ne scholde him save fro myn hondes,  
 In my pouer if that he were;  
 Bot yit him stant of me no fere  
 For nocht that evere I can manace.  
 He is the hindrere of mi grace,  
 Til he be ded I mai nocht spede;  
 So mot I nedes taken hiede  
 And schape how that he were aweie,  
 If I therto mai finde a weie. 1530  
 Mi Sone, tell me now forthi,  
 Which is that mortiel enemy  
 That thou manacest to be ded. P. i. 331  
 Mi fader, it is such a qwed,  
 That wher I come, he is tofore,  
 And doth so, that mi cause is lore.  
 What is his name?  
 It is Daunger,  
 Which is mi ladi consailer:  
 For I was nevere yit so slyh,  
 To come in eny place nyh 1540  
 1503 loue F 1512 was] is BT

P. i. 330 [THE LOVER'S CON-  
FESSION. DANGER.]  
Confessio Amantis.

Confessor.

Confessio Amantis.

[DANGER.]

Wher as sche was be nyht or day,  
 That Danger ne was redy ay,  
 With whom for speche ne for mede  
 Yit mihte I nevere of love spede;  
 For evere this I finde soth,  
 Al that my ladi seith or doth  
 To me, Daunger schal make an ende,  
 And that makth al mi world miswende:  
 And evere I axe his help, bot he  
 Mai wel be cleped sanz pite; 1550  
 For ay the more I to him bowe,  
 The lasse he wol my tale alowe.  
 He hath mi ladi so englued,  
 Sche wol noght that he be remued;  
 For evere he hangeth on hire Seil,  
 And is so prive of conseil,  
 That evere whanne I have oght bede,  
 I finde Danger in hire stede  
 And myn ansuere of him I have;  
 Bot for no merci that I crave, 1560  
 Of merci nevere a point I hadde.  
 I finde his ansuere ay so badde,  
 That werse mihte it nevere be: P. i. 332  
 And thus betwen Danger and me  
 Is evere werre til he dye.  
 Bot mihte I ben of such maistrie,  
 That I Danger hadde overcome,  
 With that were al my joie come.  
 Thus wolde I wonde for no Sinne,  
 Ne yit for al this world to winne; 1570  
 If that I mihte finde a sleyhte,  
 To leie al myn astat in weyhte,  
 I wolde him fro the Court dissevere,  
 So that he come ayeinward nevere.  
 Therefore I wisshe and wolde fain  
 That he were in som wise slain;  
 For while he stant in thilke place,  
 Ne gete I noght my ladi grace.

1562 And þus daunger my fortune ladde H<sub>1</sub> . . . B<sub>1</sub>, H<sub>1</sub> (chaunce  
 for fortune E)

[DANGER.]

Thus hate I dedly thilke vice,  
 And wolde he stode in non office 1580  
 In place wher mi ladi is;  
 For if he do, I wot wel this,  
 That owther schal he deie or I  
 Withinne a while; and noght forthi  
 On my ladi fulofte I muse,  
 How that sche mai hirself excuse,  
 If that I deie in such a plit.  
 Me thenkth sche mihte noght be qwyt  
 That sche ne were an homicide:  
 And if it scholde so betide, 1590  
 As god forbiende it scholde be,  
 Be double weie it is pite.  
 For I, which al my will and witt P. i. 333  
 Have yove and served evere yit,  
 And thanne I scholde in such a wise  
 In rewardinge of my servise  
 Be ded, me thenkth it were a rowthe:  
 And furthermore, to telle trowthe,  
 Sche, that hath evere be wel named,  
 Were worthi thanne to be blamed 1600  
 And of reson to ben appeled,  
 Whan with o word sche mihte have heled  
 A man, and soffreth him so deie.  
 Ha, who sawh evere such a weie?  
 Ha, who sawh evere such destresse?  
 Withoute pite gentillesse,  
 Withoute mercy wommanhede,  
 That wol so quyte a man his mede,  
 Which evere hath be to love trewe.  
 Mi goode fader, if ye rewe 1610  
 Upon mi tale, tell me now,  
 And I wol stinte and herkne yow.  
 Mi Sone, attempre thi corage  
 Fro Wraththe, and let thin herte assuage:  
 For who so wole him underfonge,

Confessor.

1597 a om. H<sub>1</sub> . . . B<sub>1</sub>, BA, H<sub>1</sub> 1603 so deie] to deie JH<sub>1</sub>GE, BT,  
 WH<sub>1</sub> forto deie L 1605 such (suche) YXGECLB<sub>1</sub>, SBA, W in such  
 AJM, AdTΔ, F such a H<sub>1</sub>R, H<sub>1</sub>Magd 1611 tell me] telle þe AM

[MORE HASTE WORSE  
SPEED.]

He mai his grace abide longe,  
 Er he of love be received;  
 And ek also, bot it be weyved,  
 Ther mihte mochel thing befallē,  
 That scholde make a man to falle 1620  
 Fro love, that nevere afterward  
 Ne durste he loke thiderward.  
 In harde weies men gon softe, P. i. 334  
 And er thei clymbe avise hem ofte:  
 Men sen alday that rape reweth;  
 And who so wicked Ale breweth,  
 Fulofte he mot the werse drinke:  
 Betre is to flete than to sincke;  
 Betre is upon the bridel chiewe  
 Thanne if he felle and overthrewe, 1630  
 The hors and stikede in the Myr:  
 To caste water in the fyr  
 Betre is than brenne up al the hous:  
 The man which is malicious  
 And folhastif, fulofte he falleth,  
 And selden is whan love him calleth.  
 Forthi betre is to soffre a throwe  
 Than be to wilde and overthrowe;  
 Suffrance hath evere be the beste  
 To wissen him that secheth reste: 1640  
 And thus, if thou wolt love and spede,  
 Mi Sone, soffre, as I the rede.  
 What mai the Mous ayein the Cat?  
 And for this cause I axe that,  
 Who mai to love make a werre,  
 That he ne hath himself the werre?  
 Love axeth pes and evere schal,  
 And who that fihtheth most withal  
 Schal lest conquere of his emprise:  
 For this thei tellen that ben wise, 1650  
 Wicke is to stryve and have the werse;  
 To hasten is nocht worth a kerse;  
 Thing that a man mai nocht achieve, P. i. 335

1641 and om. H<sub>1</sub>, B  
H<sub>1</sub> . . . B<sub>2</sub>, H<sub>3</sub>

1649 Schal best B Lest schal

[MORE HASTE WORSE  
SPEED.]

That mai nocht wel be don at Eve,  
 It mot abide til the morwe.  
 Ne haste nocht thin oghne sorwe,  
 Mi Sone, and tak this in thi witt,  
 He hath nocht lost that wel abitt.  
 Ensamble that it falleth thus,  
 Thou miht wel take of Piramus, 1660  
 Whan he in haste his swerd outdrowh  
 And on the point himselve slowh  
 For love of Tisbee pitously,  
 For he hire wympel fond bloddy  
 And wende a beste hire hadde slain;  
 Wher as him oghte have be riht fain,  
 For sche was there al sauf beside:  
 Bot for he wolde nocht abide,  
 This meschief fell. Forthi be war, 1670  
 Mi Sone, as I the warne dar,  
 Do thou nothing in such a res,  
 For suffrance is the welle of Pes.  
 Thogh thou to loves Court pursuie,  
 Yit sit it wel that thou eschuie  
 That thou the Court nocht overhaste,  
 For so miht thou thi time waste;  
 Bot if thin happ therto be schape,  
 It mai nocht helpe forto rape.  
 Therefore attempre thi corage;  
 Folhaste doth non avantage, 1680  
 Bot ofte it set a man behinde  
 In cause of love, and that I finde  
 Be olde ensamble, as thou schalt hierē, P. i. 336  
 Touchende of love in this matiere.

A Maiden whilom thier was on,  
 Which Daphne hihte, and such was non  
 Of beaute thanne, as it was seid.  
 Phebus his love hath on hire leid,  
 And therupon to hire he soghte  
 In his folhaste, and so besoghte,

[TALE OF PHEBUS AND  
DAPHNE.]

Hic ponit Confessor  
 exemplum contra il-  
 los qui in amoris causa  
 1690 nimia festinatione con-

1661 outdrowh F out drowh (drough) AJ, B 1671 a res  
 GEC, B ares AJ, S, F 1686 such was] per was H<sub>1</sub> . . . B<sub>2</sub>, H<sub>3</sub>

## [TALE OF PHEBUS AND DAPHNE.]

cupiscentes tardius expediunt. Et narrat qualiter pro eo quod Phebus quamdam virginem pulcherimam nomine Daphnem nimia amoris acceleratione insequatur, iratus Cupido cor Phebi sagitta aurea ignita ardentius vulneravit: et econtra cor Daphne quadam sagitta plumbea, que frigidissima fuit, sobrius perforavit. Et sic quanto magis Phebus ardentior in amore Daphnem persecutus est, tanto magis ipsa frigidior Phebi concupiscentiam toto corde fugitiua dedignabatur.

That sche with him no reste hadde;  
 For evere upon hire love he gradde,  
 And sche seide evere unto him nay.  
 So it befell upon a dai,  
 Cupide, which hath every chance  
 Of love under his governance,  
 Syh Phebus hasten him so sore:  
 And for he scholde him haste more,  
 And yit nocht speden ate laste,  
 A dart thurghout his herte he caste,  
 Which was of gold and al afyre, 1700  
 That made him manyfold desire  
 Of love more thanne he dede.  
 To Daphne ek in the same stede  
 A dart of Led he caste and smot,  
 Which was al cold and nothing hot.  
 And thus Phebus in love brenneth,  
 And in his haste aboute renneth,  
 To loke if that he mihte winne;  
 Bot he was evere to beginne, 1710  
 For evere awei fro him sche fledde,  
 So that he nevere his love spedde.  
 And forto make him full believe P. i. 337  
 That no Folhaste mihte achieve  
 To gete love in such degree,  
 This Daphne into a lorer tre  
 Was torned, which is evere grene,  
 In tokne, as yit it mai be sene,  
 That sche schal duelle a maiden stille,  
 And Phebus failen of his wille. 1720  
 Be suche ensamples, as thei stonde,  
 Mi Sone, thou miht understonde,  
 To hasten love is thing in vein,  
 Whan that fortune is therayein.  
 To take where a man hath leve  
 Good is, and elles he mot leve;  
 For whan a mannes happes failen,  
 Ther is non haste mai availen.

Mi fader, grant merci of this:

1704 *margin* persecutus T, F persecutus AC, B, W

Amans.

Bot while I se mi ladi is 1730 [FOOL-HASTE.]  
 No tre, but halt hire oghne forme,  
 Ther mai me noman so enforme,  
 To whether part fortune wende,  
 That I unto mi lyves ende  
 Ne wol hire serven everemo.

Mi Sone, sithen it is so,  
 I seie nomor; bot in this cas  
 Bewar how it with Phebus was.  
 Noght only upon loves chance, 1740  
 Bot upon every governance  
 Which falleth unto mannes dede,  
 Folhaste is evere forto drede,  
 And that a man good consail take, P. i. 338  
 Er he his pourpos undertake,  
 For consail put Folhaste aweie.

Now goode fader, I you preie,  
 That forto wisse me the more,  
 Som good ensample upon this lore  
 Ye wolden telle of that is write,  
 That I the betre mihte wite 1750  
 How I Folhaste scholde eschuie,  
 And the wisdom of conseil suie.

Mi Sone, that thou miht enforme  
 Thi pacience upon the forme  
 Of olde essamples, as thei felle,  
 Now understand what I schal telle.

Whan noble Troie was belein  
 And overcome, and hom ayein  
 The Gregois torned fro the siege,  
 The kinges founde here oghne liege  
 In manye places, as men seide,  
 That hem forsoke and desobeide.  
 Among the whiche fell this cas  
 To Demephon and Athemas,  
 That weren kinges bothe tuo,  
 And bothe weren served so:

1730 me om. AML, KH; Magd (no man so me W) 1763 pe  
 cas H1 . . . B2

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T

Confessor.

Amans.

Confessor.

[ATHEMAS AND DEMEPHON.]

1760 Hic ponit Confessor  
 exemplum contra illos  
 qui nimio furore  
 accensi vindictam Ire  
 sue ultra quam decet  
 consequi affectant. Et  
 narrat qualiter Athemas  
 et Demephon Reges,  
 cum ipsi de bello  
 Troiano ad propria

[ATHEMAS AND  
DENEPHON.]

remeassent et a suis  
ibidem pacifice recep-  
ti non fuissent, con-  
gregato aliunde pug-  
natorum exercitu, re-  
giones suas non solum  
incendio vastare set  
et omnes in eisdem  
habitantes a minimo  
vsque ad maiorem in  
perpetuam vindictæ  
memoriam gladio in-  
terficere feruore ira-  
cundiæ proposuerunt.  
Set Rex Nestor, qui  
senex et sapiens fuit,  
ex paciencia tractatus  
inter ipsos Reges et  
eorum Regna inita  
pace et concordia hu-  
iusmodi impetuositæ-  
tem micus pacifica-  
uit.

Here lieges wolde hem nocht receive,  
So that thei mote algates weyve  
To seche lond in other place,  
For there founde thei no grace. 1770  
Wherof they token hem to rede,  
And soghten frendes ate nede,  
And ech of hem assureth other  
To helpe as to his oghne brother, P. i. 339  
To vengen hem of thilke oultrage  
And winne ayein here heritage.  
And thus thei ryde aboute faste  
To gete hem help, and ate laste  
Thei hadden pouer sufficient,  
And maden thanne a covenant, 1780  
That thei ne scholden no lif save,  
Ne prest, ne clerc, ne lord, ne knave,  
Ne wif, ne child, of that thei finde,  
Which berth visage of mannes kinde,  
So that no lif schal be socoured,  
Bot with the dedly swerd deuoured:  
In such Folhaste here ordinance  
Thei schapen forto do vengeance.  
Whan this pourpos was wist and knowe  
Among here host, tho was ther blowe 1790  
Of wordes many a speche aboute:  
Of yonge men the lusti route  
Were of this tale glad ynowh,  
Ther was no care for the plowh;  
As thei that weren Folhastif,  
Thei ben acorded to the strif,  
And sein it mai nocht be to gret  
To vengen hem of such forfet:  
Thus seith the wilde unwise tonge  
Of hem that there weren yonge. 1800  
Bot Nestor, which was old and hor,  
The salve sih tofore the sor,  
As he that was of conseil wys: P. i. 340  
So that anon be his avis

1767 liege B 1777 margin feruorem AM 1783 margin micus]  
inicius H:GECL 1800 weren þer(e) H:XE... B: weren þanne G

[ATHEMAS AND  
DENEPHON.]

Ther was a prive conseil nome.  
The lordes ben togedre come;  
This Demephon and Athemas  
Here pourpos tolden, as it was;  
Thei sieten alle stille and herde,  
Was non bot Nestor hem ansuerde. 1810  
He bad hem, if thei wolde winne,  
They scholden se, er thei beginne,  
Here ende, and sette here ferste entente,  
That thei hem after ne repente:  
And axeth hem this questioun,  
To what final conclusioun  
Thei wolde regne Kinges there,  
If that no poeple in londe were;  
And seith, it were a wonder wierde  
To sen a king become an hierde, 1820  
Wher no lif is bot only beste  
Under the liegance of his heste;  
For who that is of man no king,  
The remenant is as no thing.  
He seith ek, if the pourpos holde  
To sle the poeple, as thei tuo wolde,  
Whan thei it mihte nocht restore,  
Al Grece it scholde abegge sore,  
To se the wilde beste wone  
Wher whilom duelte a mannes Sone: 1830  
And for that cause he bad hem trete,  
And stinte of the manaces grete.  
Betre is to winne be fair speche, P. i. 341  
He seith, than such vengeance seche;  
For whanne a man is most above,  
Him nedeth most to gete him love.  
Whan Nestor hath his tale seid,  
Ayein him was no word withseid;  
It thoghte hem alle he seide wel:  
And thus fortune hire dedly whiel 1840  
Fro werre torneth into pes.  
Bot forth thei wenten natheles;

1806 come] nome XCLBz 1830 a om. H:GECL, B 1832 the]  
þo AJM, SBTΔ, K om. R 1835 margin Nota F om. A, B

[ATHENAS AND  
DENEPHON.]

And whan the Contres herde sein  
How that here kinges be besein  
Of such a pouer as thei ladde,  
Was non so bold that hem ne dradde,  
And forto seche pes and grith  
Thei sende and preide anon forthwith,  
So that the kinges ben appesed,  
And every mannes herte is esed;  
Al was foryete and noght recorded.  
And thus thei ben togedre acorded;  
The kinges were ayein received,  
And pes was take and wraththe weived,  
And al thurgh conseil which was good  
Of him that reson understod.

1850

Confessor.

Be this ensample, Sone, attempre  
Thin herte and let no will distempre  
Thi wit, and do nothing be myht  
Which mai be do be love and riht.

1860

Nota.

Folhaste is cause of mochel wo;  
Forthi, mi Sone, do noght so.  
And as touchende of Homicide  
Which toucheth unto loves side,  
Fulofte it falleth unavised  
Thurgh will, which is noght wel assised,  
Whan wit and reson ben aweie  
And that Folhaste is in the weie,  
Wherof hath falle gret vengeance.  
Forthi tak into remembrance  
To love in such a maner wise  
That thou deserve no juise:  
For wel I wot, thou miht noght lette,  
That thou ne schalt thin herte sette  
To love, wher thou wolt or non;  
Bot if thi wit be overgon,  
So that it torne into malice,  
Ther wot noman of thilke vice,  
What peril that ther mai befall:

P. i. 342

1870

[HOMICIDE.]

Wherof a tale amonges alle,  
Which is gret pite forto hier,

1880

1859 *margin* Nota F om. A, B 1866 Thourgh F

I thenke forto tellen hier,  
That thou such moerdre miht withstonde,  
Whan thou the tale hast understonde.

Of Troie at thilke noble toun,  
Whos fame stant yit of renoun  
And evere schal to mannes Ere,  
The Siege laste longe there,  
Er that the Greks it mihten winne,  
Whil Priamus was king therinne;  
Bot of the Greks that lyhe aboute  
Agamenon ladde al the route.  
This thing is knowen overal,  
Bot yit I thenke in special  
To my matiere therupon  
Telle in what wise Agamenon,  
Thurgh chance which mai noght be weived,  
Of love untrewre was deceived.  
An old sawe is, 'Who that is slyh  
In place where he mai be nyh,  
He makth the ferre Lieve loth':  
Of love and thus fulofte it goth.  
Ther while Agamenon batailleth  
To winne Troie, and it assailleth,  
Fro home and was long time ferr,  
Egistus drowh his qweene nerr,  
And with the leiser which he hadde  
This ladi at his wille he ladde:  
Climestre was hire rihte name,  
Sche was therof gretli to blame,  
To love there it mai noght laste.  
Bot fell to meschief ate laste;  
For whan this noble worthi kniht  
Fro Troie cam, the ferste nyht  
That he at home abedde lay,  
Egistus, longe er it was day,

[TALE OF ORESTES.]

Hic ponit Confessor  
exemplum contra il-  
los qui ob sue concu-  
piscencie desiderium  
homicide efficiantur.  
1890 Et narrat qualiter  
Climestra vxor Regis  
Agamenontis, cum  
ipse a bello Troiano  
domi redisset, consilio  
Egisti, quem adultera  
peramauit, sponsum  
suum in cubili dormi-  
entem sub noctis si-  
lencio trucidabat; cuius  
mortem filius eius  
Horestes tunc minoris  
etatis postea diis ad-  
monitus seueritate cru-  
delissima vindicauit.  
1900

P. i. 343

1910

1885 at thilke] ilke B, Hs jat ilke W of ilke L 1893 thing]  
king ERL, BT 1899 *margin* crudelissima seueritate A... B, BT &c.  
1908 hadde B 1913 worji noble AM 1914 ferste (ferste) AJ, B  
ferst F

## CONFESSIO AMANTIS

As this Climestre him hadde asent,  
And weren bothe of on assent,  
Be treson slowh him in his bedd.  
Bot moerdre, which mai nocht ben hedd, 1920  
Sprong out to every mannes Ere,  
Wherof the lond was full of fere.

Agamenon hath be this qweene P. i. 344

A Sone, and that was after sene;  
Bot yit as thanne he was of yowthe,  
A babe, which no reson cowthe,  
And as godd wolde, it fell him thus.  
A worthi kniht Taltabius

This yonge child hath in kepinge,  
And whan he herde of this tidinge, 1930  
Of this treson, of this misdede,  
He gan withinne himself to drede,

In aunter if this false Egiste  
Upon him come, er he it wiste,  
To take and moerdre of his malice  
This child, which he hath to norrice :

And for that cause in alle haste  
Out of the lond he gan him haste  
And to the king of Crete he strawhte,  
And him this yonge lord betawhte, 1940  
And preide him for his fader sake  
That he this child wolde undertake

And kepe him til he be of Age,  
So as he was of his lignage;  
And tolde him over al the cas,  
How that his fadre moerdred was,  
And hou Egistus, as men seide,  
Was king, to whom the lond obeide.

And whanne Ydomeneux the king  
Hath understandinge of this thing, 1950  
Which that this kniht him hadde told,

He made sorwe manyfold,  
And tok this child into his warde, P. i. 345  
And seide he wolde him kepe and warde,

1924 and om. BT  
a AM om. WMagd  
1930 herde AJ, B herd F  
1939 Greece MH:XRCLB  
1935 and] Crece E

## LIBER TERCIUS

Til that he were of such a myht  
To handle a swerd and ben a knyht,  
To venge him at his oghne wille.  
And thus Horestes duelleth stille,  
Such was the childes rihte name,  
Which after wroghte mochel schame 1960  
In vengeance of his fader deth.

The time of yeres overgeth,  
That he was man of brede and lengthe,  
Of wit, of manhod and of strengthe,  
A fair persone amonges alle.  
And he began to clepe and calle,  
As he which come was to manne,  
Unto the King of Crete thanne,  
Preiende that he wolde him make 1970  
A kniht and pouer with him take,  
For lengere wolde he nocht beleve,  
He seith, bot preith the king of leve  
To gon and cleyme his heritage  
And vengen him of thilke oultrace  
Which was unto his fader do.

The king assenteth wel therto,  
With gret honour and knyht him makth,  
And gret pouer to him betakth,  
And gan his journe forto caste : 1980  
So that Horestes ate laste  
His leve tok and forth he goth.

As he that was in herte wroth,  
His ferste pleinte to bemene, P. i. 346  
Unto the Cite of Athene  
He goth him forth and was received,  
So there was he nocht deceived.  
The Duc and tho that weren wise  
Thei profren hem to his servise ;  
And he hem thonketh of here profre  
And seith himself he wol gon offre 1990  
Unto the goddes for his sped,

1968 Unto] Vnto to F Grece M... B<sub>1</sub> (except EC) 1979 gan  
his journe] gan his money XGE gaue his money H<sub>1</sub>RCLB<sub>1</sub> 1989  
he om. B

[TALE OF ORESTES.]

As alle men him yeven red.  
 So goth he to the temple forth:  
 Of yiftes that be mochel worth  
 His sacrifice and his offering  
 He made; and after his axinge  
 He was ansuerd, if that he wolde  
 His stat recouere, thanne he scholde  
 Upon his Moder do vengeance  
 So cruel, that the remembrance  
 Therof mihte everemore abide,  
 As sche that was an homicide  
 And of hire oghne lord Moerdrice.  
 Horestes, which of thilke office  
 Was nothing glad, as thanne he preide  
 Unto the goddes there and seide  
 That thei the juggement devise,  
 How sche schal take the juisse.  
 And therupon he hadde ansuere,  
 That he hire Pappes scholde of tere  
 Out of hire brest his oghne hondes,  
 And for ensample of alle londes  
 With hors sche scholde be todrawe, P. i. 347  
 Til houndes hadde hire bones gnawe  
 Withouten eny sepulture:  
 This was a wofull aventure.  
 And whan Horestes hath al herd,  
 How that the goddes have ansuerd,  
 Forth with the strengthe which he ladde  
 The Duc and his pouer he hadde,  
 And to a Cite forth thei gon,  
 The which was cleped Cropheon,  
 Where as Phoieus was lord and Sire,  
 Which profreth him withouten hyre  
 His help and al that he mai do,  
 As he that was riht glad therto,  
 To grieve his mortiel enemy:  
 And tolde hem certein cause why,  
 How that Egiste in Mariage

2003 of] jus B 2005 and jan (panne) GL, BT 2023 Phogeus  
 Hi . . . B; Phoreus T Florence W

2030 [TALE OF ORESTES.]

His dowhter whilom of full Age  
 Forlai, and afterward forsok,  
 Whan he Horestes Moder tok.  
 Men sein, 'Old Senne newe schame':  
 Thus more and more aros the blame  
 Aycin Egiste on every side.  
 Horestes with his host to ride  
 Began, and Phoieus with hem wente;  
 I trowe Egiste him schal repente.  
 Thei riden forth unto Micene,  
 Wher lay Climestre thilke qweene,  
 The which Horestes moder is:  
 And whan sche herde telle of this,  
 The gates weren faste schet, P. i. 348  
 And thei were of here entre let.  
 Anon this Cite was withoute  
 Belein and sieged al aboute,  
 And evere among thei it assaile,  
 Fro day to nyht and so travaile,  
 Til ate laste thei it wonne;  
 Tho was ther sorwe ynowh begonne.  
 Horestes dede his moder calle  
 Anon tofore the lordes alle  
 And ek tofor the poeple also,  
 To hire and tolde his tale tho,  
 And seide, 'O cruel beste unkinde,  
 How mihtest thou thin herte finde,  
 For eny lust of loves drawhte,  
 That thou acordest to the slawhte  
 Of him which was thin oghne lord?  
 Thi treson stant of such record,  
 Thou miht thi werkes noght forsake;  
 So mot I for mi fader sake  
 Vengance upon thi bodi do,  
 As I comanded am therto.  
 Unkindely for thou hast wrought,  
 Unkindeliche it schal be boght,

2041 is] was Hi . . . B; 2042 herd telle of his cas Hi . . . B;  
 2044 entre] purpos Hi . . . B; 2046 lieged AM 2056 jou jin  
 (ji) AJM, SAdA, F jou in jin (ji) Hi . . . B; BΔ, W in thyn T

[TALE OF ORESTES.]

The Sone schal the Moder sle,  
 For that whilom thou seidest yee  
 To that thou scholdest nay have seid.<sup>1</sup>  
 And he with that his hond hath leid 2070  
 Upon his Moder brest anon,  
 And rente out fro the bare bon  
 Hire Pappes bothe and caste aweie P. i. 349  
 Amiddes in the carte weie,  
 And after tok the dede cors  
 And let it drawe away with hors  
 Unto the hounde and to the raven;  
 Sche was non other wise graven.  
 Egistus, which was elles where,  
 Tidinges comen to his Ere 2080  
 How that Micenes was belein,  
 Bot what was more herd he noght sein;  
 With gret manace and mochel bost  
 He drowh pouer and made an host  
 And cam in rescousse of the toun.  
 Bot al the sleyhte of his tresoun  
 Horestes wiste it be asprie,  
 And of his men a gret partie  
 He made in buissement abide,  
 To waite on him in such a tide 2090  
 That he ne mihte here hond ascape:  
 And in this wise as he hath schape  
 The thing befell, so that Egiste  
 Was take, er he himself it wiste,  
 And was forth broght hise hondes bounde,  
 As whan men han a tretour founde.  
 And tho that weren with him take,  
 Whiche of tresoun were overtake,  
 Togedre in o sentence falle;  
 Bot false Egiste above hem alle 2100  
 Was demed to diverse peine,  
 The worste that men cowthe ordeigne,  
 And so forth after be the lawe P. i. 350  
 He was unto the gibet drawe,

2077 and to] vnto BΔA 2082 herd J, SB, F herde A 2100 false  
 AJ, S, F fals C, B

[TALE OF ORESTES.]

Where he above alle othre hongeth,  
 As to a tretour it belongeth.  
 Tho fame with hire swifte wynges  
 Aboute flyh and bar tidinges,  
 And made it cowth in alle londes 2110  
 How that Horestes with hise hondes  
 Climestre his oghne Moder slowh.  
 Some sein he dede wel ynowh,  
 And som men sein he dede amis,  
 Diverse opinion ther is:  
 That sche is ded thei speken alle,  
 Bot pleinli hou it is befallē,  
 The matiere in so litel throwe  
 In soth ther mihte noman knowe  
 Bot thei that weren ate dede: 2120  
 And comunliche in every nede  
 The worste speche is ratherd herd  
 And lieved, til it be ansuerd.  
 The kinges and the lordes grete  
 Begonne Horestes forto threte  
 To puten him out of his regne:  
 'He is noght worthi forto regne,  
 The child which slowh his moder so,  
 Thei saide; and therupon also  
 The lordes of comun assent 2130  
 A time sette of parlement,  
 And to Athenes king and lord  
 Togedre come of on acord,  
 To knowe hou that the sothe was: P. i. 351  
 So that Horestes in this cas  
 Thei senden after, and he com.  
 King Menelay the wordes nom  
 And axeth him of this matiere:  
 And he, that alle it mihten hiere,  
 Ansuerde and tolde his tale alarge, 2140  
 And hou the goddes in his charge  
 Comanded him in such a wise  
 His oghne hond to do juise.

2107 Tho AJM, ST, F The Hs . . . Bs, AdBAA, WHs hire]  
 his C the Hs om. AM 2139 at large HsXGECL, B, W

[TALE OF ORESTES.]

And with this tale a Duc aros,  
 Which was a worthi kniht of los,  
 His name was Menesteüs,  
 And seide unto the lordes thus:  
 'The wreeche which Horestes dede,  
 It was thing of the goddes bede,  
 And nothing of his crualte;  
 And if ther were of mi degree  
 In al this place such a kniht  
 That wolde sein it was no riht,  
 I wole it with my bodi prove.'  
 And therupon he caste his glove,  
 And ek this noble Duc alleide  
 Ful many an other skile, and seide  
 Sche hadde wel deserved wreche,  
 Ferst for the cause of Spousebreche,  
 And after wroghte in such a wise  
 That al the world it oghte agrise,  
 Whan that sche for so foul a vice  
 Was of hire oghne lord moerdrice.  
 Thei seten alle stille and herde,  
 Bot therto was noman ansuerde,  
 It thoghte hem alle he seide skile,  
 Ther is noman withseie it wile;  
 Whan thei upon the reson musen,  
 Horestes alle thei excusen:  
 So that with gret solempnete  
 He was unto his dignete  
 Received, and coroned king.  
 And tho befell a wonder thing:  
 Egiona, whan sche this wiste,  
 Which was the dowhter of Egiste  
 And Soster on the moder side  
 To this Horeste, at thilke tide,  
 Whan sche herde how hir brother spedde,  
 For pure sorwe, which hire ledde,  
 That he ne hadde ben exiled,

2150

2160

P. i. 352

2170

2166 wijsatt his wille X . . . B<sub>2</sub> withsit hit wille H<sub>1</sub> with seith  
 hys wille W 2168 þei alle X . . . B<sub>2</sub> 2177 herde AJ, B  
 herd F

2180 [TALE OF ORESTES.]

Sche hath hire oghne lif beguiled  
 Anon and hyng hireselve tho.  
 It hath and schal ben everemo,  
 To moerdre who that wole assente,  
 He mai nocht faille to repente:  
 This false Egiona was on,  
 Which forto moerdre Agamenon  
 Yaf hire acord and hire assent,  
 So that be goddes juggement,  
 Thogh that non other man it wolde,  
 Sche tok hire juise as sche scholde;  
 And as sche to an other wroghte,  
 Vengance upon hireself sche soghte,  
 And hath of hire unhappi wit  
 A moerdre with a moerdre quit.  
 Such is of moerdre the vengance.

2190

P. i. 353

Forthi, mi Sone, in remembrance  
 Of this ensample tak good hiede:  
 For who that thenkth his love spiede  
 With moerdre, he schal with worldes schame  
 Himself and ek his love schame.

2200

Mi fader, of this aventure  
 Which ye have told, I you assure  
 Min herte is sory forto hiere,  
 Bot only for I wolde lere  
 What is to done, and what to leve.

Confessor.

Amans.

And over this now be your leve,  
 That ye me wolden telle I preie,  
 If ther be lieffull eny weie  
 Withoute Senne a man to sle.

Hic queritur qui-  
 bus de causis licet  
 hominem occidere.

Mi Sone, in sondri wise ye.  
 What man that is of traierie,  
 Of moerdre or elles robberie  
 Atteint, the jugge schal nocht lette,  
 Bot he schal slen of pure dette,  
 And doth gret Senne, if that he wonde.  
 For who that lawe hath upon honde,

2210

Confessor.

2206l. margin Hic queritur—occidere om. B 2207 margin  
 hominem FWHz homini hominem A . . . B<sub>2</sub>, STΔA 2209 to]  
 may B om. AM

[LAWFUL HOMICIDE.]

Seneca. Iudex qui  
parcit vicisci, multos  
improbos facit.Apostolus. Non  
sine causa Iudex  
gladium portat.

Pugna pro patria.

Amans.

Confessor.

And spareth forto do justice  
For merci, doth noight his office,  
That he his mercy so bewareth, 2220  
Whan for o schrewē which he spareth  
A thousand goode men he grieveth:  
With such merci who that believeth  
To plesē god, he is deceived, P. i. 354  
Or elles resoun mot be weyved.  
The lawe stod er we were bore,  
How that a kinges swerd is bore  
In signe that he schal defende  
His trewe poeple and make an ende  
Of suche as wolden hem devoure. 2230  
Lo thus, my Sone, to socoure  
The lawe and comun riht to winne,  
A man mai sle withoute Sinne,  
And do therof a gret almesse,  
So forto kepe rihtwisnesse.  
And over this for his contre  
In time of werre a man is fre  
Himself, his hous and ek his lond  
Defende with his oghne hond,  
And slen, if that he mai no bet,  
After the lawe which is set. 2240  
Now, fader, thanne I you beseche  
Of hem that dedly werres seche  
In worldes cause and scheden blod,  
If such an homicide is good.  
Mi Sone, upon thi question  
The trowthe of myn opinion,  
Als ferforth as my wit arecheth  
And as the pleine lawe techeth,  
I woll thee telle in evidence,  
To rewle with thi conscience. 2250

2220 margin Seneca om. B 2221 margin parcit] parat  
H<sub>1</sub>G . . . B<sub>2</sub> 2225 margin Apostolus—portat om. H<sub>1</sub> . . . B<sub>2</sub>  
2235 margin Pugna pro patria] Pugna pro patria · licitum est vim  
vi repellere SBT Pro patria pugna &c. A om. H<sub>1</sub> 2244 Is  
such an homicide good H<sub>1</sub> . . . B<sub>2</sub> (In for la R) 2248 techeth  
FWH:Magd it teche] A . . . B<sub>2</sub>, S . . . ΔΔ

[EVIL OF WAR.]

v. *Quod creat ipse deus, necat hoc homicida creatum,  
Vltor et humano sanguine spargit humum.  
Vt pecoris sic est hominis cruor, heu, modo fusus, P. i. 355  
Victa iacet pietas, et furor urget opus.  
Angelus 'In terra pax' dixit, et vltima Cristi  
Verba sonant pacem, quam modo guerra fugat.*

The hihe god of his justice  
That ilke foule horrible vice  
Of homicide he hath forbede,  
Be Moises as it was bede.  
Whan goddes Sone also was bore,  
He sende hise anglis doun therfore,  
Whom the Schepherdes herden singe,  
Pes to the men of welwillinge  
In erthe be among ous here. 2260  
So forto speke in this matiere  
After the lawe of charite,  
Ther schal no dedly werre be:  
And ek nature it hath defended  
And in hir lawe pes comended,  
Which is the chief of mannes welthe,  
Of mannes lif, of mannes helthe,  
Bot dedly werre hath his covine  
Of pestilence and of famine,  
Of povertē and of alle wo, 2270  
Wherof this world we blamen so,  
Which now the werre hath under fote,  
Til god himself therof do bote.  
For alle thing which god hath wrought  
In Erthe, werre it bringth to noight:  
The cherche is brent, the priest is slain,  
The wif, the maide is ek forlain,  
The lawe is lore and god unserved:  
I not what mede he hath deserved  
That suche werres ledeth inne. P. i. 356  
If that he do it forto winne, 2280  
Ferst to acompte his grete cost  
Forth with the folk that he hath lost,  
As to the worldes rekeninge

Hic loquitur con-  
tra motores guerre,  
que non solum ho-  
micidii set vniversi  
mundi desolacionis  
mater existit.

2256 anglis C, F angelis AJ aungels B 2259 be om. AM

[EVIL OF WAR.]

Ther schal he finde no winnyng;   
 And if he do it to pourchace   
 The hevne mede, of such a grace   
 I can nocht speke, and natheles   
 Crist hath comanded love and pes,   
 And who that worcheth the revers,   
 I trowe his mede is ful divers. 2290

And sithen thanne that we finde   
 That werres in here oghne kinde   
 Ben toward god of no decerte,   
 And ek thei bringen in poverté   
 Of worldes good, it is merveile   
 Among the men what it mai eyle,   
 That thei a pes ne conne sette.

Apostolus. Stipendium peccati mors est.

I trowe Senne be the lette,   
 And every mede of Senne is deth;   
 So wot I nevere hou that it geth: 2300   
 Bot we that ben of o believe   
 Among ousself, this wolde I lieve,   
 That betre it were pes to chese,   
 Than so be double weie lese.

I not if that it now so stonde,   
 Bot this a man mai understonde,   
 Who that these olde bokes redeth,   
 That covetise is on which ledeth,   
 And broghte ferst the werres inne. 2310   
 At Grece if that I schal beginne,   
 Ther was it proved hou it stod:   
 To Perce, which was ful of good,   
 Thei maden werre in special,

P. i. 357

And so thei deden overal,   
 Wher gret richesse was in londe,   
 So that thei leften nothing stonde   
 Unwerred, bot onliche Archade.   
 For there thei no werres made,   
 Be cause it was bareigne and povere,   
 Wherof thei mihten nocht recovere; 2320   
 And thus poverté was forbore,

Nota, quod Greci omnem terram fertilem debellabant, set tantum Archadiam, pro eo quod pauper et

2287 and om. B      2293 of] in AM      2299 margin Apostolus  
 —mors est om. B      2318 werre H<sub>1</sub> . . . B<sub>1</sub>, T

[EVIL OF WAR.]  
sterilis fuit, pacifice dimiserunt.

He that nocht hadde nocht hath lore.   
 Bot yit it is a wonder thing,   
 Whan that a riche worthi king,   
 Or other lord, what so he be,   
 Wol axe and cleyme proprete   
 In thing to which he hath no riht,   
 Bot onliche of his grete miht:   
 For this mai every man wel wite,   
 That bothe kinde and lawe write 2330   
 Expressly stonden therayein.

Bot he mot nedes somewhat sein,   
 Although ther be no reson inne,   
 Which secheth cause forto winne:   
 For wit that is with will oppressed,   
 Whan covetise him hath adressed,   
 And alle resoun put aweie,   
 He can wel finde such a weie

To werre, where as evere him liketh, P. i. 358   
 Wherof that he the world entriketh, 2340   
 That many a man of him compleigneth:   
 Bot yit alwei som cause he feigneth,   
 And of his wrongful herte he demeth   
 That al is wel, what evere him semeth,   
 Be so that he mai winne ynowh.

For as the trew man to the plowh   
 Only to the gaignage entendeth,   
 Riht so the werreour despendeth   
 His time and hath no conscience.   
 And in this point for evidence 2350   
 Of hem that suche werres make,   
 Thou miht a gret ensample take,   
 How thei her tirannie excusen

Of that thei wrongfull werres usen,   
 And how thei stonde of on acord,   
 The Souldeour forth with the lord,   
 The pouere man forth with the riche,   
 As of corage thei ben liche,   
 To make werres and to pile

2343 herte] cause H<sub>1</sub> . . . B<sub>1</sub> (line om. X)      2346 trew S, F  
 trewe AJ, B

\*\*

U

For lucre and for non other skyle : 2360  
 Wherof a propre tale I rede,  
 As it whilom befell in dede.

[ALEXANDER AND  
 THE PIRATE.]

Hic declarat per exemplum contra istos Principes seu alios quoscumque illicite guerre motores. Et narrat de quodam pirata in partibus marinis spoliatore notissimo, qui cum captus fuisset, et in iudicium coram Rege Alexandro productus et de latrocinio accusatus, dixit, 'O Alexander, vere quia cum paucis sociis spoliatorum causa naues tantum exploro, ego latrunculus vocor; tu autem, quia cum infinita bellatorum multitudine vniuersam terram subiugandospoliasti, Imperator diceris. Ita quod status tuus a statu meo differt, set eodem animo condicionem parilem habemus.' Alexander vero eius audaciam in responsione comprobans, ipsum penes se familiarem retinuit; et sic bellicosus bellatori complacuit.

Of him whom al this Erthe dradde,  
 Whan he the world so overladde  
 Thurgh werre, as it fortunèd is,  
 King Alisandre, I rede this ;  
 How in a Marche, where he lay,  
 It fell per chance upon a day  
 A Rovere of the See was nome, P. i. 359  
 Which many a man hadde overcome 2370  
 And slain and take here good aweie :  
 This Pilour, as the bokes seie,  
 A famous man in sondri stede  
 Was of the werkes whiche he dede.  
 This Prisoner tofor the king  
 Was broght, and there upon this thing  
 In audience he was accused :  
 And he his dede hath noght excused,  
 Bot preith the king to don him riht,  
 And seith, 'Sire, if I were of miht, 2380  
 I have an herte lich to thin ;  
 For if the pouer were myn,  
 Mi will is most in special  
 To rifle and geten overal  
 The large worldes good aboute.  
 Bot for I lede a povere route  
 And am, as who seith, at meschief,  
 The name of Pilour and of thief  
 I bere ; and thou, which routes grete 2390  
 Miht lede and take thi beyete,  
 And dost riht as I wolde do,  
 Thi name is nothing cleped so,  
 Bot thou art named Emperour.  
 Oure dedes ben of o colour  
 And in effect of o decerte,  
 Bot thi richesse and my poverte  
 Tho ben noght taken evene liche.

2379 margin cum om. H1 . . . B1, B 2382 the] jy (thi) XL

[ALEXANDER AND  
 THE PIRATE.]

And natheles he that is riche  
 This dai, tomorwe he mai be povere ; P. i. 360  
 And in contraire also recovere 2400  
 A povere man to gret richesse  
 Men sen : forthi let rihtwisnesse  
 Be peised evene in the balance.

The king his hardi contenance  
 Behield, and berde hise wordes wise,  
 And seide unto him in this wise :  
 'Thin ansuere I have understonde,  
 Wherof my will is, that thou stonde  
 In mi service and stille abide.'  
 And forth withal the same tide 2410  
 He hath him terme of lif withholde,  
 The mor and for he schal ben holde,  
 He made him kniht and yaf him lond,  
 Which afterward was of his hond  
 An orped kniht in many a stede,  
 And gret prouesce of armes dede,  
 As the Croniques it recorden.

And in this wise thei acorden,  
 The whiche of o condicioun  
 Be set upon destruccioun : 2420  
 Such Capitein such retenue.  
 Bot forto se to what issue  
 The thing befalleth ate laste,  
 It is gret wonder that men caste  
 Here herte upon such wrong to winne,  
 Wher no beyete mai ben inne,  
 And doth desese on every side :  
 Bot whan reson is put aside  
 And will governeth the corage, P. i. 361  
 The faucon which that fleth ramage 2430  
 And soeffreth nothing in the weie,  
 Wherof that he mai take his preie,  
 Is noght mor set upon ravine,  
 Than thilke man which his covine  
 Hath set in such a maner wise :

2402 rihtwisne F 2406 to him JH1 . . . B1 2412 schulde  
 (sholde) BT 2434 is couine JMCLB1, Ad

For al the world ne mai suffice  
 To will which is nocht resonable.  
 Wherof ensample concordable  
 Lich to this point of which I meene,  
 Was upon Alisandre sene, 2440  
 Which hadde set al his entente,  
 So as fortune with him wente,  
 That reson mihte him non governe,  
 Bot of his will he was so sterne,  
 That al the world he overran  
 And what him list he tok and wan.  
 In Ynde the superiour  
 Whan that he was ful conquerour,  
 And hadde his wilful pourpos wonne  
 Of al this Erthe under the Sonne, 2450  
 This king homward to Macedoine,  
 Whan that he cam to Babiloine,  
 And wende most in his Empire,  
 As he which was hol lord and Sire,  
 In honour forto be received,  
 Most sodeinliche he was deceived,  
 And with strong puison enveinied.  
 And as he hath the world mistimed  
 Noght as he scholde with his wit, P. i. 362  
 Noght as he wolde it was aquit. 2460  
 Thus was he slain that whilom slowh,  
 And he which riche was ynowh  
 This dai, tomorwe he hadde nocht:  
 And in such wise as he hath wroght  
 In destorbance of worlides pes,  
 His werre he fond thanne endeles,  
 In which for evere desconfit  
 He was. Lo now, for what profit  
 Of werre it helpeth forto ryde,  
 For coveitise and worlides pride 2470  
 To sle the worlides men aboute,

2436 ne mai] may nought (not &c) A... B, S... A 2437 To  
 will] To him H... B 2443 non] nought (not) JMCB, B, W  
 2444 margin subiugauerat H... B 2449 wilful F 2460 it was  
 quit (quite &c) H... B, TA was hyt quyit W he was aquit M

[WARS AND DEATH  
 OF ALEXANDER.]

As bestes whiche gon theroute.  
 For every lif which reson can  
 Oghth wel to knowe that a man  
 Ne scholde thurgh no tirannie  
 Lich to these othre bestes die,  
 Til kinde wolde for him sende.  
 I not hou he it mihte amende,  
 Which takth awei for everemore  
 The lif that he mai nocht restore. 2480  
 Forthi, mi Sone, in alle weie  
 Be wel avised, I thee preie,  
 Of slawhte er that thou be coupable  
 Withoute cause resonable.  
 Mi fader, understonde it is,  
 That ye have seid; bot over this  
 I prei you tell me nay or yee,  
 To passe over the grete See  
 To werre and sle the Sarazin, P. i. 363  
 Is that the lawe?

Sone myn, 2490  
 To preche and soffre for the feith,  
 That have I herd the gospell seith;  
 Bot forto slee, that hiere I nocht.  
 Crist with his oghne deth hath boght  
 Alle othre men, and made hem fre,  
 In tokne of parfit charite;  
 And after that he tawhte himselfe,  
 Whan he was ded, these othre tuelve  
 Of hise Apostles wente aboute  
 The holi feith to prechen oute, 2500  
 Wherof the deth in sondri place  
 Thei soffre, and so god of his grace  
 The feith of Crist hath mad aryse:  
 Bot if thei wolde in other wise  
 Be werre have broght in the creance,

2474 Oghth SAdT, F Oght (Ought &c.) AMGC, A, W  
 Oweþ JH, XERLB, B, H 2476 othre] olde B 2478 mihte  
 (myght) FWH, mai (may) A... B, S... A 2491 fei SΔ  
 feie Ad2492 sei SΔ scie Ad 2505 margin Nota AJ, F  
 om. B

Confessor.

[ARE CRUSADES  
 LAWFUL?]

Confessor.

Nota.

[ARE CRUSADES  
LAWFUL]

It hadde yit stonde in balance.  
 And that mai proven in the dede ;  
 For what man the Croniques rede,  
 Fro first that holi cherche hath weyved, 2510  
 To preche, and hath the swerd received,  
 Wherof the werres ben begonne,  
 A gret partie of that was wonne  
 To Cristes feith stant now miswent :  
 Godd do therof amendement,  
 So as he wot what is the beste.

[GUILT OF HOMICIDE.]

Bot, Sone, if thou wolt live in reste  
 Of conscience wel assised,  
 Er that thou sle, be wel avised :  
 For man, as tellen ous the clerkes, P. i. 364  
 Hath god above alle ertheli werkes 2520  
 Ordeined to be principal,  
 And ek of Soule in special  
 He is mad lich to the godhiede.  
 So sit it wel to taken hiede  
 And forto loke on every side,  
 Er that thou falle in homicide,  
 Which Senne is now so general,  
 That it welnyh stant overal,  
 In holi cherche and elles where.  
 Bot al the while it stant so there, 2530  
 The world mot nede fare amis :  
 For whan the welle of pite is  
 Thurgh coveitise of wordes good  
 Defouled with schedinge of blod,  
 The remenant of folk aboute  
 Unethe stonden eny doute  
 To werre ech other and to slee.  
 So is it all noght worth a Stree,  
 The charite wherof we prechen,  
 For we do nothing as we techen : 2540  
 And thus the blinde conscience  
 Of pes hath lost thilke evidence  
 Which Crist upon this Erthe tawhte.

Now mai men se moerdre and manslawhte  
 2529 and] as AJX . . . B, BT 2544 manslawhte F

[GUILT OF HOMICIDE.]

Facilitas venie occasionem prebet delinquendi.

Lich as it was be daies olde,  
 Whan men the Sennes boghte and solde.

In Grece afore Cristes feith,  
 I rede, as the Cronique seith,  
 Touchende of this matiere thus, P. i. 365  
 In thilke time hou Peleüs 2550  
 His oghne brother Phocus slowh ;  
 Bot for he hadde gold ynowh  
 To yive, his Senne was despensed  
 With gold, wherof it was compensated :  
 Achastus, which with Venus was  
 Hire Priest, assoilede in that cas,  
 Al were ther no repentance.  
 And as the bok makth remembrance,  
 It telleth of Medee also ;  
 Of that sche slowh her Sones tuo, 2560  
 Egeüs in the same plit  
 Hath mad hire of hire Senne quit.  
 The Sone ek of Amphioras,  
 Whos rihte name Almeüs was,  
 His Moder slowh, Eriphile ;  
 Bot Achilo the Priest and he,  
 So as the bokes it recorden,  
 For certein Somme of gold acorden  
 That thilke horrible sinfull dede  
 Assoiled was. And thus for mede 2570  
 Of worldes good it falleth ofte  
 That homicide is set alofte  
 Hiere in this lif ; bot after this  
 Ther schal be knowe how that it is  
 Of hem that suche thinges werche,  
 And hou also that holi cherche  
 Let suche Sennes passe quyte,  
 And how thei wole hemself aquite  
 Of dedly werres that thei make. P. i. 366  
 For who that wolde ensample take, 2580  
 The lawe which is naturel  
 Be weie of kinde scheweth wel

2556 assoiled him H1XE . . . B, assoileþ him G 2568 For]  
 Of A . . . B, 2573 lif] world B 2578 wold M, B

[GUILT OF HOMICIDE.]

That homicide in no degree,  
Which werreth ayein charite,  
Among the men ne scholde duelle.  
For after that the bokes telle,  
To seche in al this worldesriche,  
Men schal nocht finde upon his liche  
A beste forto take his preie: 2590  
And sithen kinde hath such a weie,  
Thanne is it wonder of a man,  
Which kynde hath and resoun can,  
That he wol owther more or lasse  
His kinde and resoun overpasse,  
And sle that is to him semblable.  
So is the man nocht resonable  
Ne kinde, and that is nocht honeste,  
Whan he is worse than a beste.

[A STRANGE BIRD.]

Nota secundum Solinum contra homicidas de natura cuiusdam Avis faciem ad similitudinem humanam habentis, que cum de preda sua hominem juxta fluvium occiderit videritque in aqua similem sibi occisum, statim pre dolore moritur.

Among the bokes whiche I finde  
Solyns spekth of a wonder kinde, 2600  
And seith of fowhles ther is on,  
Which hath a face of blod and bon  
Lich to a man in resemblance.  
And if it falle him so per chance,  
As he which is a fowhl of preie,  
That he a man finde in his weie,  
He wol him slen, if that he mai:  
Bot afterward the same dai,  
Whan he hath eten al his felle, 2610  
And that schal be beside a welle,  
In which whan he wol drinke take,  
Of his visage and seth the make  
That he hath slain, anon he thenketh  
Of his misdede, and it forthenketh  
So gretly, that for pure sorwe  
He liveth nocht til on the morwe.  
Be this ensample it mai well suie  
That man schal homicide eschue,  
For evere is merci good to take,  
Bot if the lawe it hath forsake 2620  
And that justice is theraycin.

2587 Paragraph here AJ, F 2591 it is G . . . B<sub>1</sub>, A

For ofte time I have herd sein  
Amonges hem that werres hadden,  
That thei som while here cause ladden  
Be merci, whan thei mihte have slain,  
Wherof that thei were after fain:  
And, Sone, if that thou wolt recorde 2630  
The vertu of Misericorde,  
Thou sihe nevere thilke place,  
Where it was used, lacke grace.  
For every lawe and every kinde  
The mannes wit to merci binde;  
And namely the worthi knihtes,  
Whan that thei stonden most uprihtes  
And ben most mihti forto grieve,  
Thei scholden thanne most relieve  
Him whom thei mihten overthrowe,  
As be ensample a man mai knowe.

[MERCY.]

2630

He mai nocht failen of his mede  
That hath merci: for this I rede,  
In a Cronique and finde thus.  
Whan Achilles with Telaphus  
His Sone toward Troie were,  
It fell hem, er thei comen there,  
Ayein Theucer the king of Mese  
To make werre and forto sese  
His lond, as thei that wolden regne  
And Theucer pute out of his regne.  
And thus the Marches thei assaile,  
Bot Theucer yaf to hem bataille;  
Thei foghte on bothe sides faste,  
Bot so it hapneth ate laste,  
This worthi Grek, this Achilles,  
The king among alle othre ches:  
As he that was cruel and fell,  
With swerd in honde on him he fell,  
And smot him with a dethes wounde,  
That he unhorsed fell to grounde.

P. i. 368 [TALE OF TELAPHUS AND THEUCER.]  
2640

Hic ponit Confessor exemplum de pietate contra homicidium in guerris habenda. Et narrat qualiter Achilles vna cum Thelapho filio suo contra Regem Mese, qui tunc Theucer vocabatur, bellum inierunt: et cum Achilles dictum Regem in bello prostratum occidere voluisset, Thelaphus pietate motus ipsum clipeo suo cooperiens veniam pro Rege a patre postulavit: pro quo facto ipse Rex adhuc vivens Thelaphum Regni sui heredem libera voluntate constituit.

2650

2624 That] But BT 2638 And BT 2642 Telaphus J, F  
Thelaphus A, SB 2650 Bot] That H<sub>1</sub> . . . B<sub>1</sub>

[TALE OF TELAPHUS  
AND TEUCER.]

Achilles upon him alyhte,  
 And wolde anon, as he wel mihte, 2660  
 Have slain him fullich in the place;  
 Bot Thelaphus his fader grace  
 For him besoghte, and for pite  
 Preith that he wolde lete him be,  
 And caste his Schield betwen hem tuo.  
 Achilles axeth him why so,  
 And Thelaphus his cause tolde,  
 And seith that he is mochel holde,  
 For whilom Theucer in a stede P. i. 369  
 Gret grace and socour to him dede, 2670  
 And seith that he him wolde aquite,  
 And preith his fader to respite.  
 Achilles tho withdrowh his hond;  
 Bot al the pouer of the lond,  
 Whan that thei sihe here king thus take,  
 Thei fledde and han the feld forsake:  
 The Grecs unto the chace falle,  
 And for the moste part of alle  
 Of that contre the lordes grete  
 Thei toke, and wonne a gret beyete. 2680  
 And anon after this victoire  
 The king, which hadde good memoire,  
 Upon the grete merci thoghte,  
 Which Telaphus toward him wroghte,  
 And in presence of al the lond  
 He tok him faire be the hond,  
 And in this wise he gan to seie:  
 'Mi Sone, I mot be double weie  
 Love and desire thin encess;  
 Ferst for thi fader Achilles 2690  
 Whilom ful many dai er this,  
 Whan that I scholde have fare amis,  
 Rescouste dede in mi querele  
 And kepte al myn astat in hele:  
 How so ther falle now distance  
 Amonges ous, yit remembrance

2671 wol B    2684 Telaphus F Thelaphus AJ, SB  
 2696 remembrance] in remembrance AM

[TALE OF TELAPHUS  
AND TEUCER.]

I have of merci which he dede  
 As thanne: and thou now in this stede  
 Of gentlesce and of franchise P. i. 370  
 Hast do mercy the same wise. 2700  
 So wol I noght that eny time  
 Be lost of that thou hast do byme;  
 For hou so this fortune falle,  
 Yit stant mi trust aboven alle,  
 For the mercy which I now finde,  
 That thou wolt after this be kinde:  
 And for that such is myn espeir,  
 As for my Sone and for myn Eir  
 I thee receive, and al my lond  
 I yive and sese into thin hond.' 2710  
 And in this wise thei acorde,  
 The cause was Misericorde:  
 The lordes dede here obeissance  
 To Thelaphus, and pourveance  
 Was mad so that he was coroned:  
 And thus was merci reguerdoned,  
 Which he to Theucer dede afore.  
 Lo, this ensample is mad therfore,  
 That thou miht take remembrance,  
 Mi Sone; and whan thou sest a chaunce, 2720  
 Of other mennes passioun  
 Tak pite and compassioun,  
 And let nothing to thee be lief,  
 Which to an other man is grief.  
 And after this if thou desire  
 To stonde ayein the vice of Ire,  
 Consaile thee with Pacience,  
 And tak into thi conscience  
 Merci to be thi governour. P. i. 371  
 So schalt thou fiele no rancour, 2730  
 Wherof thin herte schal debate  
 With homicide ne with hate  
 For Chestre or for Malencolie:  
 Thou schalt be soft in compaignie  
 Withoute Contek or Folhaste:  
 For elles miht thou longe waste

Thi time, er that thou have thi wille  
Of love; for the weder stille  
Men preise, and blame the tempestes.

Amans.

Mi fader, I wol do youre hestes,  
And of this point ye have me tawht,  
Toward miself the betre sawht  
I thenke be, whil that I live.

2740

Bot for als moche as I am schrive  
Of Wraththe and al his circumstance,  
Yif what you list to my penance,  
And asketh forthere of my lif,  
If otherwise I be gultif  
Of eny thing that toucheth Sinne.

Confessor.

Mi Sone, er we departe atwinne,  
I schal behinde nothing leve.

2750

Amans.

Mi goode fader, be your leve  
Thanne axeth forth what so you list,  
For I have in you such a trist,  
As ye that be my Soule hele,  
That ye fro me wol nothing hele,  
For I schal telle you the trowthe.

Confessor.

Mi Sone, art thou coupable of Slowthe  
In eny point which to him longeth? P. i. 372

Amans.

My fader, of tho pointz me longeth 2760  
To wite plainly what thei meene,  
So that I mai me schrive cleene.

Confessor.

Now herkne, I schal the pointz devise;  
And understond wel myn aprise:  
For schrifte stant of no value  
To him that wol him noght vertue  
To leve of vice the folie:  
For word is wynd, bot the maistrie  
Is that a man himself defende  
Of thing which is noght to comende, 2770  
Wherof ben fewe now aday.  
And natheles, so as I may  
Make unto thi memoire knowe,  
The pointz of Slowthe thou schalt knowe.

Explicit Liber Tercius.

2763 the] jo AJG . . . Bz, SBTΔ 2764 myn] jis B

## Incipit Liber Quartus.

i. *Dicunt accidiam fore nutricem viciorum,* P. ii. 1 [SLOTH.]  
*Torpet et in cunctis tarda que lenta bonis:*  
*Que fieri possent hodie transfert piger in cras,*  
*Furtoque prius ostia claudit equo.*  
*Poscenti tardo negat emolumenta Cupido,*  
*Set Venus in celeri ludit amore viri.*

UPON the vices to procede

[i. LACHESSE.]

After the cause of mannes dede,  
The ferste point of Slowthe I calle  
Lachesce, and is the chief of alle,  
And hath this propreliche of kinde,  
To leven alle thing behinde.  
Of that he mihte do now hier  
He tarieth al the longe yer,  
And everemore he seith, 'Tomorwe';  
And so he wol his time borwe,  
And wissbeth after 'God me sende,'  
That whan he weneth have an ende,  
Thanne is he ferthest to beginne.  
Thus bringth he many a meschief inne  
Unwar, til that he be meschieved,  
And may noght thanne be relieved.

And riht so nowther mor ne lesse  
It stant of love and of lachesce:  
Som time he slowtheth in a day  
That he nevere after gete mai.  
Now, Sone, as of this ilke thing,  
If thou have eny knowleching,  
That thou to love hast don er this,  
Tell on.

Mi goode fader, yis.

Confessio Amantis.

*Latin Verses i. 6 ludet H. . . Bz*  
*12 to haue H.XGRCLBz*

Hic in quarto libro  
loquitur Confessor de  
speciebus Accidie, qua-  
rum primam Tardacio-  
nem vocat, cuius con-  
dicionem pertractans  
Amanti super hoc con-  
sequenter opponit.

10

P. ii. 2

10

[LACHESSE.]

As of lachesce I am beknowe  
 That I mai stonde upon his rowe,  
 As I that am clad of his suite:  
 For whanne I thoghte mi poursuite  
 To make, and therto sette a day  
 To speke unto the swete May,  
 Lachesce bad abide yit,  
 And bar on hond it was no wit  
 Ne time forto speke as tho,  
 Thus with his tales to and fro  
 Mi time in tariinge he drowh:  
 Whan ther was time good ynowh,  
 He seide, 'An other time is bettere;  
 Thou schalt mowe senden hire a lettre,  
 And per cas wryte more plein  
 Than thou be Mowthe durstest sein.'  
 Thus have I lete time slyde  
 For Slowthe, and kepte nocht my tide,  
 So that lachesce with his vice  
 Fulofte hath mad my wit so nyce,  
 That what I thoghte speke or do  
 With tariinge he hield me so,  
 Til whanne I wolde and mihte nocht,  
 I not what thing was in my thought,  
 Or it was drede, or it was schame;  
 Bot evere in earnest and in game  
 I wot ther is long time passed.  
 Bot yit is nocht the love lassed,  
 Which I unto mi ladi have;  
 For thogh my tunge is slowh to crave  
 At alle time, as I have bede,  
 Min herte stant evere in o stede  
 And axeth besiliche grace,  
 The which I mai nocht yit embrace.  
 And god wot that is maigre myn;  
 For this I wot riht wel a fin,  
 Mi grace comth so selde aboute,  
 That is the Slowthe of which I doute

30

40

P. ii. 3

50

60

30 the] hat A . . . B<sub>2</sub> S . . . ΔΔ      45 ]ought to speke BA, W  
 46 hield me] hielde (held) AM      59 As AM

[LACHESSE.]

Mor than of al the remenant  
 Which is to love appourtenant.  
 And thus as touchende of lachesce,  
 As I have told, I me confesse  
 To you, mi fader, and beseche  
 That furthermor ye wol me teche;  
 And if ther be to this matiere  
 Som goodly tale forto liere  
 How I mai do lachesce aweie,  
 That ye it wolden telle I preie.

70

P. ii. 4

To wisse thee, my Sone, and rede,  
 Among the tales whiche I rede,  
 An old ensample therupon  
 Now herkne, and I wol tellen on.

Confessor.

Ayein Lachesce in loves cas  
 I finde how whilom Eneas,  
 Whom Anchises to Sone hadde,  
 With gret navie, which he ladde  
 Fro Troie, aryveth at Cartage,  
 Wher for a while his herbergage  
 He tok; and it betidde so,  
 With hire which was qweene tho  
 Of the Cite his aqueintance  
 He wan, whos name in remembrance  
 Is yit, and Dido sche was hote;  
 Which loveth Eneas so hote  
 Upon the wordes whiche he seide,  
 That al hire herte on him sche leide  
 And dede al holi what he wolde.

[ENEAS AND DIDO.]

80 Hic ponit Confessor  
 exemplum contra istos  
 qui in amoris causa  
 tardantes delinquant.  
 Et narrat qualiter Di-  
 do Regina Cartaginis  
 Eneam ab incendiis  
 Troie fugituum in  
 amorem suum gauisa  
 suscepit: quicum post-  
 ea in partes Ytalie a  
 Cartagine bellaturum  
 se transtulit, nimiam-  
 que ibidem moram fa-  
 ciens tempus reditus  
 90 sui ad Didonem ultra  
 modum tardavit, ipsa  
 intollerabili dolore con-  
 cussa sui cordis intima  
 mortali gladio trans-  
 fodit.

Bot after that, as it be scholde,  
 Fro thenne he goth toward Ytaile  
 Be Schipe, and there his arivaile  
 Hath take, and schop him forto ryde.  
 Bot sche, which mai nocht longe abide  
 The hote peine of loves throwe,  
 Anon withinne a litel throwe  
 A lettre unto hir kniht hath write,  
 And dede him plainly forto wite,

100

69 to this] to my B of this H<sub>1</sub>      70 liere] hierc (here &c.)  
 H<sub>1</sub> . . . B<sub>2</sub>, BTA      84 qweene] a queene BTA

[ENEAS AND DIDO.]

If he made eny tariinge,  
 To drecche of his ayeincomynge,  
 That sche ne mihte him fiele and se,  
 Sche scholde stonde in such degre  
 As whilom stod a Swan tofore,  
 Of that sche hadde hire make lore;  
 For sorwe a fethere into hire brain  
 She schof and hath hireselve slain;  
 As king Menander in a lay  
 The sothe hath founde, wher sche lay 110  
 Sprantlende with hire wynges tweie,  
 As sche which scholde thanne deie  
 For love of him which was hire make.  
 'And so schal I do for thi sake,'  
 This qweene seide, 'wel I wot.'  
 Lo, to Enee thus sche wrot  
 With many an other word of pleinte:  
 Bot he, which hadde hise thoghtes feinte  
 Towardes love and full of Slowthe,  
 His time lette, and that was rowthe: 120  
 For sche, which loveth him tofore,  
 Desireth evere more and more,  
 And whan sche sih him tarie so,  
 Hire herte was so full of wo,  
 That compleignende manyfold  
 Sche hath hire oghne tale told,  
 Unto hirself and thus sche spak:  
 'Ha, who fond evere such a lak  
 Of Slowthe in eny worthi kniht?  
 Now wot I wel my deth is diht 130  
 Thurgh him which scholde have be mi lif.' P. ii. 6  
 Bot forto stinten al this strif,  
 Thus whan sche sih non other bote,  
 Riht evene unto hire herte rote  
 A naked swerd anon sche threste,  
 And thus sche gat hireselve reste  
 In remembrance of alle slowe.  
 Wherof, my Sone, thou miht knowe

Confessor.

109 day H<sub>1</sub> . . . B<sub>1</sub>, H<sub>1</sub> 111 Spraulende (Sprawland) M, WKH<sub>1</sub>  
 138 miht (myht) J, S mihte A, F

[ENEAS AND DIDO.]

How tariinge upon the nede  
 In loves cause is forto drede;  
 And that hath Dido sore aboght,  
 Whos deth schal evere be bethoght.  
 And overmore if I schal seche  
 In this matiere an other spieche,  
 In a Cronique I finde write  
 A tale which is good to wite.

140

At Troie whan king Ulixes  
 Upon the Siege among the pres  
 Of hem that worthi knihtes were  
 Abod long time stille there,  
 In thilke time a man mai se  
 How goodli that Penelope,  
 Which was to him his trewe wif,  
 Of his lachesce was pleintif;  
 Wherof to Troie sche him sende  
 Hire will be lettre, thus spekende:

[ULYSSES AND  
 PENELOPE.]

150

'Mi worthi love and lord also,  
 It is and hath ben evere so,  
 That wher a womman is al one,  
 It makth a man in his persone  
 The more hardi forto wowe,  
 In hope that sche wolde bowe  
 To such thing as his wille were,  
 Whil that hire lord were elleswhere.  
 And of miself I telle this;  
 For it so longe passed is,  
 Sithe ferst than ye fro home wente,  
 That welnyh every man his wente  
 To there I am, whil ye ben oute,  
 Hath mad, and ech of hem aboute,  
 Which love can, my love secheth,  
 With gret preiere and me besecheth:  
 And some maken gret manace,  
 That if thei mihten come in place,  
 Wher that thei mihte here wille have,

Hic loquitur super  
 eodem qualiter Penelope  
 Vlixem maritum  
 suum, in obsidione  
 Troie diucius moran-  
 tem, ob ipsius ibidem  
 tardacionem Epistola  
 sua redarguit.

160

P. ii. 7

170

143 euermore AM, Δ, WH<sub>1</sub> 168 is went(c) ML, ΔA, WH<sub>1</sub>  
 170 Had AMJXGERLB<sub>1</sub>, BA, FH<sub>1</sub>

[ULYSSES AND  
PENELOPE.]

Ther is nothing me scholde save,  
 That thei ne wolde werche thinges;  
 And some tellen me tidynges  
 That ye ben ded, and some sein  
 That certainly ye ben besein 180  
 To love a newe and leve me.  
 Bot hou as evere that it be,  
 I thonke unto the goddes alle,  
 As yit for oght that is befallē  
 Mai noman do my chekes rede:  
 Bot natheles it is to drede,  
 That Lachesse in continuance  
 Fortune mihte such a chance,  
 Which noman after scholde amende.  
 Lo, thus this ladi compleignende 190  
 A letre unto hire lord hath write,  
 And preyde him that he wolde wite  
 And thenke hou that sche was al his,  
 And that he tarie noght in this,  
 Bot that he wolde his love aquite,  
 To hire ayeinward and noght wryte,  
 Bot come himself in alle haste,  
 That he non other paper waste;  
 So that he kepe and holde his trowthe  
 Withoute lette of eny Slowthe. 200  
 Unto hire lord and love liege  
 To Troie, wher the grete Siege  
 Was leid, this letre was conveied.  
 And he, which wisdom hath pourveied  
 Of al that to reson belongeth,  
 With gentil herte it underfongeth:  
 And whan he hath it overrad,  
 In part he was riht inly glad,  
 And ek in part he was desesed:  
 Bot love his herte hath so thorghsesed 210  
 With pure ymaginacioun,

184 foroght A, F    189 after noman AM    205 resoun to  
 H<sub>1</sub> . . . B<sub>2</sub>    208 In part he was inly glad AM    In partie (party)  
 he was inly glad H<sub>1</sub> . . . B<sub>2</sub>    In parti he was riht inly glad J    In parti  
 was inli riht glad Δ

[ULYSSES AND  
PENELOPE.]

That for non occupacioun  
 Which he can take on other side,  
 He mai noght flitt his herte aside  
 Fro that his wif him hadde enformed;  
 Wherof he hath himself conformed  
 With al the wille of his corage  
 To schape and take the viage  
 Homward, what time that he mai:  
 So that him thenketh of a day 220  
 A thousand yer, til he mai se  
 The visage of Penelope,  
 Which he desireth most of alle.  
 And whan the time is so befallē  
 That Troie was distruid and brent,  
 He made non delaie ment,  
 Bot goth him home in alle hihe,  
 Wher that he fond tofore his yhe  
 His worthi wif in good astat:  
 And thus was cessed the debat 230  
 Of love, and Slowthe was excused,  
 Which doth gret harm, where it is used,  
 And hindreth many a cause honeste.  
 For of the grete Clerc Grossteste  
 I rede how besy that he was  
 Upon clergie an Hed of bras  
 To forge, and make it forto telle  
 Of suche thinges as befelle.  
 And sevene yeres besinesse  
 He leyde, bot for the lachesse  
 Of half a Minut of an heure,  
 Fro ferst that he began laboure  
 He loste all that he hadde do.  
 And otherwhile it fareth so,  
 In loves cause who is slow,  
 That he withoute under the wow  
 Be nyhte stant fulofte acold,  
 Which mihte, if that he hadde wold

220  
P. ii. 9

230

[GROSSTESTE.]

Nota adhuc super  
 eodem de quodam  
 Astrologo, qui quod-  
 dam opus ingeniosum  
 quasi ad complemen-  
 tum septennio perdu-  
 cens, vnius momenti  
 tardacione omnem sui  
 operis diligenciam  
 penitus frustraivit. 240

214 flitt AJ, S, F    flitte B    215 Fro] for L, BA, WH: hadde  
 him H<sub>1</sub> . . . B<sub>2</sub>    226 no H<sub>1</sub> . . . CB<sub>2</sub>, BTA, W    234 Lo of  
 H<sub>1</sub> . . . B<sub>2</sub> (of om. R)    242 for ferst B

## [THE FOOLISH VIRGINS.]

Nota adhuc contra tardacionem de v. virginibus fatuis, que nimiam moram facientes intrante sponso ad nupcias cum ipso non introierunt.

His time kept, have be withinne.  
 Bot Slowthe mai no profit winne,  
 Bot he mai singe in his karole  
 How Latewar cam to the Dole,  
 Wher he no good receive mihte.  
 And that was proved wel be nyhte  
 Whilom of the Maiden es fyve,  
 Whan thilke lord cam forto wyve:  
 For that here oyle was aweie  
 To lihte here lampes in his weie,  
 Here Slowthe broghte it so aboute,  
 Fro him that thei ben schet withoute.

250  
 P. ii. 10

Confessor.

Wherof, my Sone, be thou war,  
 Als ferforth as I telle dar.  
 For love moste ben awaited:  
 And if thou be nocht wel affaited  
 In love to eschue Slowthe,  
 Mi Sone, forto telle trowthe,  
 Thou miht nocht of thiself ben able  
 To winne love or make it stable,  
 All thogh thou mihtest love achieve.

260

Confessio Amantis

Mi fader, that I mai wel lieve.  
 Bot me was nevere assigned place,  
 Wher yit to geten eny grace,  
 Ne me was non such time apointed;  
 For thanne I wolde I were unjoynted  
 Of every lime that I have,  
 If I ne scholde kepe and save  
 Min houre bothe and ek my stede,  
 If my ladi it hadde bede.  
 Bot sche is otherwise avised  
 Than grante such a time assised;  
 And natheles of mi lachesse  
 Ther hath be no defalte I gesse  
 Of time lost, if that I mihte:  
 Bot yit hire liketh nocht alyhte

270

280  
 P. ii. 11

254 that] it H<sub>1</sub> . . . B<sub>2</sub> 255 the] }o H<sub>1</sub> . . . L, SBTΔ no  
 AM 261 Ther of B, WH<sub>1</sub> 263 love] sloupe B 276  
 If] And B 277 houre] honour MH<sub>1</sub>GEC, W 283 if] in  
 SAdBTΔ

[LACHESSE.]

Upon no lure which I caste;  
 For ay the more I crie faste,  
 The lasse hire liketh forto hiere.  
 So forto speke of this matiere,  
 I seche that I mai nocht finde,  
 I haste and evere I am behinde,  
 And wot nocht what it mai amounte.  
 Bot, fader, upon myn acompte,  
 Which ye be sett to examine  
 Of Schrifte after the discipline,  
 Sey what your beste conseil is.

290

Mi Sone, my conseil is this:  
 Hou so it stonde of time go,  
 Do forth thi besinesse so,  
 That no Lachesse in the be founde:  
 For Slowthe is mihti to confounde  
 The spied of every mannes werk.  
 For many a vice, as seith the clerk,  
 Ther hongen upon Slowthes lappe  
 Of suche as make a man mishappe,  
 To pleigne and telle of hadde I wist.  
 And therupon if that thee list  
 To knowe of Slowthes cause more,  
 In special yit overmore  
 Ther is a vice full grevable  
 To him which is therof coupable,  
 And stant of alle vertu bare,  
 Hierafter as I schal declare.

300

310  
 P. ii. 12

Confessor.

ii. *Qui nichil attemptat, nichil expedit, oreque muto  
 Munus Amicitie vir sibi raro capit.  
 Est modus in verbis, set ei qui parcat amori  
 Verba referre sua, non fauet ullus amor.*

[ii. PUSILLANIMITY.]

Touchende of Slowthe in his degre,  
 Ther is yit Pusillamite,  
 Which is to seie in this langage,  
 He that hath litel of corage  
 And dar no mannes werk beginne:

Hic loquitur Confessor de quadam specie Accidie, que

296 this om. AM 297 go AJ, S, F ago B 310 To] Of B  
 Latin Verses ii. 3 parcat H<sub>1</sub> . . . B<sub>2</sub> parat H<sub>1</sub> 4 refert H<sub>1</sub> . . . B<sub>2</sub>

[PUSILLANIMITY.]  
pusillanimitas dicta  
est, cuius ymaginatus  
formido neque virtutes  
aggredi neque vicia  
fugere audet; sicque  
vtriusque vite, tam ac-  
tius quam contempla-  
tius, premium non at-  
tingit.

So mai he nocht be resoun winne;  
For who that nocht dar undertake,  
Be riht he schal no profit take. 320  
Bot of this vice the nature  
Dar nothing sette in aventure,  
Him lacketh bothe word and dede,  
Wherof he scholde his cause spede:  
He woll no manhed understonde,  
For evere he hath drede upon honde:  
Al is peril that he schal seie,  
Him thinkth the wolf is in the weie,  
And of ymaginacioun 330  
He makth his excusacioun  
And feigneth cause of pure drede,  
And evere he faileth ate nede,  
Til al be spilt that he with deleth,  
He hath the sor which noman heleth,  
The which is cleped lack of herte;  
Thogh every grace aboute him sterte,  
He wol nocht ones stere his fot; 340  
So that be resoun lese he mot,  
That wol nocht aunte forto winne.  
And so forth, Sone, if we beginne 340  
To speke of love and his servise,  
Ther ben truantz in such a wise,  
That lacken herte, whan best were  
To speke of love, and riht for fere  
Thei wexen doumb and dar nocht telle,  
Withoute soun as doth the belle,  
Which hath no claper forto chyme;  
And riht so thei as for the tyme  
Ben herteles withoute speche 350  
Of love, and dar nothing beseche;  
And thus thei lese and winne nocht.  
Forthi, my Sone, if thou art oght  
Coupable as touchende of this Slowthe,  
Schrif thee therof and tell me trowthe.  
Mi fader, I am al beknowe

Confessor.

Amans.

328 the] his H . . . B<sub>2</sub>, Ad  
YCB, B

342 tyrauntz (tirauntis &c.)

[PUSILLANIMITY.]

That I have ben on of the slowe,  
As forto telle in loves cas.  
Min herte is yit and evere was,  
As thogh the world scholde al tobreke,  
So ferful, that I dar nocht speke 360  
Of what pourpos that I have nome,  
Whan I toward mi ladi come,  
Bot let it passe and overgo.  
Mi Sone, do nomore so:  
For after that a man poursuieth  
To love, so fortune suieth,  
Fuloste and yifh hire happi chance 370  
To him which makth continuance  
To preie love and to beseche;  
As be ensample I schal thee teche.

Confessor.

P. ii. 14

370

I finde hou whilom ther was on,  
Whos name was Pymaleon,  
Which was a lusti man of yowthe:  
The werkes of entaile he cowthe  
Above alle othre men as tho;  
And thurgh fortune it fell him so,  
As he whom love schal travaile,  
He made an ymage of entaile  
Lich to a womman in semblance  
Of feture and of contenance,  
So fair yit nevere was figure.  
Riht as a lyves creature  
Sche semeth, for of yvor whyt  
He hath hire wrought of such delit,  
That sche was rody on the cheke  
And red on bothe hire lippes eke;  
Wherof that he himself beguileth.  
For with a goodly lok sche smyleth,  
So that thurgh pure impression  
Of his ymaginacion 390  
With al the herte of his corage

[PYGMALION AND THE  
STATUE.]

Hic in amoris causa  
loquitur contra pusil-  
lanimes, et dicit quod  
Amans pre timore  
verbis obmutescere  
non debet, set contin-  
uando preces sui  
amoris expedicionem  
tuelius prosequatur.  
380 Et ponit Confessor  
exemplum, qualiter  
Pigmaleon, pro eo  
quod preces continu-  
avit, quandam ymagi-  
nem eburneam, cuius  
puleritudinis concu-  
piscencia illaqueatus  
extitit, in carnem et  
sanguinem ad latum  
suum transformatam  
sencit.

390

356 Jo J, T, F Je AM . . . B<sub>2</sub>, SAdB<sub>2</sub>, WH<sub>2</sub>  
C, B 363 let AJ, S, F lete (lette) C, B  
AJ, S, F Pigmaleon EC, B, H<sub>2</sub> 384 hire] it B

359 Al Jough  
372 Pymaleon

[PYGMALEON AND THE  
STATUE.]

His love upon this faire ymage  
 He sette, and hire of love preide;  
 Bot sche no word ayeinward seide.  
 The longe day, what thing he dede,  
 This ymage in the same stede  
 Was evere bi, that ate mete  
 He wolde hire serve and preide hire ete,  
 And putte unto hire mowth the cuppe;  
 And whan the bord was taken uppe,  
 He hath hire into chambre nome,  
 And after, whan the nyht was come,  
 He leide hire in his bed al nakid.  
 He was forwept, he was forwakid,  
 He keste hire colde lippes ofte,  
 And wissheth that thei weren softe,  
 And ofte he rouneth in hire Ere,  
 And ofte his arm now hier now there  
 He leide, as he hir wolde embrace,  
 And evere among he axeth grace,  
 As thogh sche wiste what he mente:  
 And thus himself he gan tormente  
 With such desese of loves peine,  
 That noman mihte him more peine.  
 Bot how it were, of his penance  
 He made such continuance  
 Fro dai to nyht, and preith so longe,  
 That his preiere is underfonge,  
 Which Venus of hire grace herde;  
 Be nyhte and whan that he worst ferde,  
 And it lay in his nakede arm,  
 The colde ymage he fieleth warm  
 Of fleissh and bon and full of lif.  
 Lo, thus he wan a lusti wif,  
 Which obeissant was at his wille;  
 And if he wolde have holde him stille  
 And nothing spoke, he scholde have failed: P. ii. 16  
 Bot for he hath his word travailed  
 And dorste speke, his love he spedde,

401 into his chambre H<sub>1</sub>... B<sub>2</sub> (except E) 403 He] And AM  
 411 he] it H<sub>1</sub>, B

430 [PYGMALEON AND THE  
STATUE.]

And hadde al that he wolde abedde.  
 For er thei wente thanne atwo,  
 A knave child between hem two  
 Thei gete, which was after hote  
 Paphus, of whom yit hath the note  
 A certein yle, which Paphos  
 Men clepe, and of his name it ros.  
 Be this ensample thou miht finde  
 That word mai worche above kinde.  
 Forthi, my Sone, if that thou spare  
 To speke, lost is al thi fare,  
 For Slowthe bringth in alle wo.  
 And over this to loke also,  
 The god of love is favorable  
 To hem that ben of love stable,  
 And many a wonder hath befall: e  
 Wherof to speke amonges alle,  
 If that thee list to taken hede,  
 Therof a solein tale I rede,  
 Which I schal telle in remembraunce  
 Upon the sort of loves chaunce.

Confessor.

440

450

[TALE OF IPHIS.]

The king Ligdus upon a strif  
 Spak unto Thelacuse his wif,  
 Which thanne was with childe grete;  
 He swor it scholde nocht be lete,  
 That if sche have a dowhter bore,  
 That it ne scholde be forlore  
 And slain, wherof sche sory was.  
 So it befell upon this cas,  
 Whan sche delivered scholde be,  
 Isis be nyhte in privete,  
 Which of childinge is the goddesse,  
 Cam forto helpe in that destresse,  
 Til that this lady was al smal,  
 And hadde a dowhter forth withal;  
 Which the goddesse in alle weie  
 Bad kepe, and that thei scholden seie

P. ii. 17

460

Hic ponit exem-  
 plum super eodem,  
 qualiter Rex Ligdus  
 vxori sue Thelacuse  
 pregnantanti minabatur,  
 quod si filiam pareret,  
 infans occideretur.  
 460 que tamen postea cum  
 filiam ediderat, Isi:  
 dea partus tunc pre-  
 sens filiam nomine  
 filii Yphim appellari  
 ipsamque more mascu-  
 culi educari admonuit:  
 quam pater filium cre-  
 dens, ipsam in mari-  
 tagium filie cuiusdam

453 f. grete: lete AJ, S, F gret: let B 458 margin Isus H<sub>1</sub>G  
 RCLB<sub>4</sub>, T

## [TALE OF IPHIS.]

principis etate solita  
copulauit. Set cum  
Yphis debitum suc  
coniugi vnde soluere  
non habuit, deos in  
sui adiutorium inter  
pellabat; quisuper hoc  
miserti femininum ge  
nus in masculinum ob  
affectum nature in Y  
phe per omnia trans  
mutarunt.

It were a Sone: and thus Iphis  
Thei namede him, and upon this  
The fader was mad so to wene.  
And thus in chambre with the queene 470  
This Iphis was forthdrawe tho,  
And clothed and arraied so  
Riht as a kinges Sone scholde.  
Til after, as fortune it wolde,  
Whan it was of a ten yer age,  
Him was betake in mariage  
A Duckes dowhter forto wedde,  
Which Iante hihte, and ofte abedde  
These children leien, sche and sche,  
Whiche of on age bothe be. 480  
So that withinne time of yeeres,  
Togedre as thei ben pleiefieres,  
Liggende abedde upon a nyht,  
Nature, which doth every wiht  
Upon hire lawe forto muse,  
Constreigneth hem, so that thei use  
Thing which to hem was al unknowe; P. ii. 18  
Wherof Cupide thilke throwe  
Tok pite for the grete love,  
And let do sette kinde above, 490  
So that hir lawe mai ben used,  
And thei upon here lust excused.  
For love hateth nothing more  
Than thing which stant ayein the lore  
Of that nature in kinde hath sett:  
Forthi Cupide hath so besett  
His grace upon this aventure,  
That he accordant to nature,  
Whan that he syh the time best,  
That ech of hem hath other kest, 500  
Transformeth Iphe into a man,  
Wherof the kinde love he wan  
Of lusti yonge Iante his wif;

470 line om. B      479 he and sche H<sub>1</sub> . . . B<sub>2</sub>      sche and he B  
481 a tyme B      497 Hir B      498 he] be BT      499 the]

his AdB om. L

## [TALE OF IPHIS.]

And tho thei ladde a merie lif,  
Which was to kinde non offence.

And thus to take an evidence,  
It semeth love is welwillende  
To hem that ben continuende  
With besy herte to poursuie 510  
Thing which that is to love due.  
Wherof, my Sone, in this matiere  
Thou miht ensample taken here,  
That with thi grete besinesse  
Thou miht atteigne the richesse  
Of love, if that ther be no Slowthe.

I dar wel seie be mi trowthe,  
Als fer as I my witt can seche, P. ii. 19  
Mi fader, as for lacke of speche,  
Bot so as I me schrof tofore, 520  
Ther is non other time lore,  
Wherof ther mihte ben obstacle  
To lette love of his miracle,  
Which I beseche day and nyht.  
Bot, fader, so as it is riht  
In forme of schrifte to beknowe  
What thing belongeth to the slowe,  
Your faderhode I wolde preie,  
If ther be forthere eny weie  
Touchende unto this ilke vice.

Mi Sone, ye, of this office 530  
Ther serveth on in special,  
Which lost hath his memorial,  
So that he can no wit withholde  
In thing which he to kepe is holde,  
Wherof fulofte himself he grieveth:  
And who that most upon him lieveth,  
Whan that hise wittes ben so weyved,  
He mai full lityly be deceived.

514 myht (might) J, B      mihte A, S, F      the] pi H<sub>1</sub> . . . B<sub>2</sub>  
to T      515 that om. B      517 Also fer as my E . . . B<sub>2</sub>      An (Als)  
fer as my H<sub>1</sub>XG      521 mihte ben] might(e) be non H<sub>1</sub> . . . B<sub>2</sub>  
535 himself fulofte A . . . B<sub>2</sub> (fulle of M), W

[iii. FORGETFULNESS.]

iii. *Mentibus oblitus alienis labitur ille,  
Quem probat accidia non meminisse sui.  
Sic amor incautus, qui non memoratur ad horas,  
Perdit et offendit, quod cuperare nequit.*

Hic tractat Confessor de vicio Oblivionis, quam mater eius Accidia ad omnes virtutum memorias necnon et in amoris causa immemorem constituit.

Confessio Amantis.

To serve Accidie in his office,  
Ther is of Slowthe an other vice, 540  
Which cleped is Foryetelnesse;

That noght mai in his herte impresse  
Of vertu which reson hath sett, P. ii. 20  
So clene his wittes he foryet.

For in the tellinge of his tale  
Nomore his herte thanne his male  
Hath remembrance of thilke forme,

Wherof he scholde his wit enforme  
As thanne, and yit ne wot he why.  
Thus is his pourpos noght forthi 550  
Forlore of that he wolde bidde,

And skarsly if he seith the thridde  
To love of that he hadde ment:  
Thus many a lovere hath be schent.

Tell on therefore, hast thou be oon  
Of hem that Slowthe hath so begon?

Ye, fader, ofte it hath be so,  
That whanne I am mi ladi fro  
And thenke untoward hire drawe, 560  
Than cast I many a newe lawe

And al the world torne up so doun,  
And so recorde I mi lecoun  
And wryte in my memorial

What I to hire telle schal,  
Riht al the matiere of mi tale:  
Bot al nys worth a note schale;

For whanne I come ther sche is,  
I have it al foryete ywiss;  
Of that I thoghte forto telle

I can noght thanne unethes spelle 570  
That I wende altherbest have rad,

*Latin Verses* iii. 3 morabatur AM

546 margin se constituit B 548 wit] herte A . . . B<sub>2</sub> 555  
therefore] forþer(c) BT 560 cast J, SB, F caste A

[FORGETFULNESS.]

So sore I am of hire adrad.  
For as a man that sodeinli P. ii. 21

A gost behelde, so fare I;  
So that for feere I can noght gete  
Mi witt, bot I miself foryete,

That I wot nevere what I am,  
Ne whider I schal, ne whenne I cam,  
Bot muse as he that were amased.

Lich to the bok in which is rased 580  
The lettre, and mai nothing be rad,  
So ben my wittes overlad,

That what as evere I thoghte have spoken,  
It is out fro myn herte stoken,  
And stonde, as who seith, doumb and def,

That all nys worth an yvy lef,  
Of that I wende wel have seid.  
And ate laste I make abreid,

Caste up myn hed and loke aboute, 590  
Riht as a man that were in doute  
And wot noght wher he schal become.

Thus am I ofte al overcome,  
Ther as I wende best to stonde:  
Bot after, whanne I understonde,

And am in other place al one,  
I make many a wofull mone  
Unto miself, and speke so:

'Ha fol, wher was thin herte tho,  
Whan thou thi worthi ladi syhe?  
Were thou afered of hire yhe? 600

For of hire hand ther is no drede:  
So wel I knowe hir wommanhede,  
That in hire is nomore outrage P. ii. 22

Than in a child of thre yeer age.  
Whi hast thou drede of so good on,  
Whom alle vertu hath begon,

That in hire is no violence  
Bot goodlihiede and innocence  
Withouten spot of eny blame?

574 be holde R beholdeþ BT, W 584 ouht fro F out of  
H . . . B<sub>2</sub>, B 588 abreid (abreide) A, F a breid JEC, B

[FORGETFULNESS.]

Ha, nyce herte, fy for schame ! 610  
 Ha, couard herte of love unlered,  
 Wherof art thou so sore afered,  
 That thou thi tunge soffrest frese,  
 And wolt thi goode wordes lese,  
 Whan thou hast founde time and space ?  
 How scholdest thou deserve grace,  
 Whan thou thiself darst axe non,  
 Bot al thou hast foryete anon ?  
 'And thus dispute I loves lore, 620  
 Bot help ne finde I nocht the more,  
 Bot stomble upon myn oghne treine  
 And make an ekinge of my peine.  
 For evere whan I thenke among  
 How al is on miself along,  
 I seie, 'O fol of alle foles,  
 Thou farst as he betwen tuo stoles  
 That wolde sitte and goth to grounde.  
 It was ne nevere schal be founde,  
 'Betwen foryetelnesse and drede  
 That man scholde any cause spede.' 630  
 And thus, myn holi fader diere,  
 Toward miself, as ye mai hiere,  
 I pleigne of my foryetelnesse ; P. ii. 23  
 Bot elles al the besinesse,  
 That mai be take of mannes thocht,  
 Min herte takth, and is thorghsoght  
 To thenken evere upon that swete  
 Withoute Slowthe, I you behete.  
 For what so falle, or wel or wo,  
 That thocht foryete I neveremo, 640  
 Wher so I lawhe or so I loure :  
 Noght half the Minut of an houre  
 Ne mihte I lete out of my mende,  
 Bot if I thoghte upon that hende.  
 Therof me schal no Slowthe lette,  
 Til deth out of this world me fette,

618 And B 624 is] jis XCL 627 Thow (you) AM 628 schal]  
 it schal AJHs . . . CBs 641 or wher (wheper) I HsG . . . Bs  
 or where so I X or elles T or Δ 642 a mynut (minute) X, BA, W

[FORGETFULNESS.]

Although I hadde on such a Ring,  
 As Moises thurgh his enchanting  
 Som time in Ethiopie made,  
 Whan that he Tharbis weddid hade. 650  
 Which Ring bar of Oblivion  
 The name, and that was be resoun  
 That where it on a finger sat,  
 Anon his love he so foryat,  
 As thogh he hadde it nevere knowe :  
 And so it fell that ilke throwe,  
 Whan Tharbis hadde it on hire hond,  
 No knowlechinge of him sche fond,  
 Bot al was clene out of memoire,  
 As men mai rede in his histoire ; 660  
 And thus he wente quit away,  
 That nevere after that ilke day  
 Sche thoghte that ther was such on ; P. ii. 24  
 Al was foryete and overgon.  
 Bot in good feith so mai nocht I :  
 For sche is evere faste by,  
 So nyh that sche myn herte toucheth,  
 That for nothing that Slowthe voucheth  
 I mai foryete hire, lief ne loth ;  
 For overal, where as sche goth, 670  
 Min herte folwith hire aboute.  
 Thus mai I seie withoute doute,  
 For bet, for wers, for oght, for nocht,  
 Sche passeth nevere fro my thocht ;  
 Bot whanne I am ther as sche is,  
 Min herte, as I you saide er this,  
 Som time of hire is sore adrad,  
 And som time it is overglad,  
 Al out of reule and out of space.  
 For whan I se hir goodli face 680  
 And thenke upon hire hihe pris,  
 As thogh I were in Paradis,  
 I am so ravisht of the syhte,  
 That speke unto hire I ne myhte

672 seie A, S, F sey (say) J, B 676 er]is F 684 That]  
 To FWKHs

[FORGETFULNESS.]

As for the time, thogh I wolde :  
 For I ne mai my wit unfolde  
 To finde o word of that I mene,  
 Bot al it is foryete clene ;  
 And thogh I stonde there a myle,  
 Al is foryete for the while, 690  
 A tunge I have and wordes none.  
 And thus I stonde and thenke al one  
 Of thing that helpeth ofte noght ; P. ii. 25  
 Bot what I hadde afore thought  
 To speke, whanne I come there,  
 It is foryete, as noght ne were,  
 And stonde amased and assoted,  
 That of nothing which I have noted  
 I can noght thanne a note singe,  
 Bot al is out of knowlechinge : 700  
 Thus, what for joie and what for drede,  
 Al is foryeten ate nede.  
 So that, mi fader, of this Slowthe  
 I have you said the pleine trowthe ;  
 Ye mai it as you list redresce :  
 For thus stant my foryetelnesse  
 And ek my pusillamite.  
 Sey now forth what you list to me,  
 For I wol only do be you.  
 Mi Sone, I have wel herd how thou 710  
 Hast seid, and that thou most amende :  
 For love his grace wol noght sende  
 To that man which dar axe non.  
 For this we knowen everichon,  
 A mannes thoght withoute speche  
 God wot, and yit that men beseche  
 His will is ; for withoute bedes  
 He doth his grace in fewe stedes :  
 And what man that foryet himselfe,  
 Among a thousand be noght tuelve, 720  
 That wol him take in remembraunce,  
 Bot lete him falle and take his chaunce.

698-700 om. B 708 whatt F 713 which] jat M, B, W  
 om. T

Confessor.

P. ii. 26 [FORGETFULNESS.]

Forthi pull up a besi herte,  
 Mi Sone, and let nothing asterte  
 Of love fro thi besinesse :  
 For touchinge of foryetelnesse,  
 Which many a love hath set behinde,  
 A tale of gret ensample I finde,  
 Wherof it is pite to wite  
 In the manere as it is write. 730

King Demephon, whan he be Schipe  
 To Troieward with felaschipe  
 Sailende goth, upon his weie  
 It hapneth him at Rodopeie,  
 As Eolus him hadde blowe,  
 To londe, and rested for a throwe.  
 And fell that ilke time thus,  
 The dowhter of Ligurgius,  
 Which qweene was of the contre,  
 Was sojournende in that Cite  
 Withinne a Castell nyh the stronde,  
 Wher Demephon cam up to londe.  
 Phillis sche hihte, and of yong age  
 And of stature and of visage  
 Sche hadde al that hire best besemeth.  
 Of Demephon riht wel hire qwemeth,  
 Whan he was come, and made him chiere ;  
 And he, that was of his manere  
 A lusti knyht, ne myhte asterte  
 That he ne sette on hire his herte ;  
 So that withinne a day or tuo  
 He thoghte, how evere that it go,  
 He wolde assaie the fortune, P. ii. 27  
 And gan his herte to commune  
 With goodly wordes in hire Ere ;  
 And forto put hire out of fere,  
 He swor and hath his trowthe pliht  
 To be for evere hire oghne knyht.  
 And thus with hire he stille abod,  
 Ther while his Schip on Anker rod, 760

[DEMEPHON AND  
PHILLIS.]

Hic in amoris causa  
 contra obliuiosos ponit  
 Confessor exemplum,  
 qualiter Demephon  
 versus bellum Troianum  
 itinerando a Phillide  
 Rodopeie Regina non  
 tantum in hospicium, set  
 etiam in amorem, gaudio  
 magno susceptus est :  
 740 qui postea ab ipsa  
 Troie discedens rediturum  
 infra certum tempus  
 fidelissime se compromisit.  
 Set quia huiusmodi  
 promissionis diem  
 statutum postmodum  
 oblitus est, Phillis  
 obliuionem Demephontis  
 lacrimis primo deplangens,  
 tandem cordula collo suo  
 circumligata in quadam  
 corulo pre dolore  
 750 se mortuam suspendit.

740 margin ob ipsa H1XE... Bz 760 Ther while] The while  
 BT, W jat while M Theke while J

\*\*

Y

[DENEPHON AND  
PHILLIS.]

And hadde ynowh of time and space  
To speke of love and seche grace.

This ladi herde al that he seide,  
And hou he swor and hou he preide,  
Which was as an enchantement  
To hire, that was innocent :

As thogh it were trowthe and feith,  
Sche lieveth al that evere he seith,  
And as hire infortune scholde, 770  
Sche granteth him al that he wolde.

Thus was he for the time in joie,  
Til that he scholde go to Troie ;  
Bot tho sche made mochel sorwe,  
And he his trowthe leith to borwe  
To come, if that he live may,  
Ayein withinne a Monthe day,  
And therupon thei kisten bothe :  
Bot were hem lieve or were hem lothe,  
To Schipe he goth and forth he wente 780  
To Troie, as was his ferste entente.

The daies gon, the Monthe passeth,  
Hire love encreceth and his lasseth,  
For him sche lefte slep and mete, P. ii. 28  
And he his time hath al foryete ;

So that this wofull yonge qweene,  
Which wot nocht what it mihte meene,  
A lettre sende and preide him come,  
And seith how sche is overcome  
With strengthe of love in such a wise, 790  
That sche nocht longe mai suffise  
To liven out of his presence ;

And putte upon his conscience  
The trowthe which he hath behote,  
Wherof sche loveth him so hote,  
Sche seith, that if he lengere lette  
Of such a day as sche him sette,  
Sche scholde sterven in his Slowthe,

766 al Innocent H: . . . B<sub>2</sub> an Innocent M 790 longe may not  
(nought) X . . . B<sub>2</sub> longe nouht may H<sub>1</sub> 797 wold(e) AM  
wolde hym W

[DENEPHON AND  
PHILLIS.]

Which were a schame unto his trowthe.  
This lettre is forth upon hire sonde,  
Wherof somdiel confort on honde 800  
Sche tok, as sche that wolde abide  
And waite upon that ilke tyde  
Which sche hath in hire lettre write.

Bot now is pite forto wite,  
As he dede erst, so he foryat  
His time eftsone and oversat.  
Bot sche, which mihte nocht do so,  
The tyde awayteth everemo,  
And caste hire yhe upon the See :  
Somtime nay, sometime yee, 810  
Somtime he cam, sometime nocht,  
Thus sche desputeth in hire thoght  
And wot nocht what sche thenke mai ; P. ii. 29

Bot fastende al the longe day  
Sche was into the derke nyht,  
And tho sche hath do set up lyht  
In a lanterne on hih alofte  
Upon a Tour, wher sche goth ofte,  
In hope that in his cominge

He scholde se the liht brenninge, 820  
Wherof he mihte his weies rihte  
To come wher sche was be nyhte.  
Bot al for nocht, sche was deceived,  
For Venus hath hire hope weyved,  
And schewede hire upon the Sky  
How that the day was faste by,  
So that withinne a litel throwe  
The daies lyht sche mihte knowe.

Tho sche behield the See at large ;  
And whan sche sih ther was no barge 830  
Ne Schip, als ferr as sche may kenne,  
Doun fro the Tour sche gan to renne  
Into an Herber all hire one,  
Wher many a wonder woful mone  
Sche made, that no lif it wiste,  
As sche which all hire joie miste,  
That now sche swouneth, now sche pleigneth,

[Demeophon and  
Phyllis.]

And al hire face sche desteigneth  
 With teres, whiche, as of a welle  
 The stremes, from hire yhen felle; 840  
 So as sche mihte and evere in on  
 Sche clepede upon Demeophon,  
 And seide, 'Helas, thou slowe wiht, P. ii. 30  
 Wher was ther evere such a knyht,  
 That so thurgh his ungentilesce  
 Of Slowthe and of foryetelnesse  
 Ayein his trowthe brak his stevene?'  
 And tho hire yhe up to the hevene  
 Sche caste, and seide, 'O thou unkinde,  
 Hier schalt thou thurgh thi Slowthe finde, 850  
 If that thee list to come and se,  
 A ladi ded for love of thee,  
 So as I schal myselve spille;  
 Whom, if it hadde be thi wille,  
 Thou mihtest save wel ynowh.'  
 With that upon a grene bowh  
 A Ceinte of Selk, which sche ther hadde,  
 Sche knette, and so hireself sche ladde,  
 That sche aboute hire whyte swere  
 It dede, and hyng hirselves there. 860  
 Wherof the goddes were amoeved,  
 And Demeophon was so reproeved,  
 That of the goddes providence  
 Was schape such an evidence  
 Evere afterward ayein the slowe,  
 That Phyllis in the same throwe  
 Was schape into a Notetre,  
 That alle men it mihte se,  
 And after Phyllis Philliberd  
 This tre was cleped in the yerd, 870  
 And yit for Demeophon to schame  
 Into this dai it berth the name.  
 This wofull chance how that it ferde P. ii. 31  
 Anon as Demeophon it herde,  
 And every man it hadde in speche,  
 His sorwe was nocht tho to seche;  
 He gan his Slowthe forto banne,

Bot it was al to late thanne.

Lo thus, my Sone, miht thou wite  
 Ayein this vice how it is write; 880  
 For noman mai the harmes gesse,  
 That fallen thurgh foryetelnesse,  
 Wherof that I thi schrifte have herd.  
 Bot yit of Slowthe hou it hath ferd  
 In other wise I thenke oppose,  
 If thou have gult, as I suppose.

Confessor.

iv. *Dum plantare licet, cultor qui negligit ortum,  
 Si desint fructus, imputet ipse sibi.  
 Preterit ista dies bona, nec valet illa secunda,  
 Hoc caret exemplo lentus amore suo.*

[iv. NEGLIGENCE.]

Fulfilde of Slowthes essamplaire  
 Ther is yit on, his Secretaire,  
 And he is cleped Negligence:  
 Which wol nocht loke his evidence, 890  
 Wherof he mai be war tofore;  
 Bot whanne he hath his cause lore,  
 Thanne is he wys after the hond:  
 Whanne helpe may no maner bond,  
 Thanne ate ferste wolde he binde:  
 Thus everemore he stant behinde.  
 Whanne he the thing mai nocht amende,  
 Thanne is he war, and seith at ende,  
 'Ha, wolde god I hadde knowe!' P. ii. 32  
 Wherof bejaped with a mowe 900  
 He goth, for whan the grete Stiede  
 Is stole, thanne he taketh hiede,  
 And makth the stable dore fast:  
 Thus evere he pleith an aftercast  
 Of al that he schal seie or do.  
 He hath a manere eke also,  
 Him list nocht lerne to be wys,  
 For he set of no vertu pris  
 Bot as him liketh for the while;  
 So fieleth he fulofte guile, 910  
 Whan that he weneth siker stonde.

890 Hic tractat Confessor de vicio Negligencie, cuius condicio Accidiam amplectens omnes artes sciencie, tam in amoris causa quam aliter, ignominiosa pretermittens, cum nullum poterit eminare remedium, sui ministerii diligenciam ex postfacto in vacuum attemptare presumit.

*Latin verses iv. 2 [ipse] esse AM, W*

[NEGLIGENCE.]

Confessio Amantis.

And thus thou miht wel understonde,  
Mi Sone, if thou art such in love,  
Thou miht noght come at thin above  
Of that thou woldest wel achieve.

Mi holi fader, as I lieve,  
I mai wel with sauf conscience  
Excuse me of negligence  
Towardes love in alle wise:  
For thogh I be non of the wise,  
I am so trewly amerous,  
That I am evere curious  
Of hem that conne best enforme  
To knowe and witen al the forme,  
What falleth unto loves craft.  
Bot yit ne fond I noght the haft,  
Which mihte unto that bladd acorde;  
For nevere herde I man recorde  
What thing it is that myhte availe

P. ii. 33

To winne love withoute faile.  
Yit so fer cowthe I nevere finde  
Man that be resoun ne be kinde  
Me cowthe teche such an art,  
That he ne failede of a part;  
And as toward myn oghne wit,  
Controevve cowthe I nevere yit  
To finden eny sikernesne,  
That me myhte outhere more or lesse  
Of love make forto spede:

920

For lieveth wel withoute drede,  
If that ther were such a weic,  
As certeinliche as I schal deie  
I hadde it lerned longe ago.  
Bot I wot wel ther is non so:  
And natheles it may wel be,  
I am so rude in my degree  
And ek mi wittes ben so dulle,  
That I ne mai noght to the fulle  
Atteigne to so hih a lore.

Bot this I dar seie overmore,

950

927 ]e blad (blade) M, BTA, WH:

[NEGLIGENCE.]

Although mi wit ne be noght strong,  
It is noght on mi will along,  
For that is besi nyht and day  
To lerne al that he lerne may,  
How that I mihte love winne:  
Bot yit I am as to beginne  
Of that I wolde make an ende,  
And for I not how it schal wende,  
That is to me mi moste sorwe.  
Bot I dar take god to borwe,  
As after min entendement,  
Non other wise negligence  
Thanne I yow seie have I noght be:  
Forthi per seinte charite  
Tell me, mi fader, what you semeth.

P. ii. 34

960

In good feith, Sone, wel me qwemeth,  
That thou thiself hast thus aquit  
Toward this vice, in which no wit  
Abide mai, for in an houre  
He lest al that he mai labore  
The longe yer, so that men sein,  
What evere he doth it is in vein.  
For thurgh the Slowthe of Negligence  
Ther was yit nevere such science  
Ne vertu, which was bodely,  
That nys destruid and lost therby.  
Ensample that it hath be so  
In boke I finde write also.

Confessor.

970

Phebus, which is the Sonne hote,  
That schyneth upon Erthe hote  
And causeth every lyves helthe,  
He hadde a Sone in al his welthe,  
Which Pheton hihte, and he desireth  
And with his Moder he conspireth,  
The which was cleped Clemenee,  
For help and conseil, so that he

[TALE OF PHAETON.]

980

Hic contra vicium  
negligencie ponit  
Confessor exemplum;  
et narrat quod cum  
Pheton filius Solis  
curram patris sui per  
aera regere debuerat,

955 mihte] may hir B may T 968 vice om. BT 974 neuere  
yit AM 984 margin cum om. BT 985 Clemenee] Element  
ERC Olement H. XG Clement LBs Clemencee T Clemente M  
986 so that he] jat he sent Hs . . . Bs

## [TALE OF PHAETON.]

admonitus a patre  
vt equos ne deuiarent  
equa manu diligen-  
cius refrenaret, ipse  
consilium patris sua  
negligencia preteri-  
ens, equos cum curru  
nimis basse errare per-  
misit; vnde non solum  
incendio orbem in-  
flammanit, set et seip-  
sum de curru caden-  
tem in quoddam flu-  
uium demergi ad in-  
teritum causauit.

His fader carte lede myhte  
Upon the faire daies brihte.  
And for this thing thei bothe preide **P. ii. 35**  
Unto the fader, and he seide 990  
He wolde wel, bot forth withal  
Thre pointz he bad in special  
Unto his Sone in alle wise,  
That he him scholde wel averse  
And take it as be weie of lore.  
Ferst was, that he his hors to sore  
Ne prike, and over that he tolde  
That he the renes faste holde;  
And also that he be riht war  
In what manere he lede his charr, 1000  
That he mistake nocht his gate,  
Bot up avisement algate  
He scholde bere a siker yhe,  
That he to lowe ne to hyhe  
His carte dryve at eny throwe,  
Wherof that he mihte overthrowe.  
And thus be Phebus ordinance  
Tok Pheton into governance  
The Sonnes carte, which he ladde :  
Bot he such veine gloire hadde 1010  
Of that he was set upon hyh,  
That he his oghne astat ne syh  
Thurgh negligence and tok non hiede;  
So mihte he wel nocht longe spede.  
For he the hors withoute lawe  
The carte let aboute drawe  
Wher as hem liketh wantounly,  
That ate laste sodeinly,  
For he no reson wolde knowe, **P. ii. 36**  
This fyri carte he drof to lowe, 1020  
And fyreth al the world aboute;  
Wherof thei weren alle in doubtte,  
And to the god for helpe criden

988 brihte] nyhte (nist) AM 1002 up] vpon BT vp an Ad  
om. M 1014 wel nocht longe] nought longe wel C not  
longe W

## [TALE OF PHAETON.]

Of suche unhappes as betyden.  
Phebus, which syh the necligence,  
How Pheton ayein his defence  
His charr hath drive out of the weie,  
Ordeigneth that he fell aweie  
Out of the carte into a flod  
And dreynte. Lo now, hou it stod 1030  
With him that was so necligent,  
That fro the hyhe firmament,  
For that he wolde go to lowe,  
He was anon down overthrowe.

In hih astat it is a vice  
To go to lowe, and in service  
It grieveth forto go to hye,  
Wherof a tale in poesie  
I finde, how whilom Dedalus,  
Which hadde a Sone, and Icharus  
He hihte, and thogh hem thoghte lothe, 1040  
In such prison thei weren bothe  
With Minotaurus, that aboute  
Thei mihten nawher wenden oute;  
So thei begonne forto schape  
How thei the prison mihte ascape.  
This Dedalus, which fro his yowthe  
Was tawht and manye craftes cowthe,  
Of fetheres and of othre thinges **P. ii. 37**  
Hath mad to fle diverse wynges 1050  
For him and for his Sone also;  
To whom he yaf in charge tho  
And bad him thenke therupon,  
How that his wynges ben set on  
With wax, and if he toke his flyhte  
To hyhe, al sodeinliche he mihte  
Make it to melte with the Sonne.  
And thus thei have her flyht begonne  
Out of the prison faire and softe;  
And whan thei weren bothe alofte, 1060  
This Icharus began to monte,

## [TALE OF ICARUS.]

Exemplum super  
eodem de Icharo De-  
dali filio in carcere  
Minotauri existente,  
cui Dedalus, vt inde  
euolaret, alas com-  
ponens, firmiter in-  
iunxit ne nimis alte  
propter Solis ardorem  
ascenderet: quod Ich-  
arus sua negligencia  
postponens, cum al-  
cius sublimatus fuisset,  
subito ad terram cor-  
ruens expirauit.

1029 ]e flod (flood) E, B 1035 Paragr. in MSS. begins at  
l. 1039

[TALE OF ICARUS.]

And of the conseil non accompte  
 He sette, which his fader tawhte,  
 Til that the Sonne his wynges cawhte,  
 Wherof it malt, and fro the heihte  
 Withouten help of eny sleihte  
 He fell to his destruccion.  
 And lich to that condicion  
 Ther fallen ofte times fele  
 For lacke of governance in wele,  
 Als wel in love as other weie.

1070

Amans.

Now goode fader, I you preie,  
 If ther be more in the matiere  
 Of Slowthe, that I mihte it hierie.

Confessor.

Mi Sone, and for thi diligence,  
 Which every mannes conscience  
 Be resoun scholde reule and kepe,  
 If that thee list to taken kepe,  
 I wol thee telle, aboven alle  
 In whom no vertu mai befallie,  
 Which yifh unto the vices reste  
 And is of slowe the sloweste.

P. ii. 38

1080

[v. IDLENESS.]

v. *Absque labore vagus vir inutilis ocia plectens,  
 Nescio quid presens vita valebit ei.  
 Non amor in tali misero viget, immo valoris  
 Qui faciunt opera clamat habere suos.*

Among these othre of Slowthes kinde,  
 Which alle labour set behinde,  
 And hateth alle besinesse,  
 Ther is yit on, which Ydelnesse  
 Is cleped, and is the Norrice  
 In mannes kinde of every vice,  
 Which secheth eases manyfold.  
 In Wynter doth he noght for cold,  
 In Somer mai he noght for hete;  
 So whether that he frese or swete,

1090

Hic loquitur Confessor super illa specie Accidie, que Ocium dicitur, cuius condicio in virtutum cultura nullius occupationis diligenciam admittens, cuiuscumque expeditionem cause non attingit.

1073 ]is matiere Bz, BA 1074 it om. Hs, B 1075 and] as BT 1082 slowe AJM, F slou]e Hs . . . Bz, S . . . ΔA, WH: 1086 yit on, which] on 3it which A, W on 3it par M on which ]at Hs . . . Bz

[IDLENESS.]

Or he be inne, or he be oute,  
 He wol ben ydel al aboute,  
 Bot if he pleie oght ate Dees.  
 For who as evere take fees  
 And thenkth worschipe to deserve,  
 Ther is no lord whom he wol serve,  
 As forto duelle in his servise,  
 Bot if it were in such a wise,  
 Of that he seth per aventure  
 That be lordschipe and coverture  
 He mai the more stonde stille,  
 And use his ydelnesse at wille.  
 For he ne wol no travail take  
 To ryde for his ladi sake,  
 Bot liveth al upon his wissches;  
 And as a cat wolde ete fisshes  
 Withoute wetinge of his cles,  
 So wolde he do, bot natheles  
 He faileth ofte of that he wolde.

1100

P. ii. 39

1110

Mi Sone, if thou of such a molde  
 Art mad, now tell me plein thi schrifte.

Confessor.

Nay, fader, god I yive a yifte,  
 That toward love, as be mi wit,  
 Al ydel was I nevere yit,  
 Ne nevere schal, whil I mai go.

Amans.

Now, Sone, tell me thanne so,  
 What hast thou don of besischipe  
 To love and to the ladischipe  
 Of hire which thi ladi is?

Confessor.

1120

Mi fader, evere yit er this  
 In every place, in every stede,  
 What so mi lady hath me bede,  
 With al myn herte obedient  
 I have therto be diligent.  
 And if so is sche bidde noght,  
 What thing that thanne into my thought  
 Comth ferst of that I mai suffice,  
 I bowe and profre my servise,  
 Somtime in chambre, somtime in halle,

Confessio Amantis.

1130

1093 be he . . . be he C, BΔ, Hs be . . . be he Hs 1095 oght om. B

[IDLENESS.]

Riht as I se the times falle,  
 And whan sche goth to hiere masse,  
 That time schal nocht overpasse,  
 That I naproche hir ladihede, **P. ii. 40**  
 In aunter if I mai hire lede  
 Unto the chapelle and ayein.  
 Thanne is nocht al mi weie in vein,  
 Somdiel I mai the betre fare,  
 Whan I, that mai nocht fiele hir bare, **1140**  
 Mai lede hire clothed in myn arm:  
 Bot afterward it doth me harm  
 Of pure ymaginacioun;  
 For thanne this collacioun  
 I make unto miselven ofte,  
 And seie, 'Ha lord, hou sche is softe,  
 How sche is round, hou sche is smal!  
 Now wolde god I hadde hire al  
 Withoute danger at mi wille!  
 And thanne I sike and sitte stille, **1150**  
 Of that I se mi besi thought  
 Is torned ydei into nocht.  
 Bot for al that lete I ne mai,  
 Whanne I se time an other dai,  
 That I ne do my besinesse  
 Unto mi ladi worthinesse.  
 For I therto mi wit afaite  
 To se the times and awaite  
 What is to done and what to leve:  
 And so, whan time is, be hir leve, **1160**  
 What thing sche bidt me don, I do,  
 And wher sche bidt me gon, I go,  
 And whanne hir list to clepe, I come.  
 Thus hath sche fulliche overcome  
 Min ydelnesse til I sterve, **P. ii. 41**  
 So that I mot hire nedes serve,  
 For as men sein, nede hath no lawe.  
 Thus mot I nedly to hire drawe,

1133 to hire (hir) masse AMH<sub>1</sub>, Ad to huyre masse B toward  
 hir masse X . . . B<sub>2</sub> 1162 bidt F (cp. l. 2802) bit J, SB  
 biddeþ A

[IDLENESS.]

I serve, I bowe, I loke, I loute,  
 Min yhe folweth hire aboute, **1170**  
 What so sche wole so wol I,  
 Whan sche wol sitte, I knele by,  
 And whan sche stant, than wol I stonde:  
 Bot whan sche takth hir werk on honde  
 Of wevinge or enbrouderie,  
 Than can I nocht bot muse and prie  
 Upon hir fingres longe and smale,  
 And now I thenke, and now I tale,  
 And now I singe, and now I sike,  
 And thus mi contenance I pike. **1180**  
 And if it falle, as for a time  
 Hir liketh nocht abide bime,  
 Bot besien hire on other thinges,  
 Than make I othre tariinges  
 To dreche forth the longe dai,  
 For me is loth departe away.  
 And thanne I am so simple of port,  
 That forto feigne som desport  
 I pleie with hire litel hound  
 Now on the bedd, now on the ground, **1190**  
 Now with hir briddes in the cage;  
 For ther is non so litel page,  
 Ne yit so simple a chamberere,  
 That I ne make hem alle chere, **P. ii. 42**  
 Al for thei scholde speke wel:  
 Thus mow ye sen mi besi whiel,  
 That goth nocht ydeliche aboute.  
 And if hir list to riden oute  
 On pelrinage or other stede, **1200**  
 I come, thogh I be nocht bede,  
 And take hire in min arm alofte  
 And sette hire in hire sadel softe,  
 And so forth lede hire be the bridel,  
 For that I wolde nocht ben ydel.  
 And if hire list to ride in Char,  
 And thanne I mai therof be war,

1174 And B 1183 oþer JGC, S, F oþre AE, AdB, H<sub>1</sub>  
 othere T

[IDLENESS.]

Anon I schape me to ryde  
 Riht evene be the Chares side ;  
 And as I mai, I speke among,  
 And otherwhile I singe a song, 1210  
 Which Ovide in his bokes made,  
 And seide, 'O whiche sorwes glade,  
 O which wofull prosperite  
 Belongeth to the proprete  
 Of love, who so wole him serve!  
 And yit therfro mai noman swerve,  
 That he ne mot his lawe obeie.'  
 And thus I ryde forth mi weie,  
 And am riht besi overal  
 With herte and with mi body al, 1220  
 As I have said you hier tofore.  
 My goode fader, tell therfore,  
 Of Ydelnesse if I have gilt.  
 Mi Sone, bot thou telle wilt  
 Oght elles than I mai now hiere, P. ii. 43  
 Thou schalt have no penance hiere.  
 And natheles a man mai se,  
 How now adayes that ther be  
 Ful manye of suche hertes slowe,  
 That wol nocht besien hem to knowe 1230  
 What thing love is, til ate laste,  
 That he with strengthe hem overcaste,  
 That malgre hem thei mote obeie  
 And don al ydelschipe aweie,  
 To serve wel and besiliche.  
 Bot, Sone, thou art non of swiche,  
 For love schal the wel excuse:  
 Bot otherwise, if thou refuse  
 To love, thou miht so per cas  
 Ben ydel, as somtime was 1240  
 A kinges dowhter unavised,  
 Til that Cupide hire hath chastised:  
 Wherof thou schalt a tale hiere  
 Acordant unto this matiere.

1207 for to ride H<sub>1</sub> . . . B<sub>2</sub> 1212 seide] say B 1224 bot]  
 but if H<sub>1</sub> . . . B<sub>2</sub>, Ad, W

[TALE OF ROSIPHE-  
LEE.]

Of Armenye, I rede thus,  
 Ther was a king, which Herupus  
 Was hote, and he a lusti Maide  
 To dowhter hadde, and as men saide  
 Hire name was Rosiphelee;  
 Which tho was of gret renomee,  
 For sche was bothe wys and fair  
 And scholde ben hire fader hair.  
 Bot sche hadde o defalte of Slowthe  
 'Towardes love, and that was rowthe;  
 For so wel cowde noman seie,  
 Which mihte sette hire in the weie  
 Of loves occupacion  
 Thurgh non ymaginacion;  
 That scole wolde sche nocht knowe.  
 And thus sche was on of the slowe 1250  
 As of such hertes besinesse,  
 Til whanne Venus the goddesse,  
 Which loves court hath forto reule,  
 Hath broght hire into betre reule,  
 Forth with Cupide and with his miht:  
 For thei merveille how such a wiht,  
 Which tho was in hir lusti age,  
 Desireth nother Mariage  
 Ne yit the love of paramours,  
 Which evere hath be the comun cours 1270  
 Amonges hem that lusti were.  
 So was it schewed after there:  
 For he that hihe hertes loweth  
 With fyr Dartes whiche he throweth,  
 Cupide, which of love is godd,  
 In chastisinge hath mad a rodd  
 To dryve awei hir wantounesse;  
 So that withinne a while, I gesse,  
 Sche hadde on such a chance sporned,  
 That al hire mod was overturned, 1280  
 Which ferst sche hadde of slow manere:

Hic ponit Confessor  
 exemplum contra is-  
 tos qui amoris occu-  
 pacionem omittentes,  
 1250 grauioris infortunii  
 casus expectant. Et  
 narrat de quadam  
 Armenie Regis filia,  
 que huiusmodi condi-  
 tionis in principio  
 iuuentutis ociosa per-  
 sistens, mirabili postea  
 visione castigata in  
 amoris obsequium  
 pre ceteris diligencior  
 efficitur.

P. ii. 44

1260

1270

1280

1249 margin amoris] in amoris AC, H<sub>2</sub> in Amoris causa W 1251  
 margin expectaret H<sub>1</sub> . . . B<sub>2</sub> 1257 margin diligencior om. B 1266  
 how] of B 1272 schewed A 1275 Cupide AJ, F Cupido SBT

[TALE OF ROSIPHIE-  
LEE.]

For thus it fell, as thou schalt hiere.  
 Whan come was the Monthe of Maii,  
 Sche wolde walke upon a dai,  
 And that was er the Sonne Ariste; P. ii. 45  
 Of wommen bot a fewe it wiste,  
 And forth sche wente prively  
 Unto the Park was faste by,  
 Al softe walkende on the gras, 1290  
 Til sche cam ther the Launde was,  
 Thurgh which ther ran a gret rivere.  
 It thoghte hir fair, and seide, 'Here  
 I wole abide under the schawe':  
 And bad hire wommen to withdrawe,  
 And ther sche stod al one stille,  
 To thenke what was in hir wille.  
 Sche sih the swote floures springe,  
 Sche herde glade foules singe,  
 Sche sih the bestes in her kinde, 1300  
 The buck, the do, the hert, the hinde,  
 The madle go with the femele;  
 And so began ther a querele  
 Betwen love and hir oghne herte,  
 Fro which sche couthe nocht asterte.  
 And as sche caste hire yhe aboute,  
 Sche syh clad in o suite a route  
 Of ladis, wher thei comen ryde  
 Along under the wodes syde:  
 On faire amblende hors thei sete,  
 That were al whyte, fatte and grete, 1310  
 And everichon thei ride on side.  
 The•Sadles were of such a Pride,  
 With Perle and gold so wel begon,  
 So riche syh sche nevere non;  
 In kertles and in Copes riche P. ii. 46  
 Thei weren clothed, alle liche,  
 Departed evene of whyt and blew;  
 With alle lustes that sche knew  
 Thei were enbrouded overal.  
 Here bodies weren long and smal, 1320  
 1310 faire GEC, BA, Hs

[TALE OF ROSIPHIE-  
LEE.]

The beaute faye upon her face  
 Non erthly thing it may desface;  
 Coronas on here hed thei beere,  
 As ech of hem a qweene weere,  
 That al the gold of Cresus halle  
 The leste coronal of alle  
 Ne mihte have boght after the worth:  
 Thus come thei ridende forth.  
 The kinges dowhter, which this syh,  
 For pure abaisht drowh hire adryh 1330  
 And hield hire clos under the bowh,  
 And let hem passen stille ynowh;  
 For as hire thoghte in hire avis,  
 To hem that were of such a pris  
 Sche was nocht worthi axen there,  
 Fro when they come or what thei were:  
 Bot levere than this worldes good  
 Sche wolde have wist hou that it stod,  
 And putte hire hed alitel oute;  
 And as sche lokede hire aboute, 1340  
 Sche syh comende under the linde  
 A womman up an hors behinde.  
 The hors on which sche rod was blak,  
 Al lene and galled on the back,  
 And halted, as he were encluyed, P. ii. 47  
 Wherof the womman was annued;  
 Thus was the hors in sori plit,  
 Bot for al that a sterre whit  
 Amiddes in the front he hadde.  
 Hir Sadel ek was wonder badde, 1350  
 In which the wofull womman sat,

1321 C. Text thus in third recension (but faire WKH:Magd for faye F  
 and hir Hs the W for her): faye—desface in ras. F

A has The beaute of hire face schon  
 Wel bryhtere þan þe Cristall ston  
 so the others of first recension, but most have here (her) for hire and  
 many (as H:GRCLBs) read faces

S has The beaute of here faye face  
 Ther mai non erþly þing deface  
 so AdBTAA with faire (fair) for faye and some (AdT) hir for here  
 1341 a lynde L, BA 1342 vpon hors XC, BA vpon an (a)  
 hors H:GLBs, AdTΔ, W, Hs on an h. M 1348 And B

\*\*

Z

[TALE OF ROSIPH-  
LEE.]

And natheles ther was with that  
A riche bridel for the nones  
Of gold and preciouese Stones.  
Hire cote was somdiel totore ;  
Aboute hir middel twenty score  
Of horse haltres and wel mo  
Ther hyngen ate time tho.

Thus whan sche cam the ladi nyh,  
Than tok sche betre hiede and syh 1360  
This womman fair was of visage,  
Freyssh, lusti, yong and of tendre age ;  
And so this ladi, ther sche stod,  
Bethoghte hire wel and understod  
That this, which com ridende tho,  
Tidinges couthe telle of tho,  
Which as sche sih tofore ryde,  
And putte hir forth and preide abide,  
And seide, 'Ha, Suster, let me hiere,  
What ben thei, that now riden hiere, 1370  
And ben so richeliche arraied ?'

This womman, which com so esmaied,  
Ansuerde with ful softe speche,  
And seith, 'Ma Dame, I schal you teche.  
These ar of tho that whilom were P. ii. 48  
Servantz to love, and trowthe beere,  
Ther as thei hadde here herte set.  
Fare wel, for I mai noght be let :  
Ma Dame, I go to mi servise,  
So moste I haste in alle wise ; 1380  
Forthi, ma Dame, yif me leve,  
I mai noght longe with you leve.'

'Ha, goode Soster, yit I preie,  
Tell me whi ye ben so bescie  
And with these haltres thus begon.'

'Ma Dame, whilom I was on

1361 f. Thus in third recension (and om. W) F has the lines written  
over erasure, except womman

A has The womman was riht fair of face  
Al yogh hire lackede oþer grace  
10 S and the other copies of first and second recensions  
1367 Which J, S, F Whiche A, B

[TALE OF ROSIPH-  
LEE.]

That to mi fader hadde a king ;  
Bot I was slow, and for no thing  
Me liste noght to love obeie, 1390  
And that I now ful sore abeie.  
For I whilom no love hadde,  
Min hors is now so fieble and badde,  
And al totore is myn arai,  
And every yeer this freisshe Maii  
These lusti ladi ryde aboute,  
And I mot nedes suie here route  
In this manere as ye now se,  
And trusse here haltres forth with me,  
And am bot as here horse knave.  
Non other office I ne have, 1400  
Hem thenkth I am worthi nomore,  
For I was slow in loves lore,  
Whan I was able forto lere,  
And wolde noght the tales hiere  
Of hem that couthen love teche.' P. ii. 49

'Now tell me thanne, I you beseche,  
Wherof that riche bridel serveth.'

With that hire chere awei sche swerveth,  
And gan to wepe, and thus sche tolde :  
'This bridel, which ye nou beholde 1410  
So riche upon myn horse hed,—  
Ma Dame, afore, er I was ded,  
Whan I was in mi lusti lif,  
Ther fel into myn herte a strif  
Of love, which me overcom,  
So that therafter hiede I nom  
And thoughte I wolde love a kniht :  
That laste wel a fourtenyht,  
For it no lengere mihte laste,  
So nyh my lif was ate laste. 1420  
Bot now, allas, to late war  
That I ne hadde him loved ar :  
For deth cam so in haste bime,  
Er I therto hadde eny time,

1393 And om. AM  
1419 non AJ

1397 now] mow (mowe) J, AdB, W

[TALE OF ROSIPH-  
LEK.]

That it ne mihte ben achieved.  
 Bot for al that I am relieved,  
 Of that mi will was good therto,  
 That love soffreth it be so  
 That I schal swiche a bridel were.  
 Now have ye herd al myn ansuere: 1430  
 To godd, ma Dame, I you betake,  
 And warneth alle for mi sake,  
 Of love that thei ben nocht ydel,  
 And bidd hem thenke upon mi brydel.  
 And with that word al sodeinly P. ii. 50  
 Sche passeth, as it were a Sky,  
 Al clene out of this ladi sihte:  
 And tho for fere hire herte afflihte,  
 And seide to himself, 'Helas!  
 I am riht in the same cas. 1440  
 Bot if I live after this day,  
 I schal amende it, if I may.'  
 And thus homward this lady wente,  
 And changede al hire ferste entente,  
 Withinne hire herte and gan to swere  
 That sche none haltres wolde bere.  
 Lo, Sone, hier miht thou taken hiede,  
 How ydelnesse is forto drede,  
 Namliche of love, as I have write.  
 For thou miht understonde and wite, 1450  
 Among the gentil nacion  
 Love is an occupacion,  
 Which forto kepe hise lustes save  
 Scholde every gentil herte have:  
 For as the ladi was chastised,  
 Riht so the knyht mai ben avised,  
 Which ydel is and wol nocht serve  
 To love, he mai per cas deserve  
 A grettere peine than sche hadde,  
 Whan sche aboute with hire ladde 1460  
 The horse haltres; and forthi  
 Good is to be wel war therbi.  
 Bot forto loke aboven alle,

1454 f. margin Non quia—Amantum om. G, BΔ

Confessor.

Non quia sic se  
habet veritas, set  
opinio Amantum.

[IDLENESS IN LOVE.]

These Maidens, hou so that it falle,  
 Thei scholden take ensample of this P. ii. 51  
 Which I have told, for soth it is.  
 Mi ladi Venus, whom I serve,  
 What womman wole hire thonk deserve,  
 Sche mai nocht thilke love eschuie 1470  
 Of paramours, bot sche mot suie  
 Cupides lawe; and natheles  
 Men sen such love sielde in pes,  
 That it nys evere upon asprie  
 Of jangling and of fals Envie,  
 Fulofte medlid with disese:  
 Bot thilke love is wel at ese,  
 Which set is upon mariage;  
 For that dar schewen the visage  
 In alle places openly.  
 A gret mervaile it is forthi, 1480  
 How that a Maiden wolde lette,  
 That sche hir time ne besette  
 To haste unto that ilke feste,  
 Wherof the love is al honeste.  
 Men mai recovere lost of good,  
 Bot so wys man yit nevere stod,  
 Which mai recovere time lore:  
 So mai a Maiden wel therfore  
 Ensamble take, of that sche strangeth 1490  
 Hir love, and longe er that sche changeth  
 Hir herte upon hir lustes greene  
 To mariage, as it is seene.  
 For thus a yer or tuo or thre  
 Sche lest, er that sche wedded be,  
 Whyl sche the charge myhte bere P. ii. 52  
 Of children, whiche the world forbere  
 Ne mai, bot if it scholde faile.  
 Bot what Maiden hire esposaille  
 Wol tarie, whan sche take mai,  
 Sche schal per chance an other dai 1500  
 Be let, whan that hire lievest were.  
 Wherof a tale unto hire Ere,  
 1501 that hire] jat sche Hi... BΔ hir ΔΔ it M

Which is coupable upon this dede,  
I thenke telle of that I rede.

[TALE OF JEPHTHAH'S  
DAUGHTER.]

Hic ponit exemplum super eodem: Et narrat de filia Iephte, que cum ex sui patris voto in holocaustum deo occidi et offerri deberet, ipsa pro eo quod virgo fuit et prolem ad augmentacionem populi dei nondum genuisset, xl. dierum spacium vt cum suis sodalibus virginibus suam defleret virginitatem, priusquam moreretur, in exemplum aliarum a patre postulauit.

Among the Jewes, as men tolde,  
Ther was whilom be daies olde  
A noble Duck, which Jepte hihte.  
And fell, he scholde go to fyhte  
Ayein Amon the cruel king:  
And forto speke upon this thing,  
Withinne his herte he made avou  
To god and seide, 'Ha lord, if thou  
Wolt grante unto thi man victoire,  
I schal in tokne of thi memoire  
The ferste lif that I mai se,  
Of man or womman wher it be,  
Anon as I come hom ayein,  
To thee, which art god sovereign,  
Slen in thi name and sacrifice.'

1510

And thus with his chivalerie  
He goth him forth, wher that he scholde,  
And wan al that he winne wolde  
And overcam his fomen alle.

1520

Mai noman lette that schal falle.  
This Duc a lusti dowhter hadde,  
And fame, which the wordes spradde,  
Hath broght unto this ladi Ere  
How that hire fader hath do there.  
Sche waiteth upon his cominge  
With dansinge and with carolinge,  
As sche that wolde be tofore  
Al othre, and so sche was therfore  
In Masphat at hir fader gate  
The ferste; and whan he com therate,  
And sih his douhter, he tobreide  
Hise clothes and wepende he seide:

P. ii. 53

'O mihti god among ous hierc,  
Nou wot I that in no manere

1530

1507 duck A, F duk J, SB 1511 auou (auov, avow) AJC,  
B, F a vou (a vowe) MH, S 1519 margin aliorum A . . . B, S  
. . . ΔA, Hs 1521 wher that] so as B 1525 Duc F duck A  
duk J, SB 1532 Al AJ, S, F Alle C, BT

[TALE OF JEPHTHAH'S  
DAUGHTER.]

1540

This wordes joie mai be plein,  
I hadde al that I coude sein  
Ayein mi fomen be thi grace,  
So whan I cam toward this place  
Ther was non gladdere man than I:  
But now, mi lord, al sodeinli  
Mi joie is torned into sorwe,  
For I mi dowhter schal tomorwe  
Tohewe and brenne in thi servise  
To loenge of thi sacrificise  
Thurgh min avou, so as it is.'

The Maiden, whan sche wiste of this,  
And sih the sorwe hir fader made,  
So as sche mai with wordes glade  
Conforteth him, and bad him holde  
The covenant which he is holde  
Towardes god, as he behihte.

P. ii. 54

Bot natheles hire herte affihte  
Of that sche sih hire deth comende;  
And thanne unto the ground knelende  
Tofore hir fader sche is falle,  
And seith, so as it is befalle  
Upon this point that sche schal deie,  
Of o thing ferst sche wolde him preie,  
That fourty daies of respit  
He wolde hir grante upon this plit,  
That sche the whyle mai bewepe  
Hir maidenhod, which sche to kepe  
So longe hath had and noght beset;  
Wherof her lusti youthe is let,  
That sche no children hath forthdrawe  
In Mariage after the lawe,  
So that the poeple is noght encressed.  
Bot that it mihte be relessed,  
That sche hir time hath lore so,  
Sche wolde be his leve go  
With othre Maidens to compleigne,  
And afterward unto the peine

1560

1570

1541 ji . . . my B 1543 non AJC, F no SB 1555 as]  
and B 1558 ground] world BA 1567 had] kept BTA om. Δ

[TALE OF JEPHTHAH'S  
DAUGHTER.]

Of deth sche wolde come ayein.  
 The fader herde his douhter sein,  
 And therupon of on assent  
 The Maidens were anon asent, 1580  
 That scholden with this Maiden wende.  
 So forto speke unto this ende,  
 Thei gon the dounes and the dales  
 With wepinge and with wofull tales,  
 And every wyht hire maidenhiede P. ii. 55  
 Compleigneth upon thilke nede,  
 That sche no children hadde bore,  
 Wherof sche hath hir youthe lore,  
 Which nevere sche recovere mai:  
 For so fell that hir laste dai 1590  
 Was come, in which sche scholde take  
 Hir deth, which sche may nocht forsake.  
 Lo, thus sche deiede a wofull Maide  
 For thilke cause which I saide,  
 As thou hast understonde above.

Amans. Mi fader, as toward the Love  
 Of Maidens forto telle trowthe,  
 Ye have thilke vice of Slowthe,  
 Me thenkth, riht wonder wel declared,  
 That ye the wommen have nocht spared 1600  
 Of hem that tarien so behinde.  
 Bot yit it falleth in my minde,  
 Toward the men hou that ye spieke  
 Of hem that wole no travail sieke  
 In cause of love upon decerte:  
 To speke in wordes so coverte,  
 I not what travaill that ye mente.

Confessor. Mi Sone, and after min entente  
 I woll thee telle what I thoughte,  
 Hou whilom men here loves boghte 1610  
 Thurgh gret travaill in strange londes,  
 Wher that thei wroghten with here hondes  
 Of armes many a worthi dede,  
 In sondri place as men mai rede.

vi. *Quem probat armorum probitas Venus approbat, et quem  
 Torpor habet reprobum reprobat illa virum.* P. ii. 56  
*Vecors segnicies insignia nescit amoris,  
 Nam piger ad brauium tardius ipse venit.*

[LOVERS MUST AP-  
PROVE THEMSELVES IN  
ARMS.]

That every love of pure kinde  
 Is first forthdrawe, wel I finde:  
 Bot natheles yit overthis  
 Decerte doth so that it is  
 The rather had in mani place.  
 Forthi who secheth loves grace,  
 Wher that these worthi wommen are,  
 He mai nocht thanne himselve spare  
 Upon his travail forto serve,  
 Wherof that he mai thonk deserve,  
 There as these men of Armes be,  
 Somtime over the grete Se:  
 So that be londe and ek be Schipe  
 He mot travaile for worschipe  
 And make manye hastyf rodes, 1630  
 Somtime in Prus, somtime in Rodes,  
 And somtime into Tartarie;  
 So that these heraldz on him crie,  
 'Vailant, vailant, lo, wher he goth!'  
 And thanne he yifh hem gold and cloth,  
 So that his fame mihte springe,  
 And to his ladi Ere bringe  
 Som tidinge of his worthinesse;  
 So that sche mihte of his prouesce  
 Of that sche herde men recorde,  
 The betre unto his love acorde 1640  
 And danger pute out of hire mod,  
 Whanne alle men recorden good,  
 And that sche wot wel, for hir sake P. ii. 57  
 That he no travail wol forsake.

1620 Hic loquitur quod  
 in amoris causa mi-  
 licie probitas ad ar-  
 morum laboris ex-  
 exercicium nullatenus  
 torpescat.

Mi Sone, of this travail I meene:  
 Nou schrif thee, for it schal be sene  
 If thou art ydel in this cas.

Confessor.

My fader ye, and evere was:

Confessio Amantis.

1622 margin nultenus F 1625 Wher B 1637 Som tidinge]  
 Somtime (Som tyme) HIXE . . . Bz Some tydinges A 1640 bet B

[ARGUMENTS TO THE  
CONTRARY.]

For as me thenketh trewely  
That every man doth mor than I 1650  
As of this point, and if so is  
That I have oght so don er this,  
It is so litel of accompte,  
As who seith, it mai nocht amonte  
To winne of love his lusti yifte.  
For this I telle you in schrifte,  
That me were levere hir love winne  
Than Kaire and al that is ther inne :  
And forto slen the hethen alle, 1660  
I not what good ther mihte falle,  
So mochel blod thogh ther be schad.  
This finde I writen, hou Crist bad  
That noman other scholde sle.  
What scholde I winne over the Se,  
If I mi ladi loste at hom ?  
Bot passe thei the salte fom,  
To whom Crist bad thei scholden preche  
To all the world and his feith teche :  
Bot now thei rucken in here nest 1670  
And resten as hem liketh best  
In all the swetnesse of delices.  
Thus thei defenden ous the vices,  
And sitte hemselves al amidde ; P. ii. 58  
To slen and feihten thei ous bidde  
Hem whom thei scholde, as the bok seith,  
Converten unto Cristes feith.  
Bot hierof have I gret mervaile,  
Hou thei wol bidde me travaile :  
A Sarazin if I sle schal, 1680  
I sle the Soule forth withal,  
And that was nevere Cristes lore.  
Bot nou ho ther, I seie nomore.  
Bot I wol speke upon mi schrifte ;  
And to Cupide I make a yifte,  
That who as evere pris deserve  
Of armes, I wol love serve ;  
And thogh I scholde hem bothe kepe,  
1670 hem liken H<sub>1</sub>XRCLB<sub>2</sub>, W hym likeþ M

[ARGUMENTS TO THE  
CONTRARY.]

Als wel yit wolde I take kepe  
Whan it were time to abide,  
As forto travaile and to ryde : 1690  
For how as evere a man laboure,  
Cupide appointed hath his houre.  
For I have herd it telle also,  
Achilles lefte hise armes so  
Bothe of himself and of his men  
At Troie for Polixenen,  
Upon hire love whanne he fell,  
That for no chance that befell  
Among the Grecs or up or doun,  
He wolde nocht ayein the toun  
Ben armed, for the love of hire.  
And so me thenketh, lieve Sire,  
A man of armes mai him reste  
Somtime in hope for the beste,  
If he mai finde a weie nerr.  
What scholde I thanne go so ferr  
In strange londes many a mile  
To ryde, and lese at hom therwhile  
Mi love? It were a schort beyete  
To winne chaf and lese whete. 1710  
Bot if mi ladi bidde wolde,  
That I for hire love scholde  
Travaile, me thenkth trewely  
I mihte fle thurghout the Sky,  
And go thurghout the depe Se,  
For al ne sette I at a stre  
What thonk that I mihte elles gete.  
What helpeth it a man have mete,  
Wher drinke lacketh on the bord?  
What helpeth eny mannes word 1720  
To seie hou I travaile faste,  
Wher as me failleth ate laste  
That thing which I travaile fore?

Hic allegat Amans  
in sui excusacionem,  
qualiter Achilles apud  
Troiam propter amo-  
rem Polixenen arma  
sua per aliquod tem-  
pus dimisit.

1690 As] And B for to (forto) ride H<sub>1</sub> . . . B<sub>2</sub> 1693 herd  
it] it herd A, Δ herd M 1701 the om. AM 1705 weie]  
werre B 1706 go þan (þen) AM go þanne W 1708 þe while  
H<sub>1</sub>XE . . . B<sub>2</sub>, W my while G þat while M, Δ

[ARGUMENTS TO THE  
CONTRARY.]

O in good time were he bore,  
That mihte atteigne such a mede.  
Bot certes if I mihte spede  
With eny maner besnesse  
Of worldes travail, thanne I gesse,  
Ther scholde me non ydelschipe  
Departen fro hir ladischipe. 1730  
Bot this I se, on daies nou  
The blinde god, I wot nocht hou,  
Cupido, which of love is lord,  
He set the thinges in discord,  
That thei that lest to love entende  
Fulofte he wole hem yive and sende  
Most of his grace; and thus I finde  
That he that scholde go behinde,  
Goth many a time ferr tofore: 1740  
So wot I nocht riht wel therfore,  
On whether bord that I schal seile.  
Thus can I nocht miself conseile,  
Bot al I sette on aventure,  
And am, as who seith, out of cure  
For ought that I can seie or do:  
For everemore I finde it so,  
The more besnesse I leie,  
The more that I knele and preie  
With goode wordes and with softe,  
The more I am refused ofte, 1750  
With besnesse and mai nocht winne.  
And in good feith that is gret Sinne;  
For I mai seie, of dede and thought  
That ydel man have I be nocht;  
For hou as evere I be deslaied,  
Yit evermore I have assaied.  
Bot though my besnesse laste,  
Al is bot ydel ate laste,  
For whan theeffect is ydelnesse,  
I not what thing is besnesse. 1760  
Sei, what availleth al the dede,

173<sup>B</sup> that] which AJH. . . B.  
175<sup>a</sup> that] it B174<sup>o</sup> So þat I not H. . . B.

Which nothing helpeth ate nede?  
For the fortune of every fame  
Schal of his ende bere a name. P. ii. 61  
And thus for oght is yit befallē,  
An ydel man I wol me calle  
As after myn entendement:  
Bot upon youre amendement,  
Min holi fader, as you semeth,  
Mi reson and my cause demeth. 1770  
Mi Sone, I have herd thi matiere,  
Of that thou hast thee schriuen hierē:  
And forto speke of ydel fare,  
Me semeth that thou tharst nocht care,  
Bot only that thou miht nocht spede.  
And therof, Sone, I wol thee rede,  
Abyd, and haste nocht to faste;  
Thi dees ben every dai to caste,  
Thou nost what chance schal betyde.  
Betre is to wayte upon the tyde 1780  
Than rowe ayein the stremes stronge:  
For though so be thee thenketh longe,  
Per cas the revolucion  
Of hevene and thi condicion  
Ne be nocht yit of on acord.  
Bot I dar make this record  
To Venus, whos Prest that I am,  
That sithen that I hidir cam  
To hierē, as sche me bad, thi lif,  
Wherof thou elles be gultif, 1790  
Thou miht hierof thi conscience  
Excuse, and of gret diligence,  
Which thou to love hast so despended, P. ii. 62  
Thou oghtest wel to be comended.  
Bot if so be that ther oght faile,  
Of that thou slowthest to travaile  
In armes forto ben absent,  
And for thou makst an argument  
Of that thou seidest hierē above,  
Hou Achilles thurgh strengthe of love 1800  
1769 you] 3e A . . . B. (except G) 1780 Bet B

[THE CONFESSOR RE-  
PLIES.]  
Confessor.

[THE CONFESSOR RE-  
PLIES.]

Hise armes lefte for a throwe,  
 Thou schalt an other tale knowe,  
 Which is contraire, as thou schalt wite.  
 For this a man mai finde write,  
 Whan that knythode schal be werred,  
 Lust mai noght thanne be preferred;  
 The bedd mot thanne be forsake  
 And Schield and spere on honde take,  
 Which thing schal make hem after glade,  
 Whan thei ben worthi knihtes made. 1810  
 Wherof, so as it comth to honde,  
 A tale thou schalt understonde,  
 Hou that a kniht schal armes suie,  
 And for the while his ese eschue.

[TALE OF NAUPLUS  
AND ULYSSES.]

Hic dicit quod amoris delectamento postposito miles arma sua preferre debet: Et ponit exemplum de Ulixo, cum ipse a bello Troiano propter amorem Penelope remanere domi voluisset, Nauplus pater Palamades cum tantis sermonibus allocutus est, quod Ulixes thoro sue coniugis relicto labores armorum vna cum aliis Troie magnanimus subiba

Upon knythode I rede thus,  
 How whilom whan the king Nauplus,  
 The fader of Palamades,  
 Cam forto preien Ulixes  
 With othre Gregois ek also, 1820  
 That he with hem to Troie go,  
 Wher that the Siege scholde be,  
 Anon upon Penolope  
 His wif, whom that he loveth hote, P. ii. 63  
 Thenkende, wolde hem noght behote.  
 Bot he schop thanne a wonder wyle,  
 How that he scholde hem best beguile,  
 So that he mihte duelle stille  
 At home and welde his love at wille:  
 Wherof erli the morwe day  
 Out of his bedd, wher that he lay, 1830  
 Whan he was uppe, he gan to fare  
 Into the field and loke and stare,  
 As he which feigneth to be wod:  
 He tok a plowh, wher that it stod,  
 Wherinne anon in stede of Oxes  
 He let do yoken grete foxes,  
 And with gret salt the lond he siew.  
 But Nauplus, which the cause kniew,

1805 knythode F 1816 Namplus T (and so afterwards) 1833  
 which] jat M . . . B<sub>1</sub> feigned B<sub>1</sub>, B 1838 Namplus J, BT

[TALE OF NAUPLUS  
AND ULYSSES.]

Ayein the sleihte which he feigneth  
 An other sleihte anon ordeigneth. 1840  
 And fell that time Ulixes hadde  
 A chyld to Sone, and Nauplus radde  
 How men that Sone taken scholde,  
 And setten him upon the Molde,  
 Wher that his fader hield the plowh,  
 In thilke furgh which he tho drowh.  
 For in such wise he thoghte assaie,  
 Hou it Ulixes scholde paie,  
 If that he were wod or non.

The knihtes for this child forthgon; 1850  
 Thelamacus anon was fett,  
 Tofore the plowh and evene sett,  
 Wher that his fader scholde dryve. P. ii. 64  
 Bot whan he sih his child, als biyve  
 He drof the plowh out of the weie,  
 And Nauplus tho began to seie,  
 And hath half in a jape cryd:  
 'O Ulixes, thou art aspyd:  
 What is al this thou woldest meene? 1860  
 For openliche it is now seene  
 That thou hast feigned al this thing,  
 Which is gret schame to a king,  
 Whan that for lust of eny slowthe  
 Thou wolt in a querele of trowthe  
 Of armes thilke honour forsake,  
 And duelle at hom for loves sake:  
 For betre it were honour to winne  
 Than love, which likinge is inne.  
 Forthi tak worschipe upon honde,  
 And elles thou schalt understonde 1870  
 These othre worthi kinges alle  
 Of Grece, which unto thee calle,  
 Towardes thee wol be riht wrothe,  
 And grieve thee per chance bothe:  
 Which schal be tothe double schame

1850 The] This AJH<sub>1</sub> . . . B<sub>1</sub> These M for]gon A, F for]gon JC, SB 1870 which J, B, F whiche AC 1875 to]e A, F to ]e JC, B &c.

[TALE OF NAUPLUS  
AND ULYSSES.]

Most for the hindrynge of thi name,  
That thou for Slouthe of eny love  
Schalt so thi lustes sette above  
And leve of armes the knythode,  
Which is the pris of thi manhode 1880  
And oghte ferst to be desired.  
Bot he, which hadde his herte fyred  
Upon his wif, whan he this herde, P. ii. 65  
Noght o word therayein ansuerde,  
Bot torneth hom halvinge aschamed,  
And bath withinne himself so tamed  
His herte, that al the sotie  
Of love for chivalerie  
He lefte, and be him lief or loth,  
To Troie forth with hem he goth, 1890  
That he him mihte noght excuse.  
Thus stant it, if a knyht refuse  
The lust of armes to travaile,  
Ther mai no worldes ese availe,  
Bot if worschipe be with al.  
And that hath schewed overal ;  
For it sit wel in alle wise  
A kniht to ben of hih emprise  
And puten alle drede aweie ;  
For in this wise, I have herd seie, 1900  
The worthi king Protheselai  
On his passage wher he lai  
Towardes Troie thilke Siege,  
Sche which was al his oghne liege,  
Laodomie his lusti wif,  
Which for his love was pensif,  
As he which al hire herte hadde,  
Upon a thing wherof sche dradde  
A lettre, forto make him duelle  
Fro Troie, sende him, thus to telle, 1910  
Hou sche hath axed of the wyse  
Touchende of him in such a wise,  
That thei have don hire understonde, P. ii. 66

1892 king C, B 1893 lust AJ, SB luste F 1901 Prothefelay  
H<sub>1</sub>G . . . B<sub>1</sub>, B

[EXAMPLES OF PROW-  
ESS. PROTESILAUS.]

Hic narrat super eodem qualiter Laodamia Regis Protheselai vxor, volens ipsum a bello Troiano secum retinere, fatam sibi mortem in portu Troie prenunciavit: set ipse miliciam potius quam ocia affectans, Troiam adiit, vbi sue mortis precio perpetue laudis Cronicam ademit.

[EXAMPLES OF PROW-  
ESS. PROTESILAUS.]

Towardes othre hou so it stonde,  
The destine it hath so schape  
That he schal noght the deth ascape  
In cas that he arryve at Troie.  
Forthi as to hir worldes joie  
With al hire herte sche him preide,  
And many an other cause alleide, 1920  
That he with hire at home abide.  
Bot he hath cast hir lettre aside,  
As he which tho no maner hiede  
Tok of hire wommannysse drede ;  
And forth he goth, as noght ne were,  
To Troie, and was the ferste there  
Which londeth, and tok arryvaile :  
For him was levere in the bataille,  
He seith, to deien as a knyht, 1930  
Than forto lyve in al his myht  
And be reproeved of his name.  
Lo, thus upon the worldes fame  
Knythode hath evere yit be set,  
Which with no couardie is let.  
Of king Saül also I finde,  
Whan Samuel out of his kinde,  
Thurgh that the Phitonesse hath lered,  
In Samarie was arered  
Long time after that he was ded,  
The king Saül him axeth red,  
If that he schal go fyhte or non.  
And Samuel him seide anon,  
'The ferste day of the bataille  
Thou schalt be slain withoute faile  
And Jonathas thi Sone also.'  
Bot hou as evere it felle so,  
This worthi kniht of his corage  
Hath undertake the viage,  
And wol noght his knythode lette  
For no peril he couthe sette ; 1950

[SAUL.]

Adhuc super eodem, qualiter Rex Saul, non obstante quod per Samuelem a Phitonissa suscitatum et coniuratum responsum, quod ipse in bello moreretur, accepisset, hostes tamen suos aggrediens milicie famam cunctis huius vite blandimentis preposuit.

P. ii. 67

1916 the deth] þe day X . . . B<sub>1</sub> 1922 hir] his H<sub>1</sub> . . . CB<sub>1</sub>  
this L 1928 the om. H<sub>1</sub>XGE, B 1940 axeþ him H<sub>1</sub> . . . B<sub>1</sub>, W  
1944 beslain F

\*\*

A 2

[SAUL.]

Wherof that bothe his Sone and he  
 Upon the Montz of Gelboë  
 Assemblen with here enemys:  
 For thei knythode of such a pris  
 Be olde daies thanne hielden,  
 That thei non other thing behielden.  
 And thus the fader for worschipe  
 Forth with his Sone of felaschipe  
 Thurgh lust of armes weren dede,  
 As men mai in the bible rede; 1960  
 The whos knythode is yit in mende,  
 And schal be to the worldes ende.

[EDUCATION OF  
ACHILLES.]

Hic loquitur quod miles in suis primordiis ad audaciam provocari debet. Et narrat qualiter Chiro Centaurus Achillem, quem secum ab infancia in monte Pileon educavit, ut audax efficeretur, primitus edocuit, quod cum ipse venacionibus ibidem insisteret, leones et tigrides huiusmodique animalia sibi resistentia et nulla alia fugitiva agitare. Et sic Achilles in iuventute animatus famosissime milicie probitatem postmodum adoptavit.

And forto loken overmore,  
 It hath and schal ben evermore  
 That of knighthode the prouesse  
 Is grounded upon hardinesse  
 Of him that dar wel undertake.  
 And who that wolde ensample take  
 Upon the forme of knyhtes lawe,  
 How that Achilles was forthdrawe 1970  
 With Chiro, which Centaurus hihte,  
 Of many a wondre hier he mihte. P. ii. 68  
 For it stod thilke time thus,  
 That this Chiro, this Centaurus,  
 Withinne a large wildernesse,  
 Wher was Leon and Leonesse,  
 The Lepard and the Tigre also,  
 With Hert and Hynde, and buck and doo,  
 Hadde his duellinge, as tho befell,  
 Of Pileon upon the hel, 1980  
 Wherof was thanne mochel speche.  
 Ther hath Chiro this Chyld to teche,  
 What time he was of twelve yer age;  
 Wher forto maken his corage  
 The more hardi be other weie,  
 In the forest to hunte and pleie  
 Whan that Achilles walke wolde,

1966 hardiesse AH: XGECB<sub>1</sub> hardiest L 1975 margin  
 exagitaret SBΔA (Latin om. AdT) 1978 and om. MXGL, B, W  
 margin optault A

[EDUCATION OF  
ACHILLES.]

Centaurus bad that he ne scholde  
 After no beste make his chace,  
 Which wolde fien out of his place, 1990  
 As buck and doo and hert and hynde,  
 With whiche he mai no werre finde;  
 Bot tho that wolden him withstonde,  
 Ther scholde he with his Dart on honde  
 Upon the Tigre and the Leon  
 Pouchace and take his veneison,  
 As to a kniht is acordant.  
 And therupon a covenant  
 This Chiro with Achilles sette, 2000  
 That every day withoute lette  
 He scholde such a cruel beste  
 Or slen or wounden ate leste,  
 So that he mihte a tokne bringe P. ii. 69  
 Of blod upon his hom cominge.  
 And thus of that Chiro him tawhte  
 Achilles such an herte cawhte,  
 That he nomore a Leon dradde,  
 Whan he his Dart on honde hadde,  
 Thanne if a Leon were an asse: 2010  
 And that hath mad him forto passe  
 Alle othre knihtes of his dede,  
 Whan it cam to the grete nede,  
 As it was afterward wel knowe. [PROWESS.]  
 Lo, thus, my Sone, thou miht knowe Confessor.  
 That the corage of hardiesce  
 Is of knythode the prouesce,  
 Which is to love sufficant  
 Aboven al the remenant  
 That unto loves court poursuie.  
 Bot who that wol no Slowthe eschuie, 2020  
 Upon knighthode and noight traivale,  
 I not what love him scholde availe;  
 Bot every labour axeth why  
 Of som reward, wherof that I

1996 make BTA 2008 in honde MX... B<sub>2</sub>, W 2010 mad  
 (maad) AJC, T made B, F 2012 to om. B 2015 hardi-  
 esce AC, F hardinesse J, SB 2020 Bot] That H<sub>1</sub>... B<sub>2</sub>

[PROWESS.]

Amans.  
Confessor.

Ensamples couthe telle ynowe  
Of hem that toward love drowe  
Be olde daies, as thei scholde.  
Mi fader, therof hiere I wolde.  
Mi Sone, it is wel resonable,  
In place which is honorable 2030  
If that a man his herte sette,  
That thanne he for no Slowthe lette  
To do what longeth to manhede. P. ii. 70  
For if thou wolt the bokes rede  
Of Lancelot and othre mo,  
Ther miht thou sen hou it was tho  
Of armes, for thei wolde atteigne  
To love, which withoute peine  
Mai noght be gete of ydelnesse.  
And that I take to witesse 2040  
An old Cronique in special,  
The which into memorial  
Is write, for his loves sake  
Hou that a kniht schal undertake.

[TALE OF HERCULES  
AND ACHELONS.]

Hic dicit, quod Miles  
priusquam amoris am-  
plexu dignus effici-  
tur, euentus bellicos  
victoriosus amplectere  
debet. Et narrat  
qualiter Hercules et  
Achelons propter Dei-  
aniram Calidonic Reg-  
is filiam singulare du-  
cellum adinuicem ini-  
erunt, cuius victor  
Hercules existens ar-  
morum meritis amo-  
rem virginis laudabi-  
liter conquestauit.

Ther was a king, which Oënes  
Was hote, and he under his pes  
Hield Calidoynne in his Empire,  
And hadde a dowhter Deianire.  
Men wiste in thilke time non  
So fair a wiht as sche was on; 2050  
And as sche was a lusti wiht,  
Riht so was thanne a noble kniht,  
To whom Mercurie fader was.  
This kniht the tuo pilers of bras,  
The whiche yit a man mai finde,  
Sette up in the desert of Ynde;  
That was the worthi Hercules,  
Whos name schal ben endeles  
For the merveilles whiche he wroghte.  
This Hercules the love soghte 2060

2034 the] jy (thi) H<sub>1</sub>, BTA om. Ad 2039 begete FH<sub>1</sub>  
2045 Cenes L, BA seues M 2052 propter om. H<sub>1</sub> . . . B<sub>2</sub>  
2055 margin armorum] amorum RCLB<sub>2</sub>

[TALE OF HERCULES  
AND ACHELONS.]

Of Deianire, and of this thing  
Unto hir fader, which was king,  
He spak touchende of Mariage. P. ii. 71  
The king knowende his hih lignage,  
And dradde also hise mihtes sterne,  
To him ne dorste his dowhter werne;  
And natheles this he him seide,  
How Achelons er he ferst preide  
To wedden hire, and in accord  
Thei stode, as it was of record: 2070  
Bot for al that this he him granteth,  
That which of hem that other daunteth  
In armes, him sche scholde take,  
And that the king hath undertake.  
This Achelons was a Geant,  
A soubtil man, a deceivant,  
Which thurgh magique and sorcerie  
Couthe al the world of tricherie:  
And whan that he this tale herde,  
Hou upon that the king ansuerde 2080  
With Hercules he moste feigte,  
He tristeth noght upon his sleighte  
Al only, whan it comth to nede,  
Bot that which voydeth alle drede  
And every noble herte stereth,  
The love, that no lif forbereth,  
For his ladi, whom he desireth,  
With hardiesse his herte fyreth,  
And sende him word withoute faile  
That he wol take the bataille. 2090  
Thei setten day, thei chosen field,  
The knihtes coeuered under Schield  
Togedre come at time set,  
P. ii. 72  
And echon is with other met.  
It fell thei foghten bothe afote,  
Ther was no ston, ther was no rote,  
Which mihte letten hem the weie,  
But al was voide and take aweie.

2072 dāntē] F daunte] C, B dante] AJ, S 2088 hardiesse  
A, F hardinesse J, SB

[TALE OF HERCULES  
AND ACHELONS.]

Thei smyten strokes bot a fewe,  
 For Hercules, which wolde schewe 2100  
 His grete strengthe as for the nones,  
 He sterte upon him al at ones  
 And cawhte him in hise armes stronge.  
 This Geant wot he mai nocht longe,  
 Endure under so harde bondes,  
 And thoghte he wolde out of hise hondes  
 Be sleyhte in som manere ascape.  
 And as he couthe himself forschape,  
 In liknesse of an Eddre he slipte  
 Out of his hond, and forth he skipte; 2110  
 And este, as he that feighte wole,  
 He torneth him into a Bole,  
 And gan to belwe of such a soun,  
 As thogh the world scholde al go down:  
 The ground he sporneth and he tranceth,  
 Hise large hornes he avanceth  
 And caste hem here and there aboute.  
 Bot he, which stant of him no doute,  
 Awaiteth wel whan that he cam,  
 And him be bothe hornes nam 2120  
 And al at ones he him caste  
 Unto the ground, and hield him faste,  
 That he ne mihte with no sleighte P. ii. 73  
 Out of his hond gete upon heichte,  
 Til he was overcome and yolde,  
 And Hercules hath what he wolde.  
 The king him granteth to fulfille  
 His axinge at his oghne wille,  
 And sche for whom he hadde served,  
 Hire thoghte he hath hire wel deserved. 2130  
 And thus with gret decerte of Armes  
 He wan him forto ligge in armes,  
 As he which hath it dere aboght,  
 For otherwise scholde he nocht.  
 And overthis if thou wolt hiere  
 Upon knithode of this matiere,

2118 hem SBT 2135 ouer]is A, F ouer]is J, SB 2136 of]  
 in A . . . Bz

[PENTHESILEA.]  
Nota de Pantasilica

Hou love and armes ben aqeinted,  
 A man mai se bothe write and peinted  
 So ferforth that Pantasilica,  
 Which was the queene of Feminee,  
 The love of Hector forto sieke  
 And for thonour of armes eke,  
 To Troie cam with Spere and Schield,  
 And rod himself into the field  
 With Maidens armed al a route  
 In rescouss of the toun aboute,  
 Which with the Gregois was belein.  
 Fro Pafagoine and as men sein,  
 Which stant upon the worldes ende,  
 That time it likede ek to wende  
 To Philemenis, which was king,  
 To Troie, and come upon this thing  
 In helpe of thilke noble toun;  
 And al was that for the renoun  
 Of worschipe and of worldes fame,  
 Of which he wolde bere a name:  
 And so he dede, and forth withal  
 He wan of love in special  
 A fair tribut for everemo.  
 For it fell thilke time so; 2160  
 Pirrus the Sone of Achilles  
 This worthi queene among the press  
 With dedli swerd soghte out and fond,  
 And slowh hire with his oghne hond;  
 Wherof this king of Pafagoine  
 Pantasilica of Amazoine,  
 Wher sche was queene, with him ladde,  
 With suche Maidens as sche hadde  
 Of hem that were left alyve,  
 Forth in his Schip, til thei aryve; 2170  
 Wher that the body was begrave  
 With worschipe, and the wommen save.  
 And for the goodschipe of this dede  
 Thei granten him a lusti mede,

2133 margin Amozonie H<sub>1</sub> . . . B<sub>2</sub> (except G), B 2165 ]e king  
 H<sub>1</sub> . . . B<sub>2</sub> 2166 of Amozoine H<sub>1</sub> . . . RLB<sub>2</sub> and Amozoine C

[PENTHESILEA.]

Amazonie Regina, que  
 Hectoris amore colli-  
 gata contra Pirrum  
 2140 Achilles filium apud  
 Troiam arma ferre  
 etiam personaliter  
 non recusavit.

[PHILEMENIS.]

Nota qualiter Phi-  
 lemenis propter mi-  
 licie famam a finibus  
 2150 terre in defensionem  
 Troie veniens tres  
 puellas a Regno Am-  
 azonie quolibet anno  
 percipiendas sibi et  
 heredibus suis imper-  
 tuum ea de causa  
 habere promeruit.

P. ii. 74

2160

2170

[PHILEMENS.]

That every yeer as for truage  
To him and to his heritage  
Of Maidens faire he schal have thre.  
And in this wise spedde he,  
Which the fortune of armes soghte,  
With his travail his ese he boghte; 2180  
For otherwise he scholde have failed,  
If that he hadde noght travailed.

[ENEAS.]

Nota pro eo quod  
Eneas Regem Turnum  
in bello deicit, non  
solum amorem La-  
vine, set et regnum  
Ytalie sibi subiugatum  
obtinuit.

Eneas ek withinne Ytaile,  
Ne hadde he wonne the bataille  
And don his miht so besily  
Ayein king Turne his enemy,  
He hadde noght Lavine wonne;  
Bot for he hath him overronne  
And gete his pris, he gat hire love.

Be these ensamples here above, 2190  
Lo, now, mi Sone, as I have told,  
Thou miht wel se, who that is bold  
And dar travaile and undertake  
The cause of love, he schal be take  
The rathere unto loves grace;  
For comunliche in worthi place  
The wommen loven worthinesse  
Of manhode and of gentilesse,  
For the gentils ben most desired.

[GENTILESSE.]

Hic dicit, quod ge-  
nerosi in amoris causa  
sepius preferuntur.  
Super quo querit  
Amans, Quid sit gene-  
rositas: cuius verita-  
tem questionis Con-  
fessor per singula  
dissoluit.

Mi fader, bot I were enspired 2200  
Thurgh lore of you, I wot no weie  
What gentilesce is forto seie,  
Wherof to telle I you beseche.

The ground, Mi Sone, forto seche  
Upon this diffinicion,  
The worldes constitucion  
Hath set the name of gentilesse  
Upon the fortune of richesse  
Which of long time is falle in age.  
Thanne is a man of hih lignage 2210  
After the forme, as thou miht hiere,

2175 as for] for his BT 2186 margin Lavine] set vine A sc  
uine M 2189 And gete] He gette (gete, get) X . . . B<sub>1</sub> He gate  
H<sub>1</sub> And gat M, W 2199 ff. margin Hic dicit—dissoluit om. B

[GENTILESSE.]

Bot nothing after the matiere.  
For who that resoun understonde, P. ii. 76  
Upon richesse it mai noght stonde,  
For that is thing which failleth ofte:  
For he that stant to day alofte  
And al the world hath in hise wones,  
Tomorwe he falleth al at ones  
Out of richesse into poverte,  
So that therof is no decerte, 2220  
Which gentilesce makth abide.  
And forto loke on other side  
Hou that a gentil man is bore,  
Adam, which alle was tofore  
With Eve his wif, as of hem tuo,  
Al was aliche gentil tho;  
So that of generacion  
To make declaracion,  
Ther mai no gentilesce be.  
For to the reson if we se, 2230  
Of mannes berthe the mesure,  
It is so comun to nature,  
That it yifh every man aliche,  
Als wel to povere as to the riche;  
For naked thei ben bore bothe,  
The lord nomore hath forto clothe  
As of himself that ilke throwe,  
Than hath the povereste of the rowe.  
And whan thei schulle bothe passe,  
I not of hem which hath the lasse 2240  
Of worldes good, bot as of charge  
The lord is more forto charge,  
Whan god schal his accompte hiere, P. ii. 77  
For he hath had hise lustes hiere.  
Bot of the bodi, which schal deie,  
Although ther be diverse weie  
To deth, yit is ther bot on ende,

2218 faille] H<sub>1</sub>GRCLB<sub>1</sub>, Δ 2224 ]e which al was X . . . B<sub>1</sub>  
the wiche was alle H<sub>1</sub> 2227 governacioun AM 2234 the  
om. H<sub>1</sub>XECLB<sub>1</sub>, Ad, WH<sub>1</sub> (to om. R) 2241 as of] ]it of H<sub>1</sub> . . .  
B<sub>1</sub> of W

Omnes quidem ad  
vnum finem tendimus,  
set diuerso tramite.

[GENTILESS.]

To which that every man schal wende,  
 Als wel the beggere as the lord,  
 Of o nature, of on acord: 2250  
 Sche which oure Eldemoder is,  
 The Erthe, bothe that and this  
 Receiveth and alich devoureth,  
 That sche to nouter part favoureth.  
 So wot I nothing after kinde  
 Where I mai gentilesse finde.  
 For lacke of vertu lacketh grace,  
 Wherof richesse in many place,  
 Whan men best wene forto stonde,  
 Al sodeinly goth out of honde: 2260  
 Bot vertu set in the corage,  
 Ther mai no world be so salvage,  
 Which mihte it take and don aweie,  
 Til whanne that the bodi deie;  
 And thanne he schal be riched so,  
 That it mai faile neveremo;  
 So mai that wel be gentilesse,  
 Which yifh so gret a sikernesse.  
 For after the condicion  
 Of resonable entencion, 2270  
 The which out of the Soule groweth  
 And the vertu fro vice knoweth,  
 Wherof a man the vice eschuieth, P. ii. 78  
 Withoute Slowthe and vertu suieth,  
 That is a verrai gentil man,  
 And nothing elles which he can,  
 Ne which he hath, ne which he mai.  
 Bot for al that yit nou aday,  
 In loves court to taken hiede,  
 The povere vertu schal nocht spiede, 2280  
 Wher that the riche vice woweth;  
 For sielde it is that love alloweth  
 The gentil man withoute good,

2251 Eldemoder (elde moder) AJH<sub>1</sub> &c., SAd, FH<sub>2</sub> eldirmodir  
 (eldermoder) L, Δ oldmoder M olde moder BT alder moder W  
 2254 he B 2259 wene best to H<sub>1</sub> . . . B<sub>1</sub>, W wene best for to M  
 2278 aday J, F a day (a dai) AC, SB

[GENTILESS.]

Thogh his condicion be good.  
 Bot if a man of bothe tuo  
 Be riche and vertuou also,  
 Thanne is he wel the more worth:  
 Bot yit to putte himselfe forth  
 He moste don his businesse,  
 For nowther good ne gentilesse 2290  
 Mai helpen hem whiche ydel be.  
 Bot who that wole in his degre  
 Travaile so as it belongeth,  
 It happeth ofte that he fongeth  
 Worschipe and ese bothe tuo.  
 For evere yit it hath be so,  
 That love honeste in sondri weie  
 Profiteth, for it doth aweie  
 The vice, and as the bokes sein,  
 It makth curteis of the vilein, 2300  
 And to the couard hardiesce  
 It yifh, so that verrai prouesse  
 Is caused upon loves reule P. ii. 79  
 To him that can manhode reule;  
 And ek toward the wommanhiede,  
 Who that therof wol taken hiede,  
 For thei the betre affaited be  
 In every thing, as men may se.  
 For love hath evere hise lustes grene  
 In gentil folk, as it is sene, 2310  
 Which thing ther mai no kinde areste:  
 I trowe that ther is no beste,  
 If he with love scholde aqueinte,  
 That he ne wolde make it queinte  
 As for the while that it laste.  
 And thus I conclude ate laste,  
 That thei ben ydel, as me semeth,  
 Whiche unto thing that love demeth  
 Forslowthen that thei scholden do.  
 And overthis, mi Sone, also 2320  
 After the vertu moral eke

Nota de amore cari-

2295 ese] eek (ek) XG, BTA 2300 the om. H<sub>1</sub>E, BTA 2307  
 thei] pough BT 2311 areste] haue reste AM

tatis, ubi dicit, Qui non diligit, manet in morte.

[LOVE CONTRARY TO SLOTH.]

To speke of love if I schal seke,  
 Among the holi bokes wise  
 I finde write in such a wise,  
 'Who loveth nocht is hier as ded';  
 For love above alle othre is hed,  
 Which hath the vertus forto lede,  
 Of al that unto mannes dede  
 Belongeth: for of ydelschipe  
 He hateth all the felaschipe. 2330  
 For Slowthe is evere to despise,  
 Which in desdeign hath al apprise,  
 And that acordeth nocht to man: P. ii. 80  
 For he that wit and reson kan,  
 It sit him wel that he travaille  
 Upon som thing which mihte availe,  
 For ydelschipe is nocht comended,  
 Bot every lawe it hath defended.  
 And in ensample therupon  
 The noble wise Salomon, 2340  
 Which hadde of every thing insihte,  
 Seith, 'As the briddes to the flihte  
 Ben made, so the man is bore  
 To labour,' which is nocht forbore  
 To hem that thenken forto thryve.  
 For we, whiche are now alyve,  
 Of hem that besi whylom were,  
 Als wel in Scole as elleswhere,  
 Mowe every day ensample take,  
 That if it were now to make 2350  
 Thing which that thei ferst founden oute,  
 It scholde nocht be broght aboute.  
 Here lyves thanne were longe,  
 Here wittes grete, here mihtes stronge,  
 Here hertes ful of besinesse,  
 Wherof the worldes redinesse  
 In bodi bothe and in corage  
 Stant evere upon his avantage.

2324 awise F 2325 as hier is ded BT 2330 all the] alle  
 (af) A . . . CB; 2348 ff. margin Apostolus—scripta sunt om. S . . . A  
 2351 S has lost a leaf (ll. 2351-2530)

Apostolus. Quicumque scripta sunt, ad nostram doctrinam scripta sunt.

And forto drawe into memoire  
 Here names bothe and here histoire, 2360  
 Upon the vertu of her dede  
 In sondri bokes thou miht rede.

vii. *Expedit in manibus labor, ut de cotidianis Actibus ac vita vivere possit homo. Set qui doctrine causa fert mente labores, Preualet et merita perpetuata parat.* P. ii. 81 [USES OF LABOUR.]

Of every wisdom the parfit  
 The hyhe god of his spirit  
 Yaf to the men in Erthe hiere  
 Upon the forme and the matiere  
 Of that he wolde make hem wise:  
 And thus cam in the ferste apprise  
 Of bokes and of alle goode  
 Thurgh hem that whilom understode 2370  
 The lore which to hem was yive,  
 Wherof these othre, that now live,  
 Ben every day to lerne newe.  
 Bot er the time that men siewe,  
 And that the labour forth it broghte,  
 Ther was no corn, thogh men it soghte,  
 In non of al the fieldes oute;  
 And er the wisdom cam aboute  
 Of hem that ferst the bokes write,  
 This mai wel every wys man wite, 2380  
 Ther was gret labour ek also.  
 Thus was non ydel of the tuo,  
 That on the plogh hath undertake  
 With labour which the hond hath take,  
 That other tok to studie and muse,  
 As he which wolde nocht refuse  
 The labour of hise wittes alle.  
 And in this wise it is befalle,  
 Of labour which that thei begunne  
 We be now tawht of that we kunne: 2390  
 Here besinesse is yit so scene, P. ii. 82

Hic loquitur contra ociosos quoscumque, et maxime contra istos, qui excellentis prudentie ingenium habentes absque fructu operum torpescunt. Et ponit exemplum de diligencia predecessorum, qui ad tocium humani generis doctrinam et auxilium suis continuis laboribus et studiis, gracia mediante diuina, artes et sciencias primitus inuenerunt.

Latin Verses vii. 1 in] de B  
 2373 margin et laboribus AM 2377 al F aff J alle A, B 2391  
 so] to BTA

That it stant evere alyche greene;  
 Al be it so the bodi deie,  
 The name of hem schal nevere aweie.  
 In the Croniqes as I finde,

Cham, whos labour is yit in minde,  
 Was he which ferst the lettres fond  
 And wrot in Hebreu with his hond:  
 Of naturel Philosophie  
 He fond ferst also the clergie.

2400

Cadmus the lettres of Gregois  
 Ferst made upon his oghne chois.

Theges of thing which schal befaller,  
 He was the ferste Augurre of alle:

And Philemon be the visage  
 Fond to describe the corage.

Cladyns, Esdras and Sulpices,  
 Termegis, Pandulf, Frigidilles,  
 Menander, Ephiloquorus,  
 Solins, Pandas and Josephus

2410

The ferste were of Enditours,  
 Of old Cronique and ek auctours:  
 And Heredot in his science  
 Of metre, of rime and of cadence  
 The ferste was of which men note.

And of Musique also the note  
 In mannes vois or softe or scharpe,  
 That fond Jubal; and of the harpe  
 The merie soun, which is to like,  
 That fond Poulins forth with phisique.

2420

Zenzis fond ferst the pourtreure,  
 And Promotheüs the Sculpture;  
 After what forme that hem thoghte,  
 The resemblance anon thei wroghte.

P. ii. 83

Tubal in Iren and in Stel  
 Fond ferst the forge and wroghte it wel:  
 And Jadahel, as seith the bok,  
 Ferst made Net and fisshes tok:  
 Of huntynge ek he fond the chace,

2397 lettre BT 2407 Eldras H<sub>1</sub> . . . B<sub>2</sub>, A 2414 and rime  
 AJMX . . . B<sub>2</sub>

Which now is knowe in many place:  
 A tente of cloth with corde and stake  
 He sette up ferst and dede it make.

2430 [DISCOVERERS AND  
INVENTORS.]

Verconius of cokerie  
 Ferst made the delicacie.

The craft Minerve of wolle fond  
 And made cloth hire oghne hond;

And Delbora made it of lyn:  
 Tho wommen were of great engyn.

Bot thing which yifth ous mete and drinke  
 And doth the labourer to swinke

2440

To tile lond and sette vines,  
 Wherof the cornes and the wynes  
 Ben sustenance to mankinde,  
 In olde bokes as I finde,  
 Saturnus of his oghne wit

Hath founde ferst, and more yit  
 Of Chapmanhode he fond the weie,  
 And ek to coigne the moneie  
 Of sondri metall, as it is,  
 He was the ferste man of this.

2450

Bot hou that metall cam a place  
 Thurgh mannes wit and goddes grace  
 The route of Philosophres wise  
 Controeveden be sondri wise,  
 Ferst forto gete it out of Myne,  
 And after forto trie and fyne.

P. ii. 84

And also with gret diligence  
 Thei founden thilke experience,  
 Which cleped is Aleonomie,  
 Wherof the Selver multeplie

2460

Thei made and ek the gold also.  
 And forto telle hou it is so,  
 Of bodies sevene in special  
 With foure spiritz joynt withal  
 Stant the substance of this matiere.  
 The bodies whiche I speke of hiere  
 Of the Planetes ben begonne:  
 The gold is tited to the Sonne,

[ALCHEMY.]

Nota de Alconomia.

2433 Herconius H<sub>1</sub>XGECLB<sub>2</sub>, BA Hecrenius R Berconius T, H<sub>2</sub>

[ALCHEMY.]

The mone of Selver hath his part,  
 And Iren that stant upon Mart, 2470  
 The Led after Satorne groweth,  
 And Jupiter the Bras bestoweth,  
 The Coper set is to Venus,  
 And to his part Mercurius  
 Hath the quikselver, as it falleth,  
 The which, after the bok it calleth,  
 Is ferst of thilke fowre named  
 Of Spiritz, whiche ben proclaimed;  
 And the spirit which is secounde  
 In Sal Armoniak is founde: 2480  
 The thridde spirit Sulphur is;  
 P. ii. 85  
 The ferthe suiende after this  
 Arcennicum be name is hote.  
 With blowinge and with fyres hote  
 In these thinges, whiche I seie,  
 Thei worchen be diverse weie.  
 For as the philosophre tolde  
 Of gold and selver, thei ben holde  
 Tuo principal extremities,  
 To whiche alle othre be degres 2490  
 Of the metalls ben acordant,  
 And so thurgh kinde resemblant,  
 That what man couthe aweie take  
 The rust, of which thei waxen blake,  
 And the savour and the hardnesse,  
 Thei scholden take the liknesse  
 Of gold or Selver parfitly.  
 Bot forto worche it sikirly,  
 Between the corps and the spirit,  
 Er that the metall be parfit, 2500  
 In sevene formes it is set;  
 Of alle and if that on be let,  
 The remenant mai nocht availe,  
 Bot otherwise it mai nocht faile.  
 For thei be whom this art was founde  
 To every point a certain bounde  
 Ordeignen, that a man mai finde  
 2477 Is] The B 2501 as it is set H. . . Bz

[ALCHEMY.]

This craft is wrought be weie of kinde,  
 So that ther is no fallas inne.  
 Bot what man that this werk beginne, 2510  
 He mot awaite at every tyde,  
 P. ii. 86  
 So that nothing be left aside,  
 Ferst of the distillacion,  
 Forth with the congelacion,  
 Solucion, descencion,  
 And kepe in his entencion  
 The point of sublimacion,  
 And forth with calcinacion  
 Of veray approbacion  
 Do that ther be fixacion 2520  
 With tempred hetes of the fyr,  
 Til he the parfit Elixir  
 Of thilke philosophres Ston  
 Mai gete, of which that many on  
 Of Philosophres whilom write.  
 And if thou wolt the names wite  
 Of thilke Ston with othre tuo,  
 Whiche as the clerkes maden tho,  
 So as the bokes it recorden,  
 The kinde of hem I schal recorden. 2530

These olde Philosophres wyse  
 Be weie of kinde in sondri wise  
 Thre Stones maden thurgh clergie.  
 The ferste, if I schal specefie,  
 Was *lapis vegetabilis*,  
 Of which the propre vertu is  
 To mannes hele forto serve,  
 As forto kepe and to preserve  
 The bodi fro sicknesses alle,  
 Til deth of kinde upon him falle.

The Ston secunde I thee behote  
 Is *lapis animalis* hote,  
 The whos vertu is propre and cowth

2512 lefte F 2524 many on F 2531 S resumes The BT  
 2534 ferste S ferst AJ, F 2535 lapis] cleped BT 2538 As] And  
 H. . . Bz, A 2539 *margin* qui membra] que membra F  
 sencibiles] sanabiles H. . . Bz, A

\*\*

b b

[THE THREE STONES  
OF THE PHILOSOPHERS.]

Nota de tribus lapidibus, quos philosophi composuerunt, quorum primus dicitur lapis vegetabilis, qui sanitatem conseruat, secundus dicitur lapis animalis, qui membra et virtutes sencibiles 2540 fortificat, tercius dicitur lapis mineralis, qui omnia metalla purificat et in suum perfectum naturali potencia deducit.

P. ii. 87

## CONFESSIO AMANTIS

For Ere and yhe and nase and mouth,  
Wherof a man mai hiere and se  
And smelle and taste in his degre,  
And forto- fiele and forto go  
It helpeth man of bothe tuo:  
The wittes fyve he underfongeth  
To kepe, as it to him belongeth.

2550

The thridde Ston in special  
Be name is cleped Minerall,  
Which the metalls of every Mine  
Attempreth, til that thei ben fyne,  
And pureth hem be such a weie,  
That al the vice goth aweie  
Of rust, of stink and of hardnesse:

And whan thei ben of such clennesse,  
This Mineral, so as I finde,  
Transformeth al the ferste kynde  
And makth hem able to conceive  
Thurgh his vertu, and to receive  
Bothe in substance and in figure  
Of gold and selver the nature.

2560

For thei tuo ben thextremetes,  
To whiche after the propretes  
Hath every metal his desir,  
With help and confort of the fyr  
Forth with this Ston, as it is seid,  
Which to the Sonne and Mone is leid;

2570

For to the rede and to the whyte  
This Ston hath pouer to profite.

P. ij. 88

It makth multiplicacioun  
Of gold, and the fixacioun  
It causeth, and of his habit  
He doth the werk to be parfit  
Of thilke Elixer which men calle  
Alconomie, as is befalle  
To hem that whilom weren wise.

2555 aweie F 2556 vice goth] si]pe be H<sub>1</sub> . . . B<sub>1</sub>, A (line  
om. W) 2562 to om. BT 2565 thextremetes] extremities  
X . . . B<sub>1</sub>, B 2569 for AM ]e ston H<sub>1</sub> . . . B<sub>1</sub> 2576 He]  
It S . . . A 2578 as] which A . . . B<sub>1</sub>

## LIBER QUARTUS

Bot now it stant al otherwise;  
Thei speken faste of thilke Ston,  
Bot hou to make it, nou wot non  
After the sothe experience.

And natheles gret diligence  
Thei setten upon thilke dede,  
And spille more than thei spede;  
For allewey thei finde a lette,  
Which bringeth in poverte and dette  
To hem that riche were afore:

2580 [THE THREE STONES  
OF THE PHILOSOPHERS.]

The lost is had, the lucre is lore,  
To gete a pound thei spenden fyve;  
I not hou such a craft schal thryve  
In the manere as it is used:

2590

It were betre be refused  
Than forto worchen upon weene  
In thing which stant nocht as thei weene.

Bot nocht forthi, who that it knewe,  
The science of himself is trewe  
Upon the forme as it was founded,  
Wherof the names yit ben grounde  
Of hem that ferste it founden oute;  
And thus the fame goth aboute  
To suche as soghten besinesse  
Of vertu and of worthinesse.

2600

P. ii. 89

Of whom if I the names calle,  
Hermes was on the ferste of alle,  
To whom this art is most applied;  
Geber therof was magnified,  
And Ortolan and Morien,  
Among the whiche is Avicen,

2610

Which fond and wrot a gret partie  
The practique of Alconomie;  
Whos bokes, pleinli as thei stonde  
Upon this craft, fewe understonde;  
Bot yit to put hem in assai  
Ther ben full manye now aday,  
That knowen litel what thei meene.

[THE FIRST AL-  
CHEMISTS.]

2587 all weies (alweies) XGRCLB<sub>1</sub> 2609 Orcalan H<sub>1</sub> . . . B<sub>1</sub>  
2615 put'AJ, S, F putte C, B

[THE FIRST AL-  
CHEMISTS.]

It is nocht on to wite and weene ;  
 In forme of wordes thei it trete,  
 Bot yit they failen of beyete, 2620  
 For of tomoche or of tolyte  
 Ther is algate founde a wyte,  
 So that thei folwe nocht the lyne  
 Of the parfite medicine,  
 Which grounded is upon nature.  
 Bot thei that writen the scripture  
 Of Grek, Arabe and of Caldee,  
 Thei were of such Auctorite  
 That thei ferst founden out the weie  
 Of al that thou hast herd me seie ; 2630  
 Wherof the Cronique of her lore  
 Schal stonde in pris for everemore. P. ii. 90

[LETTERS AND  
LANGUAGE.]

Bot toward oure Marches hiere,  
 Of the Latins if thou wolt hiere,  
 Of hem that whilom vertuuous  
 Were and therto laborious,  
 Carmente made of hire engin  
 The ferste lettres of Latin,  
 Of which the tunge Romein cam,  
 Wherof that Aristarchus nam 2640  
 Forth with Donat and Dindimus  
 The ferste reule of Scole, as thus,  
 How that Latin schal be componed  
 And in what wise it schal be soned,  
 That every word in his degre  
 Schal stonde upon congruite.  
 And thilke time at Rome also  
 Was Tullius with Cithero,  
 That writen upon Rethorike,  
 Hou that men schal the wordes pike 2650  
 After the forme of eloquence,  
 Which is, men sein, a gret prudence :

2620 faille of þe beyete H<sub>1</sub> . . . B<sub>2</sub> fallen of b. T but þei faille 3it  
 of b. Δ 2627 of om. M, BT, H<sub>1</sub> 2629 out] out of AMH<sub>1</sub>  
 2641 ffor B 2642 as SBTΔ is Ad and A . . . B<sub>2</sub>, A, FWH<sub>1</sub>  
 2650 schal the wordes] schal þe worde S schal wordes W scholde  
 þe wordes Ad scholde her wordes B

[LETTERS AND  
LANGUAGE.]

And after that out of Hebreu  
 Jerom, which the langage kneu,  
 The Bible, in which the lawe is closed,  
 Into Latin he hath transposed ;  
 And many an other writere ek  
 Out of Caldee, Arabe and Grek  
 With gret labour the bokes wise  
 Translateden. And otherwise 2660  
 The Latins of hemself also P. ii. 91  
 Here studie at thilke time so  
 With gret travaile of Scole toke  
 In sondri forme forto boke,  
 That we mai take here evidences  
 Upon the lore of the Sciences,  
 Of craftes bothe and of clergie ;  
 Among the whiche in Poesie  
 To the lovers Ovide wrot  
 And tawhte, if love be to hot, 2670  
 In what manere it scholde akiele.  
 Forthi, mi Sone, if that thou fiele  
 That love wringe thee to sore,  
 Behold Ovide and take his lore.  
 My fader, if thei mihte spede  
 Mi love, I wolde his bokes rede ;  
 And if thei techen to restreigne  
 Mi love, it were an ydel peine  
 To lerne a thing which mai nocht be. 2680  
 For lich unto the greene tree,  
 If that men toke his rote aweie,  
 Riht so myn herte scholde deie,  
 If that mi love be withdrawe.  
 Wherof touchende unto this sawe  
 There is bot only to poursuie  
 Mi love, and ydelschipe eschuie.  
 Mi goode Sone, soth to seie,  
 If ther be siker eny weie  
 To love, thou hast seid the beste :

2662 and þilke time so H<sub>1</sub> . . . RLB<sub>2</sub> and þilke time also C at  
 thilke t. also W at þilke tyme þo M 2674 take AJ, S, F tak C, BT  
 2676 hise A 2681 take B

Confessor

Amans.

Confessor.

For who that wolde have al his reste <sup>2690</sup>  
 And do no travail at the nede, **P. ii. 92**  
 It is no resoun that he spede  
 In loves cause forto winne;  
 For he which dar nothing beginne,  
 I not what thing he scholde achieve.  
 Bot overthis thou schalt believe,  
 So as it sit thee wel to knowe,  
 That ther ben othre vices slowe,  
 Whiche unto love don gret lette,  
 If thou thin herte upon hem sette. <sup>2700</sup>

[vi. SOMNOLENCE.] viii. *Perdit homo causam linguens sua iura sopori,  
 Et quasi dimidium pars sua mortis habet.  
 Est in amore vigil Venus, et quod habet vigilantis  
 Obsequium thalamis fert vigilata suis.*

Toward the Slowe progenie  
 Ther is yit on of compaignie,  
 And he is cleped Sompnolence,  
 Which doth to Slouthe his reverence,  
 As he which is his Chamberlein,  
 That many an hundrid time hath lein  
 To slepe, whan he scholde wake.  
 He hath with love trewes take,  
 That wake who so wake wile, <sup>2710</sup>  
 If he mai couche a doun his bile,  
 He hath al wowed what him list;  
 That ofte he goth to bedde unkest,  
 And seith that for no Druerie  
 He wol nocht leve his sluggardie.  
 For thogh noman it wole allowe,  
 To slepe levere than to wowe  
 Is his manere, and thus on nyhtes, **P. ii. 93**  
 Whan that he seth the lusti knyhtes  
 Revelen, wher these wommen are,  
 Away he skulketh as an hare, <sup>2720</sup>  
 And goth to bedde and leith him softe,

<sup>2704</sup> margin Accidia H.E. . . B<sub>1</sub>, W <sup>2707</sup> margin sopori fero  
 MH<sub>1</sub>ERL, A, WH<sub>2</sub>: sopori sero XGCB<sub>1</sub>, B <sup>2710</sup> a doun C, B, F  
 adoun AJ, S <sup>2711</sup> S has lost two leaves (ll. 2711-3078)

[SOMNOLENCE.]

And of his Slouthe he dremeth ofte  
 Hou that he stiketh in the Myr,  
 And hou he sitteth be the fyr  
 And claweth on his bare schanckes,  
 And hou he clymbeth up the banckes  
 And falleth into Slades depe.  
 Bot thanne who so toke kepe,  
 Whanne he is falle in such a drem,  
 Riht as a Schip ayein the Strem, <sup>2730</sup>  
 He routeth with a slepi noise,  
 And brustleth as a monkes froise,  
 Whanne it is throwe into the Panne.  
 And otherwhile sielde whanne  
 That he mai dreme a lusti swevene,  
 Him thenkth as thogh he were in hevene  
 And as the world were holi his:  
 And thanne he spekth of that and this,  
 And makth his exposicion  
 After the disposicion <sup>2740</sup>  
 Of that he wolde, and in such wise  
 He doth to love all his service;  
 I not what thonk he schal deserve.  
 Bot, Sone, if thou wolt love serve,  
 I rede that thou do nocht so.  
 Ha, goode fader, certes no.  
 I hadde levere be mi trowthe, **P. ii. 94**  
 Er I were set on such a slouthe  
 And beere such a slepi snoute, <sup>2750</sup>  
 Bothe yhen of myn hed were oute.  
 For me were betre fulli die,  
 Thanne I of such a slugardie  
 Hadde eny name, god me schilde;  
 For whan mi moder was with childe,  
 And I lay in hire wombe clos,  
 I wolde rathere Atropos,  
 Which is goddesse of alle deth,  
 Anon as I hadde eny breth,  
 Me hadde fro mi Moder cast.  
 Bot now I am nothing agast, <sup>2760</sup>

<sup>2743</sup> shal F <sup>2744</sup> wolde A <sup>2760</sup> I am now H<sub>1</sub> . . . B<sub>1</sub>, A

Hic loquitur de  
 Sompnolencia, que  
 Accidie Cameraria  
 dicta est, cuius na-  
 tura semimortua ali-  
 cuius negotii vigilias  
 observare soporifero  
 torpore recusat: unde  
 quatenus amorem  
 concernit Confessor  
 Amanti diligentius op-  
 ponit.

Confessio Amantis.

[THE LOVER'S WAKE-  
FULNESS.]

I thonke godd ; for Lachesis,  
 Ne Cloto, which hire felawe is,  
 Me schopen no such destine,  
 Whan thei at mi nativite  
 My weerdes setten as thei wolde ;  
 Bot thei me schopen that I scholde  
 Eschuie of slep the truandise,  
 So that I hope in such a wise  
 To love forto ben excused,  
 That I no Sompnolence have used. 2770  
 For certes, fader Genius,  
 Yit into nou it hath be thus,  
 At alle time if it befelle  
 So that I mihte come and duelle  
 In place ther my ladi were,  
 I was nocht slow ne slepi there :  
 For thanne I dar wel undertake, P. ii. 95  
 That whanne hir list on nyhtes wake  
 In chambre as to carole and daunce,  
 Me thinkth I mai me more avaunce, 2780  
 If I mai gon upon hir hond,  
 Thanne if I wonne a kinges lond.  
 For whanne I mai hire hand beclippe,  
 With such gladnesse I daunce and skippe,  
 Me thinkth I touche nocht the flor ;  
 The Ro, which renneth on the Mor,  
 Is thanne nocht so lyht as I :  
 So mow ye witen wel forthi,  
 That for the time slep I hate.  
 And whanne it falleth othergate, 2790  
 So that hire like nocht to daunce,  
 Bot on the Dees to caste chaunce  
 Or axe of love som demande,  
 Or elles that hir list comaunde  
 To rede and here of Troilus,  
 Riht as sche wole or so or thus,  
 I am al redi to consente.  
 And if so is that I mai hente

2773 times BT 2788 mow F mowe AJ, B 2792 a chaunce  
 Hi . . . RLBs, BT his chaunce C 2796 wole or so] wolde so BT

[THE LOVER'S WAKE-  
FULNESS.]

Somtime among a good leisir,  
 So as I dar of mi desir 2800  
 I telle a part ; bot whanne I preie,  
 Anon sche bidt me go mi weie  
 And seith it is ferr in the nyht ;  
 And I swere it is even liht.  
 Bot as it falleth ate laste,  
 Ther mai no worldes joie laste,  
 So mot I nedes fro hire wende P. ii. 96  
 And of my wachche make an ende :  
 And if sche thanne hiede toke,  
 Hou pitousliche on hire I loke, 2810  
 Whan that I schal my leve take,  
 Hire oghte of mercy forto slake  
 Hire daunger, which seith evere nay.  
 Bot he seith often, 'Have good day,'  
 That loth is forto take his leve :  
 Therefore, while I mai beleve,  
 I tarie forth the nyht along,  
 For it is nocht on me along  
 To slep that I so sone go, 2820  
 Til that I mot algate so ;  
 And thanne I bidde godd hire se,  
 And so doun knelende on mi kne  
 I take leve, and if I schal,  
 I kisse hire, and go forth withal.  
 And otherwhile, if that I dore,  
 Er I come fulli to the Dore,  
 I torne ayein and feigne a thing,  
 As thogh I hadde lost a Ring  
 Or somewhat elles, for I wolde  
 Kisse hire eftsones, if I scholde, 2830  
 Bot selden is that I so spede.  
 And whanne I se that I mot nede  
 Departen, I departe, and thanne  
 With al myn herte I curse and banne  
 That evere slep was mad for yhe ;  
 For, as me thinkth, I mihte dryhe

2802 bidt A, F bit J bid C, B 2822 doun om. AM 2826  
 to the] atte M, B 2833 Departen] Depart(e) and Hi . . . B, BA

[THE LOVER'S WAKE-  
FULNESS.]

Withoute slep to waken evere, P. ii. 97  
 So that I scholde nocht dissevere  
 Fro hire, in whom is al my liht :  
 And thanne I curse also the nyht 2840  
 With al the will of mi corage,  
 And seie, 'Awey, thou blake ymage,  
 Which of thi derke cloudy face  
 Makst al the worldes lyht deface,  
 And causest unto slep a weie,  
 Be which I mot nou gon aweie  
 Out of mi ladi compaignie.  
 O slepi nyht, I thee defie,  
 And wolde that thou leye in presse  
 With Proserpine the goddesse 2850  
 And with Pluto the helle king :  
 For til I se the daies spring,  
 I sette slep nocht at a risshe.'  
 And with that word I sike and wisshe,  
 And seie, 'Ha, whi ne were it day?  
 For yit mi ladi thanne I may  
 Beholde, thogh I do nomore.'  
 And efte I thenke forthermore,  
 To som man hou the niht doth ese,  
 Whan he hath thing that mai him plese 2860  
 The longe nyhtes be his side,  
 Where as I faile and go beside.  
 Bot slep, I not wherof it serveth,  
 Of which noman his thonk deserveth  
 To gete him love in eny place,  
 Bot is an hindrere of his grace  
 And makth him ded as for a throwe, P. ii. 98  
 Riht as a Stok were overthrowe.  
 And so, mi fader, in this wise  
 The slepi nyhtes I despise, 2870  
 And evere amiddes of mi tale  
 I thenke upon the nyhtingale,  
 Which slepeth nocht be weie of kinde  
 For love, in bokes as I finde.

2846 go now (gon now) M . . . B<sub>2</sub>      2860 mai] might (mihte)  
 Hi . . . B<sub>2</sub> doth W      2867 him A . . . B<sub>2</sub> hem AdBTΔ, FWH.

[THE LOVER'S WAKE-  
FULNESS.]

Thus ate laste I go to bedde,  
 And yit min herte lith to wedde  
 With hire, wher as I cam fro ;  
 Thogh I departe, he wol nocht so,  
 Ther is no lock mai schette him oute, 2880  
 Him nedeth nocht to gon aboute,  
 That perce mai the harde wall ;  
 Thus is he with hire overall,  
 That be hire lief, or be hire loth,  
 Into hire bedd myn herte goth,  
 And softly takth hire in his arm  
 And fieleth hou that sche is warm,  
 And wissheth that his body were  
 To fiele that he fieleth there.  
 And thus miselven I tormente,  
 Til that the dede slep me hente : 2890  
 Bot thanne be a thousand score  
 Welmore than I was tofore  
 I am tormented in mi slep,  
 Bot that I dreme is nocht of schep ;  
 For I ne thenke nocht on wulle,  
 Bot I am drecched to the fulle  
 Of love, that I have to kepe, P. ii. 99  
 That nou I lawhe and nou I wepe,  
 And nou I lese and nou I winne,  
 And nou I ende and nou beginne. 2900  
 And otherwhile I dreme and mete  
 That I al one with hire mete  
 And that Danger is left behinde ;  
 And thanne in slep such joie I finde,  
 That I ne bede nevere awake.  
 Bot after, whanne I hiede take,  
 And schal arise upon the morwe,  
 Thanne is al torned into sorwe,  
 Noght for the cause I schal arise,  
 Bot for I mette in such a wise, 2910  
 And ate laste I am bethoght  
 That al is vein and helpeth nocht :  
 Bot yit me thenketh be my wille  
 I wolde have leie and slepe stille,

[DREAMS.]

[DREAMS.]

Confessor.

To meten evere of such a swevene,  
 For thanne I hadde a slepi hevene.  
 Mi Sone, and for thou tellest so,  
 A man mai finde of time ago  
 That many a swevene hath be certein,  
 Al be it so, that som men sein 2920  
 That swevenes ben of no credence.  
 Bot forto schewe in evidence  
 That thei fulofte sothe thinges  
 Betokne, I thenke in my wrytinges  
 To telle a tale therupon,  
 Which fell be olde daies gon.

[TALE OF CEIX AND  
ALCEONE.]

Hic ponit exemplum,  
 qualiter Sompnia pre-  
 nostice veritatis quan-  
 doque certitudinem  
 figurant. Et narrat  
 quod, cum Ceix Rex  
 Trocinie pro refor-  
 macione fratris sui  
 Dedalionis in Ancipi-  
 trem transmutati per-  
 egre proficiscens in  
 mari longius a patria  
 dimersus fuerat, luno  
 mittens Yridem nun-  
 ciam suam in partes  
 Chymerie ad domum  
 Sompni, iussit quod  
 ipse Alceone dicti Re-  
 gis uxori huius rei e-  
 uentum per Sompnia  
 certificaret. Quo facto  
 Alceona rem perseru-  
 tans corpus mariti sui,  
 vbi super fluctus mor-  
 tuus iactabatur, inue-  
 nit; que pre dolore  
 angustiata cupiens  
 corpus amplectere, in  
 altum mare super ip-  
 sum prosiliit. Vnde dii  
 miserti amborum cor-  
 pora in aues, que ad-  
 hue Alceones dicte

2937 *margin* demersus AM 2942 *margin* Quo facto om. A . . . Bz  
 2945 *margin* mortuus om. A . . . Bz

This finde I write in Poesie : P. ii. 100  
 Ceix the king of Trocinie  
 Hadde Alceone to his wif,  
 Which as hire oghne hertes lif 2930  
 Him loveth; and he hadde also  
 A brother, which was cleped tho  
 Dedalion, and he per cas  
 Fro kinde of man forschape was  
 Into a Goshauk of liknesse;  
 Wherof the king gret hevynesse  
 Hath take, and thoghte in his corage  
 To gon upon a pelrinage  
 Into a strange regioun,  
 Wher he hath his devocioun 2940  
 To don his sacrifice and preie,  
 If that he mihte in eny weie  
 Toward the goddes finde grace  
 His brother hele to pourchace,  
 So that he mihte be reformed  
 Of that he hadde be transformed.  
 To this pourpos and to this ende  
 This king is redy forto wende,  
 As he which wolde go be Schipe;  
 And forto don him felaschipe 2950  
 His wif unto the See him broghte,

[TALE OF CEIX AND  
ALCEONE.]  
sunt, subito conuer-  
terunt.

With al hire herte and him besoghte,  
 That he the time hire wolde sein,  
 Whan that he thoghte come ayein :  
 'Withinne,' he seith, 'tuo Monthe day.'  
 And thus in al the haste he may  
 He tok his leve, and forth he seileth P. ii. 101  
 Wepende, and sche hirself beweileth,  
 And torneth hom, ther sche cam fro.  
 Bot whan the Monthes were ago, 2960  
 The whiche he sette of his comynge,  
 And that sche herde no tydinge,  
 Ther was no care forto seche :  
 Wherof the goddes to beseche  
 Tho sche began in many wise,  
 And to Juno hire sacrificse  
 Above alle othre most sche dede,  
 And for hir lord sche hath so bede  
 To wite and knowe hou that he ferde,  
 That Juno the goddesse hire herde, 2970  
 Anon and upon this matiere  
 Sche bad Yris hir Messagere  
 To Slepes hous that sche schal wende,  
 And bidde him that he make an ende  
 Be swevene and schewen al the cas  
 Unto this ladi, hou it was.

This Yris, fro the hihe stage  
 Which undertake hath the Message,  
 Hire reyny Cope dede upon,  
 The which was wonderli begon 2980  
 With colours of diverse hewe,  
 An hundred mo than men it knewe;  
 The hevene lich unto a bowe  
 Sche bende, and so she cam doun lowe,  
 The god of Slep wher that sche fond.  
 And that was in a strange lond,  
 Which marcheth upon Chymerie : P. ii. 102  
 For ther, as seith the Poesie,

2954 thoghte] wolde H<sub>1</sub> . . . B<sub>2</sub> wol L thought to W 2955  
 monjes H<sub>1</sub> . . . B<sub>2</sub>, H<sub>3</sub> 2973 she A, Magd he A . . . B<sub>2</sub>, AdBTΔ,  
 FWKH<sub>2</sub> 2984 so m. AM

[TALE OF CEIX AND  
ALCEONE.]

The god of Slep hath mad his hous,  
Which of entaille is merveilous. 2990  
Under an hell ther is a Cave,  
Which of the Sonne mai nocht have,  
So that noman mai knowe ariht  
The point between the dai and nyht:  
Ther is no fyr, ther is no sparke,  
Ther is no dore, which mai charke,  
Wherof an yhe scholde unschette,  
So that inward ther is no lette.  
And forto speke of that withoute,  
Ther stant no gret Tree nyh aboute 3000  
Wher on ther myhte crowe or pie  
Alihte, forto clepe or crie:  
Ther is no cok to crowe day,  
Ne beste non which noise may  
The hell, bot al aboute round  
Ther is growende upon the ground  
Popi, which berth the sed of slep,  
With othre herbes suche an hep.  
A stille water for the nones  
Rennende upon the smale stones, 3010  
Which hihte of Lethes the rivere,  
Under that hell in such manere  
Ther is, which yifth gret appetit  
To slepe. And thus full of delit  
Slep hath his hous; and of his couche  
Withinne his chambre if I schal touche,  
Of hebenus that slepi Tree P. ii. 103  
The bordes al aboute be,  
And for he scholde slepe softe,  
Upon a fethrebed alofte 3020  
He lith with many a pilwe of doun:  
The chambre is strowed up and doun  
With swevenes many thousandfold.  
Thus cam Yris into this hold,  
And to the bedd, which is al blak,

2992 the om. AM 2994 between the] betwene A . . . Bz, T  
(bitwen) between bothe Hs 2997 Wherfor(e) AJMG . . . Bz  
3023 many a XGL, AdBTΔ, WHs

[TALE OF CEIX AND  
ALCEONE.]

Sche goth, and ther with Slep sche spak,  
And in the wise as sche was bede  
The Message of Juno sche dede.  
Fulofte hir wordes sche reherceth, 3030  
Er sche his slepi Eres perceth;  
With mochel wo bot ate laste  
His slombrende yhen he upcaste  
And seide hir that it schal be do.  
Wherof among a thousand tho,  
Withinne his hous that slepi were,  
In special he ches out there  
Thre, whiche scholden do this dede:  
The ferste of hem, so as I rede,  
Was Morpheüs, the whos nature 3040  
Is forto take the figure  
Of what persone that him liketh,  
Wherof that he fulofte entriketh  
The lif which slepe schal be nyhte;  
And Ithecus that other hihte,  
Which hath the vois of every soun,  
The chiere and the condicioun  
Of every lif, what so it is: P. ii. 104  
The thridde suiende after this  
Is Panthasas, which may transforme  
Of every thing the rihte forme, 3050  
And change it in an other kinde.  
Upon hem thre, so as I finde,  
Of swevenes stant al thapparence,  
Which otherwhile is evidence  
And otherwhile bot a jape.  
Bot natheles it is so schape,  
That Morpheüs be nyht al one  
Appiereth until Alceone  
In liknesse of hir housebonde  
Al naked ded upon the stronde, 3060  
And hou he dreynte in special  
These othre tuo it schewen al.  
The tempeste of the blake cloude,

3027 he wise jat M . . . CBz his wise as BT, Hs 3033 schulde  
BT, W 3056 was AdBTΔ 3058 vnto JHs . . . Bz, Δ, WHs

[TALE OF CEIX AND  
ALCEONE.]

The wode See, the wyndes loude,  
 Al this sche mette, and sih him dyen;  
 Wherof that sche began to crien,  
 Slepende abedde ther sche lay,  
 And with that noise of hire affray  
 Hir wommen sterter up aboute,  
 Whiche of here ladi were in doute, 3070  
 And axen hire hou that sche ferde;  
 And sche, riht as sche syh and herde,  
 Hir swevene hath told hem everydel.  
 And thei it halsen alle wel  
 And sein it is a tokne of goode;  
 Bot til sche wiste hou that it stode,  
 Sche hath no confort in hire herte, P. ii. 105  
 Upon the morwe and up sche sterte,  
 And to the See, wher that sche mette  
 The bodi lay, withoute lette 3080  
 Sche drowh, and whan that sche cam nyh,  
 Stark ded, hise armes sprad, sche syh  
 Hire lord flietende upon the wawe.  
 Wherof hire wittes ben withdrawe,  
 And sche, which tok of deth no kepe,  
 Anon forth lepte into the depe  
 And wolde have cawht him in hire arm.  
 This infortune of double harm  
 The goddes fro the hevene above  
 Behielde, and for the trowthe of love, 3090  
 Which in this worthi ladi stod,  
 Thei have upon the salte flod  
 Hire dreinte lord and hire also  
 Fro deth to lyve torned so,  
 That thei ben schapen into briddes  
 Swimmende upon the wawe amiddes.  
 And whan sche sih hire lord livende  
 In liknesse of a bridd swimmende,  
 And sche was of the same sort,  
 So as sche mihte do desport, 3100  
 Upon the joie which sche hadde

3074 falsen AM 3079 S resumes 3082 hir BT 3086 forth  
 lepte] lepte forþ AM lepte L

[TALE OF CEIX AND  
ALCEONE.]

Hire wynges bothe abrod sche spradde,  
 And him, so as sche mai suffice,  
 Beclipte and keste in such a wise,  
 As sche was whilom wont to do:  
 Hire wynges for hire armes tuo  
 Sche tok, and for hire lippes softe P. ii. 106  
 Hire harde bile, and so fulofte  
 Sche fondeth in hire briddes forme,  
 If that sche mihte hirsself conforme 3110  
 To do the plesance of a wif,  
 As sche dede in that other lif:  
 For thogh sche hadde hir pouer lore,  
 Hir will stod as it was tofore,  
 And serveth him so as sche mai.  
 Wherof into this ilke day  
 Togedre upon the See thei wone,  
 Wher many a dowhter and a Sone  
 Thei bringen forth of briddes kinde;  
 And for men scholden take in mynde 3120  
 This Alceoun the trewe queene,  
 Hire briddes yit, as it is seene,  
 Of Alceoun the name bere.  
 Lo thus, mi Sone, it mai thee stere  
 Of swevenes forto take kepe, Confessor.  
 For ofte time a man aslepe  
 Mai se what after schal betide.  
 Forthi it helpeth at som tyde  
 A man to slepe, as it belongeth,  
 Bot slowthe no lif underfongeth 3130  
 Which is to love appourtenant.  
 Mi fader, upon covenant  
 I dar wel make this avou,  
 Of all mi lif that into nou,  
 Als fer as I can understonde,  
 Yit tok I nevere Slep on honde,  
 Whan it was time forto wake; P. ii. 107  
 For thogh myn yhe it wolde take,  
 Min herte is evere therayein.

3129 Aman F 3132 þe couenant BTA 3138 For]

And BTA

\*\*

c c

[SLEEPING AND  
WAKING.]

Bot natheles to speke it plein, 3140  
 Al this that I have seid you hiere  
 Of my wakinge, as ye mai hiere,  
 It toucheth to mi lady swete;  
 For otherwise, I you behiete,  
 In strange place whanne I go,  
 Me list nothing to wake so.  
 For whan the wommen listen pleie,  
 And I hir se noght in the weie,  
 Of whom I scholde merthe take,  
 Me list noght longe forto wake, 3150  
 Bot if it be for pure schame,  
 Of that I wolde eschue a name,  
 That thei ne scholde have cause non  
 To scie, 'Ha, lo, wher goth such on,  
 That hath forlore his contenance!'  
 And thus among I singe and daunce,  
 And feigne lust ther as non is.  
 For ofte sihe I fiele this;  
 Of thought, which in mi herte falleth  
 Whanne it is nyht, myn hed appalleth, 3160  
 And that is for I se hire noght,  
 Which is the wakere of mi thought:  
 And thus as tymliche as I may,  
 Fulofte whanne it is brod day,  
 I take of all these othre leve  
 And go my weie, and thei beleve,  
 That sen per cas here loves there; P. ii. 108  
 And I go forth as noght ne were  
 Unto mi bedd, so that al one  
 I mai ther ligge and sighe and grone 3170  
 And wisshen al the longe nyht,  
 Til that I se the daies lyht.  
 I not if that be Sompnolence,  
 Bot upon youre conscience,  
 Min holi fader, demeth ye.

My Sone, I am wel paid with thee,

Confessor.

3140 it] in H<sub>1</sub> . . . B<sub>2</sub> 3147 that om. AM 3142 walkyng  
 H<sub>1</sub>RCB<sub>2</sub> line om. T 3153 ne om. H<sub>1</sub> . . . B<sub>2</sub> 3154 Ha om.  
 A . . . B<sub>2</sub> 3159 mi F myn AJ, B 3165 all S, F alle AJ, B

[SLEEPING AND  
WAKING.]

Of Slep that thou the Sluggardie  
 Be nyhte in loves compaignie  
 Eschued hast, and do thi peine  
 So that thi love thar noght pleine: 3180  
 For love upon his lust wakende  
 Is evere, and wolde that non ende  
 Were of the longe nyhtes set.  
 Wherof that thou be war the bet,  
 To telle a tale I am bethoght,  
 Hou love and Slep acorden noght.

For love who that list to wake  
 By nyhte, he mai ensample take  
 Of Cephalus, whan that he lay  
 With Aurora that swete may  
 In armes all the longe nyht.  
 Bot whanne it drogh toward the liht,  
 That he withinne his herte sih  
 The dai which was amorwe nyh,  
 Anon unto the Sonne he preide  
 For lust of love, and thus he seide:

'O Phebus, which the daies liht P. ii. 109  
 Governest, til that it be nyht,  
 And gladest every creature  
 After the lawe of thi nature,—  
 Bot natheles ther is a thing,  
 Which onli to the knouleching  
 Belongeth as in privete  
 To love and to his duete,  
 Which asketh noght to ben apert,  
 Bot in cilence and in covert  
 Desireth forto be beschaded:  
 And thus whan that thi liht is faded  
 And Vesper scheweth him alofte,  
 And that the nyht is long and softe, 3210  
 Under the cloudes derke and stille  
 Thanne hath this thing most of his wille.  
 Forthi unto thi myhtes hybe,

[THE PRAYER OF  
CEPHALUS.]

3190 Hic dicit quod vigi-  
 lia in Amantibus et  
 non Sompnolencia  
 laudanda est. Et pon-  
 nit exemplum de Ce-  
 phalo filio Phebi, qui  
 nocturno cilencio Au-  
 roram amicam suam  
 diligencius amplec-  
 tens, Solem et lunam  
 interpellabat, videli-  
 cet quod Sol in circulo  
 ab oriente distanciori  
 currum cum luce sua  
 retardaret, et quod  
 3200 luna spera sua lon-  
 gissima orbem circu-  
 iens noctem continu-  
 aret; ita vt ipsum Ce-  
 phalum amplexibus  
 Aurore volutum, pri-  
 usquam dies illa illuc-  
 esceret, suis deliciis  
 adquiescere diucius  
 permittere dignaren-  
 tur.

3190 he AM 3199 margin sua om. BT 3202 margin ita  
 quod AM 3204 margin illa om. SBTΔ (Latin om. Ad)  
 3206 cilence S, F silence AJ, B margin dignaretur A . . . B<sub>2</sub>, A

[THE PRAYER OF  
CEPHALUS.]

As thou which art the daies yhe,  
Of love and myht no conseil hyde,  
Upon this derke nyhtes tyde  
With al myn herte I thee beseche  
That I plesance myhte seche  
With hire which lith in min armes.  
Withdrawgh the Banere of thin Armes, 3220  
And let thi lyhtes ben unborn,  
And in the Signe of Capricorn,  
The hous appropred to Satorne,  
I preie that thou wolt sojorne,  
Wher ben the nihtes derke and longe:  
For I mi love have underfonge,  
Which lith hier be mi syde naked, P. ii. 110  
As sche which wolde ben awaked,  
And me lest nothing forto slepe. 3230  
So were it good to take kepe  
Nou at this nede of mi preiere,  
And that the like forto stiere  
Thi fyri Carte, and so ordeigne,  
That thou thi swifte hors restreigne  
Lowe under Erthe in Occident,  
That thei towardes Orient  
Be Cercle go the longe weie.  
And ek to thee, Diane, I preie,  
Which cleped art of thi noblesse  
The nyhtes Mone and the goddesse, 3240  
That thou to me be gracious:  
And in Cancro thin oghne hous  
Ayein Phebus in opposit  
Stond al this time, and of delit  
Behold Venus with a glad yhe.  
For thanne upon Astronomie  
Of due constellacion  
Thou makst proliferacion,  
And dost that children ben begete:  
Which grace if that I mihte gete, 3250

3221 ben unborn] be vp (vppe) AM 3233 Thi (Thy) A . . . Bz,  
S . . . Δ This FWKH; 3244 all] at S . . . Δ 3250 if that I]  
if I Hi . . . Bz

[THE PRAYER OF  
CEPHALUS.]

Confessor.

With al myn herte I wolde serve  
Be nyhte, and thi vigile observe.  
Lo, thus this lusti Cephalus  
Preide unto Phebe and to Phebus  
The nyht in lengthe forto drawe,  
So that he mihte do the lawe  
In thilke point of loves heste, P. ii. 111  
Which cleped is the nyhtes feste,  
Withoute Slep of sluggardie;  
Which Venus out of compaignie 3260  
Hath put away, as thilke same,  
Which lustles ferr from alle game  
In chambre doth fulofte wo  
Abedde, whanne it falleth so  
That love scholde ben awaited.  
But Slowthe, which is evele affaited,  
With Slep hath mad his retenue,  
That what thing is to love due,  
Of all his dette he paieth non:  
He wot nocht how the nyht is gon 3270  
Ne hou the day is come aboute,  
Bot onli forto slepe and route  
Til hyh midday, that he arise.  
Bot Cephalus dede otherwise,  
As thou, my Sone, hast herd above.  
Mi fader, who that hath his love  
Abedde naked be his syde,  
And wolde thanne hise yben hyde  
With Slep, I not what man is he:  
Bot certes as touchende of me, 3280  
That fell me nevere yit er this.  
Bot otherwhile, whan so is  
That I mai cacche Slep on honde  
Liggende al one, thanne I fonde  
'To dreame a merie swevene er day;  
And if so falle that I may  
Mi thought with such a swevene plese, P. ii. 112

3252 vigilie B 3255 nyht (night) AC, B nyhte (nihte) J, S, F  
3259 of] or X . . . Bz, W 3263 S has lost a leaf (ll. 3263-  
3442)

[THE PRAYER OF  
CEPHALUS.]

Me thenkth I am somdiel in ese,  
For I non other confort have. 3290  
So nedeth nocht that I schal crave  
The Sonnes Carte forto tarie,  
Ne yit the Mone, that sche carie  
Hire cours along upon the hevене,  
For I am nocht the more in evene  
Towardes love in no degree:  
Bot in mi slep yit thanne I se  
Somwhat in swevene of that me liketh,  
Which afterward min herte entriketh,  
Whan that I finde it otherwise. 3300  
So wot I nocht of what servise  
That Slep to mannes ese doth.

Confessor.

Mi Sone, certes thou seist soth,  
Bot only that it helpeth kinde  
Somtyme, in Phisique as I finde,  
Whan it is take be mesure:  
Bot he which can no Slep mesure  
Upon the reule as it belongeth,  
Fuloftē of sodein chance he fongeth  
Such infortune that him grieveth. 3310  
Bot who these olde bokes lieveth,  
Of Sompnolence hou it is write,  
Ther may a man the sothe wite,  
If that he wolde ensample take,  
That otherwhile is good to wake:  
Wherof a tale in Poesie  
I thenke forto specefie.

[ARGUS AND MER-  
CURY.]

Hic loquitur in amo-  
ris causa contra istos  
qui Sompnolencie de-  
diti ea que seruare  
tenentur amittunt. Et  
narrat quod, cum Yo  
puella pulcherima a  
Iunone in vaccam  
transformata et in

Ovide telleth in his sawes, 3320 P. ii. 113  
How Jupiter be olde dawes  
Lay be a Mayde, which Yo  
Was cleped, wherof that Juno 3320  
His wif was wroth, and the goddesse  
Of Yo torneth the liknesse  
Into a cow, to gon theroute  
The large fieldes al aboute

3288 in] at XGEC, BT 3308 he] it H. . . B. 3322 Of] o turne] (torne] M, Ad Of hem] at turne] X Of hem] at turnen H. G. . . B.

[ARGUS AND MER-  
CURY.]

Argi custodiam sic  
deposita fuisset, su-  
perueniens Mercurius  
Argum dormientem  
occidit, et ipsam vac-  
cam a pastura rapiens,  
quo voluit secum  
perduxit.

And gete hire mete upon the griene.  
And therupon this hyhe queene  
Betok hire Argus forto kepe,  
For he was selden wont to slepe,  
And yit he hadde an hundred yhen,  
And alle alyche wel thei syhen.  
Now herkne hou that he was beguiled.  
Mercurie, which was al affiled  
This Cow to stele, he cam disguised,  
And hadde a Pipe wel devised  
Upon the notes of Musique,  
Wherof he mihte hise Eres like.  
And over that he hadde affaited  
Hise lusti tales, and awaited  
His time; and thus into the field  
He cam, where Argus he behield 3340  
With Yo, which beside him wente.  
With that his Pye on honde he hente,  
And gan to pipe in his manere  
Thing which was slepi forto hiere;  
And in his pipinge evere among  
He tolde him such a lusti song,  
That he the fol hath broght aslepe. P. ii. 114  
Ther was non yhe mihte kepe  
His hed, the which Mercurie of smot,  
And forth withal anon fot hot 3350  
He stal the Cow which Argus kepte,  
And al this fell for that he slepte.  
Ensample it was to manye mo,  
That mochel Slep doth ofte wo,  
Whan it is time forto wake:  
For if a man this vice take,  
In Sompnolence and him delite,  
Men scholde upon his Dore wryte  
His epitaphe, as on his grave;  
For he to spille and nocht to save 3360  
Is schape, as thogh he were ded.

3337 ha] AdBTΔ 3341 Wi] jo which(e) E. . . B, AdT  
Wi] jo je whiche B 3349 the om. H. . . B, AdTΔ, WHs 3355  
Whan] for whan H. E. . . B. 3361 as] and BT he] it AM

Confessor.

Forthi, mi Sone, hold up thin hed,  
And let no Slep thin yhe englue,  
Bot whanne it is to resoun due.

Amans.

Mi fader, as touchende of this,  
Riht so as I you tolde it is,  
That ofte abedde, whanne I scholde,  
I mai noght slepe, thogh I wolde;  
For love is evere faste byme,  
Which takth no hiede of due time. 3370  
For whanne I schal myn yhen close,  
Anon min herte he wole oppose  
And holde his Scole in such a wise,  
Til it be day that I arise,  
That selde it is whan that I slepe.  
And thus fro Sompnolence I kepe  
Min yhe: and forthi if ther be  
Oght elles more in this degre,  
Now axeth forth.

P. ii. 115

Confessor.

Mi Sone, yis:  
For Slowthe, which as Moder is 3380  
The forthdrawere and the Norrice  
To man of many a dredful vice,  
Hath yit an other laste of alle,  
Which many a man hath mad to falle,  
Wher that he mihte nevere arise;  
Wherof for thou thee schalt avise,  
Er thou so with thiself misfare,  
What vice it is I wol declare.

[vii. TRISTESSE OR  
DESPONDENCY.]

ix. *Nil fortuna iuvat, ubi desperatio ledit;*  
*Quo desiccat humor, non viridescit humus.*  
*Magnanimus set amor spem ponit et inde salutem*  
*Consequitur, quod ei prospera fata fauent.*

Hic loquitur super  
vitima specie Acci-  
die, que Tristicia siue  
Desperatio dicitur,

Whan Slowthe hath don al that he may  
To dryve forth the longe day, 3390  
Til it be come to the nede,  
Thanne ate laste upon the dede  
He loketh hou his time is lore,

3366 telle H1... Bz, W 3370 no M, F the rest non (none)  
Latin Verses ix. 1 Nil fortuna valet (rest of line blank) AM

[TRISTESSE OR DE-  
SPONDENCY.]

cuius obstinata con-  
dicio tocus consola-  
cionisspem deponens,  
alicuius remedii, quo  
liberari poterit, for-  
tunam sibi euenire  
impossibile credit.

3400

And is so wo begon therfore,  
That he withinne his thocht conceiveth  
Tristesce, and so himself deceiveth,  
That he wanhope bringeth inne,  
Wher is no confort to beginne,  
Bot every joie him is deslaied:  
So that withinne his herte affraied  
A thousand time with o breth  
Wepende he wissbeth after deth,  
Whan he fortune fint adverse. P. ii. 116  
For thanne he wole his hap reherce,  
As thogh his world were al folore,  
And seith, 'Helas, that I was bore!  
Hou schal I live? hou schal I do?  
For nou fortune is thus mi fo,  
I wot wel god me wol noght helpe.  
What scholde I thanne of joies yelpe, 3410  
Whan ther no bote is of mi care?  
So overcast is my welfare,  
That I am schapen al to strif.  
Helas, that I nere of this lif,  
Er I be fulliche overtake!  
And thus he wol his sorwe make,  
As god him mihte noght availe:  
Bot yit ne wol he noght travaile  
To helpe himself at such a nede,  
Bot slowtheth under such a drede, 3420  
Which is affermed in his herte,  
Riht as he mihte noght asterte  
The worldes wo which he is inne.  
Also whan he is falle in Sinne,  
Him thenkth he is so ferr coupable,  
That god wol noght be merciable  
So gret a Sinne to foryive;  
And thus he leeveth to be schrive.  
And if a man in thilke throwe  
Wolde him consaile, he wol noght knowe 3430  
The sothe, thogh a man it finde:

3397 margin poterit om. BT 3401 tymes E, BT 3427 gret  
JC, B grete A, F

[TRISTESSE OR DE-  
SPONDENCY.]Obstinacio est con-  
tradiccio veritatis ag-  
nite.

Confessor.

Confessio Amantis.

For Tristesce is of such a kinde,  
That forto meintiene his folie,  
He hath with him Obstinacie,  
Which is withinne of such a Slouthe,  
That he forsaketh alle trouthe,  
And wole unto no reson bowe ;  
And yit ne can he nocht avowe  
His oghne skile bot of hed :  
Thus dwyneth he, til he be ded,  
In hindringe of his oghne astat.  
For where a man is obstinat,  
Wanhope folweth ate laste,  
Which mai nocht after longe laste,  
Till Slouthe make of him an ende.  
Bot god wot whider he schal wende.

    Mi Sone, and riht in such manere  
Ther be lovers of hevy chiere,  
That sorwen mor than it is ned,  
Whan thei be taried of here sped  
And conne nocht hemselven rede,  
Bot lesen hope forto spede  
And stinten love to poursewe ;  
And thus thei faden hyde and hewe,  
And lustles in here hertes waxe.  
Hierof it is that I wolde axe,  
If thou, mi Sone, art on of tho.

    Ha, goode fader, it is so,  
Outake a point, I am beknowe ;  
For elles I am overthrowe  
In al that evere ye have seid.  
Mi sorwe is everemore unteid,  
And secheth overal my veines ;  
Bot forto conseile of mi peines,  
I can no bote do therto ;  
And thus withouten hope I go,  
So that mi wittes ben empeired,  
And I, as who seith, am despeired

P. ii. 117

3440

3450

3460

P. ii. 118

3437 no om. AM    3443 S resumes folweth] falle) SAdBA  
falleth TA    3449 more jan is B, H more jan hit L    3459 o  
point BT, W

[TRISTESSE OR DE-  
SPONDENCY.]

To winne love of thilke swete,  
Withoute whom, I you behiete,  
Min herte, that is so bestad,  
Riht inly nevere mai be glad.  
For be my trouthe I schal nocht lie,  
Of pure sorwe, which I drye  
For that sche seith sche wol me nocht,  
With drecching of myn oghne thocht  
In such a wanhope I am falle,  
That I ne can unethes calle,  
As forto speke of eny grace,  
Mi ladi merci to pourchace.  
Bot yit I seie nocht for this  
That al in mi defalte it is ;  
For I cam nevere yit in stede,  
Whan time was, that I my bede  
Ne seide, and as I dorste tolde :  
Bot nevere fond I that sche wolde,  
For oght sche knew of min entente,  
To speke a goodly word assente.  
And natheles this dar I seie,  
That if a sinful wolde preie  
To god of his foryivenesse  
With half so gret a besinesse  
As I have do to my ladi,  
In lacke of askinge of merci  
He scholde nevere come in Helle.  
And thus I mai you sothli telle,  
Save only that I crie and bidde,  
I am in Tristesce al amidde  
And fulfild of Desesperance :  
And therof yif me mi penance,  
Min holi fader, as you liketh.

    Mi Sone, of that thin herte siketh  
With sorwe, miht thou nocht amende,  
Til love his grace wol thee sende,  
For thou thin oghne cause empeirest  
What time as thou thiself despeirest.

3479 eny] my AM    3484 my] me H<sub>1</sub>RCLB<sub>s</sub>, W (me bidde)  
3489 I dar AM    3502 if jat H<sub>1</sub> . . . B<sub>s</sub>, W

3470

3480

3490

P. ii. 119

3500

Confessor.

I not what other thinge availeth,  
 Of hope whan the herte failleth,  
 For such a Sor is incurable,  
 And ek the goddes ben vengable: 3510  
 And that a man mai riht wel frede,  
 These olde bokes who so rede,  
 Of thing which hath befalle er this:  
 Now hier of what ensample it is.

[TALE OF IPHIS  
 AND ARAXARATHEN.]

Hic narrat qualiter  
 Iphis, Regis Theuceri  
 filius, ob amorem cui-  
 usdam puelle nomine  
 Araxarathen, quam  
 neque donis aut pre-  
 cibus vincere potuit,  
 desperans ante patris  
 ipsius puelle ianuas  
 noctanter se suspendit.  
 Vnde dii com-  
 moti dictam puellam  
 in lapidem durissimum  
 transmutarunt,  
 quam Rex Theucer  
 vna cum filio suo  
 apud Ciuitatem Sala-  
 mynam in templo  
 Veneris pro perpetua  
 memoria sepeliri et  
 locari fecit.

Whilom be olde daies fer  
 Of Mese was the king Theucer,  
 Which hadde a kniht to Sone, Iphis:  
 Of love and he so maistred is,  
 That he hath set al his corage,  
 As to regard of his lignage, 3520  
 Upon a Maide of lou astat.  
 Bot thogh he were a potestat  
 Of worldes good, he was soubgit P. ii. 120  
 To love, and put in such a plit,  
 That he excedeth the mesure  
 Of reson, that himself assure  
 He can nocht; for the more he preide,  
 The lasse love on him sche leide.  
 He was with love unwys constreigned,  
 And sche with resoun was restreigned: 3530  
 The lustes of his herte he suieth,  
 And sche for drede schame eschuieth,  
 And as sche scholde, tok good hiede  
 To save and kepe hir wommanhiede.  
 And thus the thing stod in debat  
 Betwen his lust and hire astat:  
 He yaf, he sende, he spak be mouthe,  
 Bot yit for oght that evere he couthe  
 Unto his sped he fond no weie,  
 So that he caste his hope aweie, 3540  
 Withinne his herte and gan despeire  
 Fro dai to dai, and so empeire,  
 That he hath lost al his delit

3509 margin Ciuitatem om. BT 3531 hert sche BA sche  
 (om. herte) T 3535 king (kyng) JL, BT

[TALE OF IPHIS AND  
 ARAXARATHEN.]

Of lust, of Slep, of Appetit,  
 That he thurgh strengthe of love lasseth  
 His wit, and resoun overpasseth.  
 As he which of his lif ne rowhte,  
 His deth upon himself he sowhte,  
 So that be nyhte his weie he nam,  
 Ther wiste non wher he becam; 3550  
 The nyht was derk, ther schon no Mone,  
 Tofore the gates he cam sone,  
 Wher that this yonge Maiden was, P. ii. 121  
 And with this wofull word, 'Helas!'  
 Hise dedli pleintes he began  
 So stille that ther was noman  
 It herde, and thanne he seide thus:  
 'O thou Cupide, o thou Venus,  
 Fortuned be whos ordinaunce 3560  
 Of love is every mannes chaunce,  
 Ye knowen al min hole herte,  
 That I ne mai your bond asterte;  
 On you is evere that I crie,  
 And yit you deigneth nocht to plie,  
 Ne toward me youre Ere encline.  
 Thus for I se no medicine  
 To make an ende of mi querele,  
 My deth schal be in stede of hele.  
 Ha, thou mi wofull ladi diere,  
 Which duellest with thi fader hier 3570  
 And slepest in thi bedd at ese,  
 Thou wost nothing of my desese,  
 Hou thou and I be now unmete.  
 Ha lord, what swevene schalt thou mete,  
 What dremes hast thou nou on honde?  
 Thou slepest there, and I hier stonde.  
 Thogh I no deth to the deserve,  
 Hier schal I for thi love sterve,  
 Hier schal a kinges Sone dye  
 For love and for no felonie; 3580  
 Wher thou therof have joie or sorwe,  
 Hier schalt thou se me ded tomorwe.

3560 manes F 3576 sleplest F

[TALE OF IPHIS AND  
ARAXARATHEN.]

O herte hard aboven alle, P. ii. 122  
 This deth, which schal to me befallē  
 For that thou wolt noght do me grace,  
 Yit schal be told in many a place,  
 Hou I am ded for love and trouthe  
 In thi defalte and in thi slouthe:  
 Thi Daunger schal to manye mo  
 Ensamble be for everemo, 3590  
 Whan thei my wofull deth recorde.  
 And with that word he tok a Corde,  
 With which upon the gate tre  
 He hyng himself, that was pite.  
 The morwe cam, the nyht is gon,  
 Men comen out and syhe anon  
 Wher that this yonge lord was ded:  
 Ther was an hous withoute red,  
 For noman knew the cause why;  
 Ther was wepinge and ther was cry. 3600  
 This Maiden, whan that sche it herde,  
 And sih this thing hou it misferde,  
 Anon sche wiste what it mente,  
 And al the cause hou it wente  
 To al the world sche tolde it oute,  
 And preith to hem that were aboute  
 To take of hire the vengeance,  
 For sche was cause of thilke chaunce,  
 Why that this kinges Sone is spilt.  
 Sche takth upon himself the gilt, 3610  
 And is al redi to the peine  
 Which eny man hir wole ordeigne:  
 And bot if eny other wolde, P. ii. 123  
 Sche seith that sche hirselve scholde  
 Do wreche with hire oghne hond,  
 Thurghout the world in every lond  
 That every lif therof schal speke,

3586 3it schal... many a place J, S, FHs 3it schalt... many a place  
 AM 3it schal... many place Ad, W 3it schal it... mani place TA  
 It (Hit) schal... many a place H: XGRCLB: It schal... many  
 place E, B 3587 and] of H: ... B: B 3596 syhe (sibe)  
 AJ, SB syh F 3612 wold(e) BT, W

[TALE OF IPHIS AND  
ARAXARATHEN.]

Hou sche hirselt it scholde wreke.  
 Sche wepeth, sche crith, sche swouneth ofte,  
 Sche caste hire yhen up alofte 3620  
 And seide among ful pitously:  
 'A godd, thou wost wel it am I,  
 For whom Iphis is thus besain:  
 Ordeine so, that men mai sein  
 A thousand wynter after this,  
 Hou such a Maiden dede amis,  
 And as I dede, do to me:  
 For I ne dede no pite  
 To him, which for mi love is lore,  
 Do no pite to me therefore.' 3630  
 And with this word sche fell to grounde  
 Aswoune, and ther sche lay a stounde.  
 The goddes, whiche hir pleignes herde  
 And syhe hou wofully sche ferde,  
 Hire lif thei toke away anon,  
 And schopen hire into a Ston  
 After the forme of hire ymage  
 Of bodi bothe and of visage.  
 And for the merveile of this thing  
 Unto the place cam the king 3640  
 And ek the queene and manye mo;  
 And whan thei wisten it was so,  
 As I have told it hier above, P. ii. 124  
 Hou that Iphis was ded for love,  
 Of that he hadde be refused,  
 Thei hielden alle men excused  
 And wondren upon the vengeance.  
 And forto kepe in remembrance,  
 This faire ymage mayden liche  
 With compaignie noble and riche 3650  
 With torche and gret sollemnite  
 To Salamyne the Cite  
 Thei lede, and carie forth withal  
 The dede corps, and sein it schal

3622 O god þou wost þat it B O god þou wost it TA (wotest)  
 3627 S has lost two leaves (ll. 3627—v. 274) 3632 astounde  
 AMR, T, W 3638 and of] and eke of AM

[TALE OF IPHIS AND  
ARAXARATHEN.]

Beside thilke ymage have  
 His sepulture and be begrave:  
 This corps and this ymage thus  
 Into the Cite to Venus,  
 Wher that goddesse hire temple hadde,  
 Tokedre bothe tuo thei ladde. 3660  
 This ilke ymage as for miracle  
 Was set upon an hyh pinacle,  
 That alle men it mihte knowe,  
 And under that thei maden lowe  
 A tumbe riche for the nones  
 Of marbre and ek of jaspre stones,  
 Wherin this Iphis was beloken,  
 That evermor it schal be spoken.  
 And for men schal the sothe wite,  
 Thei have here epitaphe write, 3670  
 As thing which scholde abide stable:  
 The lettres graven in a table  
 Of marbre were and seiden this: P. ii. 125  
 'Hier lith, which slowh himself, Iphis,  
 For love of Araxarathen:  
 And in ensample of tho wommen,  
 That soffren men to deie so,  
 Hire forme a man mai sen also,  
 Hou it is torned fleissch and bon  
 Into the figure of a Ston: 3680  
 He was to neysshe and sche to hard.  
 Be war forthi hierafterward;  
 Ye men and wommen bothe tuo,  
 Ensamplenth you of that was tho.'  
 Lo thus, mi Sone, as I thee scie,  
 It grieveth be diverse weie  
 In desespeir a man to falle,  
 Which is the laste branche of alle  
 Of Slouthe, as thou hast herd devise.  
 Wherof that thou thiself avise 3690

Confessor.

3656 Hir B be begrave] begraue A, Δ be graue MH<sub>1</sub>ERLB<sub>2</sub>, W  
 3666 ek om. C. BTA 3667 this] jat AdBTA 3676 tho] ꝑe  
 JH: . . . B<sub>2</sub>, BA, W 3678 aman F 3687 despeir JMH<sub>1</sub>XRLB<sub>2</sub>,  
 AdBTA, W vespeir H<sub>2</sub>

[TALE OF IPHIS AND  
ARAXARATHEN.]

Good is, er that thou be deceived,  
 Wher that the grace of hope is weyved.  
 Mi fader, hou so that it stonde,  
 Now have I pleynly understonde  
 Of Slouthes court the proprete,  
 Wherof touchende in my degre  
 For evere I thenke to be war.  
 Bot overthis, so as I dar,  
 With al min herte I you beseche,  
 That ye me wolde enforme and teche 3700  
 What ther is more of youre aprise  
 In love als wel as otherwise,  
 So that I mai me clene schryve. P. ii. 126  
 Mi Sone, whyl thou art alyve  
 And hast also thi fulle mynde,  
 Among the vices whiche I finde  
 Ther is yit on such of the sevene,  
 Which al this world hath set unevene  
 And causeth manye thinges wronge,  
 Where he the cause hath underfonge: 3710  
 Wherof hierafter thou schalt here  
 The forme bothe and the matiere.

Amans.

Confessor.

Explicit Liber Quartus.

## Incipit Liber Quintus.

[AVARICE.]

- i. *Obstat avaricia nature legibus, et que* P. ii. 127  
*Largus amor pascit, striccius illa velat.*  
*Omne quod est nimium viciosum dicitur aurum,*  
*Vellera sicut oves, servat avarus opes.*  
*Non decet ut soli servabitur es, set amori*  
*Debet homo solam solus habere suam.*

FERST whan the hye god began  
 This world, and that the kinde of man  
 Was falle into no gret encress,  
 For worldes good tho was no press,  
 Bot al was set to the comune.  
 Thei spieken thanne of no fortune  
 Or forto lese or forto winne,  
 Til Avarice broghte it inne;  
 And that was whan the world was woxe  
 Of man, of hors, of Schep, of Oxe, 10  
 And that men knewen the moneie.  
 Tho wente pes out of the weie  
 And werre cam on every side,  
 Which alle love leide aside  
 And of comun his propre made, P. ii. 128  
 So that in stede of schëvele and spade  
 The scharpe swerd was take on honde;  
 And in this wise it cam to londe,  
 Wherof men maden dyches depe  
 And hye walles forto kepe 20  
 The gold which Avarice encloseth.  
 Bot al to lytel him supposeth,  
 Thogh he mihte al the world pourchace;

*Latin Verses l. 5 dicit AM . . . B<sub>1</sub>*  
 4 þer was G, AdB

[AVARICE.]

For what thing that he may embrace  
 Of gold, of catel or of lond,  
 He let it nevere out of his hond,  
 Bot get him more and halt it faste,  
 As thogh the world scholde evere laste.  
 So is he lych unto the helle;  
 For as these olde bokes telle, 30  
 What comth therinne, lasse or more,  
 It schal departe neveremore:  
 Thus whanne he hath his cofre loken,  
 It schal nocht after ben unstoken,  
 Bot whanne him list to have a syhte  
 Of gold, hou that it schyneth brihte,  
 That he ther on mai loke and muse;  
 For otherwise he dar nocht use  
 To take his part, or lasse or more.  
 So is he povere, and everemore 40  
 Him lacketh that he hath ynowh:  
 An Oxe draweth in the plowh,  
 Of that himself hath no profit;  
 A Schep riht in the same plit  
 His wolle berth, bot on a day P. ii. 129  
 An other takth the flees away:  
 Thus hath he, that he nocht ne hath,  
 For he therof his part ne tath.  
 To seie hou such a man hath good,  
 Who so that reson understod, 50  
 It is impropreliche seid,  
 For good hath him and halt him teid,  
 That he ne gladeth nocht withal,  
 Bot is unto his good a thral,  
 And as soubgit thus serveth he,  
 Wher that he scholde maister be:  
 Such is the kinde of thaverous.  
 Mi Sone, as thou art amerous, Confessor.

30 Wher in it moste nedes dwelle H<sub>1</sub> . . . B<sub>1</sub> 35 asyhte F  
 40 ouermore B 47 that he] þat . þat A  
 47 f for he þer of his part ne taþ  
 Bot kepeþ to anoþer þat he haþ  
 So H<sub>1</sub> . . . B<sub>1</sub> with some variations (þat for Bot C it hath for he haþ H<sub>1</sub>)  
 D d 2

Hic in quinto libro  
 intendit Confessor  
 tractare de Avaricia,  
 que omnium malorum  
 radix dicitur, necnon  
 et de eiusdem vicii  
 speciebus: set primo  
 ipsius Avaricie na-  
 turam describens Am-  
 anti quatenus amorem  
 concernit super hoc  
 specialius opponit.

[AVARICE.]  
Confessio Amantis.

Tell if thou farst of love so.  
 Mi fader, as it semeth, no; 60  
 That averous yit nevere I was,  
 So as ye setten me the cas:  
 For as ye tolden here above,  
 In full possession of love  
 Yit was I nevere hier tofore,  
 So that me thenketh wel therefore,  
 I mai excuse wel my dede.  
 Bot of mi will withoute drede,  
 If I that tresor mihte gete, 70  
 It scholde nevere be foryete,  
 That I ne wolde it faste holde,  
 Til god of love himselve wolde  
 That deth ous scholde parte atuo.  
 For lieveth wel, I love hire so,  
 That evene with min oghne lif, P. ii. 130  
 If I that swete lusti wif  
 Mihte ones welden at my wille,  
 For evere I wolde hire holde stille:  
 And in this wise, taketh kepe,  
 If I hire hadde, I wolde hire kepe, 80  
 And yit no friday wolde I faste,  
 Thogh I hire kepte and hielde faste.  
 Fy on the bagges in the kiste!  
 I hadde ynogh, if I hire kiste.  
 For certes, if sche were myn,  
 I hadde hir levere than a Myn  
 Of Gold; for al this worldesriche  
 Ne mihte make me so riche  
 As sche, that is so inly good.  
 I sette noght of other good; 90  
 For mihte I gete such a thing,  
 I hadde a tresor for a king;  
 And thogh I wolde it faste holde,  
 I were thanne wel beholde.  
 Bot I mot pipe nou with lasse,

59 farst F fare A . . . B<sub>2</sub>, Ad . . . Δ 73 departe AMH<sub>1</sub>  
 om. Ad 82 To holde hir whil my lif may laste H<sub>1</sub> . . . B<sub>2</sub>  
 line om. T

[AVARICE.]

And suffre that it overpasse,  
 Noght with mi will, for thus I wolde  
 Ben averous, if that I scholde.  
 Bot, fader, I you herde seie  
 Hou thaverous hath yit som weie, 100  
 Wherof he mai be glad; for he  
 Mai whanne him list his tresor se,  
 And grope and fiele it al aboute,  
 Bot I fulofte am schet theroute,  
 Ther as my worthi tresor is. P. ii. 131  
 So is mi lif lich unto this,  
 That ye me tolden hier tofore,  
 Hou that an Oxe his yock hath bore  
 For thing that scholde him noght availe:  
 And in this wise I me travaile; 110  
 For who that evere hath the welfare,  
 I wot wel that I have the care,  
 For I am hadd and noght ne have,  
 And am, as who seith, loves knave.  
 Nou demeth in youre oghne thocht,  
 If this be Avarice or noght.  
 Mi Sone, I have of thee no wonder,  
 Thogh thou to serve be put under  
 With love, which to kinde acordeth:  
 Bot, so as every bok recordeth, 120  
 It is to kinde no plesance  
 That man above his sustenance  
 Unto the gold schal serve and bowe,  
 For that mai no reson avowe.  
 Bot Avarice natheles,  
 If he mai geten his encess  
 Of gold, that wole he serve and kepe,  
 For he takth of noght elles kepe,  
 Bot forto fille hise bagges large;  
 And al is to him bot a charge, 130  
 For he ne parteth noght withal,  
 Bot kepth it, as a servant schal:

103 fiele] seche A . . . B<sub>2</sub> 104 fulofte I A . . . B<sub>2</sub> ofte I H<sub>1</sub>  
 110 wise] þing A . . . B<sub>2</sub> 120 acordeþ XE . . . B<sub>2</sub> 129  
 fulle AM

Confessor.

And thus, thogh that he multeplie  
 His gold, withoute tresorie  
 He is, for man is nocht amended P. ii. 132  
 With gold, bot if it be despended  
 To mannes us; wherof I rede  
 A tale, and tak therof good hiede,  
 Of that befell be olde tyde,  
 As telleth ous the clerk Ovide. 140

## [TALE OF MIDAS.]

Hic loquitur contra istos Auaros. Et narrat qualiter Mida Rex Frigie Cillenum Bachi sacerdotem, quem rusticivinculis ferreis alligarunt, dissoluit, et in hospicium suum benignissime recollegit; pro quo Bachus quodcunque munus Rex exigere vellet donari concessit. Vnde Rex Auaricia ductus, ut quicquid tangeret in aurum conuerteretur, indiscrete peciit. Quo facto postea contigit quod cibos cum ipse sumere vellet, in aurum conuersos manducare non potuit. Et sic percipiens aurum pro tunc non posse sibi valere, illud auferri, et tunc ea que victui sufficerent necessaria iteratis precibus a deo mitissime postulauit.

Bachus, which is the god of wyn,  
 Acordant unto his divin  
 A Prest, the which Cillenus hihte,  
 He hadde, and fell so that be nyhte  
 This Prest was drunke and goth astraied,  
 Wherof the men were euele apaied  
 In Frigelond, where as he wente.  
 Bot ate laste a cherl him hente  
 With strengthe of other felaschipe,  
 So that upon his drunkeschipe 150  
 Thei bounden him with chenes faste,  
 And forth thei ladde him als so faste  
 Unto the king, which hihte Myde.  
 Bot he, that wolde his vice hyde,  
 This courteis king, tok of him hiede,  
 And bad that men him scholde lede  
 Into a chambre forto kepe,  
 Til he of leisir hadde slepe.  
 And tho this Prest was sone unbounde,  
 And up a couche fro the grounde 160  
 To slepe he was leid soft ynowh;  
 And whanne he wok, the king him drowh  
 To his presence and dede him chiere,  
 So that this Prest in such manere,  
 Whil that him liketh, there he duelleth : P. ii. 133  
 And al this he to Bachus telleth,  
 Whan that he cam to him ayein.  
 And whan that Bachus herde sein

133 that he] he to H<sub>1</sub> . . . B<sub>2</sub> 135 He is] He as H<sub>1</sub> . . . B<sub>2</sub>  
 141 the om. AMB<sub>2</sub>, T 142 his] his A . . . B<sub>2</sub> 143 the] is AM  
 146 payed CB<sub>2</sub>, AdB 159 tho] jus BT 160 margin tunc]  
 tantum BT om. G, Δ 168 that om. B

## [TALE OF MIDAS.]

How Mide hath don his courtesie,  
 Him thenkth it were a vilenie, 170  
 Bot he rewarde him for his dede,  
 So as he mihte of his godhiede.  
 Unto this king this god appiereth  
 And clepeth, and that other hiereth :  
 This god to Mide thonketh faire  
 Of that he was so debonaire  
 Toward his Prest, and bad him seie :  
 What thing it were he wolde preie,  
 He scholde it have, of worldes good.  
 This king was glad, and stille stod, 180  
 And was of his axinge in doute,  
 And al the world he caste aboute,  
 What thing was best for his astat,  
 And with himself stod in debat  
 Upon thre pointz, the whiche I finde  
 Ben lievest unto mannes kinde.  
 The ferste of hem it is delit,  
 The tuo ben worschipe and profit.  
 And thanne he thoghte, 'If that I crave  
 Delit, thogh I delit mai have, 190  
 Delit schal passen in myn age :  
 That is no siker advantage,  
 For every joie bodily  
 Schal ende in wo : delit forthi  
 Wol I nocht chese. And if worschipe P. ii. 134  
 I axe and of the world lordschipe,  
 That is an occupacion  
 Of proud ymaginacion,  
 Which makth an herte vein withinne ;  
 Ther is no certein forto winne, 200  
 For lord and knave al is o weie,  
 Whan thei be bore and whan thei deie.  
 And if I profit axe wolde,  
 I not in what manere I scholde  
 Of worldes good have sikernesse ;

173 þe king A . . . B<sub>2</sub> 185 þe poyntes whiche H<sub>1</sub>, BT, W  
 188 Tho XGERCB<sub>2</sub>, B They H<sub>1</sub> 196 the world] worldes  
 A . . . B<sub>2</sub>, Δ 201 is al AM

[TALE OF MIDAS.]

For every thief upon richesse  
 Awaiteth forto robbe and stele :  
 Such good is cause of harmes fele.  
 And also, thogh a man at ones  
 Of al the world withinne his wones 210  
 The tresor myhte have everydel,  
 Yit hadde he bot o mannes del  
 Toward himself, so as I thinke,  
 Of clothinge and of mete and drinke,  
 For more, outake vanite,  
 Ther hath no lord in his degre.  
 And thus upon the pointz diverse  
 Diverseliche he gan reherce  
 What point him thoghte for the beste ;  
 Bot plainly forto gete him reste 220  
 He can no siker weie caste.  
 And natheles yit ate laste  
 He fell upon the coveitise  
 Of gold ; and thanne in sondri wise  
 He thoghte, as I have seid tofore, P. ii. 135  
 Hou tresor mai be sone lore,  
 And hadde an inly gret desir  
 Touchende of such recoverir,  
 Hou that he mihte his cause availe  
 To gete him gold withoute faile. 230  
 Withinne his herte and thus he preiseth  
 The gold, and seith hou that it peiseth  
 Above al other metall most :  
 'The gold,' he seith, 'may lede an host  
 To make werre ayein a King ;  
 The gold put under alle thing,  
 And set it whan him list above ;  
 The gold can make of hate love  
 And werre of pes and ryht of wrong,  
 And long to schort and schort to long ; 240  
 Withoute gold mai be no feste,  
 Gold is the lord of man and beste,

210 þis world H<sub>1</sub> . . . B<sub>2</sub> 211 myhte om. H<sub>1</sub> . . . B<sub>2</sub> (hadde  
 for have H<sub>1</sub>) 212 a mannes H<sub>1</sub> . . . B<sub>2</sub>, Ad, W 217 the] þo GEC  
 þese (þeis) AdBTΔ 235 þe king BT 242 the om. AMH<sub>1</sub>XRLB<sub>2</sub>

Salomon, Pecunie  
 obediunt omnia.

[TALE OF MIDAS.]

And mai hem bothe beie and selle ;  
 So that a man mai sothly telle  
 That al the world to gold obeieþ.  
 Forthi this king to Bachus preieþ  
 To grante him gold, bot he excedeth  
 Mesure more than him nedeth.  
 Men tellen that the maladie  
 Which cleped is ydropesie 250  
 Resembled is unto this vice  
 Be weie of kinde of Avarice :  
 The more ydropesie drinketh,  
 The more him thursteth, for him thinketh  
 That he mai nevere drinke his fille ; P. ii. 136  
 So that ther mai nothing fulfillen  
 The lustes of his appetit :  
 And riht in such a maner plit  
 Stant Avarice and evere stod ;  
 The more he hath of worldes good, 260  
 The more he wolde it kepe streyte,  
 And evere mor and mor coveite.  
 And riht in such condicioun  
 Withoute good discrecioun  
 This king with avarice is smite,  
 That al the world it myhte wite :  
 For he to Bachus thanne preide,  
 That wherupon his hond he leide,  
 It scholde thurgh his touche anon  
 Become gold, and therupon 270  
 This god him granteth as he bad.  
 Tho was this king of Frige glad,  
 And forto put it in assai  
 With al the haste that he mai,  
 He toucheth that, he toucheth this,  
 And in his hond al gold it is,  
 The Ston, the Tree, the Lef, the gras,  
 The flour, the fruit, al gold it was.

249 telleþ AM 253 dropesie (dropseie) AM 268 þer vpon B  
 273 put AJ, F putte C, BT 274 He touched (toucheþ) al ] at  
 by him lay H<sub>1</sub> . . . B<sub>2</sub>, A (toucheþ) H<sub>1</sub>GC touchit B<sub>2</sub> touche X)  
 278 al] as AM

[TALE OF MIDAS.]

Thus toucheth he, whil he mai laste  
 To go, bot hunger ate laste 280  
 Him tok, so that he moste nede  
 Be weie of kinde his hunger fede.  
 The cloth was leid, the bord was set,  
 And al was forth tofore him fet,  
 His disch, his coppe, his drinke, his mete; P. ii. 137  
 Bot whanne he wolde or drinke or etc,  
 Anon as it his mouth cam nyh,  
 It was al gold, and thanne he syh  
 Of Avarice the folie.  
 And he with that began to crie, 290  
 And preide Bachus to foryive  
 His gilt, and soffre him forto live  
 And be such as he was tofore,  
 So that he were nocht forlore.  
 This god, which herde of his grevance,  
 Tok rowthe upon his repentance,  
 And bad him go forth redily  
 Unto a flod was faste by,  
 Which Panceole thanne hyhte,  
 In which as clene as evere he myhte 300  
 He scholde him waisschen overal,  
 And seide him thanne that he schal  
 Recovere his ferste astat ayein.  
 This king, riht as he herde sein,  
 Into the flod goth fro the lond,  
 And wissh him bothe fot and hond,  
 And so forth al the remenant,  
 As him was set in covenant:  
 And thanne he syh merveilles strange,  
 The flod his colour gan to change, 310  
 The gravel with the smale Stones  
 To gold thei torne bothe at ones,  
 And he was quit of that he hadde,  
 And thus fortune his chance ladde.  
 And whan he sih his touche aweie, P. ii. 138

281 him most(c) AJMG . . . B<sub>2</sub> 288 al] as AMXERLB<sub>2</sub>  
 295 ]is SBT 301 waisschen F waisschen B wasshen (waschen)  
 AJ, S 306 wyssh (wissh) SB wisshe AJ, F 314 change AM

[TALE OF MIDAS.]

He goth him hom the rihte weie  
 And liveth forth as he dede er,  
 And putte al Avarice afer,  
 And the richesse of gold despiseth, 320  
 And seith that mete and cloth sufficeth.  
 Thus hath this king experience  
 Hou foles don the reverence  
 To gold, which of his oghne kinde  
 Is lasse worth than is the rinde  
 To sustienance of mannes fode;  
 And thanne he made lawes goode  
 And al his thing sette upon skile:  
 He bad his poeple forto tile  
 Here lond, and live under the lawe,  
 And that thei scholde also forthdrawe 330  
 Bestaile, and seche non encess  
 Of gold, which is the breche of pes.  
 For this a man mai finde write,  
 Tofor the time, er gold was smite  
 In Coign, that men the florin knewe,  
 Ther was welnyh noman untrew;e;  
 Tho was ther nouthur schield ne spere  
 Ne dedly wepne forto bere;  
 Tho was the toun withoute wal,  
 Which nou is closed overal; 340  
 Tho was ther no brocage in londe,  
 Which nou takth every cause on honde:  
 So mai men knowe, hou the florin  
 Was moder ferst of malengin  
 And bringere inne of alle werre, P. ii. 139  
 Wherof this world stant out of herre  
 Thurgh the conseil of Avarice,  
 Which of his oghne propre vice  
 Is as the helle wonderfull;  
 For it mai neveremor be full, 350  
 That what as evere comth therinne,  
 Away ne may it nevere winne.  
 Bot Sone myn, do thou nocht so,

316 hom] janne (jan) H<sub>1</sub> . . . B<sub>2</sub>, A 332 bruche AM  
 350 befull F

Let al such Avarice go,  
 And tak thi part of that thou hast :  
 I bidde noght that thou do wast,  
 Bot hold largesse in his mesure ;  
 And if thou se a creature,  
 Which thurgh poverte is falle in nede,  
 Yif him som good, for this I rede 360  
 To him that wol noght yiven here,  
 What peine he schal have elleswhere.

[THE PUNISHMENT OF  
 TANTALUS.]

Nota de pena Tan-  
 tali, cuius amara sitis  
 dampnatos torquet  
 auaros.

Ther is a peine amonges alle  
 Benethe in helle, which men calle  
 The wofull peine of Tantal,  
 Of which I schal thee redely  
 Devise hou men therinne stonde.  
 In helle, thou schalt understonde,  
 Ther is a flod of thilke office,  
 Which serveth al for Avarice : 370

What man that stonde schal therinne,  
 He stant up evene unto the chinne ;  
 Above his hed also ther hongeth  
 A fruyt, which to that peine longeth,  
 And that fruit toucheth evere in on P. ii. 140  
 His overlippe : and therupon

Swich thirst and hunger him assaileth,  
 That nevere his appetit ne failleth.  
 Bot whanne he wolde his hunger fede,  
 The fruit withdrawth him ate nede, 380  
 And thogh he heve his hed on hyh,  
 The fruit is evere aliche nyh,

So is the hunger wel the more :  
 And also, thogh him thurste sore  
 And to the water bowe a doun,  
 The flod in such condicioun  
 Availeth, that his drinke areche  
 He mai noght. Lo nou, which a wreche,  
 That mete and drinke is him so couth,

364 Benethe] Griene] C &c. 368 And for no drede now wol  
 I wonde H<sub>1</sub> . . . B<sub>2</sub>, A 371 for what man stonde B for what  
 man jat stonde T 372 unto] to H<sub>1</sub> . . . B<sub>2</sub>, B<sub>1</sub>Δ, W vp to A  
 385 a doun J, F adoun A, B

And yit ther comth non in his mouth !  
 Lich to the peines of this flod 390 [THE PUNISHMENT OF  
 TANTALUS.]  
 Stant Avarice in worldes good :  
 He hath ynowh and yit him nedeth,  
 For his skarsnesse it him forbideth,  
 And evere his hunger after more  
 Travaileth him aliche sore,  
 So is he peined overal.  
 Forthi thi goodes forth withal,  
 Mi Sone, lōke thou despende,  
 Wherof thou myht thiself amende 400 [AVARICE.]  
 Bothe hier and ek in other place.  
 And also if thou wolt purchace  
 To be beloved, thou most use  
 Largesse, for if thou refuse  
 To yive for thi loves sake, P. ii. 141  
 It is no reson that thou take  
 Of love that thou woldest crave.  
 Forthi, if thou wolt grace have,  
 Be gracious and do largesse,  
 Of Avarice and the seknesse 410  
 Eschuie above alle other thing,  
 And tak ensample of Mide king  
 And of the flod of helle also,  
 Where is ynowh of alle wo.  
 And thogh ther were no matiere  
 Bot only that we finden hier,  
 Men oghten Avarice eschuie ;  
 For what man thilke vice suie,  
 He get himself bot litel reste.  
 For hou so that the body reste, 420  
 The herte upon the gold travaileth,  
 Whom many a nyhtes drede assaileth ;  
 For thogh he ligge abedde raked,  
 His herte is everemore awaked,  
 And dremeth, as he lith to slepe,  
 How besi that he is to kepe

394 forbiede] J, S, F forbede] A, B The more he ha] }c  
 more he greede] H<sub>1</sub> . . . B<sub>2</sub>, A (drede] for greede] R) 412 tak  
 SB take AJ, F 424 everemore] ouercome AM . . . B<sub>2</sub>, A

[JEALOUSY OF  
LOVERS.]

His tresor, that no thief it stele.  
Thus hath he bot a woful wele.  
And riht so in the same wise,  
If thou thiself wolt wel avise, 430  
Ther be lovers of suche ynowe,  
That wole unto no reson bowe.  
If so be that thei come above,  
Whan thei ben maistres of here love,  
And that thei scholden be most glad, P. ii. 142  
With love thei ben most bestad,  
So fain thei wolde it holden al.  
Here herte, here yhe is overal,  
And wenen every man be thief,  
To stele away that hem is lief; 440  
Thus thurgh here oghne fantasie  
Thei fallen into Jelousie.  
Thanne hath the Schip tobroke his cable,  
With every wynd and is muable.

Amans.

Mi fader, for that ye nou telle,  
I have herd ofte time telle  
Of Jelousie, bot what it is  
Yit understod I nevere er this:  
Wherfore I wolde you beseche,  
That ye me wolde enforme and teche 450  
What maner thing it mihte be.

Confessor.

Mi Sone, that is hard to me:  
Bot natheles, as I have herd,  
Now herkne and thou schalt ben ansuerd.

Among the men lacke of manhode  
In Mariage upon wifhode  
Makth that a man himself deceiveth,  
Wherof it is that he conceiveth  
That ilke unghely maladie, 460  
The which is cleped Jelousie:  
Of which if I the proprete  
Schal telle after the nycete,

Nota de Ialousia,  
cuius fantastica sus-  
picio amorem quam-  
uis fidelissimum mul-  
ticiens sine causa  
corruptum ymagina-  
tur.

448 vnderstod (vnderstood) AJ, B vnderstode S, F er this]  
] in AM... L I wis Bz 454 Now om. A... Bz 458 margin  
de om. AMXRCLBz, A 459 ilke] pilke AM

[JEALOUSY OF  
LOVERS.]

So as it worcheth on a man,  
A Fievere it is cotidian,  
Which every day wol come aboute, P. ii. 143  
Wher so a man be inne or oute.  
At hom if that a man wol wone,  
This Fievère is thanne of comun wone  
Most grevous in a mannes yhe:  
For thanne he makth him tote and pryhe, 470  
Wher so as evere his love go;  
Sche schal nocht with hir litel too  
Mistepe, bot he se it al.  
His yhe is walkende overal;  
Wher that sche singe or that sche dance,  
He seth the leste contenance,  
If sche loke on a man aside  
Or with him rounne at eny tyde,  
Or that sche lawghe, or that sche loure,  
His yhe is ther at every houre. 480  
And whanne it draweth to the nyht,  
If sche thanne is withoute lyht,  
Anon is al the game schent;  
For thanne he set his parlement  
To speke it whan he comth to bedde,  
And seith, 'If I were now to wedde,  
I wolde neveremore have wif.'  
And so he torneth into strif  
The lust of loves duete,  
And al upon diversete. 490  
If sche be freissh and wel araied,  
He seith hir baner is displaied  
To clepe in gestes fro the weic:  
And if sche be nocht wel beseie,  
And that hir list nocht to be glad, P. ii. 144  
He berth an bond that sche is madd  
And loveth nocht hire housebonde;  
He seith he mai wel understonde,  
That if sche wolde his compaignie,

463 on] in H<sub>1</sub>... Bz 471 as om. H<sub>1</sub>... Bz, Δ 486 I] it AM  
487 neveremore] neuer B neueremore more T 493 fro] by (be)  
H<sub>1</sub>... Bz, B

## CONFESSION AMANTIS

Sche scholde thanne afore his ye 500  
 Schewe al the plesir that sche mihte.  
 So that be daie ne be nyhte  
 Sche not what thing is for the beste,  
 Bot liveth out of alle reste ;  
 For what as evere him liste sein,  
 Sche dar nocht speke a word ayein,  
 Bot wepeth and holt hire lippes clos.  
 Sche mai wel wryte, 'Sanz repos,'  
 The wif which is to such 'on married.  
 Of alle wommen be he waried, 510  
 For with this Fievere of Jalousie  
 His echedaies fantasie  
 Of sorghe is evere aliche grene,  
 So that ther is no love sene,  
 Whil that him list at hom abyde.  
 And whan so is he wol out ryde,  
 Thanne hath he redi his asprie  
 Abidinge in hir compaignie,  
 A jangler, an evel mouthed oon,  
 That sche ne mai nowhider gon, 520  
 Ne speke a word, ne ones loke,  
 That he ne wol it wende and croke  
 And torne after his oghne entente,  
 Thogh sche nothing bot honour mente.  
 Whan that the lord comth hom ayein, P. ii. 145  
 The janglere moste somewhat sein ;  
 So what withoute and what withinne,  
 This Fievere is evere to beginne,  
 For where he comth he can nocht ende,  
 Til deth of him have mad an ende. 530  
 For thogh so be that he ne hiere  
 Ne se ne wite in no manere  
 Bot al honour and wommanhiede,  
 Therof the Jelous takth non hiede,  
 Bot as a man to love unkinde,  
 He cast his staf, as doth the blinde,  
 And fint defaulte where is non ;

505 liste] lust to B 511 his H. . . B, W 534 Wher of  
 H. G. . . B, Where ]at X 536 as doth] and as G, B

## LIBER QUINTUS

As who so dremeth on a Ston  
 Hou he is leid, and groneth ofte,  
 Whan he lith on his pilwes softe. 540  
 So is ther nocht bot strif and cheste ;  
 Whan love scholde make his feste,  
 It is gret thing if he hir kisse :  
 Thus hath sche lost the nyhtes blisse,  
 For at such time he gruccheth evere  
 And berth on hond ther is a levere,  
 And that sche wolde an other were  
 In stede of him abedde there ;  
 And with tho wordes and with mo  
 Of Jelousie, he torneth fro 550  
 And lith upon his other side,  
 And sche with that drawth hire aside,  
 And ther sche wepeth al the nyht.  
 Ha, to what peine sche is dyht,  
 That in hire youthe hath so beset P. ii. 146  
 The bond which mai nocht ben unknet !  
 I wot the time is ofte cursed,  
 That evere was the gold unpursed,  
 The which was leid upon the bok,  
 Whan that alle othre sche forsok 560  
 For love of him ; bot al to late  
 Sche pleigneth, for as thanne algate  
 Sche mot forbere and to him bowe,  
 Thogh he ne wole it nocht allowe.  
 For man is lord of thilke feire,  
 So mai the womman bot empeire,  
 If sche speke oght ayein his wille ;  
 And thus sche berth hir peine stille.  
 Bot if this Fievere a womman take,  
 Sche schal be wel mor harde schake ; 570  
 For thogh sche bothe se and hiere,  
 And finde that ther is matiere,  
 Sche dar bot to hirselve pleine,  
 And thus sche suffreth double peine.  
 Lo thus, mi Sone, as I have wite,  
 Thou miht of Jelousie wite

545 at om. AM 551 his] ]at B

[JEALOUSY OF  
LOVERS.]

His fievere and his condicion,  
Which is full of suspencion.  
Bot wherof that this fievere groweth,  
Who so these olde bokes troweth, 580  
Ther mai he finden hou it is:  
For thei ous teche and telle this,  
Hou that this fievere of Jelousie  
Somdel it groweth of sotie  
Of love, and somdiel of untrust. P. ii. 147  
For as a sek man lest his lust,  
And whan he may no savour gete,  
He hateth thanne his oughne mete,  
Riht so this fieverous maladie, 590  
Which caused is of fantasie,  
Makth the Jelous in fieble plit  
To lese of love his appetit  
Thurgh feigned enformacion  
Of his ymaginacion.  
Bot finali to taken hiede,  
Men mai wel make a liklihiede  
Betwen him which is averous  
Of gold and him that is jelous  
Of love, for in on degre 600  
Thei stonde bothe, as semeth me.  
That oon wolde have his bagges stille,  
And noght departen with his wille,  
And dar noght for the thieves slepe,  
So fain he wolde his tresor kepe;  
That other mai noght wel be glad,  
For he is evere more adrad  
Of these lovers that gon aboute,  
In aunter if thei putte him oute.  
So have thei bothe litel joye  
As wel of love as of monoie. 610  
Now hast thou, Sone, at my techinge  
Of Jelousie a knowlechinge,  
That thou myht understonde this,  
Fro whenne he comth and what he is,

601 bagge BT    606 eucere more AJ, F    eucere more SB  
611 at] of B

And ek to whom that he is lik.  
Be war forthi thou be noght sik  
Of thilke fievere as I have spoke,  
For it wol in himself be wroke.  
For love hateth nothing more,  
As men mai finde be the lore 620  
Of hem that whilom were wise,  
Hou that thei spieke in many wise.  
Mi fader, soth is that ye sein.  
Bot forto loke therayein,  
Befor this time hou it is falle,  
Wherof ther mihte ensample falle  
To suche men as be jelous  
In what manere it is grevous,  
Riht fain I wolde ensample hier.  
My goode Sone, at thi preiere  
Of suche ensamples as I finde,  
So as thei comen nou to mynde  
Upon this point, of time gon  
I thenke forto tellen on.

Ovide wrot of manye thinges,  
Among the whiche in his wrytinges  
He tolde a tale in Poesie,  
Which toucheth unto Jelousie,  
Upon a certain cas of love.  
Among the goddes alle above  
It fell at thilke time thus:  
The god of fyr, which Vulcanus  
Is hote, and hath a craft forthwith  
Assigned, forto be the Smith  
Of Jupiter, and his figure  
Bothe of visage and of stature  
Is lothly and malgracious,  
Bot yit he hath withinne his hous  
As for the likyng of his lif  
The faire Venus to his wif.  
Bot Mars, which of batailles is  
The god, an yhe hadde unto this:

649 Al AM . . . B<sub>1</sub>

E c 2

P. ii. 148 [JEALOUSY OF  
LOVERS.]

620

Amans.

630

Confessor.

[TALE OF VULCAN  
AND VENUS.]

640 Hic ponit exem-  
plum contra istos mar-  
itos quos Ialouisia mac-  
ulauit. Et narrat qua-  
liter Vulcanus, cuius  
vxor Venus extitit,  
suspicionem inter ip-  
sam et Martem concipi-  
ens, eorum gestus  
diligencius explor-  
abat: vnde contigit  
quod ipse quadam  
vice ambos inter se  
pariter amplexantes in  
lecto nudos inuenit,  
650 et exclamans omnem  
cetum deorum et dea-  
rum ad tantum spec-  
taculum conuocauit:

P. ii. 149

[TALE OF VULCAN  
AND VENUS.]super quo tamen de-  
risum potius quam  
remedium a tota co-  
horte consecutus est.

As he which was chivalerous,  
It fell him to ben amerous,  
And thoghte it was a gret pite  
To se so lusti on as sche  
Be coupled with so lourde a wiht :  
So that his peine day and nyht  
He dede, if he hire winne myhte ;  
And sche, which hadde a good insiht 660  
Toward so noble a knyhtli lord,  
In love fell of his acord.  
Ther lacketh nocht bot time and place,  
That he nys siker of hire grace :  
Bot whan tuo hertes falle in on,  
So wys await was nevere non,  
That at som time thei ne mete ;  
And thus this faire lusti swete  
With Mars hath ofte compaignie.  
Bot thilke unkynde Jelousie, 670  
Which everemor the herte opposeth,  
Makth Vulcanus that he supposeth  
That it is nocht wel overal,  
And to himself he seide, he schal  
Aspie betre, if that he may ; P. ii. 150  
And so it fell upon a day,  
That he this thing so slyhli ledde,  
He fond hem bothe tuo abedde  
Al warm, echon with other naked.  
And he with craft al redy maked 680  
Of stronge chenes hath hem bounde,  
As he togedre hem hadde founde,  
And lefte hem bothe ligge so,  
And gan to clepe and crie tho  
Unto the goddes al aboute ;  
And thei assembled in a route  
Come alle at ones forto se.  
Bot none amendes hadde he,  
Bot was rebuked hiere and there

654 auerous BTA 659 And sche jan boughte how sche  
mighte B Grete it was and sore he sight A line om. T 660 As  
sche BTA 671 apposeþ AM, W 681 him AMECLB

690 [TALE OF VULCAN  
AND VENUS.]

Of hem that loves frendes were ;  
And seiden that he was to blame,  
For if ther fell him eny schame,  
It was thurgh his misgovernance :  
And thus he loste contenance,  
This god, and let his cause falle ;  
And thei to skorne him lowhen alle,  
And losen Mars out of hise bondes.  
Wherof these erthli housebondes  
For evere myhte ensample take,  
If such a chaunce hem overtake : 700  
For Vulcanus his wif bewreide,  
The blame upon himself he leide,  
Wherof his schame was the more ;  
Which oghte forto ben a lore  
For every man that liveth hiere, P. ii. 151  
To reulen him in this matiere.  
Thogh such an happ of love asterolde,  
Yit scholde he nocht apointe his herte  
With Jelousie of that is wrought,  
Bot feigne, as thogh he wiste it nocht : 710  
For if he lete it overpasse,  
The sclandre schal be wel the lasse,  
And he the more in ese stonde.  
For this thou myht wel understonde,  
That where a man schal nedes lese,  
The leste harme is forto chese.  
Bot Jelousie of his untrist  
Makth that full many an harm arist,  
Which elles scholde nocht arise ;  
And if a man him wolde avise 720  
Of that befell to Vulcanus,  
Him oghte of reson thenke thus,  
That sithe a god therof was schamed,  
Wel scholde an erthli man be blamed  
To take upon him such a vice.  
Forthi, my Sone, in thin office  
Be war that thou be nocht jelous,

691 that] how þat H:XRCLB: how GE 698 ]e BT  
702 he leide] is leid(e) H: . . . B: was leyed W

Confessor.

[TALE OF VULCAN  
AND VENUS.]  
AMANS.

Which ofte time hath schent the hous.  
Mi fader, this ensample is hard,  
Hou such thing to the heveneward 730  
Among the goddes myhte falle:  
For ther is bot o god of alle,  
Which is the lord of hevene and helle.  
Bot if it like you to telle  
Hou suche goddes come aplace, P. ii. 152  
Ye mihten mochel thonk pourchace,  
For I schal be wel tawht withal.

Confessor.

Mi Sone, it is thus overal  
With hem that stonden misbelieved,  
That suche goddes ben believed: 740  
In sondri place sondri wise  
Amonges hem whiche are unwise  
Ther is betaken of credence;  
Wherof that I the difference  
In the manere as it is write  
Schal dq the pleiny forto wite.

[THE GODS OF THE  
NATIONS.]

ii. *Gentibus illis signantur templa deorum,  
Vnde deos cecos nacio ceca colit.  
Nulla creatori racio facit esse creatum  
Equipperans, quod adhuc iura pagana fouent.*

[I. BELIEF OF THE  
CHALDEANS.]

Quia secundum  
Poetarum fabulas in  
huius libelli locis  
quampluribus nomi-  
na et gestus deorum  
falsorum intitulantur,  
quorum infidelitas vt  
Cristianis clarius in-  
notescat, intendit de  
ipsorum origine se-  
cundum varias Paga-  
norum Sectas scribere  
consequenter.

Et primo de Secta  
Chaldeorum tractare  
proponit.

Er Crist was bore among ous hiere,  
Of the believes that tho were  
In foure formes thus it was. 750  
Thei of Caldee as in this cas  
Hadde a believe be hemselve,  
Which stod upon the signes twelve,  
Forth ek with the Planetes sevene,  
Whiche as thei sihe upon the hevene.  
Of sondri constellation  
In here ymaginacion  
With sondri kerf and pourtreture  
Thei made of goddes the figure.  
In thelementz and ek also  
Thei hadden a believe tho; 760

*Latin Verses* ii. 1 Mentibus H: . . . B<sub>2</sub>, BTA, W 4 Equipperans  
A Equipans J, B, F

And al was that unresonable:  
For thelementz ben servicable  
To man, and ofte of Accidence,  
As men mai se thexperience,  
Thei ben corrupt be sondri weie;  
So mai no mannes reson seie  
That thei ben god in eny wise.  
And ek, if men hem wel avise,  
The Sonne and Mone eclipse bothe,  
That be hem lieve or be hem lothe, 770  
Thei soffre; and what thing is passible  
To ben a god is impossible.  
These elementz ben creatures,  
So ben these heavenly figures,  
Wherof mai wel be justefied  
That thei mai nocht be deified:  
And who that takth away thonour  
Which due is to the creatour,  
And yifth it to the creature,  
He doth to gret a forsfaiture. 780  
Bot of Caldee natheles  
Upon this feith, thogh it be les,  
Thei holde affermed the creance;  
So that of helle the penance,  
As folk which stant out of believe,  
They schull receive, as we believe.  
Of the Caldeus lo in this wise  
Stant the believe out of assise:  
Bot in Egipte worst of alle  
The feith is fals, hou so it falle; 790  
For thei diverse bestes there  
Honoure, as thogh thei goddes were:  
And natheles yit forth withal  
Thre goddes most in special  
Thei have, forth with a goddesse,

P. ii. 153 [BELIEF OF THE  
CHALDEANS.]

770

Et nota quod Nem-  
broth quartus a Noe  
ignem tanquam deum  
in Chaldea primus  
adorari decreuit.

780

[II. BELIEF OF THE  
EGYPTIANS.]

De Secta Egipcio-  
rum.

790

P. ii. 154

764 experience H: . . . B<sub>2</sub>, Δ 773 ff. *margin* Et nota—decreuit  
om. BT 781 of] as E . . . B<sub>2</sub> os X 786 And wol (wold) non  
oper maner leue H: . . . B<sub>2</sub> (whi for wol R) 787 lo] so B om. ME  
*margin* De Secta Egipciorum om. B 792 thogh om. AMH<sub>2</sub>B<sub>2</sub>, Δ  
795 forth] fei] L sep C scintis B<sub>2</sub>

[BELIEF OF THE  
EGYPTIANS.]

In whom is al here sikernesse.  
 Tho goddes be yit cleped thus,  
 Orus, Typhon and Isirus:  
 Thei were brethren alle thre,  
 And the goddesse in hir degre  
 Here Soster was and Ysis hyhte,  
 Whom Isirus forlai be nyhte  
 And hield hire after as his wif.  
 So it befell that upon strif  
 Typhon hath Isre his brother slain,  
 Which hadde a child to Sone Orayn,  
 And he his fader deth to herte  
 So tok, that it mai nocht asterte  
 That he Typhon after ne slowh,  
 Whan he was ripe of age ynowh.  
 Bot yit thegipcienes trowe  
 For al this errour, which thei knowe,  
 That these brethren ben of myht  
 To sette and kepe Egipte upriht,  
 And overthrove, if that hem like.  
 Bot Ysis, as seith the Cronique,  
 Fro Grece into Egipte cam,  
 And sche thanne upon honde nam  
 To teche hem forto sowe and eere,  
 Which noman knew tofore there.  
 And whan thegipcienes syhe  
 The fieldes fulle afore here yhe,  
 And that the lond began to greine,  
 Which whilom hadde be bareigne,—  
 For therthe bar after the kinde  
 His due charge,—this I finde,  
 That sche of berthe the goddesse  
 Is cleped, so that in destresse  
 The wommen there upon childinge  
 To hire clepe, and here offringe  
 Thei beren, whan that thei ben lyhte.  
 Lo, hou Egipte al out of syhte

800

810

820

P. ii. 155

830

811 thegipcienes (þe Egipcienes) YGEC, BΔ þe Egipcianis X  
 thegipcians (þe Egipcians) AJMHRB, SAΔT, FWH; egipcens I.  
 821 as in B11 but Egipcienes Y thegipcians L

[iii. BELIEF OF THE  
GREEKS.]

De Secta Grecorum.

Fro resoun stant in misbelieve  
 For lacke of lore, as I believe.  
 Among the Greks, out of the weie  
 As thei that reson putte aweie,  
 Ther was, as the Cronique seith,  
 Of misbelieve an other feith,  
 That thei here goddes and goddesses,  
 As who seith, token al to gesses  
 Of suche as weren full of vice,  
 To whom thei made here sacrifice.  
 The hihe god, so as thei seide,  
 To whom thei most worschipe leide,  
 Saturnus hihte, and king of Crete  
 He hadde be; bot of his sete  
 He was put doun, as he which stod  
 In frenesie, and was so wod,  
 That fro his wif, which Rea hihte,  
 Hise oghne children he to plihte,  
 And eet hem of his comun wone.  
 Bot Jupiter, which was his Sone  
 And of full age, his fader bond  
 And kutte of with his oghne hond  
 Hise genitals, whiche als so faste  
 Into the depe See he caste;  
 Wherof the Greks afferme and seie,  
 Thus whan thei were caste aweie,  
 Cam Venus forth be weie of kinde.  
 And of Saturne also I finde  
 How afterward into an yle  
 This Jupiter him dede exile,  
 Wher that he stod in gret meschief.  
 Lo, which a god thei maden chief!  
 And sithen that such on was he,  
 Which stod most hihe in his degre  
 Among the goddes, thou miht knowe,

840

850

P. ii. 156

860

833 Fro] Of A . . . B; 835 margin De Secta Grecorum] De  
 secta egipciorum B om. E 836 that om. XRCLB; 850 he to  
 plihte (toplighte &c.) J, SAΔBTΔ, FWH; al to plyhte (alto plight  
 &c.) AM . . . B; 862 dede him H; . . . B; Δ, W 866 hihe  
 A, S, F hih BT

Nota qualiter Sa-  
 turnus deorum sum-  
 mus appellatur.

[BELIEF OF THE GREEKS.]

Iupiter deus deliciarum.

These othre, that ben more lowe,  
Ben litel worth, as it is founde.

For Jupiter was the secounde, 870  
Which Juno hadde unto his wif;  
And yit a lechour al his lif  
He was, and in avouterie  
He wroghte many a tricherie;  
And for he was so full of vices,  
Thei cleped him god of delices:  
Of whom, if thou wolt more wite,  
Ovide the Poete hath write.  
Bot yit here Sterres bothe tuo,  
Saturne and Jupiter also, 880  
Thei have, although thei be to blame, P. ii. 157  
Attitled to here oghne name.

Mars deus belli.

Mars was an other in that lawe,  
The which in Dace was forthdrawe,  
Of whom the clerk Vegecius  
Wrot in his bok, and tolde thus,  
Hou he into Ytaile cam,  
And such fortune ther he nam,  
That he a Maiden hath oppressed,  
Which in hire ordre was professed, 890  
As sche which was the Prioressse  
In Vestes temple the goddessse,  
So was sche wel the mor to blame.  
Dame Ylia this ladi name  
Men clepe, and ek sche was also  
The kinges dowhter that was tho,  
Which Mynitor be name hihte.  
So that ayein the lawes ryhte  
Mars thilke time upon hire that  
Remus and Romulus begat, 900  
Whiche after, whan thei come in Age,  
Of knihthode and of vassellage  
Ytaile al hol thei overcome  
And foundeden the grete Rome;  
In Armes and of such emprise  
Thei weren, that in thilke wise

893 he BT 901 Whiche A, S Which J, B, F

[BELIEF OF THE GREEKS.]

Here fader Mars for the mervaille  
The god was cleped of bataille.  
Thei were his children bothe tuo,  
Thurgh hem he tok his name so,  
Ther was non other cause why: 910  
And yit a Sterre upon the Sky  
He hath unto his name applied,  
In which that he is signified.

P. ii. 158

An other god thei hadden eke,  
To whom for conseil thei beseke,  
The which was brother to Venus,  
Appollo men him clepe thus.  
He was an Hunte upon the helles,  
Ther was with him no vertu elles, 920  
Wherof that enye bokes karpe,  
Bot only that he couthe harpe;  
Which whanne he walked over londe,  
Fulofte time he tok on honde,  
To gete him with his sustenance,  
For lacke of other pourveance.  
And otherwhile of his falshede  
He feignede him to conne arede  
Of thing which after scholde falle;  
Wherof among hise sleyhtes alle 930  
He hath the lewed folk deceived,  
So that the betre he was received.  
Lo now, thurgh what creacion  
He hath deificacion,  
And cleped is the god of wit  
To suche as be the foles yit.

Appollo deus Sapientie.

Mercurius deus Mercatorum et furtorum.

An other god, to whom thei soghte,  
Mercurie hihte, and him ne roghte  
What thing he stal, ne whom he slowh.  
Of Sorcerie he couthe ynowh, 940  
That whanne he wolde himself transforme, P. ii. 159

915 margin Sciencie A 923 whane F 928 feigned B  
936 be the] be] je AMXE . . . Bz ther beth Hi ben (om. the) J,  
Δ, W 937 l. margin Mercurius—furtorum om. X . . . CBz, Hz  
Mercurius deus latronum L Mercurie deus Hi 939 stal] dide  
(dede) Hi . . . Bz

[BELIEF OF THE  
GREEKS.]

Fulofte time he tok the forme  
Of womman and his oghne left;e;  
So dede he wel the more thefte.  
A gret spekere in alle thinges  
He was also, and of lesinges  
An Auctour, that men wiste non  
An other such as he was on.  
And yit thei maden of this thief  
A god, which was unto hem lief,  
And clepede him in tho believes  
The god of Marchantz and of thieves.  
Bot yit a sterre upon the hevene  
He hath of the planetes sevene.

950

Vulcanus deus Ignis.

But Vulcanus, of whom I spak,  
He hadde a courbe upon the bak,  
And therto he was hepehalt:  
Of whom thou understonde schalt,  
He was a schrewe in al his youthe,  
And he non other vertu couthe  
Of craft to helpe himselve with,  
Bot only that he was a Smith  
With Jupiter, which in his forge  
Diverse thinges made him forge;  
So wot I nocht for what desir  
Thei clepen him the god of fyr.

960

Eolus deus ventorum.

King of Cizile Ypolitus  
A Sone hadde, and Eolus  
He hihte, and of his fader grant  
He hield be weie of covenant  
The governance of every yle  
Which was longende unto Cizile,  
Of hem that fro the lond forein  
Leie open to the wynd al plein.  
And fro thilke iles to the londe  
Fulofte cam the wynd to honde:  
After the name of him forthi  
The wyndes cleped Eoli  
Tho were, and he the god of wynd.

970

P. ii. 160

948 on F 951 tho] þe X . . . Bs, Ad 967 margin Eolus  
deus ventorum om. B 979 Tho] They [þai &c.] H<sub>1</sub> . . . Bs, B

980 [BELIEF OF THE  
GREEKS.]  
Neptunus deus  
maris.

Lo nou, hou this believe is blynd!  
The king of Crete Jupiter,  
The same which I spak of er,  
Unto his brother, which Neptune  
Was hote, it list him to comune  
Part of his good, so that be Schipe  
He mad him strong of the lordschipe  
Of al the See in tho parties;  
Wher that he wroghte his tyrannies,  
And the strange yles al aboute  
He wan, that every man hath doute  
Upon his marche forto saile;  
For he anon hem wolde assaile  
And robbe what thing that thei ladden,  
His sauf conduit bot if thei hadden.  
Wherof the comun vois aros  
In every lond, that such a los  
He cawhte, al nere it worth a stre,  
That he was cleped of the See  
The god be name, and yit he is  
With hem that so believe amis.  
This Neptune ek was thilke also,  
Which was the ferste foundour tho  
Of noble Troie, and he forthi  
Was wel the more lete by.

990

1000

P. ii. 161

The loresman of the Schepherdes,  
And ek of hem that ben netherdes,  
Was of Archade and hihte Pan:  
Of whom hath spoke many a man;  
For in the wode of Nonarcigne,  
Enclosed with the tres of Pigne,  
And on the Mont of Parasie  
He hadde of bestes the baillie,  
And ek benethe in the valleie,

1010

Pan deus nature.

981 margin Neptunus deus maris om. X . . . Bs Iubiter deus  
deliciarum H<sub>1</sub> 986 mad J, S, F made AC, B 987 tho] þe  
H<sub>1</sub> . . . Bs 989 al om. BT 992 wold(e) hem H<sub>1</sub> . . . Bs, Δ  
he wolde hem M 1006 ben om. AM 1009 Nonarigne (Noua-  
rigne, Nonareigne &c.) H<sub>1</sub> . . . Bs, B Nonartigne (Nonartyne) M,  
WH<sub>1</sub> 1013 benethe in] beneþe (by neþe, benethen &c.)  
H<sub>1</sub> . . . Bs, BT beneþin A

[BELIEF OF THE  
GREEKS.]

Wher thilke rivere, as men seie,  
Which Ladon hihte, made his cours,  
He was the chief of governours  
Of hem that kepten tame bestes,  
Wherof thei maken yit the festes  
In the Cite Stinfalides.

And forth withal yit natheles  
He tawhte men the forthdrawinge  
Of bestaile, and ek the makinge  
Of Oxen, and of hors the same,  
Hou men hem scholde ryde and tame:  
Of foules ek, so as we finde,  
Ful many a soubtiel craft of kinde  
He fond, which noman knew tofore.  
Men dede him worschipe ek therfore,  
That he the ferste in thilke lond

Was which the melodie fond  
Of Riedes, whan thei weren ripe,  
With double pipes forto pipe;  
Therof he yaf the ferste lore,  
Til afterward men couthe more.  
To every craft for mannes helpe  
He hadde a redi wit to helpe  
Thurgh naturel experience:  
And thus the nyce reverence  
Of foles, whan that he was ded,  
The fot hath torned to the hed,  
And clepen him god of nature,  
For so thei maden his figure.

Bachus deus vini.

An other god, so as thei fiele,  
Which Jupiter upon Samele  
Begot in his avouterie,  
Whom, forto hide his lecherie,  
That non therof schal take kepe,  
In a Montaigne forto kepe,  
Which Dyon hihte and was in Ynde,  
He sende, in bokes as I finde:  
And he be name Bachus hihte,  
Which afterward, whan that he mihte,

1050 sende] sayde B line om. T

1020

1030  
P. ii. 162

1040

1050

[BELIEF OF THE  
GREEKS.]

A wastour was, and al his rente  
In wyn and bordel he despente.  
Bot yit, al were he wonder badde,  
Among the Greks a name he hadde;  
Thei cleped him the god of wyn,  
And thus a glotoun was dyvyn.

Ther was yit Esculapius  
A godd in thilke time as thus.  
His craft stod upon Surgerie,  
Bot for the lust of lecherie,  
That he to Daires dowhter drowh,  
It fell that Jupiter him slowh:  
And yit thei made him nocht forthi  
A god, and was no cause why.  
In Rome he was long time also  
A god among the Romeins tho;  
For, as he seide, of his presence  
Ther was destruid a pestilence,  
Whan thei to thyle of Delphos wente,  
And that Appollo with hem sente  
This Esculapius his Sone,  
Among the Romeins forto wone.  
And there he duelte for a while,  
Til afterward into that yle,  
Fro whenne he cam, ayein he torneth,  
Where al his lyf that he sojorneth  
Among the Greks, til that he deide.  
And thei upon him thanne leide  
His name, and god of medicine  
He hatte after that ilke line.

An other god of Hercules  
Thei made, which was natheles  
A man, bot that he was so strong,  
In al this world that brod and long  
So myhti was noman as he.  
Merveilles twelve in his degre,  
As it was couth in sondri londes,

1058 a glotoun] ꝑe glotoun B 1059 margin Esculapius deus  
medicine om. B 1065 thei om. AMXRCLB<sub>2</sub> 1072 him  
AM . . . CB<sub>2</sub>, BT, WH<sub>2</sub> 1083 margin Hercules &c. om. B.

Esculapius deus  
1060 medicine.  
P. ii. 163

1070

1080

Hercules deus for-  
titudinis.

[BELIEF OF THE  
GREEKS.]

He dede with hise oghne hondes 1090  
Ayein geantz and Monstres bothe, P. ii. 164

The whiche horrible were and lothe,  
Bot he with strengthe hem overcam :  
Wherof so gret a pris he nam,  
That thei him clepe amonges alle  
The god of strengthe, and to him calle.  
And yit ther is no reson inne,  
For he a man was full of sinne,  
Which proved was upon his ende,  
For in a rage himself he brende ; 1100  
And such a cruel mannes dede  
Acordeth nothing with godhede.

Pluto deus Inferni.

Thei hadde of goddes yit an other,  
Which Pluto hihte, and was the brother  
Of Jupiter, and he fro youthe  
With every word which cam to mouthe,  
Of eny thing whan he was wroth,  
He wolde swere his commun oth,  
Be Lethen and be Flegeton,  
Be Cochitum and Acheron, 1110  
The whiche, after the bokes telle,  
Ben the chief flodes of the helle :  
Be Segne and Stige he swor also,  
That ben the depe Pettes tuo  
Of helle the most principal.  
Pluto these othes overal  
Swor of his commun custumance,  
Til it befell upon a chance,  
That he for Jupiteres sake  
Unto the goddes let do make 1120

A sacrifice, and for that dede P. ii. 165  
On of the pettes for his mede  
In helle, of which I spak of er,  
Was granted him ; and thus he ther

1103 margin Pluto &c. om. AH<sub>1</sub>XE . . . B<sub>1</sub> (ins. later M), B  
1105 fro] for H<sub>1</sub>, BT of W 1107 euery H<sub>1</sub> . . . B<sub>1</sub> 1109  
flogetoun AMH<sub>1</sub>, W flogetoun GECLB<sub>1</sub>, B 1110 of the helle]  
of helle AM . . . B<sub>1</sub>, AdBAA, W 1119 Iupiteres (Iubiteres &c.)  
MYXGERC. SB Iupiters (Iubiters) AJLB<sub>1</sub>, FH<sub>1</sub> Iupiter (Iubiter)  
H<sub>1</sub>, AdTΔ, W

[BELIEF OF THE  
GREEKS.]

Upon the fortune of this thing  
The name tok of helle king.  
Lo, these goddes and wel mo  
Among the Greks thei hadden tho,  
And of goddesses manyon, 1130  
Whos names thou schalt hiere anon,  
And in what wise thei deceiven  
The foles whiche here feith receiven.

So as Saturne is sovereign  
Of false goddes, as thei sein,  
So is Sibeles of goddesses  
The Moder, whom withoute gesses  
The folk Payene honoure and serve,  
As thei the whiche hire lawe observe.  
Bot forto knowen upon this  
Fro when sche cam and what sche is, 1140  
Bethincia the contre hihte,  
Wher sche cam ferst to mannes sihte ;  
And after was Saturnes wif,  
Be whom thre children in hire lif  
Sche bar, and thei were cleped tho  
Juno, Neptunus and Pluto,  
The whiche of nyce fantasie  
The poeple wolde deifie.  
And for hire children were so,  
Sibeles thanne was also 1150  
Mad a goddesse, and thei hire calle P. ii. 166  
The moder of the goddes alle.  
So was that name bore forth,  
And yit the cause is litel worth.

A vois unto Saturne tolde  
Hou that his oghne Sone him scholde  
Out of his regne putte aweie ;  
And he be cause of thilke weie,  
That him was schape such a fate,  
Sibeles his wif began to hate 1160

1134 margin deorum JY, S . . . Δ, FH<sub>1</sub> deorum AM . . . B<sub>1</sub>, W  
1138 the om. H<sub>1</sub> . . . B<sub>1</sub>, Δ, W lawes H<sub>1</sub> . . . B<sub>1</sub> 1149 here (her)  
B, W his C 1155 f. margin Iuno &c. om. AM . . . B<sub>1</sub> et  
diuiciarum om. BT 1156 him om. B

\*\*

F f

Nota, qualiter Si-  
beles Dearum Mater  
et origo nuncupatur.Iuno Dea Regno-  
rum et diuiciarum.

[BELIEF OF THE  
GREEKS.]

And ek hire progenie bothe.  
 And thus, whil that thei were wrothe,  
 Be Philerem upon a dai  
 In his avouterie he lai,  
 On whom he Jupiter begat;  
 And thilke child was after that  
 Which wroghte al that was prophecied,  
 As it tofore is specefied:  
 So that whan Jupiter of Crete  
 Was king, a wif unto him mete  
 The Dowhter of Sibeles he tok,  
 And that was Juno, seith the bok.  
 Of his deificacion  
 After the false oppinion,  
 That have I told, so as thei meene;  
 And for this Juno was the queene  
 Of Jupiter and Soster eke,  
 The foles unto hire sieke,  
 And sein that sche is the goddesse  
 Of Regnes bothe and of richesse:  
 And ek sche, as thei understonde,  
 The water Nymphes hath in honde  
 To leden at hire oghne heste;  
 And whan hir list the Sky tempeste,  
 The reinbowe is hir Messenger.  
 Lo, which a misbelieve is hier!  
 That sche goddesse is of the Sky  
 I wot non other cause why.  
 An other goddesse is Minerve,  
 To whom the Greks obeie and serve:  
 And sche was nyh the grete lay  
 Of Triton founde, wher sche lay  
 A child forcast, bot what sche was  
 Ther knew noman the sothe cas.  
 Bot in Aufrique sche was leid  
 In the manere as I have seid,  
 And caried fro that ilke place  
 Into an Yle fer in Trace,

1170

1180  
P. ii. 167

1190

1165 Jupiter he SAdA 1172 was om. H<sub>1</sub> . . . B<sub>2</sub> as seiþ H<sub>1</sub> . . . B<sub>2</sub>  
1176 And om. BTMinerva Dea sapi-  
enciarum.[BELIEF OF THE  
GREEKS.]

The which Palene thanne hihte,  
 Wher a Norrice hir kepte and dihte. 1200  
 And after, for sche was so wys  
 That sche fond ferst in hire avis  
 The cloth makinge of wolle and lyn,  
 Men seiden that sche was divin,  
 And the goddesse of Sapience  
 Thei clepen hire in that credence.  
 Of the goddesse which Pallas  
 Is cleped sondri speche was.  
 On seith hire fader was Pallant,  
 Which in his time was geant, 1210  
 A cruel man, a bataillous: P. ii. 168  
 An other seith hou in his hous  
 Sche was the cause why he deide.  
 And of this Pallas some ek seide  
 That sche was Martes wif; and so  
 Among the men that weren tho  
 Of misbelieve in the riote  
 The goddesse of batailles hote  
 She was, and yit sche berth the name.  
 Now loke, hou they be ferto blame. 1220  
 Saturnus after his exil  
 Fro Crete cam in gret peril  
 Into the londes of Ytaile,  
 And ther he dede gret mervaile,  
 Wherof his name duelleth yit.  
 For he fond of his oghne wit  
 The ferste craft of plowh tilinge,  
 Of Eringe and of corn sowinge,  
 And how men scholden sette vines  
 And of the grapes make wynes; 1230  
 Al this he tawhte, and it fell so,  
 His wif, the which cam with him tho,  
 Was cleped Cereres be name,  
 And for sche tawhte also the same,

Pallas Dea bello-  
rum.

Ceres dea frugum.

1199 Palon(e) H<sub>1</sub> . . . B<sub>2</sub> 1201 after þat for sche was w. AM . . . B<sub>2</sub>  
1203 The] To H<sub>1</sub> E . . . B<sub>2</sub> 1207 margin Pallas &c. om. C, BT  
1201 margin Ceres dea frugum om. JH<sub>1</sub> . . . B<sub>2</sub> Saturnus dea  
frugum B 1230 grape AM . . . B<sub>2</sub>, Δ 1232 the om. AM, W

[BELIEF OF THE  
GREEKS.]

And was his wif that ilke throwe,  
As it was to the poeple knowe,  
Thei made of Ceres a goddesse,  
In whom here tilthe yit thei blesse,  
And sein that Tricolonius  
Hire Sone goth amonges ous 1240  
And makth the corn good chep or dere, P. ii. 169

Riht as hire list fro yer to yeere;  
So that this wif be cause of this  
Goddesse of Cornes cleped is.

King Jupiter, which his likinge  
Whilom fulfelde in alle thinge,  
So priveliche aboute he ladde  
His lust, that he his wille hadde  
Of Latona, and on hire that  
Diane his dowhter he begat 1250  
Unknowen of his wif Juno.

And afterward sche knew it so,  
That Latona for drede fledde  
Into an Ile, wher sche hedde  
Hire wombe, which of childe aros.  
Thilke yle cleped was Delos;  
In which Diana was forthbrought,  
And kept so that hire lacketh nocht.

And after, whan sche was of Age,  
Sche tok non hiede of mariage, 1260  
Bot out of mannes compaignie  
Sche tok hire al to venerie

In forest and in wildernesse;  
For ther was al hire besinesse  
Be daie and ek be nyhtes tyde  
With arwes brode under the side  
And bowe in honde, of which sche slowh  
And tok al that hir liste ynowh  
Of bestes whiche ben chacable:

Wherof the Cronique of this fable 1270  
Seith that the gentils most of alle P. ii. 170

1238 her tilþes B 1245 *margin* et Siluarum om. AM 1250 And]  
Bot (But) SAdBTAA 1253 ledde BT 1256 was cleped BTA  
1262 al to] vnto B

Diana Dea Moncium  
et Siluarum.[BELIEF OF THE  
GREEKS.]

Worschipen hire and to hire calle,  
And the goddesse of hihe helles,  
Of grene trees, of freisshe welles,  
They clepen hire in that believe,  
Which that no reson mai achieve.

Proserpina, which dowhter was  
Of Cereres, befell this cas:

Whil sche was duellinge in Cizile,  
Hire moder in that ilke while 1280

Upon hire blessinge and hire heste  
Bad that sche scholde ben honeste,  
And lerne forto weve and spinne,  
And duelle at hom and kepe hire inne.

Bot sche caste al that lore aweie,  
And as sche wente hir out to pleie,  
To gadre floures in a pleine,

And that was under the monteine  
Of Ethna, fell the same tyde

That Pluto cam that weie ryde, 1290  
And sodeinly, er sche was war,

He tok hire up into his char.  
And as thei riden in the field,  
Hire grete beaute he behield,

Which was so plesant in his ye,  
That forto holde in compaignie  
He weddeth hire and hield hire so

To ben his wif for everemo.  
And as thou hast tofore herd telle  
Hou he was cleped god of helle, 1300

So is sche cleped the goddesse P. ii. 171  
Be cause of him, ne mor ne lesse.

Lo, thus, mi Sone, as I thee tolde,  
The Greks whilom be daies olde  
Here goddes hadde in sondri wise,  
And thurgh the lore of here aprise  
The Romeins hielden ek the same.

1279 Whil sche was] Which was H<sub>1</sub> . . . B<sub>2</sub> 1286 hir  
om. H<sub>1</sub> . . . B<sub>2</sub> 1287 To gedre ARCLB<sub>2</sub> To gedres M  
1290 Than BTA ]e weie H<sub>1</sub>E . . . B<sub>2</sub> 1297 hield] tok(e)  
H<sub>1</sub> . . . B<sub>2</sub>

Proserpina Dea In-  
fernorum.

Confessor.

[BELIEF OF THE  
GREEKS.]

And in the worschipe of here name  
To every godd in special  
Thei made a temple forth withal, 1310  
And ech of hem his yeeres dai  
Attitled hadde; and of arai  
The temples weren thanne ordeigned,  
And ek the poeple was constreigned  
To come and don here sacrifice;  
The Prestes ek in here office  
Solempne maden thilke festes.  
And thus the Greks lich to the bestes  
The men in stede of god honoure, 1320  
Whiche mihten noght himself socoure,  
Whil that thei were alyve hier.  
And over this, as thou schalt hier,  
The Greks fulfild of fantasie  
Sein ek that of the helles hibe  
The goddes ben in special,  
Bot of here name in general  
Thei hoten alle Satiri.  
Ther ben of Nymphes proprely  
In the believe of hem also:  
Oreades thei seiden tho 1330  
Attitled ben to the monteines;  
And for the wodes in demeynes  
To kepe, tho ben Driades;  
Of freisshe welles Naiades;  
And of the Nymphes of the See  
I finde a tale in proprete,  
Hou Dorus whilom king of Grece,  
Which hadde of infortune a piece,—  
His wif forth with hire dowhtres alle,  
So as the happes scholden falle, 1340  
With many a gentil womman there  
Dreint in the salte See thei were:  
Wherof the Greks that time seiden,  
And such a name upon hem leiden,

Nota, quod dii Moutium  
Satiri vocantur.Oreades Nimphe  
Montium.

Driades Siluarum.

Naiades fontium.

Nereides Marium.

1308 in om. AM for H<sub>1</sub> . . . B<sub>2</sub> 1318 to bestes ER, BTA, W  
1331 Attitred AMXRB<sub>2</sub> 1333 tho] per H<sub>1</sub> . . . B<sub>2</sub> 1336 margin  
Nereides Marium om. B 1339 forth om. AM . . . B<sub>2</sub>

[BELIEF OF THE  
GREEKS.]

Nereides that thei ben hote,  
The Nymphes whiche that thei note  
To regne upon the stremes salte.  
Lo now, if this believe halte!  
Bot of the Nymphes as thei telle, 1350  
In every place wher thei duelle  
Thei ben al redi obeissant  
As damoiselles entendant  
To the goddesses, whos servise  
Thei mote obeie in alle wise;  
Wherof the Greks to hem beseke  
With tho that ben goddesses eke,  
And have in hem a gret credence.  
And yit withoute experience  
Salve only of illusion,  
Which was to hem dampnacion,  
For men also that were dede 1360  
Thei hadden goddes, as I rede,  
And tho be name Manes hihten,  
To whom ful gret honour thei dihten,  
So as the Grekes lawe seith,  
Which was ayein the rihte feith.  
Thus have I told a gret partie;  
Bot al the hole progenie  
Of goddes in that ilke time 1370  
To long it were forto rime.  
Bot yit of that which thou hast herd,  
Of misbelieve hou it hath ferd,  
Ther is a gret diversite.  
Mi fader, riht so thenketh me.  
Bot yit o thing I you beseche,  
Which stant in alle mennes speche,  
The godd and the goddesse of love,  
Of whom ye nothing hier above  
Have told, ne spoken of her fare,  
That ye me wolden now declare 1380  
Hou thei ferst comen to that name.

Manes dii mortuo-  
rum.1360  
P. ii. 173

Amans.

1349 the om. AM . . . B<sub>2</sub> 1353 goddes BA, W goddesse  
AM . . . B<sub>2</sub> 1358 margin Manes &c. om. B 1381 comen  
ferst AM came first W

[BELIEF OF THE  
GREEKS.]Qualiter Cupido et  
Venus deus et dea  
amoris nuncupantur.

Mi Sone, I have it left for schame,  
 Be cause I am here oghne Prest ;  
 Bot for thei stonden nyh thi brest  
 Upon the schrifte of thi matiere,  
 Thou schalt of hem the sothe hiere :  
 And understond nou wel the cas.  
 Venus Saturnes dowhter was,  
 Which alle danger putte aweie  
 Of love, and fond to lust a weie ;  
 So that of hire in sondri place  
 Diverse men felle into grace,  
 And such a lusti lif sche ladde,  
 That sche diverse children hadde,  
 Nou on be this, nou on be that.  
 Of hire it was that Mars beyat  
 A child, which cleped was Armene ;  
 Of hire also cam Andragene,  
 To whom Mercurie fader was :  
 Anchises begat Eneas  
 Of hire also, and Ericon  
 Biten begat, and therupon,  
 Whan that sche sih ther was non other,  
 Be Jupiter hire oghne brother  
 Sche lay, and he begat Cupide.  
 And thilke Sone upon a tyde,  
 Whan he was come unto his Age,  
 He hadde a wonder fair visage,  
 And fond his Moder amourous,  
 And he was also lecherous :  
 So whan thei weren bothe al one,  
 As he which yhen hadde none  
 To se reson, his Moder kiste ;  
 And sche also, that nothing wiste  
 Bot that which unto lust belongeth,  
 To ben hire love him underfongeth.  
 Thus was he blind, and sche unwys :  
 Bot natheles this cause it is,

1383 ff. *margm* Qualiter &c. om. H<sub>1</sub> . . . B<sub>2</sub> 1383 here] hire (hir)  
 JL, Ad, W 30ur(c) X . . . CB<sub>2</sub> 1384 þe brest A . . . B<sub>2</sub>, Ad,  
 H<sub>1</sub> 1405 lay] haþ AM

[BELIEF OF THE  
GREEKS.]

Why Cupide is the god of love,  
 For he his moder dorste love.  
 And sche, which thoghte hire lustes fonde, P. ii. 175  
 Diverse loves tok in honde,  
 Wel mo thanne I the tolde hiere :  
 And for sche wolde hirselve skiere,  
 Sche made comun that desport,  
 And sette a lawe of such a port,  
 That every womman mihte take  
 What man hire liste, and nocht forsake  
 To ben als comun as sche wolde.  
 Sche was the ferste also which tolde  
 That wommen scholde here bodi selle ;  
 Semiramis, so as men telle,  
 Of Venus kepte thilke aprise,  
 And so dede in the same wise  
 Of Rome faire Neabole,  
 Which liste hire bodi to rigole ;  
 Sche was to every man felawe,  
 And hild the lust of thilke lawe,  
 Which Venus of hirselve began ;  
 Wherof that sche the name wan,  
 Why men hire clepen the goddesse  
 Of love and ek of gentillesse,  
 Of worldes lust and of plesance.  
 Se nou the foule mescreance  
 Of Greks in thilke time tho,  
 Whan Venus tok hire name so.  
 Ther was no cause under the Mone  
 Of which thei hadden tho to done,  
 Of wel or wo wher so it was,  
 That thei ne token in that cas  
 A god to helpe or a goddesse.  
 Wherof, to take mi witesse,  
 The king of Bragmans Dindimus  
 Wrot unto Alisandre thus :  
 In blaminge of the Grekes feith

1423 telle X, B, W 1429 a comun AM all comyn X  
 1438 hild J, F hild SB huld A 1447 no] þe AM . . . B<sub>2</sub>  
 1453 Bragmas AM . . . B<sub>2</sub>, H<sub>1</sub>

Nota de Epistola  
 Dindimi Regis Brag-  
 manorum Alexandro  
 magno directa, vbi di-

[BELIEF OF THE  
GREEKS.]

cit quod Greci tunc  
ad corporis conserua-  
tionem pro singulis  
membris singulos de-  
os specialiter approp-  
riari credunt.

And of the misbelieve, he seith  
How thei for every membre hadden  
A sondri god, to whom thei spradden  
Here armes, and of help besoghten.

Minerve for the hed thei soghten,  
For sche was wys, and of a man  
The wit and reson which he can  
Is in the celies of the brayn,  
Wherof thei made hire souverain.

Mercurie, which was in his dawes  
A gret spekere of false lawes,  
On him the kepinge of the tunge  
Thei leide, whan thei spieke or sunge.

For Bachus was a glotoun eke,  
Him for the throte thei beseke,  
That he it wolde waisschen ofte  
With swote drinckes and with softe.

The god of schuldres and of armes  
Was Hercules; for he in armes  
The myhtieste was to fihte,  
To him tho Limes they behihte.

The god whom that thei clepen Mart  
The brest to kepe hath for his part,  
Forth with the herte, in his ymage  
That he adrece the corage.

And of the galle the goddesse,  
For sche was full of hastifesse  
Of wraththe and liht to grieve also,  
Thei made and seide it was Juno.

Cupide, which the brond afyre  
Bar in his hond, he was the Sire  
Of the Stomak, which builleth evere,  
Wherof the lustes ben the levere.

To the goddesse Cereres,  
Which of the corn yaf hire encess  
Upon the feith that tho was take,

1476 tho] je H<sub>1</sub>XGCLB<sub>2</sub>, AdB, W 1477 whom that] je whom B  
whom H<sub>1</sub>B<sub>1</sub>, TA, W 1482 hastifesse J, S, F hastifenece A  
hastiuessse B 1485 of fire H<sub>1</sub>E . . . B<sub>1</sub>, Δ, WH<sub>1</sub> 1486 Bar]  
Bere] (Ber) XG But AME . . . B<sub>1</sub> 1489 To] Lo AMH<sub>1</sub>XG

1460

1470

1480

P. ii. 177

1490

The wombes cure was betake;  
And Venus thurgh the Lecherie,  
For which that thei hire deifie,  
Sche kept al doun the remenant  
To thilke office appourtenant.

Thus was dispers in sondri wise  
The misbelieve, as I devise,  
With many an ymage of entaile,  
Of suche as myhte hem nocht availe;  
For thei withoute lyves chiere  
Unmyhti ben to se or hiere  
Or speke or do or elles fiele;  
And yit the foles to hem knele,  
Which is here oghne handes werk.

Ha lord, hou this believe is derk,  
And fer fro resonable wit!  
And natheles thei don it yit:  
That was to day a ragged tre,  
To morwe upon his majeste  
Stant in the temple wel besein.  
How myhte a mannes resoun sein  
That such a Stock mai helpe or grieve?  
Bot thei that ben of such believe  
And unto suche goddes calle,  
It schal to hem riht so befallé,  
And failen ate moste nede.  
Bot if thee list to taken hiede  
And of the ferste ymage wite,  
Petornius therof hath write  
And ek Nigargorus also;  
And thei afferme and write so,  
That Promotheüs was tofore  
And fond the ferste craft therfore,  
And Cirophanes, as thei telle,  
Thurgh conseil which was take in helle,  
In remembrance of his lignage  
Let setten up the ferste ymage.

[ORIGIN OF IDOL-  
WORSHIP.]

1500 Nota de prima ydol-  
orum cultura, que ex  
tribus precipue Stat-  
uis exorta est; qua-  
rum prima fuit illa,  
quam in filii sui me-  
moriã quidam prin-  
ceps nomine Cirophe-  
nes a sculptore Pro-  
motheo fabricari con-  
stituit.

1510

P. ii. 178

1520

1495 kept J, B, F kepte A 1517 ate] at here (atte her) AM . . . B<sub>1</sub>  
at her W 1520 Petornius A, S, F Petronius J, B 1526 which om.  
E . . . B<sub>1</sub> þat W to helle E . . . B<sub>1</sub> 1527 hir(e) E . . . B<sub>1</sub> (her R)

[ORIGIN OF IDOL-  
WORSHIP.]

Of Cirophanes seith the bok,  
That he for sorwe, which he tok 1530  
Of that he sih his Sone ded,  
Of confort knew non other red,  
Bot let do make in remembrance  
A faire ymage of his semblance  
And sette it in the market place,  
Which openly tofore his face  
Stod every dai to don him ese.  
And thei that thanne wolden plesse  
The fader, scholden it obeie,  
Whan that they comen thilke weie. 1540

P. ii. 179

And of Ninus king of Assire  
I rede hou that in his empire  
He was next after the secounde  
Of hem that ferst ymages founde.  
For he riht in semblable cas  
Of Belus, which his fader was  
Fro Nembroth in the rihte line,  
Let make of gold and Stones fine  
A precious ymage riche  
After his fader evene liche; 1550  
And therupon a lawe he sette,  
That every man of pure dette  
With sacrifice and with truage  
Honoure scholde thilke ymage:  
So that withinne time it fell,  
Of Belus cam the name of Bel,  
Of Bel cam Belzebub, and so  
The misbelieve wente tho.

The thridde ymage next to this  
Was, whan the king of Grece Apis 1560  
Was ded, thei maden a figure  
In resemblance of his stature.  
Of this king Apis seith the bok  
That Serapis his name tok,  
In whom thurgh long continuance  
Of misbelieve a gret creance  
Thei hadden, and the reverence

1535 sette SB set AJ, F

Secunda Statua fuit  
illa, quam ad sui patris  
Beli culturam Rex  
Ninus fieri et adorari  
decreuit. Et sic de  
nomine Beli postea  
Bel et Belzebub ydo-  
lum accreuit.

Tercia Statua fuit  
illa, que ad honorem  
Apis Regis Grecorum  
sculpta fuit, cui postea  
nomen Serapis impo-  
nentes, ipsum quasi  
deum Pagani colue-  
runt.

[ORIGIN OF IDOL-  
WORSHIP.]

Of Sacrifice and of encence  
To him thei made: and as thei telle,  
Among the wondres that befelle, 1570  
Whan Alisandre fro Candace  
P. ii. 180  
Cam ridende, in a wilde place  
Undur an hull a Cave he fond;  
And Candalus, which in that lond  
Was bore, and was Candaces Sone,  
Him tolde hou that of commun wone  
The goddes were in thilke cave.  
And he, that wolde assaie and have  
A knowlechinge if it be soth,  
Liht of his hors and in he goth, 1580  
And fond therinne that he soghte:  
For thurgh the fendes sleihte him thoghte,  
Amonges othre goddes mo  
That Serapis spak to him tho,  
Whom he sih there in gret arrai.  
And thus the fend fro dai to dai  
The worschipe of ydolatrie  
Drowh forth upon the fantasie  
Of hem that weren thanne blinde  
And couthen nocht the trouthe finde. 1590  
Thus hast thou herd in what degre  
Of Grece, Egipte and of Caldee  
The misbelieves whilom stode;  
And hou so that thei be nocht goode  
Ne trewe, yit thei sprungen oute,  
Wherof the wyde world aboute  
His part of misbelieve tok.  
Til so befell, as seith the bok,  
That god a poeple for himselfe  
Hath chose of the lignages tuelve, 1600  
Wherof the sothe redely,  
P. ii. 181  
As it is write in Genesi,  
I thenke telle in such a wise  
That it schal be to thin apprise.

1573 Vndur A, F Vnder J, S, B 1578 And he] He AM... B<sub>1</sub>  
1593 mysbelieve H.E... B<sub>1</sub>

[iv. BELIEF OF THE  
JEWS.]De Hebreorum seu  
Iudeorum Secta, quo-  
rum Sinagoga, eccle-  
sia Christi superueni-  
ente, defecit.

After the flood, fro which Noë  
Was sauf, the world in his degre  
Was mad, as who seith, newe ayein,  
Of flour, of fruit, of gras, of grein,  
Of beste, of bridd and of mankinde,  
Which evere hath be to god unkinde : 1610  
For nocht withstondende al the fare,  
Of that this world was mad so bare  
And afterward it was restored,  
Among the men was nothing mored  
Towardes god of good lvyngge,  
Bot al was torned to likinge  
After the fleiss, so that foryete  
Was he which yaf hem lif and mete,  
Of hevене and Erthe creatour.  
And thus cam forth the grete error, 1620  
That thei the hihe god ne knewe,  
Bot maden othre goddes newe,  
As thou hast herd me seid tofore :  
Ther was noman that time bore,  
That he ne hadde after his choise  
A god, to whom he yaf his vois.  
Wherof the misbelieve cam  
Into the time of Habraham :  
Bot he fond out the rihte weie,  
Hou only that men scholde obeie 1630  
The hihe god, which weldeth al, P. ii. 182  
And evere hath don and evere schal,  
In hevене, in Erthe and ek in helle ;  
Ther is no tunge his miht mai telle.  
This Patriarch to his lignage  
Forbad, that thei to non ymage  
Encline scholde in none wise,  
Bot here offrende and sacrificise  
With al the hole hertes love  
Unto the mihti god above 1640  
Thei scholden yive and to no mo :  
And thus in thilke time tho

1624 bore] bifore BT 1628 habraham F rest Abraham  
(J defective here) so also l. 1650 1633 and erje E . . . B<sub>1</sub>, Ad

[BELIEF OF THE  
JEWS.]

Began the Secte upon this Erthe,  
Which of believes was the ferthe.  
Of rihtwisnesse it was conceived,  
So moste it nedes be received  
Of him that alle riht is inne,  
The hihe god, which wolde winne  
A poeple unto his oghne feith.  
On Habraham the ground he leith, 1650  
And made him forto multeplie  
Into so gret a progenie,  
That thei Egipte al overspradde.  
Bot Pharao with wrong hem ladde  
In servitude ayein the pes,  
Til god let sende Moïses  
To make the deliverance ;  
And for his poeple gret vengeance  
He tok, which is to hiere a wonder.  
The king was slain, the lond put under, 1660  
God had the rede See divide, P. ii. 183  
Which stod upriht on either side  
And yaf unto his poeple a weie,  
That thei on fote it passe dreie  
And gon so forth into desert :  
Wher forto kepe hem in covert,  
The daies, whan the Sonne brente,  
A large cloude hem overwente,  
And forto wissen hem be nyhte,  
A firy Piler hem alyhte. 1670  
And whan that thei for hunger pleigne,  
The myhti god began to reyne  
Manna fro hevене doun to grounde,  
Wherof that ech of hem hath founde  
His fode, such riht as him liste ;  
And for thei scholde upon him triste,  
Riht as who sette a tonne abroche,

1643 the Secte] jat secte S . . . Δ this secte W to sette AMH.X  
this] je AM . . . B<sub>1</sub> 1646 And alle mysbelicue weyued E . . . B<sub>1</sub>,  
A (misbelicues RLB<sub>1</sub>) 1647 is] was E . . . B<sub>1</sub> 1653 al om.  
XE . . . B<sub>1</sub> 1662 on] in BT 1664 on fote (foote) passen  
ECLB<sub>1</sub>, B on fete p. R on fote myght p. W in fote it p. X  
1667 The daies] Be (By) daies S . . . Δ A dayes W

[BELIEF OF THE  
JEWS.]

He percede the harde roche,  
 And sprong out water al at wille,  
 That man and beste hath drunke his fille: 1680  
 And afterward he yaf the lawe  
 To Moises, that hem withdrawe  
 Thei scholden nocht fro that he bad.  
 And in this wise thei be lad,  
 Til thei toke in possession  
 The londes of promission,  
 Wher that Caleph and Josuë  
 The Marches upon such degre  
 Departen, after the lignage  
 That ech of hem as Heritage 1690  
 His porpartie hath underfonge. P. ii. 184  
 And thus stod this believe longe,  
 Which of prophetes was governed;  
 And thei hadde ek the poeple lerned  
 Of gret honour that scholde hem falle;  
 Bot ate moste nede of alle  
 Thei faileden, whan Crist was bore.  
 Bot hou that thei here feith have bore,  
 It nedeth nocht to tellen al,  
 The matiere is so general: 1700  
 Whan Lucifer was best in hevene  
 And oghte moste have stonde in evene,  
 Towardes god he tok debat;  
 And for that he was obstinat,  
 And wolde nocht to trouthe encline,  
 He fell for evere into ruine:  
 And Adam ek in Paradis,  
 Whan he stod most in al his pris  
 After thastat of Innocence,  
 Ayein the god brak his defence 1710  
 And fell out of his place aweie:  
 And riht be such a maner weie  
 The Jwes in here beste plit,  
 Whan that thei scholden most parfit

1678 perced(e) þo þe RCLB<sub>2</sub>, A, W 1685 toke (tooke) C, SB  
 tok (took) A, F 1698 lore MH<sub>2</sub>XGLB<sub>2</sub>, AdBT, W (hath lore  
 H<sub>1</sub>L, W) 1713 Iwes F Iewes A, SB

[BELIEF OF THE  
JEWS.]

Have stonde upon the prophecie,  
 Tho fellen thei to most folie,  
 And him which was fro hevene come,  
 And of a Maide his fleissh hath nome,  
 And was among hem bore and fedd,  
 As men that wolden nocht be spedd 1720  
 Of goddes Sone, with o vois P. ii. 185  
 Thei hinge and slowhe upon the crois.  
 Wherof the parfit of here lawe  
 Fro thanne forth hem was withdrawe,  
 So that thei stonde of no merit,  
 Bot in truage as folk soubgit  
 Withoute proprete of place  
 Thei liven out of goddes grace,  
 Dispers in alle londes oute.  
 And thus the feith is come aboute, 1730  
 That whilom in the Jewes stod,  
 Which is nocht parfithliche good.  
 To speke as it is nou befalle,  
 Ther is a feith aboven alle,  
 In which the trouthe is comprehended,  
 Wherof that we ben alle amended.

The hihe almyhti majeste,  
 Of rihtwisnesse and of pite,  
 The Sinne which that Adam wroghte,  
 Whan he sih time, ayein he boghte,  
 And sende his Sone fro the hevene  
 To sette mannes Soule in evene,  
 Which thanne was so sore falle  
 Upon the point which was befalle,  
 That he ne mihte himself arise.

Gregoire seith in his aprise,

1713 stonde AC, B stond F 1742 Which mannes soule  
 haþ set in euene S . . . Δ

1743 And haþ his grace reconciled  
 ffo which þe man was ferst exiled  
 And in himself so sore falle

So S . . . Δ (inserting a couplet between 1742 and 1743) 1743 margin  
 ineffabiliter . . . creditur B 1745 auise E . . . B<sub>2</sub> 1746 margin  
 Gregorius. Nichil nobis nasci profuit, nisi redimi profuisset SBA  
 (profuit for profuit B)

\*\*

G g

[THE CHRISTIAN  
FAITH.]

1740 De fide Cristiana,  
 in qua perfecte legis  
 complementum, sum-  
 mi misterii sacramen-  
 tum, nostreque salua-  
 tionis fundamentum  
 infallibiliter consist-  
 ere credimus.

[THE CHRISTIAN  
FAITH.]

It helpeth nocht a man be bore,  
 If goddes Sone were unbore;  
 For thanne thurgh the ferste Sinne,  
 Which Adam whilom broghte ous inne, 1750  
 Ther scholden alle men be lost; P. ii. 186  
 Bot Crist restoreth thilke lost,  
 And boghte it with his fleissch and blod.  
 And if we thenken hou it stod  
 Of thilke rancoun which he payde,  
 As seint Gregoire it wrot and sayde,  
 Al was behovely to the man:  
 For that wherof his wo began  
 Was after cause of al his welthe,  
 Whan he which is the welle of helthe, 1760  
 The hihe creatour of lif,  
 Upon the nede of such a strif  
 So wolde for his creature  
 Take on himself the forsfaiture  
 And soffre for the mannes sake.  
 Thus mai no reson wel forsake  
 That thilke Senne original  
 Ne was the cause in special  
 Of mannes worschipe ate laste,  
 Which schal withouten ende laste. 1770  
 For be that cause the godhede  
 Assembled was to the manhede  
 In the virgine, where he nom  
 Oure fleissch and verai man becom  
 Of bodely fraternite;  
 Wherof the man in his degre  
 Stant more worth, as I have told,  
 Than he stod erst be manyfold,  
 Thurgh baptesme of the newe lawe,  
 Of which Crist lord is and felawe. 1780  
 And thus the hihe goddes myht, P. ii. 187  
 Which was in the virgine alyht,

1756 ff. *margin* O certe necessarium Ade peccatum etcetera B O  
 felix—redemptorem om. SBΔ(AdT) *The note stands at l. 1746 in Hs*  
 1763 wolde he AdB 1772 to] wi] BT  
 1781-1793 Thurgh vertu of his hihe myht  
 Which in Marie was alyht

Gregorius. O necessarium Ade peccatum! O felix culpa, que talem ac tantum meruit habere redemptorem!

[THE CHRISTIAN  
FAITH.]

The mannes Soule hath reconsiled,  
 Which hadde longe ben exiled.  
 So stant the feith upon believe,  
 Withoute which mai non achieve  
 To gete him Paradis ayein:  
 Bot this believe is so certein,  
 So full of grace and of vertu,  
 That what man clepeth to Jhesu 1790  
 In clene lif forthwith good dede,  
 He mai nocht faile of hevene mede,  
 Which taken hath the rihte feith;  
 For elles, as the gospel seith,  
 Salvacion ther mai be non.  
 And forto preche therupon  
 Crist bad to hise Apostles alle,  
 The whos pouer as nou is falle  
 On ous that ben of holi cherche,  
 If we the goode dedes werche;  
 For feith only sufficeth nocht,  
 Bot if good dede also be wrought.  
 Now were it good that thou forthi,  
 Which thurgh baptesme proprely  
 Art unto Cristes feith professed,  
 Be war that thou be nocht oppressed  
 With Anticristes lollardie.  
 For as the Jwes prophecie

1790

1800 *Jacobus. Fides sine operibus mortua est.*

Confessor.

*Nota hic contra istos qui iam lollardi dicuntur.*

To begge mannes soule ayein  
 And þis belieue is so certein  
 So full of grace and of vertu  
 That what man clepeþ to Jhesu  
 In clene lif forþwith good dede  
 He mai nocht faile of heuene mede 1790\*  
 So þat it stant vpon belieue  
 That euery man mai wel achieue  
 Which taken haþ &c. SAdBTΔ

1791 forþwith F forþ with AJ, B 1800 þe goode dede JE . . . B₂  
 (þo C) the goodnesse (þe goodness) H₁X goode dedes G  
 1800 f. *margin* Jacobus &c. om. S . . . Δ  
 1801 f. for feiþ . bot if þer be good dede  
 Thapostel seiþ is worþ no mede SAdBTΔ  
 1807 f. *margin* Nota hic—dicuntur om. BΔ(AdT), W Nota contra  
 istos qui lollardi dicuntur S Nota contra lollardos C 1808 Iwes F  
 Iwes AJ, SB

[THE CHRISTIAN  
FAITH.]

Was set of god for avantage,  
Riht so this newe tapinage  
Of lollardie goth aboute  
To sette Cristes feith in doute.

The seintz that weren ous tofore,  
Be whom the feith was ferst upbore,  
That holi cherche stod relieved,  
Thei oghten betre be believed  
Than these, whiche that men knowe  
Noght holy, thogh thei feigne and blowe  
Here lollardie in mennes Ere.

Bot if thou wolt live out of fere,  
Such newe lore, I rede, eschuie,  
And hold forth riht the weie and suie,  
As thine Ancestres dede er this:  
So schalt thou noght believe amis.

Crist wroghte ferst and after tawhte,  
So that the dede his word arawhte;  
He yaf ensample in his persone,  
And we the wordes have al one,  
Lich to the Tree with leves grene,  
Upon the which no fruit is sene.

The Priest Thoas, which of Minerve  
The temple hadde forto serve,  
And the Palladion of Troie  
Kepte under keie, for monoie,  
Of Anthenor which he hath nome,  
Hath soffred Anthenor to come  
And the Palladion to stele,  
Wherof the worschipe and the wele  
Of the Troiens was overthrowe.

Bot Thoas at the same throwe,  
Whan Anthenor this Juel tok,  
Wynkende caste awei his lok  
For a deceipte and for a wyle:  
As he that scholde himself beguile,  
He hidde his yhen fro the sihte,  
And wende wel that he so mihte

1826 his dede þe BT his dede his A, W 1835 Anthenor  
AJ, SB Antenor F

Incepit Ihesus fa-  
cere et docere.

Nota quod, cum  
Anthenor Palladium  
Troie a templo Mi-  
nerue abstulit, Thoas  
ibidem summus sacer-  
dos auro corruptus  
oculos auertit, et sic  
malum quasi non vi-  
dens scienter fieri  
permisit.

[THE CHRISTIAN  
FAITH.]

Excuse his false conscience.  
I wot noght if thilke evidence  
Nou at this time in here estatz  
Excuse mihte the Prelatz,

Knowende hou that the feith discreseeth  
And alle moral vertu cesseth,  
Wherof that thei the keies bere,  
Bot yit hem liketh noght to stere  
Here gostliche yhe forto se  
The world in his adversite;  
Thei wol no labour undertake  
To kepe that hem is betake.

Crist deide himselfe for the feith,  
Bot nou our feerfull prelat seith,  
'The lif is suete,' and that he kepeth,  
So that the feith unholpe slepeth,  
And thei unto here ese entenden  
And in here lust her lif despenden,  
And every man do what him list.  
Thus stant this world fulfild of Mist,  
That noman seth the rihte weie:

The wardes of the cherche keie  
Thurgh mishandlinge ben mysweynt,  
The wordes wawe hath welnyh dreynt  
The Schip which Peter hath to stiere,  
The forme is kept, bot the matiere  
Transformed is in other wise.

Bot if thei weren gostli wise,  
And that the Prelatz weren goode,  
As thei be olde daies stode,  
It were thanne litel nede  
Among the men to taken hiede  
Of that thei hieren Pseudo telle,  
Which nou is come forto duelle,  
To sowe cokkel with the corn,  
So that the tilthe is nyh forlorn,  
Which Crist sew ferst his oghne hond.

1849 estatz F estates J astatz (astates) A, SB 1855 goodly  
goodlich) BT 1879 Pseudo telle] Pseudo telle E Pseudo t. C  
hem telle A om. T 1883 sew A, S, F siew B

[THE CHRISTIAN  
FAITH.]

Nou stant the cockel in the lond,  
Wher stod whilom the goode grein,  
For the Prelatz nou, as men sein,  
Forslowthen that thei scholden tile.  
And that I trowe be the skile,  
Whan ther is lacke in hem above,  
The poeple is stranged to the love  
Of trouthe, in cause of ignorance;  
For wher ther is no pourveance  
Of liht, men erren in the derke.  
Bot if the Prelatz wolden werke  
Upon the feith which thei ous teche,  
Men scholden nocht here weie seche  
Withoute liht, as now is used:  
Men se the charge aldai refused,  
Which holi cherche hath undertake.

1890

1900  
P. ii. 191

Gregorius. Quando Petrus cum Judea,  
Andreas cum Achaia,  
Thomas cum Yndea,  
et Paulus cum gente  
venient, quid dicemus  
nos moderni, quorum  
fossium talentum pro  
nichilo computabitur!

Bot who that wolde ensample take,  
Gregoire upon his Omelie  
Ayein the Slouthe of Prelacie  
Compleigneth him, and thus he seith:  
'Whan Peter, fader of the feith,  
At domesdai schal with him bringe  
Judeam, which thurgh his prechinge  
He wan, and Andrew with Achaie  
Schal come his dette forto paie,  
And Thomas ek with his beyete  
Of Ynde, and Poul the routes grete  
Of sondri londes schal presente,  
And we. fulfild of lond and rente,  
Which of this world we holden hiere,  
With voide handes schul appiere,  
Touchende oure cure spirital,  
Which is our charge in special,  
I not what thing it mai amonte  
Upon thilke ende of oure accompte,  
Wher Crist himself is Auditour,

1910

1893 erren] crepen E... B<sub>2</sub>, A  
1906 f. Which haþ conuert wip his prechinge  
And whan þat Andrew E... B<sub>2</sub>, A  
(conuerted... teching L conuer E) 1911 schal] to B

[THE CHRISTIAN  
FAITH.]

Which takth non hiede of vein honour.  
Thoffice of the Chancellerie  
Or of the kinges Tresorie  
Ne for the writ ne for the taille  
To warant mai nocht thanne availe;  
The world, which nou so wel we trowe,  
Schal make ous thanne bot a mowe:  
So passe we withoute mede,  
That we non otherwise spede,  
Bot as we rede that he spedde,  
The which his lordes besant hedde  
And therupon gat non encress.  
Bot at this time natheles,  
What other man his thonk deserve,  
The world so lusti is to serve,  
That we with him ben all acorded,  
And that is wist and wel recorded  
Thurghout this Erthe in alle londes  
Let knyhtes winne with here hondes,  
For oure tunge schal be stille  
And stonde upon the fleissches wille.  
It were a travail forto preche  
The feith of Crist, as forto teche  
The folk Paiene, it wol nocht be;  
Bot every Prelat holde his See  
With al such ese as he mai gete  
Of lusti drinke and lusti mete,  
Wherof the bodi fat and full  
Is unto gostli labour dull  
And slowh to handle thilke plowh.  
Bot elles we ben swifte ynowh  
Toward the worldes Avarice;  
And that is as a sacrifice,  
Which, after that thapostel seith,  
Is openly ayein the feith  
Unto thidoles yove and granted:

1920

1930  
P. ii. 192

1940

1950

1923 no writ... þe taile A no writ... no t. YE... B<sub>2</sub> to write  
... to taile B 1925 which now we see and trowe E... B<sub>2</sub>, A  
1946 and] of YEC, BT 1950 as a sacrifice] a good s. E... B<sub>2</sub>  
1953 þat after E... B<sub>2</sub>

[THE CHRISTIAN  
FAITH.]

Bot natheles it is nou haunted,  
And vertu changed into vice,  
So that largesce is Avarice,  
In whos chapitre now we trete.

Amans.

Mi fader, this matiere is bete  
So fer, that evere whil I live  
I schal the betre hede yive  
Unto miself be many weie:  
Bot over this nou wolde I preie  
To wite what the branches are  
Of Avarice, and hou thei fare  
Als wel in love as otherwise.

1960  
P. ii. 193

Confessor.

Mi Sone, and I thee schal devise  
In such a manere as thei stonde,  
So that thou schalt hem understonde.

1970

1965 the] Jo E...L    1969 a om. BT, W    1970 hem om. BT  
wel Ad

(LIBRI QUINTI §§ iii-xiii in sequenti volumine continentur)