

[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 freisse 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 H₁ . . . B₂, AdBT, WH₂ 1479 as for me H₁ . . . B₂,
 H₂ 1487 gret EC, SB grete AJ, F 1489 And sche H₁ . . . B₂, H₂
 1496 that of] of jat H₁XE . . . B₂

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-
 FESSIO. 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.
 Therfore I wisse 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 H₁ . . . B₁, H₁ (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: 1590
 And if it scholde so betide,
 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. H₁ . . . B₁, BA, H₁ 1603 so deie] to deie JH₁GE, BT,
 WH₁ forto deie L 1605 such (suche) YXGECLB₁, SBA, W in such
 AJM, AdTΔ, F such a H₁R, H₁Magd 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. H₁, B
H₁ . . . B₂, H₃

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.
 Ensamplē that it falleth thus,
 Thou miht wel take of Piramus, 1660
 Whan he in haste his swerd outdrowh
 And on the point himselve slow
 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 poursuie,
 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 advantage, 1680
 Bot ofte it set a man behinde
 In cause of love, and that I finde
 Be olde ensamplē, 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 H₁ . . . B₂, H₃

[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 noght speden ate laste,
 A dart thurghout his herte he caste, 1700
 Which was of gold and al afyre,
 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 understond 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

**

T

1760 Hic ponit Confessor
 exemplum contra il-
 los qui nimio furore
 accensi vindictam Ire
 sue ultra quam decet
 consequi affectant. Et
 narrat qualiter Athe-
 mas et Demephon Re-
 ges, 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 outrage
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 unavisid
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.

P. i. 343

1900

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,
 Whereof 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 1930 herde AJ, B herd F 1935 and]
 a AM om. WMagd 1939 Grece MH:XRCLB 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... B₁ (except EC) 1979 gan
 his journe] gan his money XGE gaue his money H₁RCLB₁ 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 recovere, thanne he scholde
 Upon his Moder do vengance
 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 juise.
 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 wroght,
 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.¹
 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 befallé,
 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 . . . B₂ withsit hit wille H₁ with seith
 hys wille W 2168 þei alle X . . . B₂ 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 . . . B₂, STΔA 2209 to]
 may B om. AM

[LAWFUL HOMICIDE.]

Seneca. Iudex qui
parcit vlcisci, 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
H₁G . . . B₂ 2225 margin Apostolus—portat om. H₁ . . . B₂
2235 margin Pugna pro patria] Pugna pro patria · licitum est vim
vi repellere SBT Pro patria pugna &c. A om. H₁ 2244 Is
such an homicide good H₁ . . . B₂ (In for la R) 2248 techeth
FWH:Magd it teche] A . . . B₂, 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,
 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 H₁ . . . B₁, 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 H₁ . . . B₁ (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 familiarum 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 . . . B2, 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 . . . B2 2412 schulde
 (sholde) BT 2434 is couine JMCLB2, 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 worldes 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 worldes pride 2470
 To sle the worldes 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, XERL, 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,
To preche, and hath the swerd received, 2510
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 . . . B₁, 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 TEUCER.]
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 H₁ . . . B₁

[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 thoughte,
 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
 2723 belief FK

Confessor.

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
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.

[i. LACHESSE.]

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

20

[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 . . . B₂ 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 H₁ 70 liere] hierc (here &c.)
 H₁ . . . B₂, 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 H₁ . . . B₁, H₂ 111 Spraulende (Sprawland) M, WKH₂
 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:

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,

160

P. ii. 7

170

143 euermore AM, Δ, WH₂ 168 is went(c) ML, ΔA, WH₂
 170 Had AMJXGERLB₂, BA, FH₂

[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,
 P. ii. 8
 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
 H₁ . . . B₂ 208 In part he was inly glad AM In partie (party)
 he was inly glad H₁ . . . B₂ 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
 P. ii. 9
 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 delaieinent,
 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

214 flitt AJ, S, F flitte B 215 Fro] for L, BA, WH: hadde
 him H₁ . . . B₂ 226 no H₁ . . . CB₂, BTA, W 234 Lo of
 H₁ . . . B₂ (of om. R) 242 for ferst B

[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 frustraui.

[THE FOOLISH
VIRGINS.]

Nota adhuc contra
tardacionem de v. vir-
ginibus fatuis, que
nimiam moram facien-
tes 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 Maidenys 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.

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.

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

250
P. ii. 10

260

270

280
P. ii. 11

254 that] it H₁ . . . B₂ 255 the] }o H₁ . . . L, SBTΔ no
AM 261 Ther of B, WH₁ 263 love] sloupe B 276
If] And B 277 houre] honour MH₁GEC, 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.

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.

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 Con-
fessor 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 H₁ . . . B₂ parat H₁ 4 refert H₁ . . . B₂

290

300

310

P. ii. 12

Confessor.

[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 H₁ . . . B₂, 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,
Fulofte 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 wroght 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 . . . B₂, SAdB₂, WH₂
C, B 363 let AJ, S, F lete (lette) C, B
AJ, S, F Pigmaleon EC, B, H₂ 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,

P. ii. 15

400

410

420

401 into his chambre H₁... B₂ (except E) 403 He] And AM
 411 he] it H₁, 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 H₁G
 RCLB₄, 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 H₁ . . . B₂ 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 hier,
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 H₁ . . . B₂
to T 515 that om. B 517 Also fer as my E . . . B₂ An (Als)
fer as my H₁XG 521 mihte ben] might(e) be non H₁ . . . B₂
535 himself fulofte A . . . B₂ (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. 550
Thus is his pourpos noght forthi

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,

Than cast I many a newe lawe 560
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 . . . B₂ 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 . . . B₂, 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,
 Bot help ne finde I nocht the more, 620
 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 Ethiope 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 nocht ; P. ii. 25
 Bot what I hadde afore thought
 To speke, whanne I come there,
 It is foryete, as nocht ne were,
 And stonde amased and assoted,
 That of nothing which I have noted
 I can nocht 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 nocht 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 nocht 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

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

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

**

Y

[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
 760 se mortuam suspendit.

[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: . . . B2 an Innocent M 790 longe may not
(nought) X . . . B2 longe nouht may H1 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 eftsonne 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,

[DEMEPHON AND
PHILLIS.]

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 Demophon,
 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 Demophon was so reproeved,
 That of the goddes providence
 Was schape such an evidence
 Evere afterward ayein the slowe,
 That Phillis in the same throwe
 Was schape into a Notetre,
 That alle men it mihte se,
 And after Phillis Philliberd
 This tre was cleped in the yerd, 870
 And yit for Demophon to schame
 Into this dai it berth the name.
 This wofull chance how that it ferde P. ii. 31
 Anon as Demophon 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.]

Althogh 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 scip-
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 thocht
 Comth ferst of that I mai suffise,
 I bowe and profre my servise,
 Somtime in chambre, sometime 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 AMH₁, Ad to huyre masse B toward
 hir masse X . . . B₁ 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, H₁
 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 hier, P. ii. 43
 Thou schalt have no penance hier.
 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 hier
 Acordant unto this matiere.

1207 for to ride H₁ . . . B₂ 1212 seide] say B 1224 bot]
 but if H₁ . . . B₂, 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, H₂ in Amoris causa W 1251
 margin expectaret H₁ . . . B₂ 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:GRCLBz) 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:GLBz, AdTΔ, W, Hs on an h. M 1348 And B

**

[TALE OF ROSIPH-
LEE.]

And natheles ther was with that
A riche bridel for the nones
Of gold and preciouise 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 nocht 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 nocht 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 nocht 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 nocht 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 esposaile
 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 H... 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 Iepte, 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 sacrifie.'

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 hierе,
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 nocht beset;
Wherof her lusti youthe is let,
That sche no children hath forthdrawe
In Mariage after the lawe,
So that the poeple is nocht 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-
 exercitium 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 hemselven 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 H₁XRCLB₂, 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 H₁ . . . B₂ 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
H₁XE . . . B₂, 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 besenese
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 besenese I leie,
The more that I knele and preie
With goode wordes and with softe,
The more I am refused ofte, 1750
With besenese 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 besenese laste,
Al is bot ydel ate laste,
For whan theeffect is ydelnesse,
I not what thing is besenese. 1760
Sei, what availleth al the dede,

173^B that] which AJH. . . . B₂ 1740 So þat I not H. . . . B₂
175^a that] it B

Which nothing helpeth ate nede?
For the fortune of every fame P. ii. 61
Schal of his ende bere a name.
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, 1770
Mi reson and my cause demeth. [THE CONFESSOR RE-
PLIES.]
Mi Sone, I have herd thi matiere, Confessor.
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. 1780
Betre is to wayte upon the tyde
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 . . . B₂ (except G) 1780 Bet B

[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 . . . B₁ feigned B₁, 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 AJH₁ . . . B₁ 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
H₁G . . . B₁, 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.

1916 the deth] þe day X . . . B₁ 1922 hir] his H₁ . . . CB₁
this L 1928 the om. H₁XGE, B 1940 axeþ him H₁ . . . B₁, 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 here he mihte.
 For it stod thilke time thus, P. ii. 68
 That this Chiro, this Centaurus,
 Withinne a large wilderness,
 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: XGECB₁ 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.
 Lo, thus, my Sone, thou miht knowe
 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... B₂, W 2010 mad
 (maad) AJC, T made B, F 2012 to om. B 2015 hardi-
 esce AC, F hardinesse J, SB 2020 Bot] That H₁... B₂

[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) H₁, BTA om. Ad 2039 begete FH₁
2045 Cenes L, BA seues M 2052 propter om. H₁ . . . B₂
2055 margin armorum] amorum RCLB₂

[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 himselfforschape,
 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 Pantasilee,
 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
 Pantasilee 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 H₁ . . . B₂ (except G), B 2165]e king
 H₁ . . . B₂ 2166 of Amozoine H₁ . . . RLB₂ and Amozoine C

[PENTHESILEA.]

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

[PHILEMENIS.]

Nota qualiter Phi-
 lemenis propter mi-
 licie famam a finibus
 2150 terre in defensionem
 Troie uenias 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;
For otherwise he scholde have failed,
If that he hadde noght travailed.

2180

P. ii. 75

[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.

2190

Be these ensamples here above,
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.

2200

Mi fader, bot I were enspired
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
After the forme, as thou miht hiere,

2210

2175 as for] for his BT 2186 margin Lavine] set vine A sc
uine M 2189 And gete] He gette (gete, get) X . . . B₁ He gate
H₁ And gat M, W 2199 ff. margin Hic dicit—dissoluit om. B

[GENTILESSE.]

Bot nothing after the matiere.
For who that resoun understonde,
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,
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,
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
Of worldes good, bot as of charge
The lord is more forto charge,
Whan god schal his accompte hiere,
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,

P. ii. 76

2220

2230

2240

P. ii. 77

Omnes quidem ad
vnum finem tendimus,
set diuerso tramite.

2218 faille] H₁GRCLB₁, Δ 2224]e which al was X . . . B₁
the wiche was alle H₁ 2227 governacioun AM 2234 the
om. H₁XECLB₁, Ad, WH₁ (to om. R) 2241 as of]]it of H₁ . . .
B₁ of W

[GENTILESSSE.]

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) AJH₁ &c., SAd, FH₂ eldirmodir
 (eldermoder) L, Δ oldmoder M olde moder BT alder moder W
 2254 he B 2259 wene best to H₁ . . . B₁, W wene best for to M
 2278 aday J, F a day (a dai) AC, SB

[GENTILESSSE.]

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

2295 ese] eek (ek) XG, BTA 2300 the om. H₁E, BTA 2307
 thei] pough BT 2311 areste] haue reste AM

Nota de amore cari-

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 noght 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 noght 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 noght 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 noght 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 noght 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 noght 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
 The ferste were of Enditours,

2410

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 fisses tok:
 Of huntynge ek he fond the chace,

2397 lettre BT 2407 Eldran H₁ . . . B₂, A 2414 and rime
 AJMX . . . B₂

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

P. ii. 84

The route of Philosophres wise
 Controeveden be sondri wise,

Ferst forto gete it out of Myne,
 And after forto trie and fyne.

And also with gret diligence
 Thei founden thilke experience,

Which cleped is Aleonomie,
 Wherof the Selver multeplic

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,

2460

[ALCHEMY.]

Nota de Alconomia.

2433 Herconius H₁XGECLB₂, BA Hecencius R Berconius T, H₂

[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 secoude
 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,
 Betwen 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 2502 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 secoude 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 clenness,
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 H₁ . . . B₁, A (line
om. W) 2562 to om. BT 2565 thextremetes] extremities
X . . . B₁, B 2569 for AM]e ston H₁ . . . B₁ 2576 He]
It S . . . A 2578 as] which A . . . B₁

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) XGRCLB₁ 2609 Orcalan H₁ . . . B₁
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 H₁ . . . B₂ fallen of b. T but þei faille 3it
 of b. Δ 2627 of om. M, BT, H₁ 2629 out] out of AMH₁
 2641 ffor B 2642 as SBTΔ is Ad and A . . . B₂, A, FWH₁
 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 H₁ . . . RLB₂ 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 ²⁶⁹⁰
 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. ²⁷⁰⁰

[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 vigilantii
 Obsequium thalamis fert vigilata suis.*

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

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, ²⁷¹⁰
 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, ²⁷²⁰
 And goth to bedde and leith him softe,

²⁷⁰⁴ margin Accidia H.E. . . B₁, W ²⁷⁰⁷ margin sopori fero
 MH₁ERL, A, WH₂: sopori sero XGCB₁, B ²⁷¹⁰ a doun C, B, F
 adoun AJ, S ²⁷¹¹ 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, ²⁷³⁰
 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 ²⁷⁴⁰
 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, ²⁷⁵⁰
 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, ²⁷⁶⁰

Confessio Amantis.

²⁷⁴³ shal F ²⁷⁴⁴ wolde A ²⁷⁶⁰ I am now H₁ . . . B₁, A

[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 thenkth 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 thenkth 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 thenkth, 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 . . . B₂ 2860 mai] might (mi)te
 Hi . . . B₂ doth W 2867 him A . . . B₂ 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-
 huc 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 sacrificise
 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 H₁ . . . B₂ wol L thought to W 2955
 monjes H₁ . . . B₂, H₃ 2973 she A, Magd he A . . . B₂, AdBTΔ,
 FWKH₂ 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 sterter,
 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 hevne 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 eschueie 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 sithe 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 H₁ . . . B₂ 3147 that om. AM 3142 walkyng
 H₁RCB₂ line om. T 3153 ne om. H₁ . . . B₂ 3154 Ha om.
 A . . . B₂ 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 . . . B₂, 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 towards 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 . . . B_s,
S . . . Δ This FWKH_s 3244 all] at S . . . Δ 3250 if that I]
if I Hi . . . B_s

[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 dreme 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 . . . B_s, 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 Musiqe,
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 therefore,
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, 3400
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 meintene 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

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

P. ii. 117

3440

3450

3460

P. ii. 118

[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 H₁RCLB_s, W (me bidde)
3489 I dar AM 3502 if jat H₁ . . . B_s, 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 ianuam
 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 nocht 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^h 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 hirsself it scholde wreke.
 Sche wepeth, sche crith, sche swouneth ofte, 3620
 Sche caste hire yhen up alofte
 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 3650
 With compaignie noble and riche
 With torche and gret sollempnite
 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,
 Togedre 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 MH₁ERLB₂, W
 3666 ek om. C. BTA 3667 this] jat AdBTA 3676 tho] ꝑe
 JH: . . . B₂, BA, W 3678 aman F 3687 despeir JMH₁XRLB₂,
 AdBTΔ, W vespeir H₂

[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 plainly 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 hier
 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 dicet AM . . . B₁
 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 H₁ . . . B₁ 35 asyhte F
 40 ouermore B 47 that he] þat . þat A
 47 f. þor he þer of his part ne tath
 Bot kepeþ to anoþer þat he haþ
 So H₁ . . . B₁ with some variations (þat for Bot C it hath for he haþ H₁)
 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 . . . B₂, Ad . . . Δ 73 departe AMH₁
 om. Ad 82 To holde hir whil my lif may laste H₁ . . . B₂
 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 thoght,
 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 . . . B₂ 104 fulofte I A . . . B₂ ofte I H₁
 110 wise] þing A . . . B₂ 120 acordeþ XE . . . B₂ 129
 fulle AM

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 quodcumque 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 H₁ . . . B₂ 135 He is] He as H₁ . . . B₂
 141 the om. AMB₂, T 142 his] his A . . . B₂ 143 the] is AM
 146 payed CB₂, 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 . . . B₂ 185 þe poyntes whiche H₁, BT, W
 188 Tho XGERCB₂, B They H₁ 196 the world] worldes
 A . . . B₂, 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 H₁ . . . B₂ 211 myhte om. H₁ . . . B₂ (hadde
 for have H₁) 212 a mannes H₁ . . . B₂, Ad, W 217 the] þo GEC
 þese (þeis) AdBTΔ 235 þe king BT 242 the om. AMH₁XRLB₂

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 H₁ . . . B₂, A (toucheþ) H₁GC touchit B₂ 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 . . . B₂ 288 al] as AMXERLB₂
 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) H₁ . . . B₂, 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 largesce 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
 avaros.

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 H₁ . . . B₂, A 371 for what man stonde B for what
 man jat stonde T 372 unto] to H₁ . . . B₂, B₁Δ, 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
 Bothe hier and ek in other place.
 And also if thou wolt purchace
 To be beloved, thou most use
 Largesce, 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 largesce,
 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

[AVARICE.]

400

P. ii. 141

410

420

394 forbiede] J, S, F forbede] A, B The more he ha] }c
 more he greede] H₁ . . . B₂, A (drede] for greede] R) 412 tak
 SB take AJ, F 424 everemore] ouercome AM . . . B₂, 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 noght 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 noght wel beseie,
And that hir list noght to be glad, P. ii. 144
He berth an bond that sche is madd
And loveth noght hire housebonde;
He seith he mai wel understonde,
That if sche wolde his compaignie,

463 on] in H₁... B₂ 471 as om. H₁... B₂, Δ 486 I] it AM
487 neveremore] neuer B neueremore more T 493 fro] by (be)
H₁... B₂, B

CONFESSIO AMANTIS

Sche scholde thanne afore his yē 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 noght 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 janglere, an evel mouthed oon, 520
 That sche ne mai nowhider gon,
 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 noght 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 H₁ . . . B₂, W 534 Wher of
 H₁G . . . B₂ 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 noght 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 noght 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 noght 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 write,
 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 here.
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 . . . B₁

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 asterolte,
Yit scholde he nocht apointe his herte
With Jelousie of that is wroght,
Bot feigne, as thogh he wiste it nocht : 710
For if he lete it overpasse,
The sclaudre 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

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,

Ye mihten mochel thonk purchace,

For I schal be wel tawht withal.

Mi Sone, it is thus overal

With hem that stonden misbelieved,

That suche goddes ben believed:

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.

730

P. ii. 152

740

750

760

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

Er Crist was bore among ous hiere,

Of the believes that tho were

In foure formes thus it was.

Thei of Caldee as in this cas

Hadde a believe be hemselfe,

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;

Latin Verses ii. 1 Mentibus H1 . . . B2, BTA, W 4 Equipperans
A Equipans J, B, F

Confessor.

[THE GODS OF THE
NATIONS.][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.

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

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,

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.

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 assisse:

Bot in Egipte worst of alle

The feith is fals, hou so it falle;

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,

770

780

790

P. ii. 154

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

[II. BELIEF OF THE
EGYPTIANS.]

De Secta Egipcio-
rum.

764 experience H1 . . . B2, Δ 773 ff. *margin* Et nota—decreuit
om. BT 781 of] as E . . . B2 os X 786 And wol (wolv) non
oper maner leue H1 . . . B2 (whi for wol R) 787 lo] so B om. ME
margin De Secta Egipciurum om. B 792 thogh om. AMH B2, Δ
795 forth] fei] L sep C scintis B2

[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 overthowe, 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 women 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 811 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 frensie, 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

[BELIEF OF THE
GREEKS.]Iupiter deus deli-
ciarum.

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 Sap-
iencie.Mercurius deus
Mercatorum et fur-
torum.

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.] H₁ . . . 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 comene
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 wroughte 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 H₁ 986 mad J, S, F made AC, B 987 tho] þe
H₁ . . . Bs 989 al om. BT 992 wold(e) hem H₁ . . . Bs, Δ
he wolde hem M 1006 ben om. AM 1009 Nonarigne (Nou-
rigne, Nonareigne &c.) H₁ . . . Bs, B Nonartigne (Nonartyne) M,
WH₁ 1013 benethe in] beneþe (by neþe, benethen &c.)
H₁ . . . 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] ꝑc glotoun B 1059 margin Esculapius deus
medicine om. B 1065 thei om. AMXRCLB₂ 1072 him
AM . . . CB₂, BT, WH₂ 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, 1110
Be Cochitum and Acheron,
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 1120
Unto the goddes let do make
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. AH₁XE . . . B₁ (ins. later M), B
1105 fro] for H₁, BT of W 1107 euery H₁ . . . B₁ 1109
flogetoun AMH₁, W flogetoun GECLB₁, B 1110 of the helle]
of helle AM . . . B₁, AdBAA, W 1119 Iupiteres (Iubiteres &c.)
MYXGERC. SB Iupiters (Iubiters) AJLB₁, FH₁ Iupiter (Iubiter)
H₁, 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

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

1134 margin dearum JY, S . . . Δ, FH₁ deorum AM . . . B₁, W
1138 the om. H₁ . . . B₁, Δ, W lawes H₁ . . . B₁ 1149 here (her)
B, W his C 1155 f. margin Iuno &c. om. AM . . . B₁ et
diuiciarum om. BT 1156 him om. B

[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. H₁ . . . B₂ as seiþ H₁ . . . B₂
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) H₁ . . . B₂ 1201 after þat for sche was w. AM . . . B₂
1203 The] To H₁ E . . . B₂ 1207 margin Pallas &c. om. C, BT
1221 margin Ceres dea frugum om. JH₁ . . . B₂ Saturnus dea
frugum B 1230 grape AM . . . B₂, 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 wilderness;
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 H₁ . . . B₂ 1286 hir
om. H₁ . . . B₂ 1287 To gedre ARCLB₂ To gedres M
1290 Than BTA]e weie H₁E . . . B₂ 1297 hield] tok(e)
H₁ . . . B₂

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,
Whiche mihten noght himself socoure, 1320
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
Attitled ben to the monteines; 1330
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 H₁ . . . B₂ 1318 to bestes ER, BTA, W
1331 Attitred AMXRB₂ 1333 tho] per H₁ . . . B₂ 1336 margin
Nereides Marium om. B 1339 forth om. AM . . . B₂

[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,
In every place wher thei duelle 1350
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
To long it were forto rime. 1370
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

1370

Amans.

1349 the om. AM . . . B₂ 1353 goddes BA, W goddesse
AM . . . B₂ 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. H₁ . . . B₂ 1383 here] hire (hir)
 JL, Ad, W 30ur(c) X . . . CB₂ 1384 þe brest A . . . B₂, Ad,
 H₁ 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 . . . B₂
 1453 Bragmas AM . . . B₂, H₁

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

[BELIEF OF THE
GREEKS.]

cit quod Greci tunc
ad corporis conserua-
cionem 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 adresce 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 H₁XGCLB₂, AdB, W 1477 whom that] je whom B
whom H₁B₁, TA, W 1482 hastifesse J, S, F hastifenece A
hastiuessse B 1485 of fire H₁E . . . B₁, Δ, WH₁ 1486 Bar]
Bere] (Ber) XG But AME . . . B₁ 1489 To] Lo AMH₁XG

1460

1470

1480

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 Statu-
tis exorta est; quarum
prima fuit illa, quam
in filii sui memoriam
quidam princeps nomine
Cirophanes a sculptore
Promotheo fabricari con-
stituit.

1510
P. ii. 178

1510

1495 kept J, B, F kepte A 1517 ate] at here (atte her) AM . . . B₁
at hor W 1520 Petornius A, S, F Petronius J, B 1526 which om.
E . . . B₁ þar W to helle E . . . B₁ 1527 hir(e) E . . . B₁ (her R)

[ORIGIN OF IDOL-
WORSHIP.]

Of Cirophanes seith the bok,
That he for sorwe, which he tok
Of that he sih his Sone ded, 1530
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
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,
As it is write in Genesi,
I thenke telle in such a wise
That it schal be to thin apprise.

P. ii. 181

1573 Vndur A, F Vnder J, S, B 1578 And he] He AM... B₁
1593 mysbelieve H.E... B₁

[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 chois
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 . . . B₁, 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 multeple
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 hieere 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 . . . B₁ 1646 And alle mysbelicue weyued E . . . B₁,
A (misbelicues RLB₁) 1647 is] was E . . . B₁ 1653 al om.
XE . . . B₁ 1662 on] in BT 1664 on fote (foote) passen
ECLB₁, 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 RCLB₂, A, W 1685 toke (tooke) C, SB
 tok (took) A, F 1698 lore MH₂XGLB₂, AdBT, W (hath lore
 H₁L, 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
 haj set in euene S . . . Δ

1743 And haj 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 . . . B₂ 1746 margin
 Gregorius. Nichil nobis nasci profuit, nisi redimi profuisset SBA
 (proficit 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 reconciled,
 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 hevene mede 1790*
 So þat it stant vpon belieue
 That every man mai wel achieve
 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
fossam 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... B₂, A
1906 f. Which haþ conuert wip his prechinge
And whan þat Andrew E... B₂, 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 fleisshes 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... B₂ to write
... to taile B 1925 which now we see and trowe E... B₂, A
1946 and] of YEC, BT 1950 as a sacrifice] a good s. E... B₂
1953 þat after E... B₂

[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)