cures wrought at the Hospital; *The Craft of Nombrype*, with other of the earliest English treatises on arithmetic, edited by R. Steele, B.A.; and the second part of the prose romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India).

Later texts for the Extra Series will include *The Three Kings' Sons*, Part II, the introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soul*, in English prose, edited by Mr. Hans Koestner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually been declined because the Society has no funds to print their texts.

An urgent appeal is hereby made to Members to increase the list of subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1595, Mr. G. N. Currie was preparing an edition of the 15th and 16th century prose versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Sens, wrote his first verse *Pelerinaige de l'Homme* in 1330-1 when he was 36. 1 Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, a revision of which was printed ab. 1500. *De l'Homme*, the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1899, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Huntarian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library; "*The Pilgrime or the Piligrimage of Man in this World,*" copied by Will. Baspoole, whose copy was verbatim written by Walter Parker, 1614, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655. The text in the Cambridge University Library, is the text running under the earlier English, as in *Herritage's* edition of *The Gesta Romanorum* for the Society. In February 1646, Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—translated Deguilleville's first verse *Pelerinaige* into a prose *Pelerinaige de la vie humaine* by the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern English in the Society's edition.

The second version of Deguilleville's *Pelerinaige de l'Homme*, A.D. 1355 or -6, was englisch in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for the Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399, and Additional 22,937 and 25,594) are all of the first version.

Besides his first *Pelerinaige de l'Homme* in its two versions, Deguilleville wrote a second, "*de l'Ame separée du corps,*" and a third, "*de nostre seigneur Jesus.*" Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soul* (with poems, by Hoecklev, already printed with the Society for that author's *Regenent of Princes*), exists in the Egerton MS. 615, at

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1 He was born about 1295. See Abbé Goupil's *Bibliothèque françoise*, Vol. IX, p. 73-4.—P.M. The Roxburghe Club printed the 1st version in 1893.

2 The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

3 Those 2 MSS. have not yet been collated, but are believed to be all of the same version.

4 Another MS. is in the Pepys Library.

5 According to Lord Aldenham's MS.

6 These were printed in France, late in the 15th or early in the 16th century.

7 15th cent., containing only the *Vie humaine*.

8 16th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

10 Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.

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Hatfield, Cambridge (Univ. Kk. 1, 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of additions' as Caxton says, and some shortcomings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier engliser's interesting Epilog to the Egerton MS. This prose englising of the Socte has been copied and will be edited for the Society by Mr. Hans Koestner. Of the Pilgrimage of Jesus, no englising is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his Oldest English Texts for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that fresh Subscribers are always wanted, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English Lives of Saints, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c., will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englising of Bartholomaeus de Proprietatibus Rerum, the medieval Cyclopedia of Science, &c., will be the Society's next big undertaking. An Editor for it is wanted. Prof. Napier of Oxford, wishing to have the whole of the MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,1 Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the Aurea Riviæ, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the Earliest English Metrical Psalter, one of which was edited by the late Mr. Stevenson for the Surtées Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Prof. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupé, Adam, Holthausen, Schick, Herzfeld, Brandes, Sieker, Konrath, Wülling, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser ( alas, now dead) ;—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Hulmpe, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has had forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

1 Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. C. Lattanzi.
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Robert of Brunne’s Chronicle of England, from the Inner Temple MS., ed. Prof. W. E. Mead, Ph.D.

Mandeville’s Voiage and Travaile, re-edited from the Cotton MS. Titus C. 16, &c. (Editor wanted.)

Aovynge of Arthur, re-edited from the unique Ireland MS. by Dr. K. D. Buelbring.

Guy of Warwick, Copland’s version, edited by a pupil of the late Prof. Zupitza, Ph.D.

Awdelay’s Poems, re-edited from the unique MS. Donce 302, by Prof. Dr. E. Wülff.

The Wyse Chyld and other early Treatises on Education, Northwich School, Harl. 2099, &c., ed. G. Collar, B.A.

Caxton’s Dictes and Sayengis of Philosophers, 1477, with Lord Tollemaeche’s MS. version, ed. S. I. Butler, Esq.

Lygatt’s Lyfe of our Lady, ed. by Prof. Georg Fiedler, Ph.D.

Lygatt’s Life of St. Edmund, edited from the MSS.,ed. Dr. Axel Erdmann.

Richard Coer de Lion, re-edited from Harl. MS. 4990, by Prof. Hausknecht, Ph.D.

The Romance of Athelstan, re-edited by a pupil of the late Prof. J. Zupitza, Ph.D.

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Walton’s verse Boethius de Consolations, edited by Dr. H. C. Schämmner.

Sir Landeval and Sir Launfal, edited by Dr. Zimmermann.

Rolland’s Seven Sages, the Scottish version of 1560, edited by George F. Black.

Partonope of Blos, edited from the complete MS., &c., by Dr. A. T. Bidtker.

Burgh’s Cato, re-edited from all the MSS., by Prof. Dr. Max Förster.
Early English Text Society.

Extra Series, 1909.

As the Society hasn’t money enough to pay for Part II of the *Troy Book* (£75 12s. 1d.) in 1908, it must borrow a Text for 1909 from the Chaucer Society; and therefore the amusing one of *Beryn* has been chosen, as coming legitimately within the E. E. T. S.’s range.

F. J. Furnivall.

*Christmas, 1908.*
The Tale of Beryn,

WITH

A Prologue of the merry Adventure of the Pardoner
with a Tapster at Canterbury.

Early English Text Society,
Extram Series, No. cv.

1909.
The Tale of Beryn,

WITH

A Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury.

RE-EDITED FROM THE DUKE OF NORTHUMBERLAND'S UNIQUE MS.

BY

F. J. FURNIVALL & W. G. STONE.

WITH AN ENGLISH ABSTRACT OF THE FRENCH ORIGINAL AND ASIATIC VERSIONS OF THE TALE,

By W. A. CLOUSTON;

PLANS OF CANTERBURY IN 1588, AND THE ROAD THITHER FROM LONDON IN 1675, &c.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

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FOREWORDS.

If this Tale of Beryn had not occurred in a manuscript of the Canterbury Tales, and had also not been unique and not heretofore printed with fair accuracy, it would yet have claimed a place among the Chaucer Society's books, by reason of its giving the only good nearly-contemporary account, by a Canterbury man—monk, I suppose: ¹ see the colophon, p. 120—of how pilgrims like Chaucer's disported themselves in the town, and at the Shrine of the Martyr whom from 'eury schires ende' they sought. That Chaucer intended to have given us such an account himself, we can hardly doubt. The scenes at the "Cheker of the Hope," in the Cathedral and the town, must have afforded him so many a chance for a happy line, a humourous touch, that he must have thought of sketching his companions in their fresh surroundings; but alas, this, like the Tales awanting, was never to be; and we have to rely on a poorer hand for the outline and details we desire. Still, worse than Chaucer's though the hand of the Beryn-writer is, a bit, and a good bit, of the Master's humour and lifelikeness, the later verser has in his Prologue. Chaucer's characters are well kept up; ² and we can see with our own eyes the Pilgrims strolling about the town and visiting the Cathedral, as well as follow the after-supper adventures ³ of that loose fish, the

¹ See p. 137, note.
² Note the Miller's stealing the Canterbury brooches, by way of a change from corn, l. 174-5; the Pardoner's spite to the Summoner, l. 184-90; the Knight's courtesy and gentleness, l. 136, 387-8, and his lecturing his son on the defences of the town—see the walls in Smith's plan—l. 237-244; the Cook drinking, l. 410; the Pardoner singing, and the Summoner acting as chorus, l. 412-15; the Host all through.
³ De la panse vient la danse: Pro. Men are the merriest when their bellies are fullest; or, when the bellie is full, the breech would be figging; (for by this Danse is any lustfull, or sensuall, motion vnderstood).—Cotgrave.
Pardoner, with Tapster Kit, who sold him so completely. "God knowes who's a good Pilgrim," says the Proverb. We may safely hold that the Pardoner was not one of the saints. As William Thorpe, a Lollard, said of Papist pilgrims in his examination taken before Archbp. Arundel at Saltwood Castle in 1407: "such fond people waste blamefullie Gods goodes in their vaine pilgrimages, spending their goods upon vitious hostelars, which are oft uncleane women of their bodies."—J. G. Nichols. Pilgrimages by Erasmus, p. xxiv, ed. 1875. The Beryn Prologue, then, is a piece of contemporary social history to be read and studied, whoever skips or skims the Tale.

For a description of the old Canterbury Inn and its present representative, of the cathedral, relics, shrine, jewels, Canterbury brooches and signs, &c., I refer the reader to Dean Stanley’s interesting Historical Memorials of Canterbury (p. 216-238, 5th ed., 1868, Jn. Murray), a book which I have already urged all our members to buy, and which is a necessary part of their Chaucer Library. Thus much for the Prologue.

The Tale is an awfully long-winded one, based on part of a French prose romance, of which Mr. Clouston has given an epitome

1 Chascun n’est pas aise qui danse: Prov. Euerie one is not merrie that daunces; of such a one wee say, 'his heart is not so light as his heele's.'—1611. Cotgrave.

2 Dieu scait qui est bon pelerin: Prov. God knowes who's a good Pilgrim: the hearts of Pilgrims are best knowne to God.—Cotgrave.

3 He adds: "Also, Sir, I knowe well that when divers men and women will goe thus after their owne wille and finding, out on pilgrimage, they will ordaine with them before to have with them both men and women that can well sing wanton songs; and some other pilgrimages will have them with bagge-pipes; so that everie towne that they came through, what with the noise of their singing, and with the sound of their piping, and with the jangling of their Canturburie-bels, and with the barking out of dogges after them, that they make more noice then if the King came there away, with all his clarions and many other ministrels. And if these men and women be a moneth out in their pilgrimage, many of them shall be an halfe yeare after, great janglers, tale-tellers, and liers."

4 They represented the mitred head of the saint, with the inscription Caput Thoma. Some may be seen in the British Museum.

5 The added Second Part of this is summarized on p. 160—174. Note the South-Englishman’s touch of the decay of Winchelsea and Rye in lines 754-6, p. 25.
and variants, the former on pages 121 to 140, the latter on pages 141 to 159. It tells how in Rome a rich old senator, Faunus, has at last a son by his loved wife Agea; how they spoil the boy, Berinus, during his youth; and how he turns out a cruel, violent, gambling scamp, caring nothing for his father or his mother, his heritage or his honour. He refuses to come to his fond mother on her deathbed, and like a brute strikes the maiden who's sent for him. His father Faunus, at first inconsolable for the death of Agea, is soon married by the Emperor to a beautiful woman, Rame; and she, after putting-up with Beryn's wildness for a time, schemes to get rid of him, and oust him from his heritage for her own (coming) son. She persuades Faunus to refuse Beryn further supplies. This brings the young scapegrace to his senses; and Father and son are reconciled at the dead Agea's tomb. Beryn then proposes to give up his heritage for five ships full of merchandise, and try his luck abroad. This agreed, he sets sail with his fleet of five, and lands at deceitful Falsetown (in the land of Imagination). There he loses a game at chess to a Burgess, Syrophane, and in consequence has to drink all the salt water in the sea, or forfeit his ships. Then he agrees to change his cargoes for five loads of the goods he can find in one Hanybald's house; but on going there, he finds the house empty. So he stands in his shoes, without either ships or cargoes. A blind man then accuses him of stealing his eyes, and a woman of having got a son by her, and left her to bring it up. Each has him up before the Judge, and he is bidden to answer the charges, but has a day's respite. He mourns, repents, and confesses that his mishaps have come on him for his misdeeds. A Catchpoll Macaigne then lends him a knife to bribe the Judge with, and at once accuses him of having murdered his (the Catchpoll's) father with it. Beryn is had up again, and is at his wit's end, when a Cripple, Geffrey, appears. Beryn bolts, but is overtaken, and the Cripple agrees to stand his friend if Beryn 'll take him back to Rome. This is agreed, and the Cripple tries to send Beryn to the palace of Isope, the wise King of the land, but Beryn refuses to go, so the Cripple goes instead; and next day, when the trials all come on, Geffrey outwits all the lying prosecutors,—not by denying their charges, but by confessing
them and turning the tables on the rascals,—makes them pay heavy damages, and brings Beryn off a winner. The Burgess Syrophane has to separate all the fresh-water running from rivers into the salt sea before Beryn can drink its salt water, or to pay damages, which latter he does. In the empty house of the cheat Hanybald, Geffrey has let loose two white butterflies; and either five ship-loads of these have to be produced, or big damages paid, which Beryn gets. As to the blind man’s lost eyes, Geffrey shows that the blind man changed his bad eyes for Beryn’s good ones: if the man ’ll return Beryn’s good eyes, he may have his bad ones back; but if not, he must pay Beryn damages; which he does. As to the Deserted-Wife; if she’s Beryn’s wife, let her leave her kin, and start at once for Rome with Beryn; she refuses, and pays. For Macaigne’s knife, the truth is, that Beryn found it in his own father’s heart, and never knew who the murderer was, till Macaigne claimd the knife. Macaigne must therefore answer for the murder of Beryn’s father, or withdraw his plaint, and pay Beryn damages. Macaigne agrees to pay. So Beryn goes back to his ships in triumph, with Cripple Geffrey, and twice as much money as he had before.

Beryn then gets five presents from King Isope; next day visits him, stays three days with him, weds his daughter, and reforms the bad Falsetown folk.

The issue of the Tales written as Supplements to Chaucer’s Canterbury Tales was of course part of the work I laid down for the Chaucer Society; and as the Tale of Beryn is the best of these, I askt our friend Henry Bradshaw where the MS. of the Canterbury Tales containing the unique copy of Beryn (which was first printed in Urry’s posthumous edition in 1721) could be. He said “It was lent to Urry by the Hon. Mrs. Thynne, a widow who afterwards

1 He had a nose for missing MSS. like a bloodhound’s for a fugitive.
2 This is stated in the Preface to Urry’s Chaucer written by Tim. Thomas from collections by Dart. (See the rough draft of this Preface, begun Aug. 4, ended 29, 1720, in Harl. MS. 6895, and Benn. Lintot’s letter in the same MS.)

"XIII. The Honourable Mrs. Thynne, Widow of the Honourable Henry Thynne Esq.; Son to the late Lord Viscount Weymouth, was pleased to lend him [Urry] a MS. purchased by her, which had belonged to Mr. Long, a Prebendary of the Church of Exeter. It is a fair Book, but is imperfect at the beginning and end, and wants the Coke’s Tale, and that of Gamelyn: But this Defect is sufficiently
married a Duke of Northumberland. It must be still at Alnwick. Write to the Duke there, and you'll get your MS." I wrote. The Duke said he had the MS.; and he kindly let Mr. Martin (the Inner Temple Librarian, who also lookt after the Alnwick Library) bring the Chaucer MS. to the Inner Temple Library for me; and there, with the MS., Mr. Brock and I collated the Beryn pages cut out of my copy of Urry's Chaucer. The proofs were read twice by me with the MS., and I believe the text is a faithful print of it, though unluckily, when editing it, I was affected for a time with the itch of padding out lines by needless little words in square brackets. The reader can easily leave them out in reading when he finds them unnecessary, or gratify his resentment at such impertinences by drawing a pen through them. But he will agree that the MS. is often faulty in metre, and is not a correct copy of the original poem.

For the text and side-notes of the Poem, its Forewords, and choosing its Plans,1 I am responsible. To Mr. Stone is due the Index or Glossary, and such of the Notes as Mr. F. Vipan and Prof.

compensated by the addition of two new Pieces, not extant in any of the other MSS. which are there inserted between the Tale of the Chanon's Yeman and Chaucer's Tale of Melibeus, viz. The Adventure of the Pardoner and the Tapster at the Inn in Canterbury, and the Merchant's Tale in the Pilgrim's Return from thence" (sign. k. 2). Of the former of these, Thomas rightly says that "it is not properly a Tale, but an Account of the Behaviour of the Pilgrims, and particularly of the Pardoner, at their Journey's end, and a kind of Prologue to a set of Tales to be told in their Return" (sign. k. 2). He adds, on k. 2, back, "It may (perhaps with some shew of reason) be suspected that Chaucer was not the author of the Adventure and Beryn, but a later Writer, who may have taken the hint from what is suggested in v. 796 of the Prologues, that the Pilgrims were to tell Tales in their Return homewards; but as to that the Reader must be left to his own Judgment. But supposing they were not writ by our Author, we are however obliged to Mr. Urry's diligence for finding out and publishing Two ancient Poems, not unworthy our Perusal: And they have as good a right to appear at the end of this Edition, as Lidgate's Story of Thebes had to be printed in former ones."

Of the Plowman's Tale, Thomas says on sign. k. back, it "is not in any of the MSS. which Mr. Urry describes, nor in any other that I have seen or been informed of." No MS. of it has since turned up.

1 Ogilby's road-plan of 1675 was the earliest full one I could find. The London to Maidstone plan is borrow'd from the E. E. Text Soc.'s edition of Vicary's Anatomie. Smith's MS. I showed long ago to Mr. H. B. Wheatley, and he and Mr. E. W. Ashbee publish'd it by subscription in 1879, with all its colourd plans, coats of arms, &c. : 'A Particular Description of England in 1588,' &c.
Skeat have not written. Mr. Vipan has also read the French Berinus, &c., for us, and Prof. Skeat has partly revised the Notes and Glossary; while the abstract of that portion of the Romance from which the Tale was derived, and the Persian, Indian, and Arabian variants or versions, with the notes thereon, are due to Mr. Clouston.

To these kind helpers, and to the Duke of Northumberland for lending me his unique MS., I tender hearty thanks. To the Members of the Chaucer Society I apologize for the long delay in the production of the concluding Part of this volume. But it's an ill wind that blows nobody good. The delay has led to our getting the valuable help of Mr. W. A. Clouston in his own peculiar line; and all our Members will thank him for his interesting Paper on 'The Merchant and the Rogues,' p. 121-174 below.

Canon Scott Robertson's long-promised Paper on the Pilgrim's road to Canterbury is not yet written. Let us pray that it soon will be. The second 'Supplementary Canterbury Tale,' Lydgate’s 'Sege of Thebes,' has been undertaken by a Scandinavian friend, Dr. Axel Erdmann, who hopes to get it to press next year.

Our Concordance to Chaucer has been taken in hand by Mr. Graham, after 7 years' neglect by Prof. Corson. I hope to live to see it finish. Now that the first volume of the Philological Society's New English Dictionary, edited by Dr. J. A. H. Murray,¹ has been publish'd by the generosity of the Clarendon Press, one need not despair of seeing the Chaucer Concordance in type, tho' it is not so far ahead as Mr. F. S. Ellis's Shelley Concordance.

F. J. Furnivall

Westfield Terrace, Bakewell, Derbyshire,
13 August, 1888.

¹ He is now at work on vol. ii, while volume iii is in the hands of Mr. Henry Bradley, Member of Council of the Philological Society. We started work at the Dictionary in 1858.

CORRECTION.

p. 80, l. 2619, for ageyn[se] read ageyn[es].

(I leave each reader to supply, according to his taste, more insertions between brackets, to make all the lines of the Poem of normal length.)
THE TALE OF BERYN.

1 The Prologue,

Or, the mery adventure of the Pardonere and Tapstere at the Inn at Canterbury. ¹

[ Duke of Northumberland’s MS 55, leaf 180, sign. AA 8. After the Canon’s Yeoman’s Tale. ]

When the Pilgrims reach Canterbury,

When all this ffresh[e] feleship were com to Cauntirbury,

As ye have herd to-fore, with talys glad & merry,

(Som of sotiH centence, of vertu & of lore,
And som of othir myrthis, for hem pat hold no store ⁴
Of wisdom, ne of holynes, ne of Chiualry,
Nethir of vertuouse matere, ²but [holich] to foly
Leyd wit & lustis aH, to such[e nyce] Iapis
As Hurlewaynes meyne in every hegg that capes ⁸
Thurgh vnstabiH mynde,—ryght as þe levis grene
Stondein a-geyn the wedir, ry3t so by hem I mene ;—
Butt no more here-of nowe, [as] at þis ilche tyme,
In saving' of my centence, my prolog, & my ryme.) ¹²

They toke hir In, & loggit hem at mydmore, I trowe,
Atte “Cheker of the hope,” þat many a man doith knowe.
Hir/³ Hoost of Southwork þat with hem went, as ye have herde to-fore,

¹ Urry’s title. There is none in the MS. ² MS butto.
³ This ‘r/’ is for ‘r’ with a downward tag to it.

BERYN.
The Pardoner is welcomed by the Tapster, who shows him her empty bed, and weeps for her lost husband. The Pardoner comforts her.

That was rewler/ of hem al, of las & eke of more, Ordeyned hir/ dyner wisely, or they to chirch[e] went, Such vitaillis as he fond in town, & for noon opir sent. The Pardonere be-held the besynes, howe statis wer I-servid, Diskennyng hym al pryuely, & a syde swervid, (The Hostelere was so halowid from o plase to a-nothir;) He toke his staff to the Tapstere: “welcom myne owne brogere,” Quod she, with a friendly look, al redy for to kys; And he, as a man I-lernyd of such kynd[es], Bracyd hir/ by the myddiH, & made hir/ gladly chere As pouze he had I-knowe hir al the rathir yeer She halid hym in-to the tapstry, pere hir bed was makid:

"Lo, Here I ligge“ (quod she) “my self/ al ny^t al nakid Without[en] manmys company, syn my love was dede: 29 Ienkyn Harpoure/ yf ye hym knew; from fete to pe hede Was not a lustier persone to daunce ne to lepe,

Then he was, pouze I it sey:” And pere-with she to wepe She made, &, with hir/ napron feir/ & white I-wassh, She wypid sofft hir/ eyen, for teris pat she out lassh; As grete as eny mylstone, vpward gon they stert. for love of hir/ swetyng/ pat sat so ny^e hir/ hert, She wept & waylid, & wrong hir/ hondis, & made much to done; for they that loven so passyngly, such trowes pey have echone. She snyffith, sighith, and shooke hire hede, and made rouful chere.

“The Pardoner comforts her,” quod the Pardonere, & toke hir/ by the swere;

“Yee make sorowe I-now3,” quod he, “yeur/ lyff pouze ye shuld lese.” “It is no wondir,” quod she than, And pere-with she gan to fnese.

“Ah! al hole!” quod the Pardonere, “yeur/ penaunce is som what passid.”
"God forbede it els!" quod she, "but it were som-what lassid,
I myȝte nat lyve els, powe wotist, & it shuld longe endure."
"Now blessid be God of mendement, of hele & eke of cure!"
Quod the Pardoner th'o-noon, & toke hir' by the Chynne, & seyd to hir' þese wordis tho: "Allas! þat love ys syn!
So kynde a lover as yee be oon, & [eke] so trewe of hert,
And shal this month hereafter, for yeur' soden disese:
Now wele wer' hym ye lovid, so [þat] he coude ȝewe plese!
I durst[e] swere oppon a book, þat trewe he shuld ȝewe fynd;
ffor he þat is so sore dede, is green [þit] in yeur/ mynde.
Ye made me a sory man; I dried yee wold have stervid."
"Graunt mercy, gentil Sir!" quod she, "þat yee [been] vnaservid;
Yee be a nobil man! I-blessid mut yee be!
Sit[tith] down), [and] ye shul drynk!" "nay .I.-wis" (quod he,),
She offers him drink,
"I am fastyng þit, myne owne hertis rote!"
"ffasting þit! allas!" quod she, "þerof I can good bote."
She stert in-to the town), & fet a py al hote,
And set to-fore the Pardoner'; "Ienken, I ween? I note:
Is that yeur/ name, I ȝow prey?" "þe, I-wis myne own sustir;
So was I enformyd of hem þat did me foster.
And what is yeurs?" "Kitt, I-wis; so cleped me my dame."
"And Goddis blessings! have þow, Kitt! now broke wel thy name!"
And pryuelich vnlasid his both[en] eyen liddes, and wishes he could please her.
The Pardoner makes eyes at her, And pokid hir' in the visage paramour' a-myddis;
And siȝhid þere-with a lilit tyme, þat she it here myȝte, and he calls her to sit and buy him a pie.
And gan to trown & feyn this song, "now, loue, þou do me riȝte!"
THE PARDONER AND KIT STILL MAKE LOVE.

"Ete & be merry," quod she, "why breke yee nowt yeur/fast?"

To waite more feleshipp, it were but work in wast. 72

Why make yee so dunH chere? for yeur/love at home?"

"Nay forsooth, myne owH hert! it is for 3ewe a-loon!"

"ffor me? alas! what sey yee? that wer a symplH prey."

"Trewlich zit," quod the pardoner, "It is as I 3ewe sey."

"3e etith & beith mery, we woH speke pere-of [ful] sone;

'Brennyd Cat dreedth feir/'; it is mery to be a-loon: 78

ffor, by our/ lady mary, þat bare Ihesu on hir arm, I coud nevir love zit, but it did me harm;

ffor evir my maner' hath be to love[n] ovir much."  81

"Now Cristis blessing," quod the pardoner, "go with al[le] such!

Lo! howe the clowdis worshyn, eche man to mete his mach!
ffor trewly, gentil Cristian, I vse þe same tach, 84
And have I-do [ful] many a zer'; I may it nat for-ber';
ffor 'kynde woH have his cours,' þou3 men þe contrary swer.'"

And þerwith he sterH vp smertly, & cast [a]downH a grote,
"Whatshal this do, gentil Sir'? Nay, sir'! for my cote
I nold yee payde a pený her', & [tho] so sone pas!" 89
The Pardonere swore his gretter oth, he wold[e] pay no las.

"I-wis, sir', it is ovir-do! but sith it is yeur/ wiH,
I woH put it in my purs, lest yee it take in iH 92
To refuse your/ cursety:" And þere-with she gan to bowe.

"Now trewly," quod the Pardoner', "yeur/maners been to alowe;

ffor had ye countid stretyl, & no thinge lefft be-bynde,
I my3te have wele I-demed þat yee be vnkynde, 96
And eke vntrewe of' hert', & sonner me for3ete,
But ye list be my tresorer; for we shuH offter mete."

"Now certen," quod the tapster', "yee have a red ful even, As wold to God yee couth as wele vndo my sweven 100
That I my self did mete this ny3t þat is I-passid:

1 MS nowe.
How I was in a chirch, when it was al I-massid;
And was in my devocioune tyl service was al doon,
TyH the Preest & the clerk [ful] boystly bad me goon,
And put me out of the chirch with [right] an egir mode.
"Now, seynt Danyel," quod pe pardonere, "yeur/ swevyn
turne to good!"
And I wolle halsow it to the best, have it in yeur/ mynd;
nfor comynly of these swevenys pe contrary men shul fynde:
'Yee have be a lover glad, & litil Ioy I-had;
Pluk vp a lusty hert, & be mery & glad!
1n for yee shul have an husband, pat shal 3ewe wed to wyve,
That shal love 3ewe as hert[e]ly, as his owne lyve.
The priest pat put 3ewe out of Chirch, shal lede 3ew in
ageyn,
And help[en] to yeur/ mariaghe, with al his my3te & mayn:
This is the sweven al & som; Kit, how likith the?"
"Be my trowith, wonderd wele; blessid mut powe be!"
Then toke he leve at pat tyme, tyH he com efft sone,
And went [un]to 2 his feleshippe, as it was [for] to doon.

(Thou3e it be no grete holynes to prech pis ilk materre,
And pat som list [not] to her' it; 3it, sirs,3 ner' pe latter
Endurith for a while, & suffrith hem pat wolH,
And yee shuH here howe pe Tapster' made pe Pardoner puH
Garlik al the longe ny3te, til it was nere end4 day;
nfor pe more cher' she made of love, pe falsher' was hir' lay;
But litil charge gaff she ther'of, pou3e she aquyt his while,
nfor ethir-is pou3t & tent was, othir to begile,
As yee shuH here her'-affir, when tyme comyth & spase
To meve such mater. but nowe a litiH spase
I wolle retourne me ageyn' [un]to the company.)
The kny3t & al the feleshippe, & no ping for to ly,
When they wer' aH I-loggit, as skiff wold, & reson,
Everich aftir his dege, to Chirch pe was seson
To pas[sen] & to wend, to make[n] hir' offeringsis,
Ri3te as hir' devocioune was, of sylvir broch & ryngis.

2 MS wentto. 3 MS 3it sir 3it sirs 4 near hand, nearly.

The Pardoner says her Dream

[leaf 181, back] means that she'll have a husband,
and the priest will lead her into church again.

(It's not a particularly holy story, this;
but you'll soon see how the Tapster sold the Pardoner.)

All the Pilgrims
go to Canterbury Cathedral, to make their offerings.
Then atte Chirch[e] dorr the curtesy gan to ryse,
Tyl þe knyȝt, of gentilnes, þat knewe riȝte wele þe guyse,
Put forth þe Prelatis, þe Person, & his fere. 137
A monk, þat toke þe spryngil with a manly chere,
And did [right] as the maner is, moillid al hir/ patis,
Everich aftir othir, riȝte as þey wer' of states. 140
The frere feynyd fetously the spryngil for to hold,
To spryng[ ] oppon the remnaunt,—þat for his cope he nold
Have lafft that occupacioune in þat holy plase,—
So longid his holy conscience to se þe Nonnys fase. 144
The knyȝte went with[ ] his compers toward þe holy shryn[e],
To do þat they were com fore, & aftir for to dyne; [leaf 182]
The Pardoner[ ] & þe Miller[ ], & oþir lewde sotes,
Souȝt hem selff[ ] in the Chirch, riȝt as lewd[e] gotes ;
Pyrid fast, & pourid, hiȝe oppon the glase, 149
Countirfeting gentilmen, þe armys for to blase,
Diskyueryng[ ] fast the peyn[ ]our[ ], & for þe story mourned,
And a red [it] also right as [wolde] Rammys hornyd[ ]: 152
"He berith a balstaff," quod the toon, "& els a rakis ende."
"Thow faillist," quod the Miller[ ], "þowe hast nat wel þy mynde ;
It is a spere, yf þowe canst se, [right] with a prik to-fore,
To bussi adown his enmy, & purh the Sholdir bore." 156
"Pese!" quod the hoost of Southwork, "let stond þe wyn-
dow glasid !
Goith vp, & doith yeur/ ofserynge ! yee semeth half amasid !
Sith yee be in company of honest men & good,
Worchith somwhat aftir, & let þe kynd of brode 160
Pas for a tyme ! I hold it for the best;
for who doith after company, may lyve the bet in rest."
Then passid they forth boystly, goglyng[ ] with hir[ ] hedis,
Knelid a down to-fore the shryn[e], & hert[i]lich hir[ ] bedis
They preyd to Seynt Thomas, in such wise as þey couth ;
And sith, the holy relikis, ech man with his mowith 166
Kissid, as a goodly monke þe names told & tauȝt.
And sith to othir placis of holynes þey rauȝte, 168
And were in hir' devocioun tyl service wer' al doon;
And sith þey drow3 to dynerward, as it drew to noon.

Then, as manere & custom is, signes þere þey bouȝte,—
for men of contre shuld[e] know whom þey had[de]
ouȝte,—

Ech man set his sylvir in such thing as þey likid:
And in þe meen[e] while, the Miller' had I-pikid
His bosom ful of signys of Cauntirbury brochis:
Huch þe Pardoner, & he, pryuely in hir' pouchis
þey put hem aftirward, þat noon of hem it' wist,
Save þe Sompnour' seid somewhat, & seyd[e] to ham "list!"
Half' part!" quod he, pryuely rownyng' on hir' ere:
"Hussht! pees!" quod þe Miller', "seist' powe nat the
frere,
Howe he lowrith vndir his hood with a doggisshe ey?
Hit shuld be a pryuy thing' that he coude nat a-spy:
Of every crafft he can somwhat, our' lady gyve hym sorowe!"
"Amen!" tho quod the Sompnour', "on eve & eke on
morowe!

So cursid a tale he told[f] of me, the devil of heH hym spede!
And me, but yf I pay hym wele, & quyte wele his mede,
Yf it hap[pene] homward þat ech man teH his tale,
As wee did hidirward, pouȝte wee shuld set at sale,
Al the shrewdnes that I can, I wol hym no thing' spare,
That I nol touch his taberd, somwhat of1 his care!"

They set hir' signes oppon hir' hedis, & som oppon hir'
cappe,

And sith[then] to the dynerward, they gan[ne] for to stappe.
Euery man in his degr[e], wissh, & toke his sete
As they were wont to doon at soper & at mete,
And wer' in scilence for a tyme, tiH girdiH2 gon a-rise;
But then, as nature axith, (as these old wise
Knowen wele,) when veynys been som-what replete,
The spiritis wol stere, & also metis swete

1 ?to. 2 Urry reads 'good ale'; but 'girdill' makes
good sense: 'till their bellies swelled.'
and soon all are talking and joking.

The Host thanks the Pilgrims

for having told Tales on the way down;

and says each man must tell another Tale on the way back,

Causen offt[e] myrthis for to be I-movid,
And eke it was no tyme tho for to be I-grevid:
Every man in his wise made hertly chere,
Talyng [to] his felowe of sportis & of chere,
And of othr myrthis þat fyllyn by the wey,
As custom is of pilgryms, & hath been many a day.
The hoost leyd to his ere, of Southwork as ye knowe,
And thenkid al the company, both[en] hiȝe & lowe,
‘So wele kepeing the covenaut, in Southwork þat was made,
That every man shuld, by the wey, with a tale glade
Al the hole company in shorting of þe wey;’
“And al is wele perfourmed. but þan nowe þus I sey,
That wee must so homward, eche man tel a-nopir;
Thus we were accordit, And I shuld be a rothir
To set[ten] þewe in governaunce by riȝtful Iugement.”
“Trewly, hoost,” quod the freyr, “þat was al our/ assent,
With a litiþ more þat I shal sey ther-to.
Yee grauntid of yeur/ curtesy, þat wee shuld also,
Al the hole company, sope with þewe at nyȝte:
Thus I trow[e] þat it was : what sey yee, sir knyȝte ?”
“It shal nat nede,” quod the hoost, “to axe no witnes;
Yeþe record is good I-nowe; & of yeþe gentilnes
3it I prey þewe efft ageyn : for, by seynt Thomas shryne,
And yee wolt hold [yeþe] covenaut, I wolt hold[en] myne.”
“Now trewly, hoost,” quod the knyȝte, “þee have riȝt wel
I-sayd ;
And, as towching my persone, I hold me [wel a]payde ;
And so I trowe þat al doith. sirs, what sey[e] yee ?”
The Monke, & eke the Marchaunte, & al seid, “3e!”
“Then al this aftir-mete I hold it for the best
To sport & pley vs,” quod the hoost, “eche man as hym
lest,
And go by tyme to soper, & [thanne] to bed also;
So mowe wee erly rysen, our’ journey for to do.”
The knyȝte arose ther-with-al, & cast on a fressher’ gown,
And his sone a-nothir, to walk[en] in the town; 232 The Knight and
And so did al the remnaunt pat were of pat aray, his Son change
That had hir chaungis with hem; they made hem fressh their clothes,
and gay,
Sortid hem to-gidir, ri3te as hir lustis lay, 236 and go to see the
As pey were [the] more vsid, traveling* by the wey. wall and defences
The kny3t [tho] with his meyne went to 1 se the wall,
And pe wardes of the town, as to a kny3t be-faH; of the town.
Devising* ententisflich pe strengthis al a-bout,
And a-poyntid to his sone pe pereH & pe dout, 240 The Knight
ffor shot of Arblast & of bowe, & eke for shot of gonne, shows how it can
Vn-to pe wardis of the town, & howe it my3t be won; be won, and
And al defence ther a-geyn, aftir his entent defended.
He declarid compendiously. & al that evir he ment, 244 The Squire
His 2 sone perseyvid every poiyt, as he was ful abiH understands it
To Armes, & to travaiH, and persone covenabiH; all,
He was of al factur*, aftir fourm of kynde;
And for to deme his governaunce, it semed pat his mynde but is thinking of
Was [set] much in his lady pat he lovid best, his lady-love.
That made hym oft to wake, when he shuld have his rest.
The Clerk pat was of Oxinforth, on-to pe Sompnore sayd, 252 The Clerk tells
"Me semeth of grete clerge pat pow art a mayde ; the Summoner
ffor pow puttist on the ffrer', in maner of repreff," that the Friar
That he knowith falshede, vice, & eke a theff; is justified in
And I it hold vertuouse and right commendabiH [leaf 183, bk] knowing of evil
To have verry knowlech of thingis reprouabiH. things, as he
ffor who so [doth,] may eschew it, and let it pas[sen] by, can then avoid
And els he my3te faH ther-\on, vnware & sodenly.
And thoue the ffrere told a tale of a [false] Sompnour',
Thowe ou3tist for to take[n] it for no dishonour'; 260 and so the Sum-
ffor, of alle craffitis, and of eche dege, moner oughtn't
they be nat al perfite ; but som [ful] nyce be." to be angry with
"Lo! what is worthy," sayd the kny3te, "for to be a clerk! the Friar for his
to sommon a-mong vs hem, 3 pis mocionoue was ful derk;
to tale.
I comend his wittis, & eke his [grete] clerge, 265
ffor of ethir parte he savith honeste."

The monke toke the person pen, & pe grey[e] ffrer, And preyd[e] hem ful curteysly for to go in fere: "I have ther a queyntaunce, pat al this yeris thre Hath preyd me by his lettris pat I hym wold[e] se: And yee [be] my brothir in habit & in possesioun. And now [pat] I am her, me thinkith it is to doon, To preve[n] it in dede, what cher' he wold me make; And to 3ewe, my frende, also for my sake."

They went forth to-gidir, talking of holy materie: But woot ye wele, in certeyn, they had no mynd on water To drynk[en] at that tyme, when they wer' met in fere; ffor of the best pat myȝt be found, & per-with mery cher' They had, it is no doute; for spycys & eke wyne Went round aboute, þe gascoyn, & eke the ruyne.3

The wyff of bath was so wery, she had no wiH to walk; She toke the Priores by the hond: "madam! wol ye stalk Pryuely in-to þe garden, to se the herbis growe? And aftir, with ou['] hostis wyff, in hir' parlour' rowe, I woll gyve 3ewe the wyne, & yee shuH me also; ffor tyH wee go to soper wee have nauȝt ellis to do." The Priores, as vomman taut of gentil blood, & hend, Assentid to hir' counseH; and forth [tho] gon they wend, Passyng' forth [ful] softly in-to the herbery: ffor many a herbe grewe, for sew4 & surgery; And al the Aleyis fein' I-parid, I-raylid, & I-makid; The sauge, & the Isope, I-frethid & I-stakid;

And othir beddis by & by [ful] fressh I-dight: ffor comers to the hoost, rïte a sportful sight.

The Marchaut, & þe mancipiH, þe Miller', & þe Reve, And the Clerk of Oxinforth, to towndward gon they meve, And al the othir meyne; & lafft noon at home, Save the Pardoner', þat pryvelich, when al they wer' goon, Stalkid in-to the tapstry: for no thing wold he leve,

1 MS for. 2 MS hym. 3 'wyne de Ryne', Babees Book, p. 202. 4 soup, cooking: potherbs.
To make his covenante in certen, pat same eve
He wold be loggid with hir; pat was his hole entencioun.
(But hap, & eke ffortune, & al the constellacioune,
Was clene hym ageyns, as yee shuH aftir here;
ffor hym had better be I-loggit al ny3t in a myere,
Then he was þe same ny3t, or the sonne was vp:
ffor such was his fortune, he drank with-out þe cupp;
But þe true of wist[e] he no dele; ne no man of vs alle
May have þat hiz3e connyng, to know what shal be-falle.)
He stappid in-to the tapstrey wondir pryuely,
And fond hir* liggysng lirylong;
Pourid fellich vndir hir* hood, & sawe al his conyng,
And lay ay stHy, as nau3t she knewe, but feynyd hir slepping!
He put his hond to hir* brest: "a-wake!" quod he, "a-wake!"
"A! benedicite, sir, who wist 3ewe here? out! þus I my3t be take
Prisoner?" quod the tapstere, "being' al aloon;"
And þerwith breyd vp in a frizte, & be-gan to groon.
"Nowe, sith yee be my prisoner, 3eld 3ewe now!" quod he,
"I must[e] nedis," quod she, "I may no thinge fle;"
And eke I have no strength, & am but yonge of Age,
And also it is no mastry to cach a mouse in a cage,
That may no where stert out, but closid wondir fast;
And eke, Sir, I teH 3ewe, þou; I had grete hast,
Yee shuld have cou3id when ye com. wher' lern ye curtesy?
Now trewlich I must chide, for of ri3te pryuyte
Vommen been som tyme of day, when they be aloon.
Wher' coul I ([$] 3ewe prey) when yee com eft-sone?"
"Nowe mercy, dere sweting! I wol do so no more:
I thank[e] 3ew an hundrit sithis! & also by yeur/ lore
I wolH do here-aftir, in what place þat I com.
But lovers, Kitt, ben eviH avisid ful offt & to lom;
Wherfow I prey 3ew hertlich, hold[ith] me excusid,
And I be-hote 3ew trewly, it shal no more be vsid.
KIT AGREES TO SATISFY THE PARDONER'S LUST.

But nowe to our' purpose: how have yee [i]fare Sith I was with 3ew last? pat is my most[e] care. 
for yf yee eyelid eny thing' othir-wise Then good, 
Trewly it wold chaunge my chere & [eke] my blood." 336
"I have I-farid the wers for 3ewe," quod Kitt, "do ye no 
drede 

God pat is a-bove? & eke yee had no nede 
ffor to congir me, god woot, with yeur/ nygromancy, 
That have no more to vaunce me, but oonly my body; 340
And yf it were disteyny Tolkien, pat wer I on-do.
I-wis I trowe, Ienkyn, ye be nat to trust to!
ffor evir-more yee clerkis con so much in book,
Yee woor' wyn a vomman, atte first[e] look." 344

Though the Pardoner', 'this goith wele'; & made hir 
better chere,

And axid of hir soff[e]ly: "lord, who shal ligge[n] here
This ny3te pat is to comynge? I prey 3ewe telle me!"
"Iwis it is grete nede to telle 3ew," quod she: 348
"Make it nat ovr queynt, pouze yee be a clerk!
Ye know wele I-nou3 I-wis, by loke, by word, by work!"
"Shal I com þen, Cristian, & fese a-wey þe Cat?"
"Shal yee com, sir? benedicite! what question is that?
Where-for I prey 3ew hertly, do be my counsaille; 353
Comyth somewhat late, & for no thing' faille;
The dorr shalH stond char vp; put it from 3ew soff:
But, be wel avisid, ye wake nat them on lofzt." 356
"Care ye nat," quod Ienken, "I can there-on atte best;
ShalH no man for 'my stering' be wakid of his rest."

Anoon they dronk the beuerage, & wer' of oon accord
As it semed by hir' chere, & also by hir/ word: 360
And al a-seaunce she lovid hym wele, she toke hym by the
swere,
As pouze she had lernyd cury fauel, of som old[e] ffrere.
The pardonere plukkid out of his purs, I trow, þe dow[e]ry,
And toke it Kit, in hir hond, & bad hir pryuely  [leaf 185]
'To orden a rere soper for hem both[e] to,— 365
A cawdlew I made with sweete wyne, & with sugir also;—
for trewly I have no talent to ete in yeur absence,
So longith my hert toward 3ewe, to be in yeur presence.
He take his leve, & went his wey as pouze no ping were,
And met with al the fel[e]shippe; but in what plase ne where
He spak no word ther-of, but held hym close & stilH
As he pat hopid sikirlich to have had al his wiH;
And pouz[f]ful many a mery pouz by hym self a-loon:
"I am I-loggit," pouzt he, "best, howe-so-evir it gone!
And pouze it have costid me, sit wol I do my peyn
for to pike hir purs to nyzte, & wyn my cost ageyn." Now leve I the Pardonere til pat it be eve,
And woH retourne me ageyn riHt ther as I did leve.

When al wer com to-gidir, in[to] hir herbegage,
The hoost of Southwork, as ye knowe, pat had no spice of rage,
But al thing wrouzt prudenciaH, as sobir man & wise;
"Nowe woH wee to the souper, sir knyzt, seith yeur avyne,"
Quod the hoost ful curteysly; & in pe same wise
The knyzt answerd hym ageyn, "sir, as yee devise
I must obey, yee woot wele; but yf I faille witt,
Then takith pese prelatis to 3ewe, & wasswth, & go sit;
for I woH be yeur/ MarchaH, & serve[n] 3ewe echone;
And pen pe officers & I, to soper shuH wee goon."
They wissh, & sett' riHte as he bad, ech man with his fare,
And begonne to talk, of sportis & of chere
pat they had pe aftir-mete, whils [pat] pey were out;
for othir occupacioun, til they were servid aboute,
pey had nat at pat tyme, but eny man kitt a loff;
But pe Pardonere kept hym close, & told[e] no ping of
The myrth & hope pat he had, but kept it for hym-selfH;
And pouze he did, it is no fors; for he had nede to solue
Long or it wer mydnyzt, as yee shul here sone;
for he met with his love, in crokeing of pe moon.
They were I-seruyd honestly, & ech man held hym payde:
At Supper, all faire equally, as all pay alike; 400

flor of o maner of service hir soper was araide, 400

As skilH wold, & reson, sith the lest of aH 400

Payd I-lich[e] much, for growing of pe gaH. 400

But sit, as curtesy axith, pouz it were som dele streyte, 400

The statis pat wer a-bove had of pe feyrest endryte. 404

Wherfor they did hir gentilnes ageyn to al pe rout; 404

They dronken wyne at hire cost, onys round a-boute. 404

Nowe pass y' lihtly ovir: when they soupid had, 408

Tho that were of governaunce, as wise men & sad 408

Went to hir rest, & made no more to doon; 408

Butte 2 Miller & pe Coke, dronken by the moon 408

Twyes Miller & pe Coke, dronken by the moon 408

And when the Pardoner' hem as pied, a-noon he gan to syng; 413

"Doubil me this bourdon," chokelyng in his throte, 413

flor for the tapster shuld[e] here of his mery note. 413

He cledip to hym the Sompnowre pat was his own discipiH, 416

The yeman, & the Reve, & [eke] pe MauncipiH; 416

And stoden so holowing; for no thing wold they leve, 416

Tyl the tyme pat it was wel within [the] eve. 416

The hoost of Southwork herd hem wele, & pe Marchaunt both, 420

As they were at a-countis, & wexen som-what wroth. 420

But sit they preyd hem curteysly to reste for to wend; 420

And so they did, al they route, pey dronk & made an ende; 420

And ech man droze tocusky, to plaque & take his rest, 420

Save pe Pardonere, pat drewe apart, & weytid hym a tres 3 420

flor to hyde hym self, tiH the candiH were out. 420

And in the meen[e] while, have ye no doute, 420

The tapster & hir/ Paramour, & the Hosteler of the House 428

Sit to-gidir 4 pryuelich, & of pe best[e] gouse 428

pat was I-found in town, & I-set at sale, 428

They had ther-of sufficiaunt, & dronk but liH ale; 428

And sit ete pe cawdeH, for pe Pardonere pat was made 428

With sugir & with swete wyne, rjst as hym-self[e] bade:

1 MS passy. 2 But the. 3 Urry prints 'by a chaste.' 4 MS Sitto gidir.
So he pet payd for aH in feer, [ne] had[de] nat a twynt; 436
for oft is more better I-merkid then [there is] I-mynt:
And so [it] farid þere ful riȝte, as yee have I-herd.

(But who is, þat a womman coud nat make his herd, 440
And she were there-about, & set hir/ wit ther-to?
Yee woot wele I ly nat; &; wher' I do or no,
I woH nat here termyn it,—lost ladies stond in plase,
Or els gentil vowmen,—for lesing' of my grace,
Of daliaunce & of sportis, & of goodly chere;
Therfor, anenst hir' estatis, I woH in no manere
Deme ne determyn; but of lewd[e] kittis,
As tapsters, & oper such, þat hath wyly wittis
To pik mennys pursis, & eke to bler' hir' eye;
So wele they makè semè soth, when þey falssest ly.)

Now of Kitt Tapster', & of hir' Paramour,
And the hosteler' of þe House, þat sit in kittis bour': 448
When they had ete & dronk rìst in the same plase,
Kit be-gan to rendir out al thing; as it was,—
The wowing of þe Pardoner, & his cost also,
And howe he hopid for to lygg al nyȝt with hir' also; 452
"But þerof he shaH be sikir as of goddis cope;"—
And sodenly kissid hir' Paramour; & seyd, "we shul sclope
Togidir hul by hul, as we have many a nyȝte.
And yf he com & make noyse, I prey þew dub hym knyȝt."
"3is, dame," quod hir' Paramour', "be þow nat a-gast! 457
This is his owne staff, þou seyist; þerof he shaH a-tast!"
"Now trewly," quod the hosteler', "& he com by my lot,
He shaH drynk for kittis love with-out[e] cup or pot; 460
And he be so hardy to wake[n] eny gist,
I make a-vowe to þe Pecok, þere shaH wake a foul myst;"
And arose vp ther'-with-al, & toke his leve a-noon:—
It was a shrewid company; they had servid so many oon.
With such maner' of feleshipp ne kepe I nevir to dele, 465
Ne no man þat lovith his worshipp & his hele.—
Quod Kitt to hir' Paramour', "ye must wake a while,
for trewlich I am sikir, þat within this myle 468

(Whom can't a woman make a fool of, if she sets her mind on it?
But I mustn't offend the Ladies.

I'll only scold
Kits and Tapsters who blear men's eyes.)

After their carouse,

Kit tells her
Paramour and the
Hostler all the
Pardoner's moves
to lie with her;

but says she'll
sleep with her
Paramour, and he
shall thrash the
Pardoner.

The Hostler de-
clares that if the
Pardoner comes
by him, he'll
pay him out.

Kit tells her
Paramour to
watch, and take
The Pardonere wol be comynge; his hete to a-swage;
But loke ye pay hym redelich, to kele[n] his corage;
And perfor, love, dischauce yewe nat til pis chek be do.”
“No! for God! kit! pat wol I no!”
Then Kit went to bed, & blewe out al the liȝte,
And by that tyme it was, nere hond quarter nyȝt.1

Whan al was stiH, the Pardonere gan to walk, [leaf 186, bk]
As glad as eny goldfynch, pat he herd no man talk: 476
And drouȝe to Kittis forward, to herken & to list,
And went to 2 have fond þe dor vp by þe hasp; & eke þe twist
Held hym out a whils, & þe lok also;
 pit trowid he no gyle, but went[e] nere to, 480
And scrapid the dorr welplich, & wynyd with his mowith,
Aftir a doggis lyden3, as nere as he couth.

“Away, dogg, with evil deth!” quod he, þat was within,
And made hym al redy, the dorr [for] to vnpyn. 484
“A!” thouȝt þe Pardonere tho, “I trow my berd be made!
The tapster þath a paramour, & Hath made hem glade
With þe CawdeH pat I ordeyned for me, as I ges:
Now the deviH hir3 spede, such oon as she is! 488
She seid I had I-congerid hir: our lady gyve hir sorow!
Now wold to God she were in stokkis til I shuld hir
borowe!
ffor she is the falsssest þat evir þit I knewe,
To pik þe mony out of my purs! lord! she made hir
trew!” 492
And perfor he caust a cardiakiH & a cold soth;
ffor who hath love longing1, & is of corage Hote,
He hath ful many a myry þouȝt to-fore his deleyte;
And riȝt so had the Pardonere, and was in evil pliȝte; 496
ffor fayling3 of his purpose he was no thing3 in ese;
Wherfor he fitt sodenlich in-to a [ful] wood rese,

1 This line is repeated on the back of leaf 186, sign. BB6:
  “And by that tyme it was nere quarter nyȝte.”
2 MS wentto (thought to).
3 Latin, language.
Entryng wondir fast in-to a fren[e]sy, He gets in a furious mad rage.
for pure verry angir, & for gelousy ;
for when he herd a man within, he was almost wood;
And be-cause pe cost was his, no marvel pouz his mood
Were turned in-to vengaunce, yf it my3[e] be :
But this was the myscheff, al so strong as he
Was he pat was within, & li3ter man also ;
As previd wel pe bateH be-twene hem both[e] to.
The Pardonere scrapid efft a-geyn) ; for no ping1 wold he
blyn,
So feyn he wold have her[e]d more of hym pat was with-in.
“What dogg is pat?” quod the Paramour; “Kit! wost
pe ere?”
“Have God my trowith,” quod she, “it is pe Pardonere.”
“The Pardonere with myscheff! god gyve hym evil preff!”
“Sir;” she seid[e], “be my trowith he is pe same thieff;
Ther-of how liest,” quod the Pardonere, & my3t nat long
forbere,
“A, thy fals body!” quod he, “pe deviH of heft pe tere!
ffor be my trowith a falssher sawe I nevir noon :”
And nempnid hir namys many mo pen oon,
Huch2, to rech[en] hire, were noon honeste
Amonge[s] men of good, of worship & degre.
But shortly to conclude : when he had chid I-nowe,
He axid his staff spitouslich with wordis sharp & Rowe.
“Go to bed,” quod he within, “no more noyse bow make !
Thy staff shalH be redy to morow, I vndirtake.”
“In soth,” quod he, “I woH nat fro pe dorr[e] vend
TyH I have my staff, bow bribour!” “pen have pe todir
end !”
Quod he pat was with-in ; & leyd it on his bak,
Rigte in the same plase, as Chapmen berith hir pak ;
And so he did too mo, as he coud a-rede,
Graspyng aftir with the staff in lengith & eke in brede,
And fond hym othir while red[i]lich I-now3e

1 MS he. 2 which.
With the staffys end hire oppon his browe.

The hosteler lay oppon his bed, & herd of this affray, And stert hym vp listlich, & pouxt he wold a-say:

He toke a staff in his hond, & hizéd wondird blyve TyH he were with the felissipp pat shuld nevir thryve:

"What be yee?" quod the hosteler, & knew hem both[eref]

wele.

"Hyust! pese!" quod the paramour; "Iak, pow must be-fele.

Ther is a thiff, I teft the, with-in this halle dorr."

"A thiff!" quod Iak! "this is a nobilH chere

That pow hym hast I-found; yf wee hym my3te cache."

"3is, 3is, care the nau3t; with hym wee shul mache

Wel Inowze, or he be go, yf so we had[de] li3te; flor wee too be stronge Inowz with o man for to fi3te."

"The DeviH of heH," quod Iak, "breke this thevis bonys!
The key of the kychen, as it were for pe nonys, Is above with our dame, & she hath such vsage,

And she be wake[n] of hir/sclepe, she fallith in such a rage, That al the wook aftir ther may no hir plese, So she sterith aboute this house in a [ful] wood rese.

But now I am a-visid bet how we shulfl have ly3te; I have too gistis a-ryn, that this same ny3te Sopid in the halle, & had a litiH feire.

Go vp," quod Iak, "& loke, & in the asshis pire; And I woH kepe the dorr; he shal nat stert out." "Nay, for God! pat wol I nat, lest I cach a cloute," Seid the todior to Iak; "for pow knowest better ten I Al the estris of this house: go vp thy selff, & spy!" "Nay for soth!" quod Iak, "that were grete vary3te,

To aventur oppon a man pat with hym did nat fi3te. Sithens pow hast hym bete, & with by staff I-pilt,

Me pinkith it were no reson pat I shuld bere pe gilt: flor, by the blysynge of the cole, he my3t se myne hede, And li3tly leue me such a stroke, ny hond to be dede.

1 herein, within. See l. 569. 2 peer. 3 or lene.
\textbf{THE HOSTLER CHEVIES THE PARDONER.}

1 pen woll wee do by comon assent, sech hym al aboute;  
Who pat metith hym first, pay hym on the snoute;  
for me pouzt I herd hym here last among the pannys.  
Kepe pou the todir syde, but ware pe watir cannys!  
And ye he be here in, right sone wee shul hym fynd;  
And wee to be strong Inowze, o theff for to bynd.”

“A! ha ha!” pouzt pe Pardonere, “beth pere pannys a-ryn?”
And drouze oppon pat side, & pouzt oppon a gynne:
So atte last he fond oon, & set it on his hede;
for, as the case was faH, there-to he had grete nede.
But sit he graspid furthermore to have somwhat in honde,
And fond a grete ladiH, ri3t as he was gonde,
And pouzt[e] for to stert[en] out be-twen hem both[e] to;
And waytid wele the paramour pat had[de] doon hym wo;
And set hym with pe ladiH on the grustiH on pe nose,
That al the wook [per-]aftir he had such a pose,
That both his eyen waterid erlich by the morowe.
But she pat cause was of al, had peof no sorowe.
But nowe to pe Pardonere: as he wold stert awey,
The hosteler met with hym, but no thing to his pay:
The Pardonere ran so swith, pe pan[ne] bil hym fro,
And Iak [the] hosteler aftir hym, as blyve as he myzt go;
And stappid oppon a bronde, al [at] vn-[a-]ware,
That hym had been better to have goon more a-sware:
for pe egge of pe panne met with his shyn,
And karff a too a veym, & pe next[e] syn.
But whils pat it was grene, he pouzt [ful] litil on,
But when pe oeptas\textsuperscript{2} was a-past, pe greff sat nere pe boon.
\textsuperscript{1} John, de Janua, febris periodica.

\textsuperscript{2} Urry prints ‘greneness.’ “Typica Febris. Glossae antiquæ MSS. Typica febris est, quam quidem periodicam vocant. Paple, vel Triteus, vel Tetreus, vel Tphemerius. vel penteus, vel \textit{eptus}, vel hebdom.”
And swore by seynt Amyas, 'pat he shuld [hit] abigg
With strokis hard & sore, even oppon the rigg;
Yff he hym myȝte fynde, he no thing wold hym spare.'
That herd þe Pardonere wele, & held hym bettir a square,
And þouȝt[e] þat he had[de] strokis ryȝte I-nowȝe;  597
Witnes on his armys, his bak, & [eke] his browe.

"Iak," then quod the paramour, "wheþ is this theff ago?"
"I note," quod tho Iak; "riȝt now he lept me fro,  600
That Cristis curs go with hym! for I have harmo & spite,
Be my trowith!" "& I also; & he goith nat al quyte!
But & wee myȝt hym fynd, we wold aray hym so  603
That he [ne] shuld have legges ne foot, to-morow on to go.
But howe shuH we hym fynd? þe moon is [now] a-down."  609

As grace was for þe Pardonere, & eke when þey did roun,
He herd hem evir wel I-nowȝe, & went the more a-side,
And drouȝe hym evir bakward, & lete the strokis glyde.
"Iak," quod the Paramour, "I hold it for the best,  609
Sith [that] the moon is down, [now] for to go to rest,
And make the gatis fast; he may nat then a-stert,
And eke of his own staff he berith a redy mark,  612
Wher-by þow maist hym know a-mong[e]s al the route,
And powre bere a redy ey, & weyt[e] wele aboute,
To morowe when they shuH wend: this is þe best rede.
Iak, what seyst þowe there-to? is þis wel I-seyd?"  616
"Thy wit is cler," quod Iak, "thy wit mut nedis stonde.
He made the gatis fast; ther is no more to doon.

The Pardonere stood a-syde, his chekis ron on blood,¹
And was riȝt evil at ese, al nyȝt in his hede:  620
He must of force lige lyke² a colyn³ sword:
3it it grevid hym wondir sore, for makeing of his herd;
He paid atte ful ther'-fore, þurh a vommart art,
for wyne, & eke for cavdiH, & had þerof no part;  624

¹ MS altered to 'on bleed.' See l. 671-2.
² MS lyle.
³ Cologne. See in the Percy Folio Ballads, i. 68, l. 167-9, the 'Collen brand,' 'Millaine knife' and 'Danish axe'; also i. 69, l. 171, 179-81.
A DOG BITES THE PARDONER: AND HE SLEEPS ON STRAW.

He per-for preyd Seynt Juliane, as yee mowe vnundnrrende,
That the devil shuld spele, on watir, & on londe,
So to disseyve a traveling man of his herbegage;
And coude nat els, save curs, his angir to a-swage;
And was distract [eke] of his wit, & in grete dispeyr;
for aftir his hete he cau3te a cold, purh he ny3tis eyr,
That he was ner a-foundit, & coude noon othir help.
But as he sou3t his logging, he appid oppon a whelp
That lay undir a steyir, a grete Walssh dogg,
That bare a-boute his nek a grete huge clogg,
Be-cause pat he was spetouse, & wold[e] sone bite:
The clogg was hongit a-bout his nek, for men shuld nat wite
No thing the doggis master, yf he did eny harm;
So, for to excuse hem both, it was a wyly charm.
The Pardonere wold have loggit hym pere, & lay som-
what ny;
The warrok was a-wakid, & cau3t hym by the thy,
And bote hym wondir spetously, defendyng wele his couch,
That the Pardonere ny3t nat ne[re] hym, nepere touch,
But held hym [right] a square, by pat othir syde,
As holsom was at that tyme, for tereing of his hyde:
He coude noon othir help, but leyd a-down his hede
In the doggis littir, & wisshid affir brede
Many a tyme & offt, the dogge for to plese,
To have I-ley more nere, [right] for his ownd ese.
But, wissh[en] what he wold, his fortune seyd[e] nay;
So trewly for the Pardonere it was a dismol day.
The dogg lay evir grownyng, redy for to snache;
Wherfor the Pardonere durst nat with hym mache:
But lay as styH as ony stone, remembryng his foly,
That he wold trust a tapster of a comon hostry:
for comynly for pe most part they been wyly echoul.

1 leaf 188, back.
2 The patron-saint of Innholders. See Auneley's Vacabondes
3 Harman's Caveat, notes.
4 blame.
Next morning, no one's ready so soon as the Pardoner.

He washes the blood off his cheeks, binds up his head, and pretends to be merry.

The Hostler can't identify the Pardoner, who shirks him, and keeps in the middle of the company.

The Pilgrims leave Canterbury early.

The Host joys in the fine weather,

the birds' song,

But nowe to aH the company: a morow, when pey shuld goon,

Was noon of al the feleshippe half so sone I-di3te
As was the gentil Pardoner; for al tyme of pe ny3te
He was a-redy in his aray, & had no thing to doon,
Saff shake a lite his eris, & trus, & [tho] be goon.

Yet, or he cam in company, he wissh a-wey the blood,
And bond the sorys to his hede with the typet of his hood,
And made li3tsom cher, for men shuld nat spy
No thing of his turment, ne of his luxury.

And the hosteler' of the house, for no thyng he coude pry,
He coude nat knowe the pardoner a-mong the company
A morowe, when they shuld wend, for aua3t pat pey coude pour'
So wisely went the Pardoner out of pe doggis bourn;
And blynchid from the hosteler', & turned oft a-boute,
And evirmore he held hym a-myndward [of] the route,
And was evir synging, to make[n] al thing good;
But 3it his notis wer' som-what lowe, for akvng of his hede.
So at that [ilche] tyme he had[de] no more grame,
But held hym to his harmys [for] to scape shame.

The knyt & al the felisship, forward gon pey wende,
Passing forth [right] merely [un]to pe townys ende;
And by pat tyme pey were there, pe day be-gan to rype,
And the soume merely, vpward gan she pike,
Pleying [right] vndir the egge of pe firmament.

"Now," quod pe hoost of Southwork, & to pe feleshipp bent,
"Who sawe evir so feir', or [evir] so glad a day?
And how sote this seson is, entring in to may,
[When Chauceres daysyes spryng. Herke eek the fowles syngyng,]
The thrustelis & the thrusshis, in his glad mornyn, The ruddok & the Goldfynch; but pe Ny3tyngale,
His aumerus notis, lo, how he twynyth smale! 
Lo! how the trees greynyth, pat nakid wer, & nothing bare
his month afore; but now hire somer clothing [wear]! 688
Lo! how nature makith for hem everichone!
And, as many as ther been, he forgetith noon!
Lo! howe the seson of pe yer, & auereH shouris,
Doith the busshis burgyn out blossom[i]s, & floris! 692
Lo! pe pryme-rosis, how fressh pey been to seen!
And many othir floris a-mong the grasis grene,
Lo! howe they sprynge, & sprede, & of diners hewe!
Be-holdith & seith both rede, [and eke] white, & blewe,
That lusty been, & confortabiH for manmys siȝte! 697
flo I say, for my self, It makith my hert to liȝte. [H 189, Bk]
Now, sith almyȝty sovereyn hath sent so feir/ a day,
Let se nowe, as covenaunt is, in shorting of pe way,
Who shaH be the first that shaH vnlace his male,
In comfort of vs aH, & gyn som mery tale?
flo, & wee shuld now be-gyn [for] to draw[en] lott,
Perauentur/ it myȝt[e] faȝ ther' it ouȝt[e] not, 700
On som vnlustye persone, pat wer' nat wele a-wakid,
Or somybousy ouyr eve, & had I-song & crakid
Somwhat ovr much; howe shuld he þan do?
flo who shuld teH a tale, he must have good will þerto;
And eke, som men fastings' beth no thing iocounde, 709
And som, hire/ tungis, fastings, beth glewid & I-bound
To pe Palet of the mowith, as offt[en] as they mete;
So ye the lott seH on such, no thonk shuld they gete; 712
And som in the mornyng, hire mouȝis beth a-dowH:
TiH pat they be charmyd, hire/ wordis woH nat souȝ.
So pis is my conclusioun, & my last[e] knot,
It were gretè gentilines to teH without[en] lott.” 716
“By pe rood of Bromholm,” quod the marchaunte tho,
“As fer’ as I have saylid, riden, & I-go,
Save I nevir man þit, to-fore pis ilch[e] day,

1 MS Barre, in l. 688.
2 Urry transposes the endings of lines 708, 709, and leaves out l. 710-11.
So weH coude rewle a company, as [can] our' hoost, in fay. His wordis been so comfortabiH, & comyth so in seson, That my wit is ovir-com, to make[n] eny reson Contrary to his counsaiH, at myne ymagicionue; Wher/for I woH teH a tale to yeur' consolacioune; 724 In ensaunpiH to 3ewe ; that when pat I have do, Anothir be aH redy pen[ne] for to teH ; ri3t so To fulsiH our' hoostis wiH, & his ordinaunce. Ther' shaH no fawte be found in me ; good wiH shal be my chaunce, 728 With pis I be excusid, of my rudines, AHa pouze I can nat peynt my tale, but teH [it] as it is; Lepyng' ovir no centence, as ferforth as I may, But telle 3ewe pe 3olke, & put pe white a-way. 732
W Hilm 3eris passid, in the old[e] dawis, When riȝtfullich be reson governyd ware þe lawis, And principally in the Cete of Room þat was so rich, And worthiest in his dayis, & noon to hym I-lichi Of worshippe ne of wele, ne of governaunce; Þfor alle londis Cristeneð, þereof had dotaunce, And alle oðher naciouns, of what feith they were. Whils þe Emperour was hole, & in his paleyse þere I-may[n]tenyd in honour, & in popis se, Room was then obeyid of alle Cristiente. (But it farith ther'-by, as it doith by oðher thingis: Þfor Burh,1 nethir Cete, regione ne kyngis, Beth nat nowe so worthy, as were by old[e] tyme; As we fynde in Romaneis, in gestis & in Ryme. Þfor alle thing doith wast, & ekë manmys lyffe Ys more shorter þen it was; & our/ wittis fyve Mow nat comprehende, nowe in our' dietes, As som tymë myzte, these olde wise poetes. But sith þat terrene thingis been nat perdurabih, No mervel is, þouȝe Rome be som what variabih Þfor honour & fro wele, sith his ðirendis passid; As many a-ðother tow È is payrid, & I-lássid Witkyn these fewe ʒeris, as wee nowe se at eye, Lo, Sirs, here fast by Wynchelse & [eke riht so by] Ry.) But þit þe name is evir oon of Room, as it was groundit Aftir Romus & Romulus, þat first þat Cete foundit, That britherð weren both[e] to, as old[e] bookis writen; But of hir lyff & governaunce I wol nat nowe enditen; But of oðher mater, þat fallith to my mynde. Wherfor, gentiH sirs, yee þat beth be-hynde, 1 Urry prints 'though.'

Once upon a time, the City of Rome was the most honoured in the world.

But it, like all other cities, has gone down, for all things get worse, and man's life grows short.

So Rome has lost its honour, just as we've seen Winchelsea and Rye worsen.

But, Sirs, close-in,
that you may hear me.

Drawith somewhat nere, thikker to a route,
That my wordis mowe soune, to ech man a-boute.  764

Afftir these too bretheryn, Romulus & Romus,
Iulius Cezar was Emperour, pat ri3tfuH was of domus:
This Cete he governed nobilich[e] wele,
And conquerd many a Regioun, as Cronicul doith vs teH.

ffor, shortly to conclude, al tho were aduersarijs  769
To Rome in his dayis, he made hem tributorijs:
So had he in subieccioune both[e] ffrende & foon;
Of wich, I teH 3ew trewly, Eng[e]lond was oon.  [ff190,bl]

3et aftir Iulius Cezare, & sith that Criste was bore,  773
Room was governed as wele as it was to-fore,
And namelich in 3at tyme, & in tho same 3eris,
Whén it was gouverned by the Dosepeiris:
As semeth wele by resoñ, who so can entende,
That o mannys witt, ne will, may nat comprehende
The boncheff & the myscheff, as mowe many hedis:
Therfor hire operaciouns, hire domes, & hire deedis,  780
Were so egallich I-doon; for in al Cristen londis,
Was noon that they sparid for/ to mend[en] wrongis.
Then Constantyne pe birt, aftir pese dosiperis,
Was Emperour of Room, & regnyd many 3eris.  784
So, shortly to pas ovir, aftir Constantyns dayis,
Philippus Augustinus, as songen is in layis,
That Constantynys sone, & of plener age,
Was Emperour I-chose, as fil by heritage;  788
In whose tyme sikirlich, pe .vii. sagis were
In Rome dwelling dessantly; And yf yee lust to lere,
Howe they were I-clepíd, or I fether goon,
I woH teH 3ewe the names of hem euerychoon;
And declare 3ewe the cause why pey hir namys bere.

¶ The first was I-clepíd Sother legífeer;
This is thus much for to sey, as ‘man bereing pe lawe;’
And so he did trewly; for levir he had be sclawe,  792
Then do or sey eny thing; pat sownyd out of reson,
So cleen was his conscience I-set in trowith & reson.

the Douzepairs held sway.

then his son Augustinus,
in whose time lived the Seven Sages:

1. Sother Legífeer.
The names of the Seven Sages of Rome.

1. Marcus Stoeicus, second, so pœpi[h] hym hizite;
That is to mene in our' conseit, 'a keper of pœ ri[ȝ]te:' 800
And so he did ful trewe; for pœ record & pœ plees,
He wrote hem evir trewly; & took noon othir fees
But such as was ordeyned to take by pœ zere. 803
Now, lord God! in Cristendom I wold it were so clere!

2. The þird, Crassus Asulus, among men clepid was;
'An hous of rest, & ese, & counsel in every case;'
For to vndirstond þat was his name ful ri[ȝ]te,
For evir-more the counsellis he helped with al[h] his myȝte.
Antonyus Judeus, the fourth was L-clepid,
That was as much to meen, as wele me myȝt have clepid,
As evy thing purposid of al the longe zeer/,
That myȝth have made hym sory, or chongit onys chere,
But evir-more reyoysing, what þat evir be-tid;
For his hert was evir mery, ryȝt as þe somer bridd.

3. Summus Philopater was the fift-is name:
That þouȝe men wold selee hym, or do hym al the shame,
Angir, or disese, as evi[H] as men couthe,
3it wold he love hem nevir þe wers, in hert[e], ne in mowith.
His wiþ was cleen vndir his foot, & no thing[.datasource:4] hym above;
Therfor he was clepid, 'fadir of perſite love.' 820

4. Stypio, & Sithero; As þes word 'Astrolages'
Was surname to hem both, aftir hir[ datasource:4] sciençs;
For of Astronomy, Sikerlich þe cours & al the fences
Both they knowe hit wele Inowȝe, & wer' riȝte sotil of art.
But nowe to othir purpose; for her[ datasource:4] I woli deparfe
As liȝtly as I can, & drawe to my matere.
In that same tyme, þat these sages were
Dwellyng þus in Room, a liti[H] without the walles,
In the Subbarbis of þe tow[n], of Chambris & of hallis,
And al othir howsing[ datasource:4], þat to a lord belongid,
Was noon with-in the Cete, ne noon so wele be-hongit
With docers[ datasource:4] of hiȝe pryse, ne wallid so A-boute,

1 leaf 191.  2 Þatto, MS.  3 dorsers.
OF THE SENATOR FAUNUS AND HIS WIFE AGEA.

As was a Cenatour[i]'s hous, witthn & eke without: 835
flaunus was his name, a worthy man, & riche;
And for to sey[e] shortly, in Room was noon hym lych.
His sportis & his estris were ful evenaunte
Of tresour/, & of lordshippe; also the most vaillant
He was, & eke I-com of hiȝe lynage.

And atte last he toke a wyff, like to his parage; 840
flor, noriture & connynng, bewte & parentyne,
Were tho countid more with1, þen gold or sylvir fyne.
But nowe it is al othir in many mannys povȝt;
flor muk is nowe I-maried, & vertu set at nowȝt. 844
flaunus & his worthy wyff were to-gidir a-loon
xv. yntir fullich, & issu had they noon.
Wherfor hir Ioyis were nat halff perfite;
flor vttirlich to have a child was al hir delite,
þat myȝte enyoy hir/ heritage, & weld[en] hir/ honoure;
And eke, when they were fебiH, to [be] hir' trew socoure.
Hir fastingg& hir/ preyer, and al þat evir þey wrouȝte,
As pilgrmage & Almes-ded, euer þey besouȝte 852
That God wold of his goodnes som fruyte betwene hem send;
flor gynynγ of hir spou saiH, þe myddil & þe ende,
This was hir most[e] besynes; & al othir delites,
And eke this worldis riches, þey2 set at litil pris. 856
So atte last, as God wold, it thil oppon a day,
As this lady fro chirch[e]ward went [right] in the way,
A child gan stery in hir vombe, as goddis wille was;
Wherof she gan to merviH, & made shorter pas, 860
With colour pale, & eke wanne, & fyH in hevynes;
flor she had nevир, to-foure þat day, such manere seknes.
The vymmen, þat with hir' were, gon to be-hold
The lady & hir' chere; but no thing' þey told; 864
But feyn/ & sofft with ese, homward they hir led:
flor hir soden sekenes ful sore þey were a-dred,
flor she was inlich gentil, kynde, & amyabiH,

1 worth.—*Urry. (accounted of, thought of.)  2 MS þat.
And eke trewe of hert, & nothing variabill.

She lov'd God a-bove al thing, & dred[de] syn & shame;
And Agea sikirly was hir riſtful name.

So aftir in brewe tyme, when it was perseyvid
That she had done a vo[mans dede, & had a child con-

The Ioy[e] that she made, ther may no tung teH:
And also much, or more, yf I ne ly sheH,
flavnus made in his behalf, for pis glad tyding,
That I trow, I leve pe Emperour/ ne pe kyng1
Made no bettir cher' to wyff, ne no more myrth,
Then flavnus to Agea. & when the tyme of birth
Ny3hīd nere & nere, after cours of kynde,
Wetith wele in certen, ̄at al the wit & mynde
Of flavnus was continueH of feir' delyveraunce,
Be-twene Agea & his child; & made grete ordenaunce
Ageyn the tyme it shuld be bore, as it was for to doon.

So as God wold, when tyme cam, Agea had a Son.

Butte Ioy pat flavnes made, was dobil tho to-fore,
When pat he knewe in certen she had a sone I-bore;
And sent a-noon for nurssis four', & [right] no les,
To reule this child. afterward, as yeris did pas,
The child was kept so tendirly, pat it throff wel the bett;
for what pe norisshis axid, a-noon it was I-fett.
In his Chambir it norisshid was; to town it mut nat go;
flavnus lovid it so cherely, hit my3t nat part hym fro.
It was so feir/ a creature, as my3t be on lyve,
Of lymys & of fetour/, & growe wondir blyve.

This Child, that I of teH,—Berinus was his name,—
Was ovir mych chersshid, wich turned hym in-to grame,
As yee shuH here[n] aftir, when tyme conmyth & spase:
for 'aftir swete, pe soure conmyth, ful oft, in many a plase.'
for, as sone as he coude go, and also speke,
AH pat he set his eye on, or aftir list to keke,
Anoon he shuld it have; for no man hym wernyd.
But it had be wel bettir, he had be wele I-lernyd

and her name is Agea.}
When she finds she is really with child, she
and Faunus make
great joy.  

In due time Agea bears a son, to
Faunus's great
delight,
BERYN IS SPOILT, AND TURNS OUT A PICKLE.

Noriture & gentilnes; & had I-had som hey. 
flor it ffH so aftir, with what child he did pley, 904
Yf he pley ne likid hym, he wold breke his hede ;
Or with a knyff hym hurt, ry3t ny3e hond to be dede. 908
flor ther' nas kny3t, ne Squyer, in his ffadir's house,
That pou3t his owne persone most cors[g]iouse,
That did or seyd [right] eny thing, Berinus to displese,
That he nold spetously a-noon oppon hym rese ;
Wherof his ffadir had[de] Ioy, & his modir also ;
3it it semeth to many a man, it was nat wisely do. 912

When Beryn passid was .vij. yeer, & grewe in more age, 916
He wrou3t ful many an eviH chek ; for such was his corage,1
That ther' he wist, or my3te do eny eviH dede,
He wold nevir sese, for auyt pat men hym seyde ;
Wherfor many a porenman ful offt was agrevid;
But ffawnus And Agea ful lite peron belevid;
And pou3e men wold pleyne, ful short it shoule a-vaill ;
flor ffawnus was so my3ty, & chesff of al counsailH
With Augustyn the Emperour, pat al[le] men hym dradd, 920
And letse pas ovir [mischefe] & harmys pat pey had.

Berinus, fer'permore, lovid wele the dise,
And for to pley at hazard, And held perof grete pryse, 924
And al othir gamys pat losery was in ;
And evir-more he lost, & nevir my3te wyn.
Berynus atte hazard many a ny3te he wakid ; [leaf 192, back]
And offt[e] tyme it ffH so, pat he cam home al nakid ; 928
And that was al his Ioy : for ry3t wele he knewe,
That Agea his modir wold[e] cloth hym newe.
Thus Berynus lyvid, as I have told toefore,
TyH he was of pe age of xvij yeer or more. 932
But othir whils a-mongis, for pleyntis pat wer' grete,
ffawnus made a-mendis, & put hem in quyete ;
So was the ffadir cause the sone was so wild ;—
And so have many mo such, of his owne child 936
Be cause of his vndoynge, as wee mowe se al day ;—

1 heart, disposition.
ffor thing I-take in [youth, is] hard to put away;
As hors þat evir trottid, trewlich I þew teH,
It were hard to make hym, aftir to ambitious weH;
Riȝt so by Beryn, that¹ had his lust & will when he was
lite,
It shuld be hevy aftirward, to reve his old delite,
Save the whele of ffortune, þat no man may withstand;
ffor every man on lyve, ther-þon he is gond:
O spoke she turnyd Bakward, riȝt atte hise noon,
AH a-geyn Berinus, as yee shulH here sone.

Agea, his Modir, fil in grete sekenes,
And sent aftir [hir] husbond, with wordis hir⁴ to lis,
And, for she wold[e] telle hym hir hole hertis wíth,
Er she out of þe world partid, as it was riȝte & skíth.
When Þawneus was I-come, and sawe so rodílese ²
His wyff þat was so dere, þat for love he chese,
No mervell þouȝe his hert[e] wer in grete mournyng! it made he oþhir chere, þen in his hert was,
To put awaye discomforte, dissimiliyng with his face
The hevynes of his hert; with chere he did it close:
ffor such a maner crafte þere is with hem can close,
Save þat tournyth al to cautelde: but Þawneus did nat so,
ffor, wetith wele, in certeþyn his hert was ful of woo
ffor his wyff Agea; & þit, for crafte he couthe,
The Teris fro his eyen ran downe by his mowth.
When he sawe the Pangus of deth comyng so fast
Oppon his wyff Agea, almost his hert to-brast.

Agea lyffþ vp hir' eyen, & beheld the chere
Of hir' husbond Þawneus, þat was so trewe a fere;
And seyd, "Sir', why do yee thus? þis is an elyng' fare,
In comfort of vs both, yf yee myȝte spare,
And put a-vey this hevenys, whils þat yee & I
Miȝte speke of oþhir thingis; for deth me nyȝthly nyȝe
ffor [ne] to body, ne to soule, þis vaylith nat a karse.”

¹ MS when he.
² rudless, pale.
"Now tellith on," quod ñawnys, "& I wol lete it passe 972 ffor the tyme of talkynge, as wele as I may:
But out of my remembrancc, on-to my endynge day,
Yeur deth wol nevir, I woot it wele, but evir be in mynde."
"Then, good sir," quod Agea, "beth to my soule kynde
When my body is out of siste, for þerto have I nede:
ffor truer make þen yee be, in word[e] ne in dede,
Had nevir womman [lyvand], ne morë kynd[e]nes 979
Hath shewed on-to his make, I knowe riȝt wele I-wis:
Now wold yee so her' aftir, in hert[e] be as trewe,
To lyve without[e] make; & on yeur/ sone rewe,
That litiȝ hath I-lerned, sithens he was bore, 983
Let hym have no Stepmodir; for Children have to-fore,
Come[n]lich they lovith nat. wherfor, with hert I prey,
Have cher' on-to yeur/ sone, aftir my endynge day:
ffor, so God me help! & I laȝt ñew be-hynde,
Shuld nevir man on lyve brynȝ it in my mynde 988
To be no more I-weddit, but lyve soule a-loon.
Nowe yee knowe[n] al my wiȝ, good sir, þink ther'-on."
"Certis," [tho] quod ñawnys, "whils I have wittis fyve,
I thinke[n] nevir, aftir ñewe, to have a-nothir wyff." 992

The preest was com[en] ðerewithal, for to do hir' riȝtis;
ñawnys toke his leve, & ðe the oðir knyȝtis,
Hir' kyn & ðe hir' frendis, kissid hir' echeone:
It is no nede to axe, wher' there was doe, or noon. 996
Agea cast hir' eye[n] vp, & lokid al a-boute,
And wold have kissid [Beryn]; but then was he withoute
Pleying to the hazard, as he was wont to doon;
ffor, as sone as he had ete, he wold ren out anoone. 1000
And when she save he was nat ther', þat she pouȝt most on,
Hire sekenes & hir/ mournynge berst hir' hert a-noon.

A damesȝ, to-fore þat, was ronnte into the towne
ffor to seche Beryn, þat pleyd[e] for his gowne, 1004
And had almost I-lost it, riȝt as þe damesel cam,

1-1 read 'out, I woot.'
2 For stepmothers commonly love not children had before.
BERYN CARES NOTHING FOR HIS MOTHER'S DEATH.

And swore, & starid, as he was wood, as longit to the game. The dameseH seyd to Beryn, "Sir, yee must com home! ffor, but yee hiz[e] blyve,1 pat yee were I-come, 1008 Yeur/ modir woH be dede. she is zit on lyve;
Yf yee woH speke with hir, yee must hiz[e] blyve." "Who bad so, lewd kitt?" "yeur ffadir, sir/," quod she; "Go home, lewde visenage, pat evil mut powe the!" 1012 Beryn curses Quod Beryne to the damseH, & gan hir fray & ffear;
And bad the DeviH of heH hir' shuld to-tere. "Hast powe out2 els to do but let me of my game? Now, be God in heven, by Petir, & by Iame!"— 1016 and abuses her:
Quod Beryn in grete angir, & swore be book & beH, Rehersing many namys, mo þen me list to teH,— "Neth powe my ffadir's messenger3; þow shuldist nevir ete brede! I had levir my modir, & also þowe, were dede, 1020 he'd rather she and his mother were dead than he should lose his game.
Then I shuld lese the game, þat I am now3 in!" And smote þe DamseH vndir þe ere: þe weet gon vpward spyn.
The deth of Agea he set at litil prise;
So, in that wrath[e], frelich Beryn þrew þe dis, 1024 He cares not for his mother's death.
And lost with þat same cast al4 was leyde a-downw;
And stert vp in a wood rage, & ballid on his crow̄, And so he did the remnaunte, as many as wold abide;
But, for drede of ffawnwes, his felawis gan to hide, 1028 Rome bemoans Agea's death;
And nevir had[de] wiH ne lust, with Beryn for to fi3te, But evir redy to pley, & wyn[ne] what they my3te.
The Deth of Agea sprang a-bout þe townw;
And euery man þat herd the belle for hir/ sown, 1032 but Beryn heeds it not.
Be-menyd hir/ ful sore; saff Beryn toke noon hede, And souȝt a-nopir feleshippe, & quyklisch to hem 3ede, To such[e] maner company, as shuld[e] nevir thryve, ffor such he lovid bettir, þen his modirs lyve; 1036 And evir-more, it shuld be.nyȝte or he wold home drawe;
ffor of his ffadir, in certen, he had no maner awe,
1 hie quickly. 2 ouȝt. 3 MS adds 'were'. 4 all that.

FFOR evir in his 3owith he had al his wiH,
And was I-passid chastising, but men wold hym kif. 1040
flawmass for Agen, as it was wele sitting,
Made [ful] grete ordenaunce for hir burying,
Of Prelatis, & of prestis, & of al othir thing;
As pou3e she had[de] be a wyff of a worpy kyng:
It my3t nat have be mendit, such was his gentilines,
flor at hir enteryng was many a worthy messe.
flor foure wookis fuH, or he did hir entere,
She lay in lede within his house. but Beryn cam nat þere,
Namelic in-to the place there his modir lay,
Ne onys wold he a Pater noster for hir/ soule say.
His pou3t was al in vnthryfft, lechery, & dyse,
And drawing al to folly; for 3owith is receheles,
But ther' it is refreynd, & hath som maner eye;
And þefor me thinkith, þat I may wele sey,
A man I-passid 3owith, & is with-out[en] lore,
May be wele I-likened, to a tre without[en] more,1
That may nat bowe, ne bere fruyte, but root, & euer wast;
Ri3t so by 3outhe farith, þat no man list to chast.
This mowe wee know[e] verely, by experience,
That 3erd[e] makith vertu & benenolence
In Childhode for to growe, as previth Imaginacioun:
A plant, whils it is grene, or it have dominacioun,
A man may with his fyngirs ply it wher' hym list,
And make ther'-of a shakih, a with[ey], or a twist; 1064
But let the plant[e] stond, & 3eris ovi r grove,2
Men shaH nat, with both his hondis, vnnethis make it bowe3:
No more my3t flawnns make his sone Beryn,
When he growe in age, [un]to his lore enclyne;
FFor evry day when Beryn rose, vnwassh he wold dyne,
And drawe hym to his sfeleshipp as even as a lyne;
And þen com home, & ete, & soop, & slepe at ny3te:
This was al his besynes, but yf þat he did f'3te. 1072
Wherfor his ffadirs hert, ffawmns, gan for to blede, [ff]194, MS

1 root. 2 growe. 3 MS growe.
FAUNUS IS IN GREAT DISTRESS.

That of his modir, þat lay at home, he took no more hede;
And so did aþ the pepiH that dweUid in the town,
Of Beryns wildnes gon [they] speke, & eke [to] roune.

Fawnus, oppon a day, when Beryn cam at eve,
Was set oppon a purpose to make his sone leue
Aþ his shrewd[ö] tacchis, with goodnes yf he myȝte,
And tauȝte hym feir & soft; but Beryn toke it liȝt,
And countid at[te] litiH price al his fladirs tale.

Fawnus saw it wold nat: with colour wan & pale
He partid from his sone, & with a sorrowful hert.
That, as the book tellith, he wisshid þat his breth
Had I-been a-bove the serkiH celestyne;
So llervent was his sorowe, his angir, & his pyne.

So, shortly to conclude, Agea was enterid,
A[nd] Fawnus lyvid wyffles, [tyH] iij yeer wer' werid;
Wherof ther' was grete spech[c], for his hige honour.
TyH, atte last, word cam on-to þe Emperour,
That Fawnus was with-out[en] wyff, & seld[e] was iocounde,
But mourning for Agea, þat he was to I-bounde,
And lyvid as an hermyte, soule & destitute,
With-out[e] consolacioune, pensyff offt, & mut.

Wherfor Augustinus, of Rome þe Emperour,
Was inwardlich[e] sory, & in grete dolour;
[And] With the .vij. sagis, & Senatoris aH,
Were assemblit, to discryve what shuld þeroft fall.
The wich seyd shortly, ' for a molestacioune
Ther' was noon oþir remedy, but a consolacioune;
for who so were in eny thing' displesid or a-grevid,
Must by a like thing' egaH be remevid.'

And when þe Emperour knewe al his' determinacioune,
Quiklich in his mynde he had Imaginacioune,
That Fawnus for agea was in hige distres,
And must be I-curid with passing[ö] gentilnes

Fawnus tries to win Beryn from his bad ways, but in vain.
Fawnus sorrows, and wishes he was dead.
The Emperor
Augustinus
consults with the Seven Sages how to console Fawnus,
and resolves

1 MS halsfyndele.
Fawnus has to wed a new wife, Rame.

Of some [fair] lusty lady, that of pulcritude
Were excellent\(^1\) al othir. So, shortly to conclude,
The Emperour\(^2\) had a love—tosome he had a wyff—
That he loved as hertlich as his owne lyff,
As was as feir/ a creature, as some myȝte be-shyne,\(^2\)
So excellent of rewte, that she myȝt be shrynge
To aliced othir vymmen, pat wer tho lyvand.
But for the Emperour/ had a wyff, yee shul wele and
He cam nat in hir\(^2\) company, to have[\(n\) his delite;—
ffor Cristendom & conscience was tho more perfite
Then it is nowe a dayis, yf I durst tel;
But I woll leve at pis tyme.—\(\)pan fawnus also snell\(^3\) 1120
Was aftir sent in hast, of sekenes to be cyrtyd.
So, what for drede & ellis, they were both ensuryd
In presence of the Emperour/; so fawnus myȝt nat flee:
It was the Emperours wil, it myȝt noon oþir be. 1124
So with-in a tyme Agea was for-ȝete;
ffor fawnus pouȝt [ful] litiH on pat he hir\(^2\) be-hȝte ;
ffor, as the .vij sages had a-fore declarid,
It cam al to purpos; ffor fawnus litiH carid 1128
ffor any thing at aH, save his wyff to plese,
That ‘Rame’ was I-clepid ; for rest[e], nethir esse,
\(\)fawnus nevir had, out of hir\(^2\) presence :
So was his hert on hir/ I-set, pat he coude no defence,
Save evir-more be with hir\(^2\), & stare on hir\(^2\) visage, 1133
That the most[e] parte of Room held it for dotage,
And had[de] muche mervelH of hir variaunce.
(But what is pat flortune can nat put in chaunce?) 1136
ffor þere was\(^4\) man on lyve on vomman more be-dotid,
Then fawnus was in Rame, ne halff so much I-sotyd.
With pat Ram had knowlech pat fawnus was I-smyt
With þe dart of love, yee mowe riȝt wele it wyt, 1140
That aH pat evir she coude cast[en] or bythynch,
Was al a-geyn Berinus; for many a sotiH wrench

---
\(\^1\) overtopping, exceeding.  \(\^2\) shine on.  \(\^3\) quickly.  \(\^4\) read 'nas.'
RAME PLANS TO BRING-DOWN BERYN.

She would set to work, day by day, as many women doon, TyH they have of hir' desire the full conclusyoune. 1144

for, the more that fawnus of Rame did[e] make1, [if 195, bk] The more daungerous was Rame, & of Chere sade; And kept[e] weH hir/ purpose vndir coverture:

She was the las to blame, It grew [so] of nature. 1148

But pouze pat Rame wrou^t so, God for-bede pat alle Were of pat condic[i]oune! (yet 'touch no man the galle,' It is my pleyn counsell; but 'doith as othir doith;' 'Take yeur/ part as it comyth, of pouze & eke of smoth.')

It noritur, wit & gentilnes, reson & perfite mynde, 1153

Doth all these worthy vommen to worch ageyn[e]s kynde; That pouze they be agrevid, eyyn suffyr/ & endured, And passith ovir, for the best, & folowith no-ping nature.

But nowe to Rames purpo\se, & what was hir' desire:

Shortly to conclude, to make debate & Ire

Be-twene the ffadir & the sone, as it was likly tho;

What for his condicioune, & what for love also 1160

That fawnus owt to his wyff, phe rathir he must hir' leve, And graunt[e] for to mend, yf ou\zt hir/ did[e] greve.

Berynus evir wrou^t, ryght as he did to-fore, And Rame made hym cher' of love,—pere myzt no vomm\n
more,— 1164

And gaff hym gold & clothing, evir as he did lese, Of phe best[e] pat he couthe, ou3\nder2 in towne chese;
And spak3 ful feir' with hym, to make[n] al thing'dede;

3it wold she have I-ete his hert, with-out[e] salt or brede.

She hid so hir' felony, & spak so in covert, 1169

That Beryn myzt nat spy it, but lite of Ramys hert.

So, shortly to pas ovir, It fiff oppon a nyzt\te,

When fawnus & his firesh[e] wyff were to bedd I-di3te, He toke hir' in his armys, & made hir' hertly chere,— Ther' myzt[e] no man bettir make [on lyve] to his fere,—

And seyd, 'myne er\ty Ioy, myne hertis ful plesaunc, 1

1 'make' is crost thro', and 'made' written after it.

2 anywhere.

3 MS spal.
Rame tells Faunus how sad she is.

My wele, my woo, my paradise, my lyvis sustenaunce!
Why ne be yee mery? why be yee so duH,
Sith yee knowe I am yeur' own, riȝt as yeur' hert woH?
Now teH on, love, myne hown' hert! yf yee eylith ouȝt;
ffor & it be in my power, a-noon it shal be wrouȝte."
Rame with pat gan siȝhe, & with a wepeinge chere
Vndid pe bags of trechery, & seid in pis manere;
"No mervel þouȝe myne hert be sore & full of dele,
ffor when pat I to sew weddit was, wrong[e] went my wele:
But who may be, a-gyyn[e]s hap & aventure?
Ther' for, as wele as I may, myne I must endure."
With many sharp[e] wordis she set his hert on feir,
To purchase with[h] hir practik, pat she did desire.
But hoolich al hir wordis I can nat wele reherce,
Ne writé, ne endîté, howe she did[e] perce
Thurh sfawyns hert, & [eke] his seult also:
ffor more petouse compleynt, of sorow & of woo,
Made nevir vomman, ne more petously,
Then Rame made to sfawyns: she smote ful bittirly
In-to pe veyn, & þurh his hert[e] blood;
She bloderid so, & wept, & was so hirȝe & mode,
That vnneth she máȝte speke, but, ofer while a-mong:
Wordis of discomfort, & hir hondis wrong;
ffor "alas & woo þe tyme, þat she weddit was!"
Was evir more þe refreit, when she myȝte have spase;
"I am I-weddit! þe, God woot beste, in what maner & howe!
ffor if it wer' so faH, I had a child be sewe;
Lord! how shuld he lyve? howe shuld he com a-way?—
Sith Beryn is yeur/ first sone, & heir aftir yeur/ day,—
But yf þat he had grace to scole for to goo,
To have som maner connyng, þat he myȝte trust[en] to;
And comyth home al nakid, e[veri]ch othir day.  
for within this month, pat I have with 3ew be,  
[ful] shifte ne sithis, for verrry grete pete,  
I have I-clothid hym al newe when he was to-tore ;  
for evir more he seyde, ‘pe old[e] were I-lore.’  
Now, & he were my sone, I had levir he were I-sod !  
for, & he pley so long, [the] halff [of] our lyvlode  
Wold scarsly suffise hym selff [al]oon.  
And, nere yee wold be grevid, I swere be scynt lohn)
He shuld aftir þís day be clothil no more for me,  
But he wold kepe hem bettir, & drawe fro nycete.”¹  
“Nowe, gentiH wyff, gromercy of yeur/ wise tale !  
I thynk[e] wel þe more, þat I sey no fale :  
for towching my grevaunce, þat Beryn goith al nakid,  
Treulich þat grevaunce is [now] somewhat a-sclakid.  
Let hym a-loon, I prey 3ew, & I wol con² 3ew thanke ;  
for in such losery he hath lost many a frank.  
The deviH hym spech³, þat reche yf he be to-tore⁴,  
And he vse it her-affir, as he hath doon to-tore !”

Beryn arose a-morowe, & cried wondir fast,  
And axid aftir clothis ; but it was al in wast ;  
Ther’ was no man tendant for hym in al the house :  
The whole was I-chaungit in-to a-nothir cours.
flawus herd his sone wele, how he be-gan to cry,  
And rose vp [tho] a-noon, & to hym did[e] hize ;  
And had for-jete no thing, þat Rame had I-seyde ;  
for he boillid so his hert, he was nat wel apayde.  
He went in-to the Chambir, ther’ his sone lay,  
And set hym doun in a chair’, & þus he gan to sey.  
“My gentiH sone Beryn! now feir I woH þe tech :  
Rew oppon thy selff, & be þyn owne leche !  
Manhode is I-com nowe, myne own dere sone ;  
It is tyme þow be aweynyd of þyne old[e] wone ;  
And þow art xx wynter, & nau3t hast of doctryne ;  
þit, woldist þowe drawe to profite, þe worshipp wold be thyne,
¹ folly. ² acknowledge, give. ³ spitch. ⁴ See l. 1338.
Fawnus will give him nothing.

Beryn lours, asks for clothes, refuses to give up gambling, says 'Rame has set his father against him—

curse her!—

she's taken his wits away.

and mix with good men, or else he must stand on his own feet.

To noritur & goodshipp, & [eke] al honest thing,

Leve now al thy foly, and thy rebawdy, As Tablis, & merellis, and pe hazardry,

And draw the to pe company of honest men & good, Els—leve powe me as wele as Criste died on the rode, [leaf 197]

And for al men-kynde his gost pas lete!— 1253

Thow shalt, for me, here-aftir stond on thyn owne fete;

To clothe the al new, e[ueri]ch other day.

Yff pow wilt drawe the to wit, & rebawdry withawte,

Of such good as God have sent, py part shalt pow have.

And yf pow wolt nat, my sone, do as I the teh,

Of me shalt pow nau^t have, truste me ri^t weH!

Wenyst pow with thy disc-pleying hold[en] mync honoure

Aftir my deth-day?" then Beryn gan to loure,

And said, "is this a sermon or a prechement?

Yee were nat wont hereto. how is this I-went?

Sendith for som clothing; pat I were a-go;

My felawis lokith aftir me, I woot wele powy do so.

I wol nat leve my feleshippe, ne my rekelagis,

Ne [yit] my dise-pleying, for aH yeur' heretages !

Doith yeur best with hem by yeur' lyff day;

for when they faH to me, I wol do as I may.

Benedicite, ffadir! who hath enfourmyd 3ewe,

And set 3ewe in-to Ire, to make me chere rowe? 1272

But I know weH I-now3 whens [that] this counsaiH cam;

Trewlich of yeur owne wyfe, pat [ful] evil dame:

[Curse] Com oppon hir body, pat fals putaigne!

for trewlich, ffadir, yee dote on hir; & so al men seyn.

Allas! pat evir a man shuld, pat is of hize counsaiH, 1277

Set[ten] al his wisdom, on his wyvis tayH!

Yee lovith hir, so much, she hath be-nome yeur/ witt;

And I may curs the tyme, that evir yee were I-knyt;

for now, I am in certen, I have a Stepmodir:

1 Urry. MS hostagis. 2 rough cheer, countenance.
They been shrewis som,—ther been but few othir,—
Vel fikil flaptaiH, such oon as she ys.
ffor al my pleying atte dise, 3it do yee more a-mys ;
Yee have I-lost year/ name, year worshipp & year feith ;
So dote[n] yee on hir/, & levith al she sayith."

ffawnus, with the same word, gaff þe chayir a but,
And lepe out of the Chambir, as who seyd "cut!" 
And swore, in verry woodnes, be God omnipotent,
That Beryn of his wordis shuld[e] sore repent !

Beryn set nouȝt þerof ; [but] with a proude hert
Answer[i]d his ffadir, & axid a new shert.
He gropid al a-boute, to have found[en] oon,
As he was wont to-fore, but þere was noon.
Then toke he such[e] willokis as he fond ther;
And beheld hym-selff what [maner] man he were.
ffor when he was arayde, then gan he first be wrothe ;
ffor [tho] his vombe lokid out, & his rigg both.
He stert aftir his ffadir, & [loud] be-gan to cry,
ffor "seth myne aray! for thy vilany" 
Ys as wele þeours, as it is myne!"

ffawnus lete hym clatir, & cry[en] wel & fyne,
Then Beryn gan to þink, it was nat al bord
That his ffadir seyde, when he with hym was ;
And gan to think[en] al about ; & þerwith seyd, "Alas! 
Now know I wele for soth, þat my modir is dede :"
ffor tho gan he to glow[e] first a sory mannys hede. 
(Now kepe thy Cut, Beryn ; for þow shalt have a fit
Somwhat of the world, to lern[e] better witt ;
ffor & þow wiste sikirly what is for to com,
Thow woldist wissh aftir thy deth ful oft & I-lome ;
ffor þere nys beting half so sore, with staff nethir[with]sward,
As man to be [I-]bete[n] with his owne 3erd.
The pyry is I-blowe,—hop, Beryn, hop!—
That ripe wol her'âftir, & on thyn hede dropp. 
Thow tokist noon hede whils it shoon hoot ;
Therfor wyntir þe nyðhith : asay[e] by thy Cote !

Beryn, for shame, to town durst he nat go ;
He toke his way to chirchward, his frend was made his foo.
ffor Angir, sorow, & shame, & hevynes þat he had, 1321

Vnmeth he myȝte speke, but stode halff as mad.

"O Allas!" quod Beryn, "what [maner] wit had I ?
That coude nat, to-fore this day, knowe sikirly 1324
That my modir dede was ; but nowe I knowe to sore ;
And drede more, þat eche day her-aftir, more & more
I shal þnowe & fele, that my modir is dede.
Allas! I smote þe messangere, & toke of hir noon hede.
Allas! I am right pore! Allas! þat I am nakid. 1329

1 Allas! I scele to fast, tiH sorowe nowe hath me wakid.
Allas! I hungir sore! allas! for dole & peyn! 1332
ffor eche man me seeth, hath me in disdeyn."

This was al his myrth, [un]to the chirch[e]-ward,
That of his modir Agea he toke so liHi reward.

When Beryn was within the chirch, þen gan he wers fray:
As sone he sawe þe tombe where his modir lay, 1336
His colour gan to chaunge in-to a dedely hewe.

"Allas! gentiH modir! so kynd þow were, & trewe,
It is no mervelH, for þy deth þouȝe I sore smert."

Ant þere-witH-al þe sorowe so fervent smote in his hert,
That sodenly he fil [a] down, stan dede in swowe : 1341
That he had part of sorowe, me thinkith þat2 myȝte a-vowe.

Beryn lay so longe, or he myȝte a-wake, 1344
ffor al his fyve wittis had clene hym forsake.

Wel myȝte he by hym self, when reson I-com were,

Vndirstond that ffortune had a sharp[e] spere,
And ekē grete power, a-mong[es] hije & low,e,
Som [men] to avaunce, & som to ovir-throwe. 1348

So atte last, when Beryn a litH wakid were,
He trampelid fast with his feet, & al to-tare his ere3

1 leaf 198.  
2 read 'I', or 'men.' 
3 hair. Tearing your hair with tears that run from your eyes, is a manœuvre that 'd puzzle a modern Englishman. But, as the writer so often says, we're a degenerate race.
And his visage both, ryzt as a woodman,
With many a bittir tere, þat from his eyen ran;
And sighid many a sore sigh, & had much hevynes;
And evir-more he cursid his grete vnkyndnes
To forëçit his modir, while she was a-lyve;
And lenyd to his tombe on his tore selyuð[ê] 1;
And wisshid a þowsand sithis, he had I-be hir by:
And beheld hir tombe with a petouse eye.

"Now, glorious God," quod Beryn, "Þat al thing madist of nouzt,
Heven & erth, [&] man & best! sith I am mys-wrouzt,
Of þewe I axe mercy, socour & help, & grace,
þor my mys-dede & folly, vnthryfft & trespase.
Set my sorowe & peyn, soverwhat in mesure
þiro dispeir & myscheff, as I may endure!
Lord of aH lordis! þousy ffortune be my foo,
3it is thy myztæ a-bove, to turn hym to & fro.
þirst, my modirs lyff, ffortune hath me berevid,
And sith my þadirs love, & nakid also me levid.
What may he do more? þis, take a-vey my lyff.
But, for that were myne ese, & end of al [my] stryff;
Therfor he doith me lyve; for my wers, I sey,
That I shuld evir-more lyve, & nevir for to dey." 2

2Now leve I Beryn with his modir, tyl I com a-þe,
And wol retourne me to Rame, þat of hir' sotilte
Beþouȝt hir al aboute, when Beryn was agoon,
That it should be wittid hir: wherfor she a-noon
In this wise seyd to sawnus; "Sir! what have yee do?
Alþousy I speke a mery word, to suffir your/ sone go
Nakid in-to þe town, it was nat my counsaih.
What wol be seyd þeroft? sikir, with-out[en] failH,
þor I am his stepmodir, þat I am cause of aH!
The violence, the wrath, þe angir & þe gaH,
That is be-twene þewe both, it wol be wit[tid] me;

1 seele, sleeve. 2 There are no breaks or insets in the MS.
and begs him Wherfor I prey jew hertly, doith hym com home a-ye.’”
“Nay by my trowith,” *quod* fawnus, “for me comyth he nat ʒit; 1385
Sith he, of my wordis, so litil prise set, As littH shaH I charge[n] his estate also.
Sorowe have, ʒat recchith 1 pouge he nakid go! 1388
ffor euer y man [wel] knowithe ʒat he is nat wise;
Wherfor may be supposid, his pleying atte dise
Is cause of his aray, & no thing yee, my wyff.”
“3is I-wis,” quod Rame, “the tale wol be ryff” 1392
Of me, & of noon othir; I knowe riʒte wel a fyne:
Wherfor I prey jewe, gentil Sir, & [eke] for love myne,
That he were I-fet home, & pat in grete hast;
And let asay eft ageyn with ʃeirnes hym to chast; 1396
And send[e] Beryn clothis, & a newe shert;”
And made al wele in eche side, & kept[e] close hir hert.
Fawnus, to please her, agrees,
“Now sith it is yeur wiH,” *quod* fawnus tho a-noon,
“That Beryn shaH home come; for yeur sake aloon 1400
I woH be the message, to put yeur hert in ese;
And els, so God me help, wer it nat jewe to plese,
The gras shuld growe on pament, or I hym home bryng!”
3it nethirles, forth he went, *with* too or thre, ryding [leaf 199]
from o strete to a-nothir, enqueryng to & fro 1405
Aftir Beryn, in every plase wher he was wont to go;
Sheching eviry halk2, howris to or thre,
With hazardours, & othir such, þere as he was wont to be;
And fond hym nat there; but to3 chirch went echone,
And atte dorr they stode a while, & herd Beryn made his moon:
They herd alH his compleynt, ʃat petouse was to here.
*flawnus*, in-to the Chirch, pryuelych gan pire; 1412
But also sone as he beheld wher Agea lay,
His teris ran down be his chekis, & þus he gan to say;
“A! Agea, myne old love, & [eke] my newe also!
Allas! ʃat evir our’ hertis shuld depart a too!” 1416
1 he who recks, cares. 2 corner. 3 MS butto.
ffor in yeur' gracious dayis, of hertis trobilnes
I had nevir knowlech, but of al gladnes."
Remembryng in his hert, & evir gan renewe
The goodnes be-twene hem both, & hir' hert[e] trewe;
And drewe hym nere to Beryn, with an hevy mode. 1421
But, as sone a[s] Beryn knew & vndirstode
That it was his ffaridir, he wold no le[n]gir a-bide;
But a-noon he voidit by þe todir syde:

And fawnus hym encourtrid, & seyd: "wec have þe souȝte
burh[ou]t the town, my gentiH sone, & þerfor void þe nouȝte!
Thouȝe I seyd a word or to, as me þouȝt for þe best,
ffor thynie crudicioune, to drawe þe to lyff honest;
Thow shuldist nat so feruently have take it to þyn hert.
But sith I knowe my wordis doith the so sore smert,
[1] ShaH no more her' aftir; & ech day our' diete
ShaH be mery & solase, & this shal be forȝete.
ffor wel I woot, þat for þy modir1 þow art to-tore;
Also þow hast grete sorow; but onys nedith, & no more;
And þerfor, sone, on my blessing, to put sorow a-wei,
Draue þe nowe her-aftir to honest myrth & pley.
Lo, ther' is clothing for þewe, & yeor/ hors I-diȝte
With harneyse al fressh[e] newe! And ye ye list be knyght.
I shalȝit, or eve [come], that Beryyn vndirtake,
That the Emperour, for my love, a knyȝt [he] shalȝ jewel make:
And what that evir yee nede, a-noon it shalȝ be bouȝt;
ffor whils þat I have eny thing, ye shalȝ lak[ke] nauȝte."
"Graunte mercy!" quod Beryn, with an hevy chere, 1443
"Of yeur worshipful profir þat yee have proferid me here;
But ordir of knyȝthode to take, [it] is nat my likeing;
And sith yeur wiH is for to do[en] somwhat my pleising,
Yee have a wyff ye love wele, & [eke] so tendirlich,
That, & she have children, I knowe right sikirlich 1448
Al that she can devise, both be nyȝte & day,
ShaH be to make hir Childryn heirs, yf þat she may;
And ekê sowê sedis of infelicite,

1 MS. for þy modir þat.
BERYN ASKS TO BE SET UP AS A MERCHANT.

Wherof wold growe deviseoun be-twene 3ewe & me. 1452
for yf ye spend on me yeur/ good, & [do] þus riallich,
Levith wêl in certen, yeur wyff wold sûkirkliche
Eche day for angir hir tuskis [sharpe] whet,
And to smyte with hir tunge, yeur/ hert in wrath to set
Toward[es] me from day to day. but [yf] ye wold aplly
Somwhat to hir purpose, & aftir hir/ 3ewe guy,
She wold wexe so oivrtwart, & of so litter tach,
And evir loure vnadir hir/ hood, a redy for to snache; 1460
She wold be shortyng of yeur/ lyf; & þat desire I nauȝt.
Wherfor, to ples[e]n al aboute, my purpose & my þouȝt
Is for to be a marchaunte, & leve myne heritage,
And relese it for evir, for Shippis fyve of stage 1464
ful of marchandise, the best of al this loude.
And yff yee wol so, þfadir, quyk let make þe bonde.”

Fawnus was ryȝte wele a-payde that ilk[e] word out-ster[?];
But þit he seid to Beryn: “I merveH in myne hert 1468
Where haddist þow þis counselH, to leve þyne honoure,
And lyve in grete aventur, & in grete laboure;”
And rid so forth talking; a sofft [and] esy pase,
Homward to his plase, þer þat Rame was. 1472
And as some as fawnus was I-lîte a-down[,] and
And hized fast[e] to his wyff, & with hir/ gan to rown, 1474
And told hir/ al the purpose, & made fawnus chere: 1475
She did hym nat half so much, þe tyme she was his fere;
She 1hullid hym, & mollid hym, & toke hym aboute þe nekk,
[leaf 267]
And went lowe for the kite2, & made many a bekk,
And seyd: “sir/, by yeur/ spech[e] nowe riȝt wel I here,
That yf ye list, yee nowe do thingþat I most desire; 1480
And þat is this yeur/ heritage, þere 3ewe best[e] likid,
 þat yee myȝt gyve;” & evir a-mong, þe brussh a-wey she pikið
from hir clothis here & þer, & sighid þer-with-afH.
fawnus, of his gentilnes, by hir/ myddil smalH 1484
Hert[e]lich hir’ bracyd, & seyd: “I wol nat leve,

1 ? the MS n.  2 ? crouched humbly, as a dove from the kite.
FAUNUS AGREES TO MAKE BERYN A MERCHANT.

I suyr 3ew my trowith, yat onys or it be eve
That I shall do my devoir, without [eny] fentyse,
for to ples yeur/ hert[c] fullich in al wise.”

“Grant mercy, myne ow[n] soverene!” quod Rame po, mekely;

And made protestacioune, yat she wold sikirly,
Ayl the dayis of hir/ lyff, be to hym as ende
As evir woman was to man, as ferforth as hir/ mynde
And wit hir/ wold[c] serve, & made grete othe.

fawnus bodd no lenger, but forth per/-with he goith.
(A ! precius God in heven, kyng of mageste !
So plentifuls this world is of iniquite !

Why is it I-suffrid, pat trowith is brou^t a-down)
With trechery & falsede, in feld, & eke in town?)

But now to fawnus, & his entent. when he his sone met,
He toke hym sofft[e] by Je hond ; his tung he gan to whet,
Sotilly to engyne hym. first he gan to preche:

“Leve thy foly, my dere sone, & do as I pe teche:
Sith pow hast wit & reson, & art of mannys age,
What nedith the be marchant? & shal have heritage
ffor, & by good were I-lost, pe sorow wold be myne,

(To telle the soth,) ri3t ny3e pareaht to pyne.
And yf yat I were dede, whil[e]s pow were oute,
Lond, & rent, & ayl my good, (have pow no doute,)
It wold be pluckkid from the ; thy parte wold be lest.
And also fer/permore, I make [now] oon beheest,
That I trowe my moblis wol nat [well] suffice
To charge fyve Shippis ful of marchandise,

But yf I leyde in morgage my lond, & eke my rent ; [If 200,1k]
And yat I leve be nat thy wih, ne pyne entent.
3it nethirles, yf [that] thy hert[c] be so inly set
for to be a marchant, for no thing! wol I let

That I ny[ll] do thy plesaunce, as ferforth as I may,
To go ry3te ny3e myne ow[n] estate ; but levir I had nay.”

Hir wordis, ne hir/ dedis, ne maters hem be-twene,
1 wol nat tary now pereon, my parchemen to spene : 1520
BERYN GETS 5 LADEN SHIPS FOR HIS HEIRSHIP.

But fynallich[e], to the ende of hir’ acordement, Sfawnus had so goon a-bout, I-turned & I-went,
That he had brouȝt his sone to-fore þe Emperour,
To relese his heritage, & [eke] al his honour
That he shuld have aftir his day, for shippis fyue, & fulh
I-led of Marchaundise, of lynyn, & of woh,
And of othur thingis, þat were I-vsid tho.
Engrosid was the covenuante be-twen hem [bothe] to,
In presence of þe Emperour, —in opyn, & no roun,— 1529
To-fore the grettest Cenatours, & eldest of þe towne.
So when the relese selid was, with a syde bonde,
They were I-leyde both [right] in a meen[e] honde, 1532
In-to the tyme þat Beryn fullich [i]sesid were
In the fyve Shippis, þat I 3ew tolde ere.

But who was glad but Sfawnus? & to his wyff [he] went,
And seyd[e]: “nowe, my hertis swete, al þyn hole entent
Is vtirlich perfourmyd! vs lakkith nowe no more, 1537
But marchandise & Shippis, as I told to-fore.”
“That shaR nat faiR,” quod Rame, & began to daunce;
And aftirward they speken of þe purveaunce. 1540
(Alas! this fals[e] world! so ful of trechery!
In whom shuld the sone have trust & feith sikirly,
If his ðadir faylid hym? wheþir myȝt he go
ffor to fynde a sikir firend, þat he myȝt trist[en] to?) 1544
So when these .v. shippis were rayid & [i]-diȝte,
Sfawnus & his sone to þe Emperour/ ful riȝte
They went, & many a grete man for þe same case,
To see both in possessioune, as hir’ covenuante wase. 1548
Beryn first was sesid in the Shippis fyve;
And Sfawnus had the relese, & bare it to his wyff;
[leaf 201]
And Æche held hem payde, & Rame best of aR;
ffor she had conquerd thing, þat causid most hir’ gaH. 1552

Now leve I Sfawnys & his wyff: & of þe governaunce
Of Beryn I woh speke, & also of his chaunce.
When lodismen, & maryneris, in al þing[es] redy was,
This Beryn in-to Alisaundir (yf God wold send hym grace,
That wynde hym wold[e] serve,) he wold. so on a day
The wynde was good; & [tho] they seylid on hir/ wey
Too dayis fullich, & a nyght ther'-with-aH,
And had wedir at wilH; tiH atte last gan faH 1560
Such a myst a-mong hem, þat no man myȝt se othir;
That wele was hym þat had[de] þere þe blessing of his modir.
Þór three dayis dessantly1 þe derknes a-mong hem was,
That no shipp myȝte se othir; wherfor, ful oft “alas!”
The[y] seyd; & to þe hichte God þey made hir' preyere, 1565
That he wold, of his grace, hem govern w & stere,
So þat hire lyȝte I-savid be;
Þór þey were cleen in dispeyr/, be-cause þey myȝt nat se
The loder, wherby these Shipmen her' cours toke echon).
So atte last, þe ferth day, makeing' þus hir' moon, 1570
The day gan clere; & þen such wynde a-rose,
That blew hir' Shippis els-when þen was hir/ first purpose.
The tempest was so huge, & [was] so strong: also, 1573
That wel was hym þat coude bynd[en] or ondo
Any rope with-in the Shipp, þat longit to þe crafft:
Every man shewid his connyng; to-fore þe Shipp, & bafft.
The wynd a-wook; the see to-brast; it blew so gresly sore,
That Beryn & aH his company, of synnys las & more, 1578
Eche man round a-boute, shroff hym-selff to othir;
And put in goddis governaunce, lyff, [&] Shipp, & strothir2.
Þór þere nas3 Shippis meyne, for aȝt [þat] þey coude hale,
That myȝte a-bate[n] of the Shipp þe þiknes of a skale;
The wedir was so fervent of wynd & eke of thundir, 1583
That euery shipp from othir was blowe of siȝte a-sondir/;
And durid so al day & nyȝte; tyl on the morowe, [f260, bk]
I trow It was no questione wheþer þey had Ioy or sorowe.
So aftirward, as god wold, the wynd was somewhat sofft:
Beryne clepid a Maryner/, & bad hym “styn on lofft, 1588
And weyte aftir' our four Shippis, [þ] aftir vs doith dryve;
Þór it is butte4 grace of God, yf þey be [now] alyve.”

1 Urry prints ‘incessantly.’ 2 rothir. 3 MS was. 4 but the.

BERYN.
A marynere anoon with that, ry3t as Beryn bad, Styd in-to the topcastel, & brou3t hym tydingis glad: “Sir,” he seith, “beth mery! yeur Shippis comyth echone Saff & sound[e] sayling, as yee shul se a-noon; 1594 And eke sir’ ferpermore, loud also I sigh: Let draw our/ corse estward; pis tyde wol bryngs vs ny.” “Blessid be God!” quoed Beryn, “pen, we’re our’ Shippis com, [. . . . . . . . . .] 1598 Wee have no neede to dout[e] werr, ne molestacion; fior pére nys within our’ shippis no ping[s] of spoliacion; But aH trewe marchaundise. wherfor, sir1 lodisman, Stere onys in-to þe Costis, as wel as [evir] þowe can. 1602 When our’ Shippis been I-com, þat we mow pas in fere, Lace on a bonet 2 or tweyn, þat wee mowe saille nere.” And when they were the Costis ny3e, was noon of hem, aH That wist what lond it was. þen Beryn gan to caH Out of euery Shipp a-noon a marynere or tweyne, ffor to take counsel; & þus he gan to seyne: 1608 “The ffrontis of þis ilch[e] tounw been wondeir feir withaH: Me pinkith it is þe ‘best[e] rede, what þat evir be-faH, That I, my selff aloon, walk in-to the toun, And here, & se, both here & þere, vpward & downw, 1612 And [eke] enquire fullich of hir’ governance. What sey yee, sirs? wol yee sent3 [yn]to þis ordenaunce?” Aþ they accordit wel þerto, & held it for þe best; “ffor þus, yf it be proufitabiH, we mowe a-bide & rest, 1616 And yf [that] it be othir-wise, þe rathir shalH we go; ffor aftir þat ye spede, wee wol[l]en worch & do.” But nowe mowe yee here, rígt a wondir ping: In al the world[e] wyde, so fals of hir’ lyving 1620 Was no pepiH vndir sonne, ne noon so desseyvabíH, As was the pepiH of this tounw, ne more vnstabiH; [leaf 262b] And had a cursid vsage of sotiH yimaginacione, 1623 That yff so were the Shippis of any strange nacioun Were come in-to the porte, a-noon þey wold hem hyde

1 Urry prints ‘for’.  2 a small sail.  3 ?assent.
BERYN LANDS, AND RIDES THROUGH FALSETOWN.

With in his[own] howsis, & no man go, ne ryde, 1626
In no strete of al the town; ascance pat they were lewde,
And coude no skilH of marchandise: a skilH it was, a shrewde,
As yee shuH here aftir, of his/ wrong & falshe:
But zit it fiH, as worthy was, oppon his/ owne hede. 1630
Beryn arayd hym fresshly, as to A marchand longith,
And set hym on a palfrey wel be-sey & hongit,
And a page rennyng by his hors['] feet:
He rode endlong pe town, but no man coude he mete;
The dorrys were I-closid in both too sidis;
Wherof he had merveH. zit ferpermor' he ridis; 1636
And waytid on his ry3thond a manicipilis plase,
Ah fressh & newe, & ëdir gan he pase;
The gatis were wyde vp, & ëdir gan he go;
For jurh-out pe longe town) [ne] he fond so no mo. 1640
Beryn li3t down on1 his hors, & inward gan he dres,
And fond the good man of pe house pleying atte ches2
With his ney3bour/, as trewe as he, pat dwelldid hym fast by.
But as sone as this Burgeyse on Beryn cast his eye, 1648
Sodenly he stert vp, & put the ches hym fro,
And toke Beryn by the hond, & seyd these wordis tho:
“Benedicite ! what manere wynd hath I-brou£t zewe here?
Now wold to God I had wherof I3 coude make zew cher! 
But yee sha£ lowe my good wiH, & take such as ëere is,
And of yeur/ gentiH paciens suffir pat is a-mys.” 1654
For weH he wist by his aray, & by his contenaunce,
That of the Shippis pat were I-com, he had som gouern-
aunce;
Wherfor he made hym chere, semeyng AmyabiH, 1658
I-colerid ah with cawtelis, & woundir deseyvabiH.
He bracyd hym by the Middil, & preyd hym sit a-down, And lowly, with much worshipp, dressid his cosshow. “Lord God!” sayd this Burgeyse, “I fank pis ilk[c] day, That I shuld see 3ewe hole & sounde here in my contray; And yff yee list to telle the cause of your/ comyng, And yff yee have nede to eny maner thing, And it be in my power/, & pousse I shuld it seche, It shuld go rist wondir streyte, I see 3ew sikirlich, But yee it had in hast, pere-with 3ewe to plesse; ffor nowe I se 3ewe in my house, my hert is in grete ese.”

The todir burgeyse rose hym vp, for to make Rouse, And axid of his felawe, pat lord was of the house, “Whens is this worshipful man?” with wordis end & lowe, “ffor it semeth by the manere, pat ye hym shuld[e] knowe, And have sey hym to-fore pis tyme.” “I have seen hym!” quod pe todir, “3e, I wis an C. sithis! & rist as to my brother I wold do hym plesaunce, in al that evir I can; ffor trewlich in his contray he is a worshipful man.”— “ffor soth, Sir/, & for yerl love, A Mf in this towne Wold do hym worshipp, & be riste feyne & bown To plese hym, & a-vaiH, to have ponk of 3ewe, I woot wele; God hem 3eld! so have peye offt or nowe.”— And arose vp ther-with-all, & with his felaw spak Of such maner mater, pat faylid nevir of lakk.

So when hir/ counseH was I-do, this burgeyse preyd his fere To sit a-down be Beryn, & do hym sporte & chere: “And in the [mene] while, I woh se to his hors; ffor every gentiH hert, a-fore his owne cors, Desirith that his ryding best be servid & I-dizte Rathir then hym-selff. wherfor with al my ny3te I woH have an ey perto; & sith[ens] perce wyyn, Wich tonne or pipe is best, & [eke] most fyne.”

Beryn was al a-basshid of his soden chere; But nethirles the Burgeyse sat hym som-what nere,
And preyd hym, of his gentilnes, his name for to telle,  
His contrey, & his lynage. & he answerd snelle;  
"Berinus I am I-named, & in Rome I-bore,  
And have fyve shippis of myne owne, las & more",  
ful of marchaundise, ligging to-fore pe town:  
But much merveH have I, pe good man is so bounce  
To serve me, & plesce, and [not] how it myst be."  
"Sir," [tho] seyd the Burgeyse, "no mervel it is to me:  
for many a tyme & off, (I can nat sey how lome,)  
He hath be in yeur/ marchis; & as I trowe, in Room  
Also he was I-bore, yf I ne ly[en] shaH."  
"Yf it be so," quod Beryn, "no mervel it is at aH,  
Thou se me have I-sey; & eke his gentiH chere  
Previth it al opynly: but, be hym pat bouHte me dere,  
I have perof no knowlech, as I am nowe avisid."

With that cam in the goodman, with contenaunce disgisid,  
And had enquered of pe Child, pat with Beryn cam,  
Siro gynyng to pe ending, & told his mastris name,  
And of Agea his modir, & al thing as it was;  
Whe-peurhr he was ful perftte, to answere to euevy cas.  
So entryng in-to the haH, pe Burgeys spak a-noon:  
"A, my gentiH Beryn! allas! pat vndir stone  
Myne Owne hert Agea, thy modir leff & dere!  
Now God assoyH hir/ soule! for nevir bettir chere  
Had I of frend womman, ne nevir halff so good.  
Benedicite! a marchaunt comyns ovr flood!  
Who bouHt 3ewe in this pورpos? & beth yeur ffladirs heir.  
Now, be my trewe conscience, ry3t ny3e in disp eyr  
I waxe for yeur/ sake; for now [ful] frendlese  
Yee mowe wel sey[e] pat ye been. but 3it, sir², nethirles  
Yee mut endure flortune, & hevyнес put a-wey;  
Ther is noon othir wisdom. also, yeur shippis gay  
That been I-com in savete, ouHt to a-mend yeur' mode,  
The wich, when wee have dyned, I swer', sir², by the rood,  
Wee wolH se hem trewly, with-in & eke with-oute,  

¹ smaller & greater.  
² Urry prints 'for'.
BERYN PLAYS AT CHESS WITH THE BURGESS.

And havè wynè with vs, & drynk[en] al a-boute." 1728
They set, & wissh, & fedd hem, & had wher'of plente:
The Burgeys was a stuffid man, þere lakkid noon deynte.
So when they had I-dyned, the cloth was vp I-take;
A Chese þere was I-brouȝt forth: but tho gan sorow to wake.
The Ches was al of yvery, the meyne fressh & neue 1733
I-pulsshid, & I-pikid, of white, asure, & blewe.
Beryn be-held the Chekkir; it semed passing feire:
"Sir/,' quod the Burgeys, "yee shuH fynd here a perye, 1736
That woh mate ȝew trewly, in las þen half a myle;"
And was I-sayd of sotilte, Beryn to begile.
"Now in soth," quod Beryn, "it myȝte wel hap, [or] nay;
And nere I must my Shippis se, els I wold assay." 1740
"What nedith þat?" quod the Burgeyse; "trewlich I
wol nat glose;
They been nat ȝit I-setelid, ne fixid in þe wose
ffor I have sent[c] thries, sith [that] yee hidir cam,
To waite oppon hir' governance: wherfor lete set o game,
And I shal[b] be the first[c], þat shal[b] ȝew a-tast." 1745
The meyne were I-set vp; they¹ gon to ple[y][e] fast:
Beryn wan the first, þe second, & þe þird;
And atte fourth[e] game, [right] in the ches a-ȝyd, 1748
þe Burgeyse was I-matid: but þat lust hym [ful] wele;
And al was doen to bryngþ hym in, As yee shul here snel.
"Sir/," then seyd Beryn, "yee woot wele howe it is;
Me list no more to ple[y]; for yee [wel] know[e] this; 1752
Wher' is noon comparisoun, of what þing[ ] so it be,
Lust & likeing[ ] fallith þere, as it semeth me;
Ne myrth is nat commendabiliH, þat ay is by o syde, 1755
But it rebound[e] to the todir; wherfor tym[e] is to ryde.
And as many thonkis, as I can or may,
Of my sport & chere, & also of your' play."
"Nay I-wis, gentiH Beryn, I woot yee wol nat go;
ffor norituri[e] wol it nat, for to part[e] so;
¹ MS &
And eke my condicioune, but I ley som thing;
Is no more to pley, þen who so shoke a rynge,
Ther' no man is within, þe rynging to answer;
To shete a fethirles bolt, al-moast as good me were. 1764
But & yee wold this next[e] game som maner wager leggt;
And let the trowith, on both sidis, be morgage & I-plegg,
That who-so be I-matid, graunt & [cke] assent
To do the todirs bidding; & who-so do repent,
Drynk[en] al the watir, þat salt is of the see."

Beryn belevid þat he coude pley bettir þen he,
And sodenly assentid, with hond in hond assurid;
Men þat stode be sidis, I-cappid & I-hurid, 1772
Wist[e] wele that Beryn shuld have þe wers[e] mes;
ifor the Burgeys was the best pleyer atte ches
Of aþ the wyde marchis, or many a myle aboute;
But þat ne wiste beryn of, ne cast þerof no doute. 1776
He set the meyne efft ageyn, & toke better hede
Then he did tofore, & so he had[de] nede.
The Burgeyse toke a-visement long on evry draught;
So with[in] an hourre or to, Beryn he had I-caughte
Somwhat oppon the hipp, þat Beryn had þe wers.
And al be it his mynde & wiþ was for to curs,
3it must he dure his fortune, when he was so fer I-go.
(for who is that þat fortune may [nat] alwey vndo? 1784
And namelich [he that] stont even in eche side
Of pro & contra; but God help, downe wol he glide.
But nowe a word of philosophy, þat fallith to my mynde,
‘Who take hede of þe begynnynge, what fal shal of þe ende,
He leyith a bussh to-fore the gap, þer fortune wold in ryde;’
But comynlly yowith forȝetith þat, þurh-out the world.
Riþt so be Beryn I may wele sey, þat consaillis in rakid
Likly to lese his merchandise, & go hym-selff al nakid.)
Beryn studied in the ches, al-pouze it nauþt a-vailid:
The Burgeyse in þe mene while, with oþir men counsaillid
To fech the Sergauntis in the towne, for þing he had a-do.
So when they com[en] were, they walkid to & fro,
Vp & down in the haþ, as skaunce þey knewe nauþte; 1797
BERYN LOSES HIS WAGER, AND IS ARRESTED.

The Serjeants lie in wait to arrest Beryn. And so of all the purpose, wit, & mynde, & pout. Of this vntrew[e] Burgeys, by his messengeris. They were ful enfourmyd. wherfor with ey & eris. They lay a waite ful doggidly, Beryn to a-rest; sfor perfor pey were affir sent, & was hir charge & hest.

(Lord! howe shuld o sely lome, a-mong wulvis weld,
The hall was ful of pepii, pa seriauntis shewid hir/mase:
Beryn kast vp his hede, & was ful sore amayid;
And dys the purpose, wit, & mynde, & Jou^t
Of this vntrewe Burgeys, by his messengeris
They were ful enfonrmyd. wherfor with ey & eris &
They lay a waite doggidly, Beryn to a-rest; sfor perfor pey were affir sent, & was hir charge & hest.

The Serjeants tell Beryn he must go before the Steward.

and takes a rook.
Beryn is in great distress,

Beryn swat for angir, & was in hevy ply3te,
And dred ful sore in hert; for wele he wist al quyte
He shuld nat escape, & was in hise distres;
And pryuylich in his hert, pat evir he saw the ches
He cursid pe day & tyme: but what a-vaylid pat?
ffor wele he wist[e] pen, pat he shuld be mate:
He gan to chaunge his colour, both[e] pale & wan.
The Burgeyse seid: "comyth nere! ye shul se pis man,
How he shaH be matid, with what man me list!"
He drouse, & seyd "chek mate!" pe Sergauntis were ful prest,
And sesid Beryn by the scleve. "sirs^1, what pynk ye for to do?"

Quod Beryn to pe Seriauntis, "pat yee me handith so?
Or what have I offendit? or what have I seyde?"
"Trewlich," quod the seriauntis, "it vaylith nat to breyde;
With vs yee must a while, wherf[that] ye woH or no,
To-fore the Steward of this town. a-rise, & trus, & go!
And peere it shaH be openyd, howe wisely pow hast wrouste:

^1 MS ' & seid sirs'.
This is pe ende of our/ tale, make it nevir so tou3te.”

"Sirs, farith feir! yee have no nede to hale.”

"Pas forth!" quod the seriauntes, “wee woh nat here by tale.”

"3is, sirs, of year/ curtesy, I prey 3ewe of o word.
Al-thou3e my gentil hoost hath pleyd with me in borde, And [hath] I-wonne a wager, yee have nau3t to doon;
That is betwene hym & me; yee have no thing to doon.”

The hoost made an hidouse cry, in gesolreut pe haut, and set his hond in kenebowe; he lakkid nevir a faute:
"Wenyst powe,” seid he to Beryn, “for to scorn[e] me?
What evir pow speke, or stroute, certis it wol nat be;
Of me shalt pow have no wrong; pas forth a better pase;
In presence of our/ Steward I wol teH my case.”

"Why, hoost, sey yee this in ernest, or in game?
Yee know my contray & my modir, my lynage & my name;
And pus ye have I-seyd me .x. sith on pis day.”

"3e, what pou3e I seyd so? I know wele it is nay:
Ther’ lijth no more ther-to, but anothir tyme
Leve me so much the les, when pow comyst by me; ffor al that evir I seyd, was to bryng the in care;
And now I have my purpose, I wol no thing the spare.”
Thus Iangelyng’ to ech othir, endenting’ euery pase,
They entrid both in-to the haH, þere þe Steward was: Evandir was his name, þat sotiH was, & feH,
He must be wel avisid, to-fore hym shuld[e] teH.
Anothir Burgeyse with hym was, Pronost of þe Cete, þat hanybald was I-clepid; but of sotilte
He passid many a-nothir, as yee shul here sone.

Beryns hoost gan to teH al þing as it was doon,
fro gymynge to þe ending, þe wordis with the dede;
And howe þey made hir covenaunte, & wager howe þey leyde.

“Now, Beryn,” quod the Steward, “þow hast I-herd þis tale;
Evandir says
Beryn must do
his host's bidding,
or drink all the salt water in the sea.

How & in what manner thou art brought in bale.
Thow must do his bidding; thou maist in no wise flee;
Or drynke[en] al the watir, pat salt is in the see:

Of these too things, thou must chese the toon:
Now be wel avisid, & sey thy will a-noon.
To do yee both[e] lawe, I may no bettir sey,
for thou shalt have no wrongs, as ferforth as I may.

Chese thy selfe righte as the list, & wit thou no pinge me,
Thou se thewse chese the wers, & let be better be."

Beryn stood a-stonyd, & no mervaiH was,
And preyd the Steward, of a day, to answere to be case:
"for I myst[e] listwlich in som word be I-cau3te;
And eke it is righte hard to chese, of to pat beth righte naust.
But & it were year/ likyng to graunt me day til to-morow,
I wold answere, purh Goddis help." "pen must pow fynde a borow;"

Seyd the Steward to Beryn, "& zit it is of grace."

"Now herith me," quod hanybald, "I prey, a litil space:
He hath fyve Shippis vndir pe town, liggynge on pe strond,
The wich[e] been sufficiant, I-sesid in our honde,
By me, pat am yeur/ provost, to execute pe lawe."

"He must assent," quod Evander, "let vs onys here his saw."

"I graunt[e] wele," quod Beryn, "sith it may be noon uther."
Then hanybald arose hym vp, to se wey both Shipp & strodir,
And toke Beryn with hym. so talking on pe wey,
"Beryn," quod hanybald, "I suyr pe be my fey,
That pow art much I-bound to me pis ilk[e] day;
So is thy ple amendit by me; & eke of such a way
I am a-visor in thy cause, ye pow wolt do by rede,
That lite or naust, by my counsaile, oust[e] pe to drede.
Yee knowe wele, to-morowe pe day of plese is set,
That ye mut nedis answere; or els with-out[en] lett
I must yeld hym yeur Shippis; I may in no wise blyn;
So have I vrdirtake. but the marchandise within,
BERYN'S BAD BARGAIN WITH HANYBALD.

Is nat in my charge,—ye know as wele as I,—
To make perof no lyuery : wherfor now wisely
Worch, & do aftir [my] rede ; let al yeur marchandise
Be voidit of yeur Shippis ; & atte hiest prise
I wol have it everydele in covenent, yf ye list.
To se myne house here onys tofore, I hold it for pe best ;
Wher/ yee shul se of diuers londis, housis to or thre 1901
fiul of marchandise, pat purh this grete Cete
Is no such in preve, I may ri3t wel a-vowe.
[. . . . . . . . . . . . .]
So when ye have al seyn, & I have yeur/ also ;
Let som Bargen be I-made be-twen vs both[e] to."
"Graunt mercy, sir," quod Beryn, "yeur/ profir is feir &
good :
ffeyn wold I do peraftir, yf [that] I vndirstood
I my3t, without[en] blame of breking of a-rest."
"Zis," quod hanybald, "at my pered me trest."
So to hanybaldis house to-gidir both pey rode ;
And fonde, as hanybald had I-seyd, an houge house, long
& brode,
fiul of marchandise, as riche as it may be,
Passing al the marchantis pat dwellid in pat Cete.
Thus when al was shewid, pey dronk, & toke hir' leve ;
To see [aft] Beryns shippis, in hast pey gon to meve. 1916
And when pat hanybald was avisid what charge pe Shippis
bere,
He gan to speke[n] in his voise, ascaunce he rou3t[e] nere
Wher pe hargeynyd or no, & seyd þus : "Beryn, ffrend, and others
Yeur/ marchandise is feir & good ; now let vs make an ende ;
If yee list, I can no more, yee knowith how it is. 1921
Com, of short, let tuk le meyn ; me þinkith I sey nat mys ;
And þen yeor meyne, & yee & I, to my house saH wee go,
And of pe marchandise yee¹ saw,—I wol nat part perfro,—
Chese of pe best of þat yee fynd[en] there ; 1925
Thurh-out pe long[e] house, þer shal no man yew dere ;

¹ MS I.
HANYBALD CHEATS BERYN AND HIS MEN.

And *perwith* shaH yeur Shippis be fillid al[le] fyve:
I can see no bettir; *yf* yee list to dryve 1928
This bargeyn to *pe* ende, counselHith with yeur men;
I may nat longe tary, I must nedis hen."

Beryn clepid his meyne, counselH for to take;
But his first[e] mocioun was, of *pe* woo & wrake, 1932
And al the tribulacionne, for pleyning atte ches,
That he had: *every* dele, his shame, & his dures,
ffro poynt to poynt, & how it stode, he told[e] how it was;
And then he axid counselH, what best was in the cas; 1936
To change with the Burgeys, or el[le]s for to leve.

Ech man sayd his a-vice; but al *yat* pey did meve,
It were to long a tale for to tell it here; 1940
But fynally atte end, pey cordin al in fere,
That *pe* change shuld stond; for as *pe* case was faH,
They held it clerly for *pe* best; & went[e] forth with-aH.
The next wey *yat* pey couth, to Hanybaldis plase.

But nowe shuH yee here *pe* most sotil fallace 1944
That evir man wrouHt till othir, & hiHest trechery,
Wich haynybalb had wrouHt hym selff [un]to *pis* company:
"Go in," *quod* hanybalb, "& chese, as thy covenantwort is."

In goon these Romeyns e[veri]ch oon, & fond a-mys; 1948
For *perse* was no thing, *yat* eny man my3te se,
Saff *pe* waH, & tyle-stony, & tymbir made of tre.
For hanybalb had do void it, of al thing *yat* was there;
Whils he was atte Shippis, his men a-wey it bere. 1952

When Beryn saw the house lire, *yat* ful was *perse*-to-fore
Of riche marchandise; "alas!") *pour3t* he, "I am [i]lore,
I am [lore] in this world." & withith wel, his hert
Was nat al in likeing; & outward gan he stert, 1956
Like half a wood[e]man, & bote both his lippis,
And gan to haste fast toward his owne Shippis,
To kepe his good within, with al *yat* evir he my3te,
That it were nat dischargit, as hym *pour3t* verrry ry3te. 1960
But al for nau3t was his hast; for *three hundred*2 men,

1 MS 'tellit.' 2 MS ééé for ccc.
HANYBALD CHEATS BERYN OUT OF HIS GOODS.

As fast as [evir] they myȝte, thã bere þe good[is] then, 
Thurh ordenaunce of Hanybald, þat þríuelich to-fore 1963 
Had purposid, & [had] I-cast, [they] shuld be out I-bore. 

Beryn made a swyff pase; þere myȝt no man hym let; 
But hanybald was ware I

Hanybald tells 
Beryn that his 
ships are seized, 
and his cargoes 
are Hanybald's.

As fast as [evir] they myȝte, thã bere þe good[is] then, 
Thurh ordenaunce of Hanybald, þat þríuelich to-fore 1963 
Had purposid, & [had] I-cast, [they] shuld be out I-bore. 

Beryn made a swyff pase; þere myȝt no man hym let; 
But hanybald was ware I

Hanybald tells 
Beryn that his 
ships are seized, 
and his cargoes 
are Hanybald's.

As fast as [evir] they myȝte, thã bere þe good[is] then, 
Thurh ordenaunce of Hanybald, þat þríuelich to-fore 1963 
Had purposid, & [had] I-cast, [they] shuld be out I-bore. 

Beryn made a swyff pase; þere myȝt no man hym let; 
But hanybald was ware I

Hanybald tells 
Beryn that his 
ships are seized, 
and his cargoes 
are Hanybald's.

As fast as [evir] they myȝte, thã bere þe good[is] then, 
Thurh ordenaunce of Hanybald, þat þríuelich to-fore 1963 
Had purposid, & [had] I-cast, [they] shuld be out I-bore. 

Beryn made a swyff pase; þere myȝt no man hym let; 
But hanybald was ware I

Hanybald tells 
Beryn that his 
ships are seized, 
and his cargoes 
are Hanybald's.
BERYN’S SECOND TRIAL.  A BLIND MAN SEIZES HIM.

I-wis, ri3te litiH, or nevir a dele: ful offt it fallith so.)
So, shortly to pas ovir; pey fiH to such an end, 1997
That Beryn shuld have day a-geyn, a morow. & so to wend
He set hym in ful purpose to his Shippis ward:
But 3it or he cam ther, he fond pe passage hard. 2000
(for how he was begilid, purh-out al the town)
\& pey a coupiH gon to speke, & [eke] to roune;
\& every man his purpose was to have parte, 2003
With falsnes \& with soteltees; pey coud noon oper art.
Beryn rode forth in his wey,—his page ran hym by,—
fful sore a-dred in hert, \& cast a-bout his eye
Vp \& down, even long the strete, \& [right] for angir swet.
And er he had riden a stones cast, a blynd man with hym
met, 2008
And spak no word, but sesid hym fast by the lap,
And cried out, “\& harowe!” \& nere hym gan to stap.
“Al for nou3t! quod this blynde, “what? wenyst pe for
to skape?” 2011
Beryn had pou3t to prik[ke] forth, \& pou3t it had be lape.
The blynd man cast a-wey his staff, \& set on both his
hondis;
“Nay, pou shalt nat void,” quod he, “for al by rich[e] londis,
TyH I of the have reson, lawe, \& eke ri3te; 2015
_ffor trewlich, I may wit it pe, pat I have lost my si3te.”
So, for a3t pat Beryn coude othir speke or prey,
He my3t in no wise pas. ful sore he gan to may,
And namelich, for the pepiH throng hym so a-boute, 2019
And ech man gan hym hond; \& seyd, “without[en] doute
Ye must nedis stond, \& rest, \& bide the lawe,
Be yee nevir so grete a man.” “so wold I, wondir fawe,”
Quod Beryn, “yf yee had cause; but I know noon.” 2023
“No? pou shalt knowe or pou go! pou hast nat al I-doon,”
The blynd man seyd to Beryn. “tel on pen,” quod he.
“Here is no place to plete,” pe blynd man seid a-3e;
“Also wee have no Iuge here of Autorite;
But evandir, the Steward, shalH deme both the \& me, 2028
BERYN'S SECOND TRIAL, FOR THE BLIND MAN'S EYES.

When I my tale have told, & how hast made answere,
By that tyme men shal know, how canst ye clere.
Nowe, soveren God! I thank the, of His ilk[e] day! 2031
Then I may preve ye be my lyve, of word, & eke of fay,
& eke vntrew of covenant powe hast I-makid.
But lithe is thy charge nowe, pow I go nakid,
That som tyme were [my] partinere, & rekenyst nevir [3it:]
But pow shalt here, or we depart, perof a litiH witt; 2036
Sfor, aftir comyn seying, 'evir atte ende
The trowith wolle be previ, how so men evir trend.'"

Thus they talkid to ech othir, tiH they com in-to ye plase,
And were I-entrid in the haH, were the Steward was. 2040
The blynd man first gan to speke: "sir Steward! for
goddis sake
Herith me a litiH while! for here I have I-take
He that hath do me wrong, most of man of mold:
Be my help, as law wolH, for hym that Iudas sold!
Yee know wele that off tyme I have to seel I-pleynyd,
How I was be-trayed, & how I was I-pleynyd,
And how a man, sum tyme, & I, our yen did chaunge:
This is the same persone, pow that he make it straunge.
I toke hem hym but for a tyme, & leuyd trew[e]ly
Myne to have I-had ageynH; & so both he & I
Were ensurid vttirlich, & was our/ both[e] wiH;
But, for myne ye bettur were, wrongfullich & iH
He hath hem kept hidirto, with much sorrow & pyne
To me, as yee wele knowith. be-cause I have nat myne,
I may nat se with his; wherfor me is ful woo;
And evir-more ye seyde 'hat ye myt no ping do
Without presence of the man hat wurst me this vnquert:'
Nowe, sith he is to-fore see new, let hym nat a-stert.
Sfor, many tyme & offt, yee [here] be-hete me,
And he myt be take, he shalld do me gre.
Sith yee of hym be sesid, howe evir so yee taue,
Let hym nevir pas, til I myne eyen have."
"BERYN," quod Edwandir, "herist pow nat thy selve
Beryn's Second Trial, for the Blind Man's Eyes.

Beryn stood al muet, & no word he spak.
And that was tho his grace; ful some he had to take,
And he had myssey[e]d onys, or els I-sey[e]d nay;
ffor þen he had been negatyff, & vndo for ay.—

(ffor they were grete Seviliouns, & vsid probate law;
Wher, evir-more, affirmatyff shuld preve his owne sawe.
Wherfor they were so querelouse, of al myȝt com in mynde,
Thouȝe it were nevir in dede I-do;
Such mater wold fynde

To be-nyme a man his good, þurh som maner gile.

ffor fe blynd man wist rȝt wele,
To make his pleynt on Beryn, & suyd oppon his good,
ffor Shippis, & eke marchandise, in a balaunce stode;

Therfor he made his chalenge, his eyen for to have;
Or els he shuld[e] for hem fyne, yf þat he wold hem have,
And ligg for hem in hostage, til þe fynaunce cam:
This was al the sotilte of þe blynd[e] man.)

Beryn stood al mewet, & no word he spak.
“Beryn,” quod Evander, “lest þow be I-take
In defaute of answere, þow myȝtist be condemnyd;
Be riȝt wele avisid, sith þow art examined.”

“Sir,” seyd Beryn, “it wold liȝt a-vaiȝ.
To answere þus alooyn, without[en] good consaiȝ;
And also fe[r]pirmore, ful liȝt I shuld be levid,
What-evir I answerd, þus stonyd & reprevid;
And eke my wit doith faille; & no wondir is:
Wherfor I wold prey þew, of yeur gentilnes,
To graunte me day til to morow, [that] I myȝt be avisid
To answere forth, with oþir þat on me been surmysid.”

“Depardeux,” quod the Steward, “I graunt wel it be so.”

Beryn toke his leve, & hopid to pas & go;
But as sone as Beryn was on his hors rydyng,
He met a womman, & a child, wip sad cher' comyng.
That toke hym by þe reyn, & held hym wondir fast,
And seyd, "sir, voidith nat! 3it vaillith nat to hast;
Yee mow in no wise scape; ye must nedis abide! 2099
for pouze ye list to knowe me nat, 3it lien by yeur side
I have ful many a tyme; I can nat telle 3ewe [howe] lome.
Come to-fore the Steward! þere shuH ye here year/ dome
Of þing(?) that I shall put on 3ew, & no word for to ly:
To leve me thus aloon, it is yeur/ vylany! 2104
Alas! the day & tyme þat evir I was year/ make!
Much have I endurid, this too yeer, for yeur sake;
But now it shaH be know[en] who is in the wronge."
Beryn was al abasshid, the pepil so thik thronge 2108
Aboute hym in eche syde. for ouȝt þat he couth þeyn;
He must[e] to þe Steward, of fyne force agyn).

Now shuH yee here how sotillich þis womman gan hir/ tale
In presence of the Steward; with colour wan & pale,
Petously she gan to teH, & seyd[e]: "sir/, to 3ewe 2113
ful offt I have compleynyd, in what manere & howe
My childis ffadir left me, by my selff aloon,
Without[en] help, or comforte, as grete as I myȝt goon
With my sone here, & his, þat shame it is to teH 2117
The penury þat I have I-had, þat a force seH
I must[e] nedis myne aray, wher' me list or lothe,
Or els I must have beggit, for to fynd vs both. 2120
for ther was nevir womman I-leave, as I [kan] ges,
for lak of hede of lyvlode, þat lyvid in more distres
Then I my selff, for offt tyme, for lak of mete & drynk:
And ȝit I trow no creatur was feynere for to swynke 2124
My lyf [for] to sustene. but, as I mut nede,
Above al othir thingis, to his child take hede,
That wondir is, & mervaiH, þat I am a-lyve;
for þe sokeyng of his [child], ryȝt as it were a knyve 2128
It ran in-to my hert, so lowe I was of mode,
That wel I woot in certen, with1 parcelH of my blood
His child I have I-norisshid, & þat is by me seen;
for [al] my rede colour/ is turnyd in-to grene. 2132

Beryn.

who declares
he is her husband,
and has, rascal like, deserted her.
Beryn is taken back to the Steward,
and the woman says that her husband has deserted her, and left her
in penury, to bring up his son.
She has lackt meat and drink.
It's a wonder she's alive.
She's turned from red to green.

1 MS without.
BERYN'S THIRD TRIAL: THE DESERTED WIFE.

And he pat cause is of all, here he stondith by me:
To pay[en] for pe fosteryng: me pinkith it is tyme.
And sith he is my husband, & hath on me no rowith,
Let hym make a-mendis, in saving of his trowith. 2136
And, yf he to any word onys can sey nay,
Lo! here my gage al redy, to preve al pat I say.”

The Steward1 toke the gage, & spak in sofft[e] wise:
“Of this petouse compleynt a manys hert may grise;
ffor I know in parcel!, hir/ tale is nat al lese;
Hath I-be to-fore me, & pleynyd of hir' greffe;
But, without a party, hir/ cause myst nat pref.
Now pow art here present, pat she pleynyth on,
Make thy defence now, Beryn, As wele as pow can.”

Beryn stood al mwet, & no word he spak.

“Beryn,” quod the Steward, “doist pow selepe, or wake?
Sey onys oon or othir: ys it soth or nay,
As she hath declarid2? teH on saunce delay.”

“Lord God!” quod Beryn, “what shuld it me a-vaile,
Among so many wise, with-out rjt good counsaH,
To telle[n] eny tale? ful litiH, as I ges.
Wherfor, I wold prey j rew, of yeur/ gentilnes,
Graunt me day tiH to-morow to answer forth with othir.”

“I graunt wele,” quod the Steward, “but, for fadir &
modir,
Thow getist no lenger term, pleynly I the teH.”

Beryn toke his leve; his hert[e] gan to sweH
ffor pure verry anguyssh; & no mervel was.
And who is pat pat nold, & he were in such case;
ffor al his trist & hope in eny wordlich thing;
Was cleen from hym passid, save sorow & mys-likyng;
ffor body, good & CateH, & lyff, he set at noujte,
So was his hert I-woundit, for angir & for pouj.

Beryn passid sofftly, & to his hors gan go;
And when he was without pe gatis, he lokid to & fro,

1 MS "Stwarge."
2 MS declarith.
And coude noon othir contenance; but to his page he sayd,

"Precious God in heaven! howe falsly am I betrayde!
I trowe no man a-lyve stont in wors[e] pliþte!
And aþ is for my synne, & for my yonge delite;
And pryncipally, a-bowe al thing, for grete vnkynd[e]nes
That I did to my modir; for litil hede I-wis
I toke of hir,—pis know I wele,—whils she was alyve;
Therfor al this turment is sent to me so ryve.

The Child toke his mastris hors, & laffit hym þere alone,
Walking forth on foot, makeing offt his moon:
And in his moste musing, I can nat sey how lome
He wosshid, nakid as he was bore, he had[de] be in Room.
And no mervard was it, as the case stode,
Thr for he drad more to lese his eyen, þan he did his shippis
or his good.

(Now yee þat listith to dweþ, & here of aventure,
How petously dame ffortune, Beryn to a-mvre,
Turmyth hir whele a-bout[en], in the wers[e] syde;
With hap of sorow & anguyssh, she gyynyth for to ride.)

Beryn passid toward þe stronde, þere his shippis were;

[leaf 209, back]
Beryn confesses that all his mishaps have come for his unkindness to his mother.
Beryn is taken-in again: by Macaigne.

But yee mow vnwindston'd, his hert was ful of fere; 2200
3it nepirles he sat hym downe softly on a staff,
Semyvif for sorow; & lenyd to the wall,
for turment pat he had; so wery he was, & feyned;
And to God a-bove, thus he made his pleynt: 2204

"Glorious God in heven! pat al thing madist of nouȝt!
Why sufferist pow þese cursid men to stroy[e] me for nouȝt?
And knowest wel myne Innocent, þat I have no gilt
Of al that the[y] pursu me, or þat on me is pilit." 2208

And in the meen[e] whiles þat Beryn þus gan pleyn,
A Catchepoll stode be sidis, (his name was macaign),
And herd [tho] aþt the wordis; & knew also to-fore
How Beryn was tormentid, both with las & more,— 2212
It was I-spronge þurh the town;—so was he ful ensensid
How he hym wold engyne, as he had purpensid;
And had araid hym sotillich, as man of contemplacioun,
In a manteþ with the lyste, with fals dissimulacioun,
And a staff in his hond, as þou þe febiþ were; 2217
And drow hym toward Beryn, & seid in this manere:
"The hiȝe God of heven, þat al thing made of nouȝt,
Bles þew, gentil sir/ for many an hevy þouȝt 2220
Me þinkith that yee have; & ño wondir is:
But, good sir, dismay yew nat, but levith year/ hevynes,
And, yff ye list to telle me som what of year/ distres,
I hope to God almyȝty, in party it redres 2224
Thurh my pore cousaiþ,—& so I have many oon ;—
ffor I have pete on þew, be God & by seynt Ion!
And eke pryuy hevynes doith eke man appeir/
Sodenly, or he be ware, & falle[n] in dispair; 2228
And who be in that plage, þat man is incurabiliþ;
ffor consequent comyþ aftir sekenes abominabiþ:
And þerfor, sir, diskeuerith þewe, & be no þing a-drad."
"Graunt mercy, Sir/" quod beryn, "ye sem trewe & sad;
But þing liȝth in my hert; I note to whom to trust; 2233
ffor þo þat dyned me to-day, ordeyned me to a-rest."
"A! sir, be ye þat man † of þew I have I-herd.
BERYN IS TAKEN-IN BY MACAIGNE.

Gentil sir/ doubt nat, ne be no jing a-ferd
Of me; for I shah counsel 3ewe as well as I can;
for trulich in the Cete dwellith many a fals[en] man,
And vsyn litte els but falshode, wrong & while,
And how pey my3t[e] straungours with trechery be-gile:
But yee shuH do ry3t wisely somwhat be my counsayH;
Speak with the Steward; pat may 3ewe most a-vaH; 2242
for pe is a comyn byword, yf ye it herd havith;
' Wele settith he his peny, pat pe pound [therby] savith.'
The Steward is a coutouse man, pat longe hath desirid
A knyff I have in kepeing; wher/with his hert I wirid:
[It] Shabl be 3ewe to help, in covenauente pat yee
Shabl gyve me fyv mark, yeur/ trew[e] shreind to be. 2248
The knyff is feir, I tell 3ew; sit nevir to-fore pis Day
My3t the Steward have it, for auyt [pat] he coud prey;
The wich ye shulle gyve hym, pe bettir for to spede,
And behote hym xx 3i to help 3ewe in yeur/ nede. 2252
And yf he grauntith, trustith wele ye stand[en] in good pli3te;
for better is, then lese aH, pe las pe more quyt:
And I wolH go with 3ewe, streyte to his plase, 2255
And knele down, & speke first, [for] to amend yeur/ case;
And sey yee be my cosyn; pe bettir shuH yee spede:
And when pat I have aH I-told, pe knyff to hym yee bede.'
Beryn jankid hym hertlich, & on hym gan [to] trust,
With hond in hond ensurid, & al [pou3t] for the best;
Beryn pou3t noon othir, al1 pat it opir was. 2261
Macaign hym comfortid, talking of hir/ case,
And passid forth [ful] styly toward pe Steward blyve,
Beryn & Macaign; but Beryn bare pe knyff, 2264
And trust much in his felaw to have [of him] som help.
But, or they departid were, pey had no cause to yelp
Of no maner comfort, as ye shuH her' a-noon;
for as sone as macaigne to-fore pe Steward come,
He fiH plat to pe erth; a grevous pleynt & an huge
He made, & seyd, "sir Steward! nowe be a trew Iuge

1 ? al be = although.
accuses Beryn of having murdered his (Macaigne’s) father Melan, Ageyns this fals treytour, that stondith me be-syde;
Let take of hym good hede, els he wol nat abyde. 2272
Now mercy, Go[o]ld Steward! for yee hav herd me sore,
for my fadir melan, pleyn to zew ful sore,
That with vij dromodarijs,—as I have told zewe lome,—
With marchandise chargit, went toward[e] Rome; 2276
And it is vij yeer a-go, and a litil more,
Of hym, or of his goodis, that I herd les or more.
And zit I have enquerid, as bysely as I couthe,
And met nevir man zit, that me coude tell with mouth
Any tyding of hym, onto pis same day: 2281
But now I know to much; alas! I may wel say.”

When Beryn herd these wordis, he kist [a]doun his hede;
“Allas!” he pouzít in hert, “Allas! what is my rede?”
And wold feyn have voidit, & outward gan to stapp: 2285
But Macaigne arose, & sesid [him] by the lapp;
“Nay, pow shalt nat void!” he seid; “my tale is nat I-do:

ffor, be trowith of my body, yf pow scapidist so, 2288
I shuld nevir have mer[c]y whils I were on lyve;”
And set hond fast on Beryns othir scleve,
And seyd, “good sir Steward, my tale to pe ende 2291
I prey [pat] yee wold here; for, wend how men [woH] wend,
Ther’ may no man hele murdir, pat it woH out atte last.
The same knyff my fadir bere, when he of contre past,
Let serch[en] wele this felon, & here yee shuH hym fynde;
I know pe knyff wel I-now3, it is nat out of my mynde:
The Coteler ile dwellith in this town, pat made pe same knyff;
And for to preve pe trowith, he shaH be here as blyve.”

Beryn swat for angir; his hert was ful of fere; 2299
He toke the knyff to pe Steward, or he serchid wher.
The Steward [seyd] on-to Beryn, “my frend, lo!” quod he,
“And pow pink the wel about, pis is a foule plec!
I can know noon othir, but pow must, or pow go,
3eld the body of melan, & his good also. 2304
Now, be wel avid ageyn to morow day!
Then shalt thou have by Judgment; 
*Tere* is no more to say."

When Beryn fro pe Steward thos departid was,  
And was with-out pe gate, he lokid oppon the plase,  
And cursed it wondir bittirly, in a feruent Ire,  
And wisshid many tymes it had been a feir:  
"*ffor* I trow *pat* man of lyve was nevir wors be-trayid  
Then I am; & *Tere*-with-al*H* my hert is cleen dismayid;  
*ffor* her*H* I have no frendship, but am al counselles;  
And they been falsher *pen* Iudas, & eke mercylese.  
A ! lord God in hevyn! *pat* my hert is woo!  
And *3it* suyrly I mervell nat *þouȝt* *pat* it be so;  
*ffor* *3it* in al my lyve, sith I ouȝt vndistode,  
Had I nevir wiH, for to lern[e] good:  
ffoly, I hauntid it evir, *Tere* my3t no man me let;  
And now he hath I-paid me, he is cleen out of my dett.  
*ffor* whil[e]s I had tyme, wisdom I myȝt have lernyd;  
But I drowȝt me to foly, & wold nat be governed,  
But had al myne owne wiH & of no man a-ferd,  
*ffor* I was nevir chastisid: but nowe myne owne 3erd  
Betith me to sore; *pe* strokis been to hard;  
*ffor* these devillis of this town takith but litilH reward  
To sclee my body to have my good; *pe* day is set to morowe.  
Now, wold to God I were in grave! for it were end of sorow.  
I was I-wis to much a folie! for hate I had to Rame  
I wold forsake myne heritage; therfor sorow & shame  
Is oppon me faH, & riȝt wele [is] deservid;  
*ffor* I tooke noon maner hede, when my modir stervid;  
And disobeyid my fladir, & set hym at nauȝt also:  
What wondir is it than, *þouȝt* *pat* I have woo?  
*ffortune* & eke wisdom have werrid with me evir,  
And I with hem in al my lyff, for *ffortune* was me levir  
Then eny wit or governaunce; for hem too I did hate;  
And *þouȝt* I wold be [now] a-toon, now it is to late.  
O myȝtful*H* God in heven! wher*H* was evir man  
That wrouȝt lie-selff more foly *pen* I my selff did *þan?  

*1 MS my*
A-cursid be the tyme pat I out of Rome went,
That was my ffadirs riȝte heir, of lyvloce & of rent,
And al the ria[h] lordshipp pat he hath in pe town !
Had I had wit & grace, & hold me lowe & boun[e],
It were my kynd [right] now, a-mong my baronage
To hauke[n] & to hunt, & eke to pley & rage
With feir[e] fresh[e] ladies, & daunce when me lyst !
But nowe it is to late to speke of had-I-wist !
But I fare like the man, pat, for to swele his vlyes
He stert in-to the bern, & aftir stre he hies,
And goith a-bout pe wallis with a brennyng' wase,
TyH it was atte last, pat the leem & blase
Entryd in-to the Chynys, wher' pe whete was,
And kissid so pe evese, pat brent was al the plase ;
But first in the begynnynge' til feer smote in the raftris,¹
He toke no maner kepe, & pouȝt of no ping' aftir,
What pereth ther' myȝte faH : ne more did I iwis,
That wold forsake myne honour/, for pe vnkynd[e]nes
Of Rame pat was my stepmodir ; for, yf I shal nat ly,
They [stepmothirs] beth ² soure : wherfor the more wisely
I shulde wrouȝt, had I had wit, & suffrid for a tyme,
And aftir com to purpose wel I-nowȝe of myne.

But evil avengit he [h]is deol, pat, for a litiH mode
And angir to his neyȝbours, sellith a-wey his good,
And goith hym-self a begging aftir in breff tyme ;
He mut be countid a lewd man, in al[le] maner ryme :
So have I wrouȝt, & wers ; for I dout of my lyve,
How pat it shall stond, for plukking of my selev,
The knyffe pat was me take, as yee have herd to-fore :
And ȝit it grevith myne hert also much more
Of myne owȝ pepeH, pat no disese a-servíd;³
I wote wele, aftir pleding, riȝt nouȝt wol be reservid
To sustene hir lyvis ;—I trow ryȝt nouȝt or lyte ;—
And paraventur liȝtly stond in wors[e] plyȝte :
Of me it is no force, pouȝe I be þus arayed,

¹ Read 'raftir.' ² MS seure. ³ 'deserved.'
But it is dole & pete, \( \text{pat} \) they shul be be-trayid 2376
That hath nou\( \text{t} \) a-servid, but for my gilt aloon."

And when \( \text{pat} \) Beryn in this wise had I-made his mone,
If A CrepiH he saw comyng with grete spede & hast.
Oppen a stilt vndir his kne [i]bound[en] wondir fast, 2380
And a crouch vndir his armys; \( \text{with} \) hondis al for-skramyd.
"Allas!" quod this Beryn, "shaH I be more examenyd?"
And gan to turn a-side, on-to \( \text{pe} \) see stronge,
And the cripiH aftir, & wan oppon hym londe. 2384
Tho be-gan Beryn to drede inwardlich[e] sore,
And nou\( \text{t} \) thus in his hert: "shaI I be comberid more?
And It were goddis wiH, my sorowe for to cese!
Me \( \text{pinkith} \) I have I-nowe!" the cripiH be-gan to preche,
And had I-rau\( \text{t} \) nere hond Beryn by the seleve. 2389
Beryn taryd, as an harc, & gan to ren[ne] blyve;
But the cripiH knew bêtir the pathis smale & grete,
Then Beryn; so to-fore hym he was, & gan hym mete.
When Beryn saw it vaylid nou\( \text{t} \) to renne, ne to lepe;
What for dole & anguyssh, o word [ne] my\( \text{t} \) he speke,
But stode stiH a-masid, & starid fast a-boute.
The cripiH be-gan to speke: "\( \text{sir} \), to drede or to dout
Of me, wold ye ri\( \text{t} \)e li\( \text{t} \), & ye knewe myne hert: 2397
So, where yee like evil\( ^1 \) or il, fro me shuH ye nat parte
TyH I have tretid with \( \text{zew} \), & yee with me also,
Of a\( \text{H} \) yeur soden happis, yeur myscheff, & yeur/ woo;
\( \text{for} \) by the tyme \( \text{pat} \) I have knowlech of yeur/ case, 2401
Yeur/ rennyng & yeur/ trotting, in-to an esy pase
I shaH turn or \( \text{pat} \) wee twyn, so yee aftir my scape\( ^2 \)
Wol do, & as I rede \( \text{zew} \); for yee were a fol\( \text{e} \) 2404
When yee cam first a londe. [\( \text{wolde} \) yee had met with me,
\( \text{for} \) I wold have ensensi\( \text{d} \) \( \text{zew} \)e at the iniquite
Of these fals[e] marchandis, \( \text{pat} \) dwellin in \( \text{pis} \) town,
And outid a\( \text{H} \) yeur/ chaffare without[en] gruch or groun:
\( \text{for} \), had ye dwellid within yeur/ shippis, & nat go hem
a\-mong;
2409

Then had yee been vndaungerid, & quy't of al hir wrong
On 3ewe þat been surmysid, þurh fals suggestioune.
Beryn gan to sigh ; vnneth he myȝt[e] soune,
Saff o word or tweyn ; & “mercy” was the first,
Preying with all his hert, þat he myȝt have his rest,
And be no more enpledit, but pas[sen] fro hym quyte.
“Good sir,” quod Beryn, “doith me no more dispite ;
And suffir me to pas, & have on me [som] routhe ;
And I suyr, I have [je] here my trowith,
To morowe when I have pedit, & any þing be lafft
Of Shipp or marchandise, a-fore the Ship, or bafft,
I wolȝ shewe þewe al I-fere, & opyn euery chest,
And put it in yeur/ grace, to do what[so] yee lest.”
And in the meen[c] while þat Beryn gan to clapp,
The CryplH nyȝhid hym nere & nere, & hent hym by þe lap.
And, as sone as Beryn knew þat he was in honde,
He vnlayd his manteH, for drede of som comand,
And pryueliche ovir his shuldris lete hym downe glyde,
And had levir lese his manteH then a-byde.
The CryplH aH perceyvid, and hent hym by the sclewe
Of his nethir surcote. “alas ! nowe mut y stryve,”
Thouȝte Beryn by hym-selȝ ; “nowe I am I-hent,
Ther' helpith nauȝte save strength :” þere-with the sclewe
to-rent ;
Beryn gan to stappe, he sparid for no cost .
“Alas!” þouȝt this cryplH, “þis man wolȝ be [i]lost,
And be vndo for evir, but he counsell have.
I-wis, þouȝe he be lewde, my contremen to save,
3it wiH I my besynes do, And peyn[e] þat I may,
Sith he is of Room, for þat is my contray.”
This cryplH was an hundrit ȝere ful of age,
With a longe thik[ke] berd ; and a trewe visage
He had, & a manly, And Iuly was he ;
And Geffrey was his name, I-knowe in þat contre.
“Allas!” þouȝt this Gefferey, “this man hath grete drede
Of me, "pat by my power wold help hym in his nede. 2444
I-wis, "pouze be he nyce, vntauȝ, & vnwise,
I woH nat, for his foly, leue myne enpryse ;"
And lept [po] aftir Beryn, And "pat in rist good spede.
Beryn was so sore agast, he toke no maner hede 2448
To look onys bakward, till he to þe watir cam ;
Then lokid he be-hynd, & saw sir Clekam
Comannnd wondir fast, with staff & with his stilt.
"Alas !" "pouȝ Beryn, "I nowe am I-spilt ;
ffor I may no ferther, without I wold me droune:
I note wich were the bettir,—or go ageyn to toune."
Geffery was so ny [i]com, þat Beryn myȝt nat fle:
"Good sir/," quod this Gefferey, "why do yee void[e] me?
ffor, by heuen Queue, þat bare Criste in hir/ barme, 2457
But riȝte as to my selff, I woH ȝewe no more harm.
Sittith down] here by me [right] oppon this see stronde,
And yff yee drede[n] any thing, clepe[th] yeur/ men to londe,
And let hem be here with vs aH our/ speche-tyme ; 2461
ffor I woH nat feyn oon woord, as makers doon to ryme,
But counseH ȝewe as prudently as God woH send me grace:
Take comforthe to ȝewe, & herk a litiH spase !"
And when that Beryn had I-herd his tale to þe ende,
And how goodly as Geffrey spak, as he were his frende ;
Non-obstant his drede, yet part of sapience
Stremyd in-to his hert, for his eloquence, 2468
And seyd ; "God me counsayH, for his hıȝe mercy !
ffor I have herd this same day men as sotilly
Speke, & of yeur/ semblant, And in such manere,
And by-hete me ffriendshippe outward by hir/ chere,—
But' inward it was contrary hir intelleccioune, 2473
Wherfor the blame is les, þouȝe I suspicioune
Have of yeur/ wordis, lest othir be yeur/ entent ;
ffor I note I[n] whom to trust, by God omnipotent : 2476
3it netheirles, yf yeur/ wiH is to come in-to þe Shipp with me,
I woH som-what do by yeur/ rede, how so it evir be."
"Then," quod Geffrey, "yf it be so þat I in yeur/ powere,
Entir in-to yeur Shippis, & 3ewe help in yeur/ mystere, 
That yee ageyn yeur aduersaries shal have pe bettur syde, 
And gyve 3ewe such counsel to bate down hir' pride, 2482 
And pat yee wyn in every pleynt, also much or more 
As they purpose to have of 3ewe; yf pey be down l-bore, 
And [yf] yee have amendis for hir' iniquite, 
And I 3ewe brynge to pis end; what shal my guerdon be?"

"In very soth," quod Beryn; "yf I 3ewe may trust, 
I wolde quyte 3ewe trewly; I make 3ewe be-hest." 2488
"In feith then," quod Geffray, "I wolde with 3ewe wende." 
"What is yeur/ name," seid Beryn tho, "my ffrend?"
"Gefferey," he seyd; "but in this marchis I was nat bore; 
But I have dwellid in this Cete, yeeris here-to-fore 2492
fitul many, & [been] turmentid wors[e] pen were yee, 
And [have] endurid for my trowith much aduersite:
ffor I wold in no wise suffir hir/ falshedes;
ffor in all the world, so corrupt of hir' dedis 2496
Been noon men a-lyve, I may ry3te wele a-vowe;
ffor they set aI hir/ wittis in wrong, al pat pey mowe;
Wherfor ful many a tyme, the grettest of hem & I
Have stonden in altercacione, for hir/ trechery. 2500
ffor I had in valowe, in trewe marchandise,
A Mt. pound: al have they take in such [a] maner wise:
So ferforth to save my blood no lengir my3t I dure;
ffor drede of wors, pus pou3t I, my selff to disfigure; 2504
And have a-monge hem xij yeer go ri3t in pis pli3te,
And evir have had in memory bowe I my3t hem quyte;
And so I hope now3e, as sotiH as they be,
With my wit engyne hem, and help[en] 3ewe & me.
My lymes been both hole & sound; me nedith stilt ne crouch." 2509

He cast a-syde hem both, and lepe oppon an huehe,
And a-down al-geynes, & walkid too and fro,
Vp & down, with-in the Shippe, & shewid his hondis tho,
Strecching' forth his fyngirs, in si3t ouer al aboute, 2513
Without[en] knot or knor, or eny signe of goute;
GEFFREY OFFERS TO DEFEND BERYN IN COURT.

And clyste hem eft ageyns, riȝt disfetirly,
Som to ride eche othir, & som a-weyward wry. 2516
Geffrey was riȝt myȝty, & wele his age did bere,
for natur was more substancial, when tho dayis were,
Then [is] nowe in our tyme; for al thing doith wast,
Saffe vile & cursid lyving; þat growth al to wast.1 2520
What shuld I telle more? but Geoffry sat hym down,
And Beryn hym besydis. the Romeyns gan to rown,
And mervellid much in Geoffry, of his disguises;
And Beryn had a-nothir þouȝt, & spak of his distres. 2524
"Now, Geoffry," seid this Beryn, "& I durst trust in þewe,
That, & yee knewe eny man þat is a-lyve a nowe,
That had of discrecioun so much influence,
To make my party good to-morowe in my defence,
And delyvir me of sorowe, As yee be-hote have,
I wold be-com his legeman, as god my soule save!"
"That were to much," quod Geoffry; "þat wol I þew relese;
But I desire of othir thing to have yeur' promes;
That, & I bryng' yeur/ enmyes into such a traunce,
To make for yeur/ wrongis to þew rigte hige fenaunce,
And so declare for þewe, þat with þew pas such dome,
That yee, oppon yeur feith, bryng' me at Room,
Yf God wolh send þew wedir & grace to repase."
Quod Beryn, "but I graunt þewe, I wer'leuwer þen an asse.
But, or I fullich trust þewe,—holdith me excusid,—
I wolh go counseh with my men, lest þey it refusid." 2540
Beryn drewe a-syde, & spak with his meyne;
And expressid every word, in what pliȝt & dege
That he stood, from poynt to poynt, & of his fals arestis.
His meyne were a-stonyd, & starid forth as bestis. 2544
"Spekith som word," quod Beryn, "sith I am betrayd; 2548
Yee have I-herd what Geoffry to me hath [i-]sayd."
These Romeyns stood aȝh stiȝh; o word ne cowd þey meve;
And eke it passid hir/ wittis. þen Beryn gan releve,

1 Urry reads 'faste.'
And to Geoffrey eft ageyn; & mercy hym be-souȝt. 2549
“Help me, sir,” quod Beryn, “for his love þat vs bouȝt,
Dying on the rood!” (& wept ful tenderly ;)
“ffor but yee help,” quod Beryn, “ther/ is no remedy;
ffor comfort nethir counsaiH, of my men have I noon. 2553
Help me, as God ȝew help, & els I am vndoon!”
When Geoffrey sawe this Beryn so distract, & wept,
Pite into eche veyn of his [goode] hert[e] crept: 2556
“Alas!” quod Geoffrey, “I myȝt nat do a more synfuȝ dede,
I leve by my trowith, þen fayH ȝew in this nede!
ffaiH me God in heven, yf þat I ȝewe falȝ,
That I shaȝt do my besines, my peyn & my travaȝH, 2560
To help ȝew be my power! I may no ferther goo!”
“ȝis, yee be-hete me more,” sayd Beryn tho,
“That yee wold help[e] me at aȝt, þat I shuld stond[e] cler’;”
Beryn gan to wepe, & make wers[e] chere. 2564
“Stillith ȝewe,” quod Geoffrey; “for howe so evir yee tire,
More þen my power ȝee ouȝt[e] nat desire.
ffor, þurh þe grace of God, yee shaȝt be holp[en] wele;
I have ther/of no doute. but trewlich I ȝewe telle, 2568
That yee woȝ hold me covenante, & I woȝ ȝewe also,
To brynge me at Room, when it is al I-do.
In signe of trowith of both sidis of our/ acordement,
Ech of vs kis ȝothir, of our/ comyn assent.” 2572
And aȝt was do: & aftirward Beryn comaundeit wyne.
They dronk, & þen Geoffrey sayd, “sir/ Beryne,
Yee mut declare yeur/ maters to myne intelligence,
That I may the bet perseyve al inconvenience, 2576
Dout, pro, contra, and anbiquyte,
Thurh yeur/ declaracioune, & enfourmyd be:
And with the help of our soveren lord celestiaȝ,
They shaȝt be behynd, & wee shul have þe baȝt. 2580
ffor nowe the tyme approchith, for hir/ cursidnes
To be somwhat rewardit; & cause of yeur/ distres
Hath my hert I-seclid¹, & fixid hem a nye,
¹ ‘ysetlid,’ Urrey.
As trowith wol, & reson, for hir trechery. 2584
ffor many a man, to-fore this day, þey have do out of daw, Distro[y]id, & tumultid, þurh hir fals[e] lawe.
ffor þey þink litiH ellis, & aH hir wittis fyve, Save to have a mannys good, & to be-nym his lyve; 2588
And hath a cursid custom, al ageyns reson,
That what man they enpeche, þey have noon encheson, þouse it be as fals a thing; as God hym-selff is trewe,
And it touch a straunger, þat is [i]com of newe, 2592
Atte first[e] mocione þat he begynneth to meve,
Ther stondith vp an hundrit, hym [tho] to repreeve.
The lawes of þe Cete stont in probacy;
They vsen noon enquestis, þe wrongis for to try. 2596
And yf þow haddist eny wrong, & woldist pley[n]e the,
And were as trewe a cause as eny myȝte be,
Thow shuldist nat fynd o man, to bere thè witnes,
Thou; euery man [then] in the town knew it, more or les,
So burrith they to-gid[er] & holdith with ech othir/; 2601
That, as to counterplede hem, þey yee were my broþere,
I wold gyve þewe þewe no counself, ne hir/ enpechement
In no word to deny; for þat were combirment; 2604
ffor þen were þey in the affirmatyff, & wold prove a-noon;
And to þew þat were negatyff, þe lawe wold graunte a-noon:
So for to plede ageyn hem It wolH litiH a-vaile;
And þit to euery mannys wit it ouþt be grete mervaill;
ffor hir/ lawis been so streyt, & peynous ordinaunce 2609
Is stallid for hir falshede; for þis is hir/ fynaunce,
To lese hir/ lyff for lesing/, & Isope it may knowe,
That lord is riaH of the town, & holdith hem so lowe:
Wherfor they have a custom, a shrewid for þe nonys, 2613
Yf eny of hem sey a thing, they cry[en] aH attonys,
And ferm it for a soth, & it bere any charge;
Thus of the daunser1 of Isope They kepe hem euer at large.
And therfor wisdom weer, who-so myȝt eschefew, 2617
Nevir to dele with hem; for, were it wrong; or trewe,
1 ? daunger.
GEFFREY TELLS BERNY ABOUT DUKE ISOPE.

It shuld liti A-vaig a-gwyn[h] hir/ falschedes;
ffor they been accusrid, & so been [eke] hir/ dedis. 2620

Wherfor wee must, with al our wit sensibiH,
Such answers vs purvey, pat pey been insolibil
To morow at our/ apparaunce, & shult be responsaiH
ffor of wele [?] & ellis It is thy day fyndt." 2624

"Nowe, soveren lord celestiaH!" with many sorwful sighis
Seyd Beryn to Geffrey, "ynnemorat of Iyes,
Graunt me grace to morowe! so pat God be plesid,
Make so myne answere; & I somwhat I-esid 2628
By pe pat art my cousainH; for opir help is noon!"

"Reherce me then," quod Geffrey, "pe caus of py foon,
ffro poyn to poyn, al in fere, [pat] on pe is surmysiH;
Wherpurh I myŒ, to morowe, pe béttr be a-visid." 2632

"Now in soth," quod Beryn, "pouye I shulde[e] dy,
I can nat tell the tenyth part of hir/ [fals] trechery
(What for sorrow & angir) pat pey to me have wrouŒt;
So stond I clene desperat, but ye con help[en] ouŒt." 2636

"Dëpardeux," seid Geffrey, "& I the wol nat failH,
Sith I have ensurid the to be of py cousainH;
And [eke] so much the more, pat pow art nat wisc,
And canst nat me enfourm of no maner a-vise. 2640

Here therfor a while, and tend wel to my lóre:
The lord pat dwellith in pis towne, whose name I told to-fore,
Isope eft reheresid, is so inly wise,
That no man alyve can pas[sen] his devise; 2644
And is so grow in zeris, pat[t] lx yeer ago
He saw[e] nat for age; & zit it stondith so,
Pat purh his wit & wisdom, & his governaunce,
Who makith a fray, or stryvith auŒt, or mel to much, or
praunce, 2648

With-in the same Cyte, pat he nys take a-noon,
And hath his penaunce forth-with; for pardon vsith he noon.
ffor pere nys pore ne riche, ne what [e]state he be,
That he nys vndirfote for his inique;
And it be previd on hym, pere shal no gold hym quyte,
Riȝt as the forfete axith, [ethir] moch or lite:
ffor gey[n]e[s] his comaunderment is noon so hardy quck,
So hard[e] settith he his fote in euery manyns nek; 2656
ffor, vndir sky & sterris, pis day is noon a-lyve
That coude a-mend hym in o poynct, al thing to discyve.
The .vj. sages of Rome, þouþ al ageyn hym were,
Thé shuld be insufficient to make[n] his answere; 2660
ffor he can al langagis, Grew, Ebrewe, & latyne,
Caldey, ffrenssh, & lombard, yee knowe[n] 1 wel fyne;
And alle maner [doctrine] þat men in bokis write;
In poyse, and philosophie, also he can endite. 2664
Sevile [law], & Canoun, & [eke] al maner lawis;
Seneca, & Sydrak, & Salamonys sawis;
And the .vj. sciencis, & eke la we of Armys, 2668
Experimentis, & pompery, & al maner charmys,
As yee shuft here[n] aftir, er þat I depart,
Of his Imaginaciouns, & of his sotiit art. 2680
Of stature & of feture, þer was noon hym like
þurh the londe of grece, þouþ men wold hym seke. 2682

"A kyng þere was in tho ȝeris, þat had noon heire male,
Saff a douȝter, þat he lovid [right] as his owne saal.
Isope was his seruaunt, & did hym such plesaunce,
That he made hym his heir2, & did hym so avaunce, 2684
To wedd his douȝter, and affir him to bere crown,
Thurh prowes; & [of] his port so low he was, & boun.
So as fortun wold, þat was Isopis frend,
This worthy kyng þat same yere made his carnel ende. 2688

1 he knoweth. 2 three hundred. MS ëëë.
Tha[t] viij xx\textsuperscript{1} yeer is passid \textit{pat} Isope \textit{bus} hath regned, 
And \textit{sit} [ne] was \textit{per' nevir}, for wrong\textit{on hym} compleyned, 
\textit{ffor} no \textit{Ingament \textit{pat} he gaff}; \textit{sit} som ageyn \textit{hym} wyled 
\textit{A grete part} of his \textit{pepiH}, \& \textit{wold} have \textit{hym} exiled; 2692 
\textit{But} his \textit{grete} wisdom, \& \textit{his} manfulnes, 
His \textit{governaunce, with} \textit{his} bounte, \& \textit{his} ri\textit{ghtfulnes}, 
Hath evir \textit{sit} meyntenye\textsuperscript{2} \textit{hym} vnto [t]his ilch[e] day; 
\textit{And} w\textit{olf}, \textit{wils} \textit{pat} he lyvith, for 
\textit{aust \textit{pat} men} can say. 
\textit{ffor} who hath eny quare\textsuperscript{H}, \textit{or cause} for to wonde, 2697 
\textit{With}in \textit{this} same Cete, quiklich \textit{woll} \textit{he} fonde— 
\textit{And} it \textit{be} soti\textit{H} mater,—to Isope \textit{for} to \textit{fare}, 
\textit{ffro} gynnyng\textit{t} \textit{be} \textit{end}, \textit{his} quarel to \textit{declare}. 2700 
\textit{And} eve a-fore, as custom is, \textit{be} \textit{ple}\textsuperscript{3} \textit{shal} be on \textit{be} morowe; 
\textit{But} \textit{4} who-so \textit{ly, he} scapith \textit{nat} \textit{without}[e] \textit{shame} or \textit{sorow}. 2701 
\textit{"Beryn, \textit{pow} must} go \textit{thidir}, \textit{wher' thyn} enpechement 
\textit{Shu} be \textit{I-mevid}; \& \textit{per} for pas \textit{nat} thens, 2704 
\textit{TyH pow} have \textit{herd} hem a\textit{H} ; \& [tho] \textit{report} \textit{hem} \textit{welle} 
\textit{To me, \textit{pat} am} thy \textit{counseH}; \& \textit{repeir} [here] \textit{snele}. [leaf 217] 
\textit{"But} so \textit{riaH} mancioune as Isope \textit{dwellith In}, 
\textit{Ther} is noon \textit{in} the \textit{world, ne} [noon] \textit{so} queynt \textit{of} \textit{gyn}; 2708 
\textit{Wherfor} be wil avidis, \textit{how} \textit{I} \textit{enfourm[e] the} 
\textit{Of} \textit{pe} \textit{wondir} \textit{weyis}, \& \textit{of} \textit{the} \textit{pryyyte}, 
\textit{That} been \textit{with}in \textit{his} \textit{paleyse}, \textit{but} \textit{pow} \textit{must pas}[sen] \textit{by} : 
\textit{And} \textit{when} \textit{pow} \textit{approchist, \& art} \textit{pe} \textit{casteH ny3}, 2712 
\textit{Blench[e]} \textit{fro} \textit{pe} \textit{brode} \textit{gate, \& entir} \textit{pow} \textit{nat} \textit{there} ; 
\textit{ffor} \textit{pe} \textit{ere} \textit{been} \textit{men} \textit{to} \textit{kepe} \textit{it} ; \textit{3it} \textit{have} \textit{pow} \textit{no} \textit{fere} ; 
\textit{Pas} \textit{doun} \textit{on} \textit{the} \textit{ri\textit{ght} hond} \textit{by} \textit{pe} \textit{casteH} \textit{wah}, 2716 
\textit{TyH pow} \textit{fynd} \textit{a} \textit{wyndowe}; \& \textit{what-so} \textit{the} \textit{by-faH}, 
\textit{Entir} \textit{thir}, \textit{yl} \textit{pow} \textit{may}, \& \textit{be} \textit{no} \textit{thing} \textit{agast}; 
\textit{But} \textit{walk} \textit{forth} \textit{in} \textit{pat} \textit{entre} : \textit{pem} \textit{shall} \textit{pow} \textit{see} \textit{in} \textit{hast} 
\textit{A port}-\textit{Colyshe} \textit{the} \textit{to-fere}. \textit{pas} \textit{in} \textit{bولدly} 
\textit{TyH pow} \textit{com} \textit{to} \textit{an} \textit{haH}, \textit{pe} \textit{feyrest} \textit{vndir} \textit{sky} : 2720 
\textit{The} \textit{wallis} \textit{been} \textit{of} \textit{marbiH}, \textit{I}-\textit{ioyned} \& \textit{I}-\textit{closid}; 
\textit{And} \textit{the} \textit{pilours} \textit{cristaH}, \textit{grete} \& \textit{wele} \textit{purposid}; 

\textsuperscript{1} 7 score. Urry prints ‘27.’ 
\textsuperscript{2} Urry prints ‘preserved.’ 
\textsuperscript{3} Urry prints ‘peple’ for ‘pe ple.’ 
\textsuperscript{4} MS ‘Both.’
The keueryng of bove, is of selondyn;
And the pament be-neth, of gold & assure fyne. 2724
But whoso passith purh pis halff, hath nede to ren[ne] blyve,
Or els he myȝt[e] be disware of his owne lyve;
for herewith in lijth a stoon, pat is so hote of kynde,
That what thing com forby, a noon it wofl a-tend, 1
2728
As bryȝt as any candel leem, & consume a noon:
And so wold the halff also, ner coldnes of a stoon
That is L-clepid 'dyonyse,' pat set is hym ageyn
So, & pow lepe lijstly, pow shalt have no peyn;
for ethir stone, in kynde proporcioned they be;
Of hete, & eke of coldnes, of oon equalite.

"Pow must pas purh pe halff; but tary nat, I rede;
for pou shalst fynd a dur, vp rjst a-fore pyne hede. 2736
When pow art entrid ther, & pe dor a-past;
Whatso pow se liggr or stond, be pow nat agast;
And yf pow drede any thing, do no more save blowe:
But sit I rede the, be ware pat it be somewhat lowe: 2740
Ther been to libardis, loos and [eke] vntyed;
If that thy blowing of pat othir in eny thing be spying,
Anoon he rakith on the, to sese the by thy pate;
for there nys thing in erth pat he so much doith hate,
As breth of mannys mowith: wherfor refrey[n]e the, 2745
And blowe but fair & soft, & when that nede be.
When thow art passid this halff, anoon pen shalt powe com
In-to the fayrest gardyn pat is in cristendom:
The wych, purh his clergy, is made of such devise
That a man shaH ween he is in paradise,
At his first comynge in, for melody & song,
And othir glorious thingis, & delectabilH a-mong;' 2752
The wych Tholomeus, pat som-tyme paynym was,
That of Astronomy knew euery poynt & case,
Did it so devise, purh his hige comynge,
That there nys best in erth, ne bird pat doith syng,
That he nys ther in figur/, in gold & sylvir fyne,
1 light, set fire to.

ceiled with selondyne, paved with gold,
containing one stone, that burns-up whatever comes near it, and another stone, 'Dyonysus,' of equal coldness.
Pass thro' the hall to a door; go in at it, and you'll see 2 leopards.
If you're afraid of either, blow on it,
[leaf 217, back]

then you'll come to the loveliest garden in the world, like Paradise,
but very gently indeed.

made by Tholomeus,
with birds of gold that move as if alive.
In this garden is the fairest tree under the sky.

And mowe as they were quyk, knawe pe sotil engyne.
In mydward of this gardyn stant a feire tre,
Of alle maner levis pat vndir sky [there] be,
I-forgit & I-fourmyd, eche in his degre,
Of sylvir, & of gold[e] fyne, pat lusty been to see.
This gardeyn is evir green, & ful of may[e] flouris,
Of rede, white, & blewe, & othir fressh colouris,
The wich[e] been so redolent, & sentyn so a-boute,

"These monstrefulle thingis, I devise to the,
Be-cause pow shuldist nat of hem a-basshid be
When that powe comyst ther'. so pow be strong in powt;
And do be my counself, drede the riȝt nouȝt;
ffor ther' beth viij tregetours pat pis gardyn kepith;
flour' of hem doith waak, wîl-îls the foure scelepith;
The wich[e] been so perfite of Nygramance,
And of pe arte of apparene, and of tregetrie,
That they make semen (as to a mannys sight)
Abominabil wormys, pat sore ouȝt be a-friȝte
The hertiest man on erth, but he warmyd were
Of the grisly sîtis pat he shuld see there.
Among al othir, ther/ is a lyon white,
That, & he se a straungir, he raunpith for to bite;
And hath, to-forde this tyme, .v.C men & mo
Devourid & I-ete, pat therforth have I-goo.
3it shal wol powe pas suyrly, so pow do as I telH.
The tre I told to-forde, pat round as any betH
Berith bowe & braunce, traylyng to pe ground,
And pow touch oon of hem, pow art saff & sound;
The tre hath such vertu, ther' shalH no ping pe dere:
Loke pat be pe first, when pow comyst there.

"Then shal wol that wey the bryng bere pat Isope lijth,
Into the feyrest Chambir pat evir man sawe with ey.
When thou art therwith, govern pe wisely; 
for, ther shalt thou here [n] al thyne enpeachment
Opynly declarid, in Isopis present.
Report hem wele, & kepe hem in thy mynde;
And aftir thy relacioune, wee shalt so turn & wend,
Thurh help of God a-bove, such help for to make,
That they shull be a-combrit, & we ry3t wel to scape."

"Now in soth," quod Beryn, "a mannys hertis may grise
Of such wondir weyis! for al my marchandise
I had levir lese, then oppon me take
Such a wey to pas."

"then, sir/, for your sake I wot my selff," quod Geoffrey: "sith I am ensuryd
To help the with my power, powe shalt be a-myrid
As forforth as I may; pat I wot do my peyn
To bryng 3ewe plesaunt tyding, & retourn ageyn, 3it or pe Cok crowe; & therfor let me se,
Whils I am out, how mery yee can be."

Geoffrey took his leve: but who was sory tho,
But Beryn, & his company? for, when he was go,
Thé had no maner ioy; but dout, & hevynes;
for of his repeyryng: they had no sikirnes.
So every man to othr made his compleynt,
And wisshid pat of felony they had been atteynt;
And so hem pou3t [it] settir, to end[en] hevynes,
Then every day to lak[ke] brede atte first[e] mes:
"for when our/ good is go, what shalt fal of vs?
Evir to be hir/ thrallis, & paraventure wes,
To lese our/ lyff[es] aftir, yf wee displesse hem ou3t:"
Aftir Geoffrey went, this was al hir/ pou3t
Thurhout pe ny3te, tiH Cokkis gan to syng!
But then encresid angyuss; hir/ hondis gan to wryng;
And cursid wind & watir pat hem brou3t[es] ther;
And wisshid many tymes that [th]e[ys] had been in bere,
And were a-passid, & entrid in-to [grete] dispeyri.
In as much as Geoffrey did nat [some] repeir,

1 MS 'wyne.' 2 AS. hi = they.
Eche man seyd to othir, ‘it myȝt nat be I-nayid,
But Geffrey had vttirlich falsly hem betrayed:’
Thurh-out all the long nyȝte [this was hir compleynt,]
They wisshid pat of felony they had been atteynt. 2832

Tho went they to counsel, a litiȝt tofore þe day,
And were aȝt accordit for to sayȝt a-way;
And so hem pouȝt[e] bettir, & leve hir good[is] ther,
Then a-byde ther-oppon, & have more fere. 2836

They made hir/ takelyng of redy, & wend þe saiȝt a-cros,
f鄢r to save hir/ lyvis, & set nat of hir/ los,
So sore they were a-drad to be in servitude,
And hopid God above wold send hem som refute 2840
By som othir costis, ther’ wynd hem wold[e] bryng.
And ther-wiȝthe cam Geffrey, on his stilt lepeing,
And cried wondir fast by the watir syde.

When Beryn herd Geffrey, he bad his men a-byde, 2844
And to launch out a bote, & bryng Geffrey in ;
“f鄢r he may more a-vaiȝt me now þen al my kyn,
And he be trewe & trusty, as myne hope is.”
But þit ther-of had Beryn no ful sikirnes. 2848

These Romeyns fet in Geffrey with an hevy cher’;
þfor they had levir saille forth, þen put[ten] hem in were,
Both lyve & goodis; & eviȝt suspicione
They had of þis Geffrey: wherfor þey gon roune, 2852

Talking’ to eche othir, “þis man wox vs be-tray.”

Geffrey wist wel I-nowȝe he was nat to hir pay ;
And for verrỳ angir he threw in-to þe see
Both stilt & eke his cruch, þat made were of tre, 2856
And gan hem to comfort, & seid in this manere:
“Benedicite, Beryn! why make yee such chere ?
þfor, & yee wexe hevy, what shuȝt yeur men do
But take ensaumpiȝt of þewe? & have no cause to ; 2860
þfor þit, or it be eve, yeur aduersarijs alle
I shalȝt make hem sparn, & have a sore falle ;
And yee go quyte, & al yeur/ good, & have[n] of hirs too ;
And þey to be ryȝt feyn, for to scape so, 2864
Without[en] more daunger, & yeur/ wille be.
ffor of the lawis her', such is the equyte,
That who pursu[i]th othir, & his pleynyt be wrong,
He shaH make a-mendis, be he nevir so strong:
Rišt as shuld pe todir, yf he condemnyd were,
Rišt so shaH pe pleynytŷff, rišt as I ȝew lere;
And þat shaH [I sone] preve by hem, have yee no doute,
3it or it be eve, rišt low to ȝew to loute,
And submit hem to ȝew, & put hem in yeur/ grace,
By þat tyme I have I-made al my wanlase.
And in hope to spede wele, let shape vs for to dyne.”

Geffrey axid watir, & sith[then] brede & wyne;
And seít, “it is holsom to breke our fast be-tyme;
ffor pe Steward wol to pe court atte hour/ of pryme.”
The sonne gan. to shyne, & shope a feir[e] day;
But, for aut pat Geffrey coud[e] do or say,
These Romeyns spekyn fast, al the dyne while,
‘That Geffrey with his sotiH wordis wold hem [al] begile.’
So when they had I-dyned, þey rysen vp echoon,
And drew hem [po] to counseH, what was best to doon.
Som seyd, “the best[e] rede þat wee do may,
To throwe Geffrey ovir þe bord, & seylle forth our’ way.”
But, for drede of Beryn, som [ne] wold nat so;
3it the more party assentid wele ther’to.

Geffrey, & Beryn, & worthy Romeyns tweyn,
Stood a-part with-in the shipp, to Geffrey gan to seyn;
“Beryn, beth avisid! yeur/ men beth in disstance;
Sith yee been her’ soveren, put hem in governaunce;”
For if a plaintiff loses, he must pay the defendant the
same money that he brought his action for.
I’ll bring your opponents on to their knees.
Let’s have some dinner.’
They dine before prime (9 A.M.).
Beryn’s shipmen distrust Geffrey,
and some propose to throw him overboard.

[leaf 219, back]

Meantime, Hanybald sees that Beryn’s ships
have their sails across, ready to start.

In the meen[e] while þat they gan thus to stryve,
Hanybald was vp, & I-com as blyve
To the brigg of þe town’, ther’ the Shippis rood,
And herd [hem make] much noyse; but litil while he bood,
ffor when he sawe the saylis stond[en] al a-cros,
“Alas!” quod this hanybald, “her’ growth with a smert los
To me, that am prouest; & have in charge & hest 2901
Ah these fyve Shippis vndir myne arpest;"
And ran in-to the towne, & made an hidouse cry,
And chargit al the Cetzeins to armys for to hy, 2904
ffrom o strete thil a-nothir, & rerid vp al pe towne;
And made the tromps blowe vp, & [made] pe bellis sound;
And sayd[e] 'bat pe Romeyns were in poynt to pas,'
Til ther were a powsand—rathir mo þen les— 2908
Men I-armyð cleen, walking' to þe Strond.

When Beryn hem a-spied: "now, Geoffrey! in thy honde
Stont lyff & goodis! doth with vs what the list;
ffor aH our hope is on the, comfort, help, & trist. 2912
ffor we must bide aventur, such as God wõH shape
ffor nowe I am in certen we mow no wise scape."

"Have no dout," quod Geoffrey, "beth mery; let me a-loon:
Getith a peir sisours, sherith my berd a-noon; 2916
And afterward lete top my hede; hast[î]lych & blyve!"
Som went to with sesours, som [to] with a knyfe;
So what for sorowe & hast, & for lewd[e] tole,
Ther' was no man a-lyve, bet like to a foyle, 2920
Then Geoffrey was. by þat tyme þey had al I-do,
Hanybald clepid out Beryn, to motehal for to go;
And stood oppon the brig, with an huge route.
Geoffrey was the first, to hanybald gan to loute, 2924
And lokid out a fore Shipp: "God bles þew, sir!" quod he.
"Wher'art þow now, Beryn? com nere! be-hold & se!
Her' is an huge pepiH I-rayd & in-dight;
Ah these been my children, þen been in armys bryste; [leaf 220]
3ístirday I gate hem: [is it] nat merwayH
That þey been hidir I-com, to be of our' counsallH,
And to stond[en] by vs, & help vs in our' ple.
A! myne owne childryn, blessid mut ye be!" 2932
Quod Geoffrey, with an hîc voise, & had a nyce visage,
And gan to daunce for Ioy, in the fore stage.
Hanybald lokid on Geoffrey, as he were a-masid,
And be-held his contenauce, & howe he was I-rasid;
But evir more he pouȝ[t], pat he was a sole
Nature[ǐ] of kynde, & had noon othir tool,
As semed by his wordis & his visage both;
And pouȝ[t] it had been foly to wex[e] with hym wroth;
And gan to bord ageyn, & axid hym in game,
"Sith þow art ȝour' ffadir, who is then ȝour' dame?
And howe, & in what place, were we be-gete?"
"3istirday," quod geffrey, "pleying in the strete
Atta gentifi game þat clepid is the 'quc̄k,'
A longe peny halter was cast about my nekk,
And I-knet [ful] fast with a ryding' knot,
And cast ovr in a perche & hale a-long my throte."
"Was þat a game," quod hanybald, "fur to hang þy selve?"
"So þey scyd a-bout me, a M[e] ech by hym selve."
"How scapiddist þow," quod hanybald, "þat þow wer' nat
dede?"
"Ther-to can I answere, without[en] eny rede:
I bare thre disé, in myne owne purs,——
für I go nevir without, fare I betirr or wors,—
I kist hem forth al thre, & too fil amys ase.
But here now what filh aftir! riȝt a mervolouse case! 2956
Ther cam a mows lepe forth, & ete þe þird[e] boon,
That puftid out hir' skyn, as grete as she myȝt goon;
And in this maner wise, of þe mouse & me
AH yee be I-com, my children fare' & fre.
And þit, or it be eve, faH wol such a chauncye,
To stond[en] in my power/ ȝew alle to Avaunce;
für, & wee plede wele to day, we shuH be riche I-nowȝe."
Hanybald [þo] of his wordis hert[i]lich[e] louȝe;
And so did al þat herd hym, as þey myȝte wele,
And had[de] grete Ioy, with hym for to telle;
für þey knewe[n] hym noon oþir but a sole of kynde:
And al was his discreecione; & þat previd þe ende.
Thus whils Geffrey Iapid, to make hir' hertis lîȝte,
Beryn & his company wer' rayid & I-diȝte,
And londit hem in botis, ferefuH howe to spede;
ffor aH hir/ þouȝtis in balance stode, be-twene hope & drede;  
But ȝit they did hir/ peyn to make liȝsom chere,  
As Geffrey hem had enfourmed, of port & al manere  
Of hir governaunce, al the longe day,  
TyH hir/ ple we r endit. so went they forth hir wey,  
To the court with hanybald. then Beryn gan to sey,  
"What nedith this, sir hanybald, to make such aray?  
Sith wee been pese-marchantis, & vse no spoliacioun."  
"ffor soth[e] sir," quod hanybald, "to me was made relacioun  
Yee were in poynt to void ; & yef ye had do so,  
Yee had[de] lost your lyvis, with-out[e] wordis mo."  
Beryn held hym stilH. Geffrey spak a-noon;  
"No les wed þen lyvis ! whi so, good sir Iohn?  
That were som-what to much, as it semeith me ;  
But ye be ovir-wise, þat dwelH in this Cete ;  
ffor yee have be-gonne a thing, makith þewe riȝte bolH ;  
And ȝit, or it be eve, as folis shul ye be hold.  
And eke yee devyne [nat] for-in1 Shipmannys crafft,  
And wotiþ litiH what longith to, a-fore þe Shipp, & bafft,  
And namelich in the dawnyng, when shipmen first arise."  
"My good fiȝrend," quod hanybald, in a scornynge wise,  
"Ye must onys enfourmd me, þurh yeur/ discrecioun;"  
But first ye must answer to a questioun:  
"Why make men cros-sailH in myddis of þe mast'?"  
[GeF.] "ffor to talowe þe shipp, & fech[e] more last." 2996  
[Han.] "Why goon the ȝemen to bote, Ankirs to hale?"  
[GeF.] "ffor to make hem redy to walk to þe Ale."  
[Han.] "Why hale they yp stonyþ by the crane lyne?"  
[GeF.] "To make the tempest sese, & the sonne shyne."  
[Han.] "Why close they the port with the see bord?"  
[GeF.] "ffor the mastir shuld a-wake atte first[e] word."  
[Han.] "Thow art a redy reve," quod hanybald, "in fay."  
[GeF.] "Yee sir/ trewly, for sothe is þat yee sey." 3004  
Geffrey evir clappid, as doith a watir myH,  
And made hanybald to laȝe al his hert[e] feH.  

1 MS 'in,' blotted out (? divine not foreign shipmen's craft)
"Beryn," quod this Geffrey, "retourn thy men ageyn!; What shull they do with the at court? no man on hem pleyw.

Plede thy case thy selve, ri3t as pow hast I-wrou3t;
To bide with the Shippis my purpos is, & pounst."
"Nay for-soth," quod hanybald, "pow shalt a-byde on lond;
Wee have no folis but the," & toke hym by pe hond, 3012
"for thow art wise in lawe to plede[n] al the case."
"That can I bettir," quod Geffrey, "pen eny man in this plase!
What seyst pow therto, Beryn? shall I teH thy tale/*! 3017
"Hanybald likid his wordis wel, & forward gan hym hale.
Beryn made hym angry, & sighid wonder sore, 3017
for Geffrey hym had enfourmyd of every poynt to-fore,
How he hym shuld govern alt the longe day.
Geffrey chasid hym ageyn): "sey me 3e or nay! 3020
Maystowe nat I-here speke som maner word?"
"Leve thy blab, lewd foie! mc likith nat thy bord! 3020
I have a-nothir pou3t," quod Beryn), "wherof powe carist lite."
"Clepeist pow me a folc?" quod Geffrey; "al pUt I may 'Fool, indeed!
pe wite!
But first, when wee out of Rome saillid both in fere,
Tho I was thy felawe & thy partynere;
for tho the marchandise was more pen half[e] myne;
And sith pat powe com hidir, powe takeist al for thyne.
But 3it or it be eve, I wolH make oon be-hest;
But powe have my help, thy part shal be [the] lest."
"Thyn help!" quod Beryn; "lewde folc, pow art more pen masid!
Dres the to pe Shippis ward, with thy crown) I-rasid;
for I my3t nevir spare the bet! trus! & be a-goo!" 3033
"I wol go with the," quod Geffrey, "wher' pow wolt or no;
And lern to plede lawe, to wyn both house & londe."
"So pow shalt," quod hanybald, & led hym by the honde,
And leyd his hond oppon his nek: but, & he had I-knowe

Geffrey chaffs Beryn too.
Beryn is wroth with him.

and then Hanybald.

3008
3012
3017
3020
3024
3029
3033
Beryn’s Final Trial, with Geoffrey as Counsel.

Whom he had led, in sikirnes he had wel levir in snowe
Have walkid xl myle, & rathir then faith more;
for he wisshid that Geoffrey had I-be vnborne
fful offt-tyme in that day, or the ple were do;
And so did al pat wrouȝt[e] Beryn shame & woo.

Now, yee pat list a-bide, & here of sotilte,
Mow knowe how pat Beryn sped [there] in his ple,
And [eke] in what aray, [un]to the court he went;
And howe hanybald led Geoffrey, disware of his entent.

But hit he axid of Geoffrey, “what is hy name, I prey?”
“Gylhochet,” quod Geoffrey, “men clepid me ȝistirday.”
“And wher’ weer pow I-bore?” “I note, I make a-vowe,”
Seyd Geoffrey to this hanybald, “I axe pat of ȝewe;
for I can tell no more, but her’ I stond [as] noe.”
Hanybald of his wordis hert[il]ich[e] lowȝe,
And held hym for a passing folke to serve[n] ey lord.
Thus þey romydr Ianglyng in-to þe court ward;
But, or they com ther, the Steward was I-set,
And the grettest of þe tow[n], a company I-met,
And gon to stryve fast, who shuld have þe good
That com[en] was with Beryn ovr þe salt flood.
Som seyd oon, & som seyde a-nothir’;
Som wold have the Shippis, þe pareH, & þe rothir;
Som his eyen, som his lyff wold have, & no les;
Or els he shuld[e] for hem fyne, or [that] he did pas.
And in the mene whils they wer’ in this afray,
Beryn & these romeys were com in good aray
As ȝyȝt be made of woH, and of colour’ greynyd:
They toke a syde bench þat for hem was ordeyned.

When aH was husst & stiH, Beryn rose a-noon,
And stode in the myddis of þe hal to-fore hem everychon;
And seyd, “sir/ Steward, in me shaH be no let:
I am I-com to answer’, as my day is set;
Do me ryȝte & reson! I axe ȝewe no more.”
“So shaH [I],” quod the Steward, “for þerto I am swore.”
"He shal have ryst," quod Geffrey, "wher pow wolt or no.
ffor, & pow mys onys thy Igument on-do,
I woH [un]to pe Empeour of Rome, my cosyn;
ffor of o cup he & I ful offf have dronk pe wyne,
And 3it wee shult her-affir, as offf[en] as wee mete,
ffor he is long the gladder', when I send hym to grete."
Thus Geffrey stode oppon a fourm, for he wold be sey
Above aH othir, the shuldris, & [therto have] the cry;
And starid al a-boute, with his lewd[e] berd,
And was I-hold a verrv sole of ech man [pat] hym berd.
The Steward, & pe officers, & pe burgeyssis alle,
Laughid at hym hert[1]lich; the criour gan to calle
The Burgeys pat had pleyd with Beryn atte ches;
And he aras [ful] quiklich, & gan hym for to dres
A-fore the Steward atte barr, as pe maner is.
He gan to tefH his tale with grete redynes;
"Here me, sir Steward! pis day is me set,
To have ryght & reson—I ax[e] 3ewe no bet,—
Of Beryn, pat here stondith; pat with me 3istirday
Made a certen covenaut, & atte ches we did pley;
'That who-so were I-matid of vs both[e] too,
Shuld do the todirs byddying'; & yf he wold nat so,
He must drynke al the watir pat salt wer' in the se';
Thus I to hym [en]surid, and he also to me.
To preve my tale trewe, I am nat al aloon."
Vp rose .x. Burgeysis [ful] quyklich a-noon,
And affermyd evir[y] word of his tale soth;
And made[n] hem al reyd for to do hir' othe.

Evandir the Steward, "Beryn, nou," quod he,
"Thow must answere nede; it wol noon othir be;
Take thy counself to the: spede on! have I doon."
Beryn held hym stH: Geffrey spak a-noon:
"Now be my trowith," quod Geffrey, "I merveH much

1 After this comes in the MS a repetition of the last line:
"Thow must answere nede it may noon othir be."
To bid vs go to counsell! & knowith me wise I-now3, And evir ful avisid, In twynkelyng of an eye
To make a short answer', but yf my mowith be dry. 3108
Shuld wee go to counsell for o word or tweyn?'
Be my trowith we nyl! let se mo that pleyn!
And but he be I-answerd, & pat riʒt a-noon,
I ʒewe leve to rise, & walk out every-choon, 3112
And a-spy[en] redely yf ye fynd me ther'.
In the meen[e] whils, I wol a-bide here.

Nay, I telle trewly, I am wiser pen yee ween;
ffor pere nys noon of ʒewe woot redely what I meen.”
Every man gan lawʒe al his hert[e] fiʒ, 3117
Of Geffrey & his wordis; but Beryn held hym stiʒ,
And was cleen astonyd,—but ʒi t, ner! þe lattir,
He held it nat al foly þat Geffrey did[e] clatir, 3120
But wisely hym governyd, as Geffrey hym tauʒte,
ffor parceft of his wisdom, to-fore he had[de] smaught.
The tale of þis Burgeyse; now let a-nothir tel, 3124
That I may take counsell, & answer al attonys.”
“I graunt[e],” quod the Steward, thyn axing for þe nonys,
“Sith þow wolt be rewlid by þy folis rede,
ffor he is ryʒte a wise man to help the in thy nede.” 3128
Vp a-rose the accusours queynt[e]lich a-noon;
Hanybald was the first of hem evirichon),
And gan to teḥ his tale with a proud[e] chore:
“ʒistiday, [my] soverens, when [þat] I was here, 3132
Beryn & thes Burgeyse gon to pleyde fast
ffor pleying atte ches; so ferforth atte last,
Thurh vertu of myne office, þat I had in charge
Beryns fyve Shippis, for to go at large, 3136
And to be in answere here þis same day:
So, walkynɔ to the Strondward, wee bargeynynd by the
wεy
That I shuld have the marchaundise þat Beryn with hym
brouʒte,
(Wherof I am sesid, as ful sold and bouȝte,)
In covenauent that I shuld his shippis fiȝt ageyn
Of my marchaundise, such as he to-fore had seyn)
In myne owne plase, howsis to or thre, 3140
fiul of marchandise as they myȝt[e] be.
And I am evir redy! when-so-evir he wroȝt
Let hym go, or sende, & charge his Shippis fiȝt
Of such[e] marchandise as he fyndith there:
fior, in such[e] wordis, wee accordit were.’

Vp rose .x. burgeysis,—not tho þat rose to-fore,
But opir,—& made hem redy to have swore
That every word of hanybald, from þe begynnynþ to þe ende,
Was soth & eke trewe; & with aȝt hir/ mende
fiul prest they were to preve; & seyd þey were present
Atte covenaunte makeing,

"It shall [nat] nede," quod Geffrey, “whils þat I here stonde;
ffor I woȝt preve[n] it my self with my [own] riȝt honde.
ffor I have been in foure batellis he[r]to-fore,
And this shaȝt be the fiȝft; & therfor I am swore;
Be-holdith, & seith!” & turnyd hym aboute.
The Steward & þe Burgese gamyd al aboute,
The Romens held hem stiȝt, & lawȝyd bat alite.

With that cam the blynd man, his tale to endite,
That God hym graunte wynnyng, riȝte as he hath a-servid.
Beryn & his company stood[en] al a-stryvid
Be-twene hope & drede, riȝte in hiȝe distres;
ffor of wele or of woo þey had no sikirnes.
“Beryn,” quod this blynd, “þouȝe I may nat se,
Stond nere ȝit the barr, my comyng is for the,
That wrongfullich[e] þowe withheldist my both to eyen,
The wich I toke the for a tyme. & quyklich to me hyen,
And take hem me ageyn, as our covenant was.
Beryn! I take no reward of oþir mennys case,
But oonlich of myne owne, that stont me most an hond.
Nowe blessid be God in heven, þat brouȝt þe to this lond!
ffor sith our/ laste parting, many bittir teris
Have I lete for thy love, pat som tyme partineris 3176
Of wynnyng & of lesing were, zeris fele;
And evir I fond the trewe; til at the last pou didist stele
A-vey with my too eyen, that I toke to the,
To se the tregitour[i]'s pley, & [al] hir/ sotilte;
As 3istirday, here in this same plase,
To-fore 3ewe, sir/ Steward, rehersid as it was.
fful trewe is that byword, 'a man to seruesabif,
Ledith offt[e] beyard from his owne stabift.'
Beryn! by the, I meen, pouze powe make it' straunge;
ffor pou knowist trewdly pat I made no change
Of my good eyen, for thyne pat badder were.'
Ther-witgh stood vp burgeys four/, witnes to bere. 3188
Beryn held hym stift, & Geoffrey spak a-noon:
"Nowe of þy lewde compleynt, & thy masid moon,
By my trowith," quod Geoffrey, "I have grete mervaiß.
ffor pouze þow haddist eyen-sight, [y]it shuld it litil avaiß;
Thow shuldist nevir fare þe bet, but þe wors in fay; 3193
ffor al thing may be stil [i]nowe for the in house & way;
And yf thou haddist þyn eyen, þowe woldist no counsellô helie;
I knowe wele by thy fisnamy, thy kynd [it] were to stele;
And eke it is thy profite, and thyne ese also, 3197
To be blynd as þowe art. for nowe, wher-so þow go,
Thow hast thy lyvlord, whils þow art alyve;
And yf þowe mystist see, þow shuldist nevir thrive." 3200
Al the house þurh-out, save Beryn & his feris,
Lawȝid [po] of Geoffrey, þat watir on hir' leres
Ran downe from hir/ eyen, for his masid wit. 3203

4. Comes the Desersted Wife, with her child.

With that cam þe vooman,—hir/tunge was nat sclytt,—
With xv burgeysis, & vooman also fele,
Hir quereff for to preve, & Beryn to A-ple;
With a feire knave child I-loke within hir armys;
And gan to teþ hir/ tale of wrongis & of Armys, 3208

1 MS al.
And eke of [grete] vnykundnes, vntrowith & falshed,  
That Beryn had I-wrouȝt to hir';  
pat queynlich from hir'  
3ede  
Anoon oppon hir' wedding, when he his wiȝt had doon,  
And brouȝt [had] hir/ with child, & lete her sit aloon.  
3212  
Without[en] help & comfort from  
pat day; " & noweȝ  
He proferid me nat to kis[sen] onys with his mowith;—  
As 3istirday, sir Steward, afore 3ewe eche word  
Was [fuH] rehersid here;  
my pleynt is of record;—  
3216  
And this day is me set, for to have reson:  
Let hym make a-mendis, or els teH encheson)  
Why hym ouȝt nat fynd[e] me, as man ouȝt his wyffe."  
These fiftene Burgesysis, quyklich also blyve,  
And as fele vommen as stode by hir ther',  
Seyd that they were present when they weddit were;  
And that every word  
pat pe vommen1 seyde  
Was trewe, & eke [pat] Beryn had hir' so be-trayd.  
3224  
"Benedicite! " quod Geoffrey, "Beryn! hast powe a wyll?  
Now have God my trowith, the dayis of my lyff  
I shaH trust the pe las!  
pow toldist me nat to-fore  
As wele of thy wedding, & of thy sone I-bore.  
3228  
Go to, & kis hem both, thy wyff & eke thyn heir!  
Be pow nat a-shamyd, for  
pey both be feyr !  
This wedding was riȝt pryvy; but I shall make it couthe:  
Be-hold thy sone! it semeth crope out of  
by mowith;  
3232  
And eke of thy condicioune both sofft & some.  
Now am I glad  
pyne heir shaH [wemd] with vs to Rome;  
And I shaH tech hym, as I can, whils  
pat he is 3ong1  
Every day by the strete to gadir houndis doung;  
3236  
TyH it be abiH of prentyse to craft of tan[e]ry2;  
And aftir I shaH teche hym for to cache a fly,  
And to mend[e] mytens, when they been to-tore,  
And aftir to cloute shoon, when he is elder more:  
3240  
3it, for his parentyne, to pipe, as doith a mowse,  

2 Tannery.  
Urry prints 'Taverner [underlined in the MS for omission] taury.'  

BERYN.
I wol hym tech, & for to pike a snayH out of his house; And to berk, as doith an hound, & sey 'baw bawe!' 3243 And turne round a-boute, as a Cat doith with a strawe; And to blete as doith a shepe, & n ey as doith an hors, And to lowe as doith a Cowe; & as myne owne corps I wolH cherissh hym every day, for his modirs sake;” And gan to stapp[e] nere, the child to have I-take, 3248 As semyd by his contenaunce, al-pou3e he pou3t nat 1 so. Butte modir was evir ware, & blechid to & fro, And leyd hir' hond be-twene, & lokid som-what wroth; And Geffrey in pure wrath beshrewid hem al bothe; 3252 “ffor by my trowith,” quod Geffrey, “wel masid is thy pan ! ffor I wolH teche thy sone the craftis pat I can, That he in tymé to com my3t wyn[nen] his lyvlood. To wex[en] therfor angry, pow art verry wood! 3256 Of husband, wyff, & sone, by the Trynyte I note w ich is the wisest of hem al[le] thre !” “No, sothly,” quod the Steward, “it lijth al in py noH, Both[e] wit & wisdom, & previth by py poH.” 3260 ffor al be [it] that Geffrey wordit sotilly, The Steward & pe burgeysis held it for folly, Al that evir he seyd, & toke it for good game, And had ful litilH knowlech he was Geffrey &e lame. 3264 Beryn & his company stode still as Stone, Be-twene hope & drede, disware how it shuld goon ; Saff Beryn trist in party pat Geffrey wold hym help; But sit in-to pat hour’ he had no cause to 3elpe, 3268 Wherfor pey made much sorow, pat dole was, & pete. Geffrey herd hym size sore; “what deviH is 3ewe ?” quod he ; “What nede 3ew be sory, whil[e]s I stonde here? Have I nat enfourmyd 3ewe, how & in what manere 3272 That I 3ew wold[e] help, & bryng3e hem in the snare ? Yf yee coude plesed as wele as I, ful litilH wold yee care.

1 MS nat nat
Macaigne charges Beryn with having murdered his father Melan.

"Pluck vp thy hert!" quod Geoffrey; "Beryn! I speke to the!"

"Leve by blab[ir] leuide!" quod Beryn to hym a-ye, 3276

"It doith no thing! a-vaiH! pat sorowe com on thy hede!"

It is nat worth a fly, al pat powe hast seyde!

Have wee nat els nowe for to thynk oppon,

Saff her' to IangiH?" machyn rose a-noon, 3280 5. Macaigne

And went to the barr, & gan to tell his tale:

He was as fals as Iudas, pat set[te] Criste at sale.

"Sir/ Steward," quod this machyn, "& pe burgesyse aH,

Knowith wele howe melan, with purpiH & with paH, 3284

And outhir merchandise, seven 3ere ago

Went toward[is] Rome; & howe pat I also

Have enquerid sith, as reson woh, & kynde,

Syth he was my fadir, to knowe[n] of his ende. 3288

ffor 3it sith his departyng, til it was 3istirday,

Met I nevir creature pat me coude wissh or say

Reedynes of my fadir, dede outhir a-lyve.

But, blessid be God in heven! in this thevis sclyve 3292

The knyff I gaff my fadir was 3istird-day I-found!

Sith I hym a-pele, let hym be fast I-bound!

The knyff I knowe wel I-nowe; also pe man stont her',

And dwellith in this town, & is a Coteler,

That made pe same knyff with his too hondis,

That wele I woot pere is noon like, to sech al cristen

londis;

ffor .iij precious stonyes been withi in the hafft

Perfitlych I-couchid, & solillich by craft

Endedit in the hafft, & pat rj:t coriously,

A Saphir, & a salidone, & a rich ruby."

The Coteler' cam lepeing forth with a bold[e] chere,

And seyd[e] to the Steward: "pat machyn told nowe here,

Every word is trew; so beth the stonyes sett; 3305

I made pe knyff my selff;—who myjt know it bet?—

And toke the knyff to Machyn, & he me pay[i]d wele,

1 What, that which.
Many burgesses swear they saw Macaigne give his father that knife. 'Any more plaints?' says Geoffrey.

Beryn goes out for a consultation. Geoffrey stays in court, and says he'll make the plaintiffs smart.

They're in the wrong, and he'll make 'em glad to sink away.

They chaff Geoffrey.

Macaigne says 'Stop fooling.'

Geffrey

So is this felon gilty; ther' is no more to teh.'

Vp arose burgeysis, by to, by iiij., by iiiij.
And seyd[\textit{e}] 'pey were present, pe same tyme and hour',
When Machone wept sore, & brou\textup{t} his fladirs gownd,
And gaff hym pe same knyff oppon the see stronde.'

"Bethe ther' eny mo pleyntis of record?"

Quod Geoffrey to the Steward. & he ageynward:
"How semeth the, Gylhoget? beth pe'r nat Inow\textup{e}?
Make thyne answer', Beryn, case \textit{pat} pow mowe;
ffor oon or othir \textit{pow} must sey, al-\textit{pou}\textsubscript{3}e it nat a-vai\textsubscript{H};
And but \textit{powe} lese or \textit{powe} go, me \textit{pinkith} grete \textit{mervai\textsubscript{H}}."

Beryn goith to counse\textsubscript{H}, & his company;
And Geffrey bode be-hynde, to here more, & se,
And to shewe the Burgeyse som what of his hert,
And seyd, "but I make the pleyntyfs for to smert,
And al \textit{pat} hem meyntenyth, for au\textsubscript{3}t \textit{pat} is I-seyd,
I woh graunte \textit{3ewe} to kut \textit{pe} eris fro my hede.
My mastir is at counse\textsubscript{H}, but counse\textsubscript{H} hath he noon;
ffor, but I hym help, he is cleen vndoon.
But I woh help hym al \textit{pat} I can, & meynten hym also
By my power & connyng, so I am bound ther' to.
ffor I durst wage batch\textsubscript{H} with \textit{3ewe}, \textit{pou}\textsubscript{3}e yee be stronge,
That my mastir is in the trowith, & yee be in the wrong:
ffor, & wee have lawe, I ne hold \textit{3ew} but destroyed
In yeure owne falshede, so be ye now a-spied.
Wherfor \textit{3it} or eve I shaH abate yeur pride;
That som of \textit{3ew} shaH be r\textsubscript{3}t feyn to sclynk a-wey & hyde."

The Burgeysis gon to law3e, & scornyd hym ther'-to.

"Gylhochet," \textit{quod} Evander, "& \textit{pow} cowdist so
Bryng it pus about, it were a redy way."

"He is a good fool," \textit{quod} hanybald, "in fay,
To put hym-selff a-loon in strength, & eke in witt,
Ageyn[\textit{e}]s al the Burgeysis \textit{pat} on \textit{pis} bench[\textit{e}] sit."

\textit{\{f\} "What clatir is this," quod} machyn, "al day \textit{with} a sole?
Tyme is nowe to worch[\textit{en}] \textit{with} som othir tole.
ffor I am certeyn of hir/ answer \textit{pat} they wolle fai\textsubscript{H} ;
BERYN'S ACCUSERS QUARREL FOR HIS GOODS. 101

And lyf for lyf of my ffadir, what may þat a-vaiH? 3344 I don't want Beryn's life.
Wherfor beth avisid, for I am in no doute,
The goodis been sufficient to part[en] al aboute;
So may euery party plentyff have his part." 3347 [leaf 226]

"That is reson," quod the blynd, "a trew[e] man þow art;
And eke it were vntrowith, & eke grete syn,
But ech of vs þat pleynyth myyth[e] som-what wyn."

Hanybald bote his lyppis, & herd hem both[e] wele;
"Towching the marchandise, o tale I shalH þew teh, 3352
And eke make a-vow, & hold[en] my behest,
That of the marchandise yeur/ part shalH be [the] lest;
ffor I have made a bargeyn, þat may nat be vndo;
I wolH hold his covenaunt, & he shalH myne also." 3356

Vp roos quyklich the Burgeyse Syrophanes:
"Hanybald," quod he, "the lawe goith by no lanys,1
But hold[i]th forth the streyt wey, even as doith a lyne;
ffor 3istirday when Beryn with me did dyne, 3360
I was the first persone þat put hym in a-rest;
And, for he wold go large, þow haddist in charge & hest
To sese both Shipp & goodis, til I were answerid; 3363
Then must I first be servid: þis knowith al men I-lerid."

The vomman stode besidis, & cried wondir fast;
"þful soth is þat byword, 'to pot, who comyth last!'
He worst is servid; & so it farith by me:
3it nethirles, sir Steward, I trust to yeur/ leute, 3368
That knowith best my cause, & my trew entent;
I ax[e] þewe no more but ristfull Ingement.
Let me have part with othir, sith he my husband is:
Good sirs, beth avisid! I axe þew nat a-mys." 3372

Thus they gon to stryve, & we[r] of hiȝe-mode,
ffor to depart a-mong; hem othir mennys good,
Wher they to-fore had nevir properte,
Ne nevir shuld þere-aftir, by doom of equyte, 3376
But they had othir cause þen þey had tho.

1 In the MS line 3352 is repeated here by mistake: "Towching the marchandise o tale I shalH þew telle."
Beryn and his men think
Geffrey has betrayed 'em.

[leaf 226, back]

"We're in the mine, and he let's us lie there!"

They weep and wail.

In comes Geffrey smiling,

promises help:
'they're quarrelling how to share your goods,

but I'll floor their pride,

and make 'em pay for it.'

The Romans say they'll trust to Beryn wholly,

and not deny a word he says.

Beryn was at counsell; his hert[e] was ful woo,
And his meyny sorry, distrakt, & al a-mayide;
for tho they levied noon othir, but Geffrey had hem trayde:
Be-cause he was so long, they coude no maner rede;
But everich[on] by hym-selff wisshid he had be dede:
"O myȝtfull God!" pey seyd, "I trow, to-fore this day
Was nevir gretter treson, fere, ne affray,
I-wrouȝt on-to mankynde, þen now is to vs here;
And namelich by this Geffrey with his sotil cher!"
So feithfull he made it he wold vs help echone;
And nowe we be I-myryd, he letith vs sit aloon!"
"Of Geffrey," quod Beryn, "be as it be may:
Wee mut answere rede; ther is noon opir way;
And therfor let me know yeur/ wit, & yeur/ counsaille."
They wept, & wrong hir' hondis, & gan to waiHe
The tyme pat they wer' bore; & shortly, of þe lyve
The[y] wisshid þat þey were. with þat cam Geffrey bylyve,
Passing hem towards, & be-gan to smyle.
Beryn axid Geffrey, 'wher he had be al the while?'
"Have mercy oppon vs! & help vs as þowe hig(te)!
"I woH help ȝew riȝt wele, þurh grace of goddis myȝte;
And I can tel ȝew tyding of hir/ governaunce:
The ystond in altircacioune & stryff in poynt to praunce
To depart yeur' goodis, & levid verrylry
That it were impossibH ȝewe to remedy.
But hir' higȝe pryde & hir/ presupcioune
Shal be, ȝiȝt or eve, hir/ confusioune;
And to make a-mendis, ech man for his pleynyt.
Let se therfor yeur/ good a-vise, howe þey myȝte be aetynt."
The Romeyns stode stiH, as who had shor' hir' hed.
"In feith," quod Beryn, "wee con no maner rede;
But in God, & ȝewe, we submit vs aH,
Body, lyffe, & goodis, to stond[en] or to fahH;
And nevir for to travers o word þat þow seyst:
Help vs, good Geffrey, as wele as þow maist!"
To help 3ewe, as my connyng wol strech & a-tenyн.”

¶ The Romeyns went to barr, & Geffrey al to-fore
With a nyce conteynance, barefote, & to-tore, 3416
Pleyng with a 3erd, he bare in his honde;
And was evir wistlyng att euery pase conyng:¹

The Steward & the Burgeysis had[de] game I-nowze
Of Geffreyis nyce conyng, & hert[il]ich[e] low3e; 3420
And eche man sayd, “Gylhochet, com nere!
Thowe art r3t welcom, for powe makist vs cher.”
“The same welcom,” quod Geffrey, “pat yee wol vs,
ffaH oppon yeur/ hedis, I prey to God, & wers!” 3424
They held hym for a verrye fole, but he held hem wel more:
And so he made hym in breff tyme, al-pou3 pes wer nat
shore.

¶ “Styntith nowe,” quod Geffrey, “& let make pese!
Of myrthis & of Iapis tyme is nowe to cese, 3428
And speke of othir mater pat wee have to doon:
ffor & wee hewe a-mys eny maner spone,
We knowe wele in certeyn what pardon wee shuH have:
The more is [then] our/ nede vs to defend & save. 3432
My mastir hath bee at counseH, & ful avisid is
That I shalH have the wordis,—speke I wele or mys.
Wherfor, [now] sir Steward, & yee burgesyses aH,
Sittith vp-ry3t, & weirjth nat, for auntris pat may faH. 3436
ffor, & yee deme vntrewly, or do vs eny wrong;
Yee shuH be refourmyd, be ye nevir so strong;
Of euery poyn't and Inuyr, & pat in grete hast,
ffor he is nat vnknowe to vs, pat may 3ewe chast. 3440
Hold[ith] forthe the r3t wey, & [go] by no side lanys!
“And as towching the first pleynytfe Syrophanes,
That pleyde with my mastir 3istir-day atte ches,
And made a certen covenaunte, 'who pat had 3e wers
In the last game, (al pou3 we' nat ther'), 3445
Shuld do the todirs bidding, what-so-evir it were,
Or drynk[en] al the watir pat salt were in the see;”

¹ Read ‘hande—comande,’ for the rymes. ² MS hym.
Thus, I trowe, sir Steward, ye wolH record pe ple:
And yf I have Imyssid, in lettir, or in word,
The lawe, wol I be rewld aftir your record;
ffor we be ful avisid in this wise to answer."

Evander pe Steward, & al men pat were there,
Had merviH much of Geffrey, pat spak so redely,
Whose wordis ther[to]for semyd al foly,
And were a-stonyed cleen, & gan [theo] for to drede:
And every man til othir lenyd with his hede,
And seyd, "he reportid the tale ri3t formally;
He was no fool in certen, but wise, ware, & scly;
ffor he hath but I-lapid vs, & scornyd her-to-fore;" 3459
And wee have hold[en] hym a folle, but wee be wel more."
Thus they stodied on Geffrey, & lau3id po ri3t naut.

When Geffrey had a-spied they were in such[e] pou3t,
And hir hertis trobelid, pensyff, & a-noyed,
Hym list to dryv in bet pe nayH, til they wer' fully cloyid:
"Soveren sirs!" he seyd, "sith pat it so is,
That in reportying of our ple yee fynd nothing a-mys,
As previth wele yeur/ scilence; eke yee withseyth not
O word of our/ tale, but [fynde it] clene without[en] spot;
Then to our/ answer I prey 3ewe take hede; 3469
ffor wee wol sey[en] al the trowh, ri3t as it is in dede.
ffor this is soth & certym, it may nat be withseyd;
That Beryn, pat here stondith, was bus ovir-pleid
In the last game, when wagir was opon:
But pat was his sufferaunce, as ye shul here a-noon.
ffor in al this Cete ther nys no maner man
Can pley[en] bettir atte ches pen my mastir can; 3476
Ne bet pen I, pouze I it sey, can nat half so much.
Ne how he lost it be his wiH, the cause I wol teche:
ffor ye wend, & ween, pat ye had hym engyned;
But yee shul fele in every veyn pat ye be vndirmyned,
And I-brou3t at ground, & eke ovir-musid. 3481
"And a-zenst the first pat Beryn is acusid,
Herith nowe entyntyfich: when wee w'r on the see,
Such a tempest on vs fiH, \( \text{pat} \) noon my3t othir se, \( 3484 \)
Of pundir, wynd, \& li3tenyng, \& stormys ther a-mong;
XV dayis duryng the tempest was so strong,
That ech[e] man tyl othir began hym for to shrive,
And made hir a-vowis, yf ye my3te have ye lyve, \( 3488 \)
Som to se the\(^1\) sepulkir, \& som to opir plase,
To sech[en] holy seytis, for help \& [eke] for grace;
Som to fast, \& do penaunce, \& som do almys-dede; \( 3491 \)
Tyl atte last, as God wold, a voise to vs seyde, \( \text{[leaf 228]} \)
In ou/ most turmente, \& desperat of mynde,
‘That yf we wold be sawid, my mastrist must hym bynde,
Be feith \& eke by voise, when he cam to londe,
To drynke al the salt watir within the se stronde; \( 3496 \)
Without drynkyng any sope of pe fresh watir;’
And tau3t hym al the sotilte, how \& in what manere
That he shuld wirch[en] by engyne, \& by a sotilH charm;,
To drynk[en] al the salt watir, \& have hym-selff no harm;,
But stop the fressh[e] Ryvers by euery cost[i] side, \( 3501 \)
That they entir nat in the se purh pe world[e] wyde.
The voyse we herd, but nau3t wee sawe; so wer\( ' \) our/wit-
tis ravid:

\( \text{\textbf{for this was [the] end fynally, yf we lust be sawid.}} \) \( 3504 \)
Wherfor my mastyr Beryn, when he cam to this port,
To his avowe \& promys he made his first resort,
Er\( ' \) that he wold[e] Bergeyn\( w \) any marchandise.
And ri3t so doith these marchandis in the same wise, \( 3508 \)
That maken hir/ a-vowis in saving of hir lyvis;
They completyn hir pilgremagis or ye se hir wyvis.
So mowe ye vndirstond, \( \text{p} \)at my mastyr Beryn
Of fre will was I-matid, as he \( \text{pat} \) was a pilgrym,
And my3t[e] nat perform\( w \) by many powsand part
His avowe \& his hest, without ri3t sotil art,
Without[en] help \& strenghth of many mennys my3te.
Sir Steward, \& sir Burgeyse, yf we shul have ri3te, \( 3516 \)
Sirophanes must do [the] cost \& aventur,

\( ^1 \text{MS the the.} \)
To stopp al the fressh Ryvers in-to pe see pat entir.
for Beryn is [ful] redy in al thinges hym to quyte;
So ho be in deaute, must pay[en] for the wite. 3520
Sith yee been wise [men] aH, what nede is much clatir?
Ther was no covenante hem be-twen to drynk fressh water."

¶ When Syrophanes had I-herd al Geffreyis tale,
He stode al abashid, with colour wan & pale, 3524
And lokid oppon the Steward with a rewful cher'
And on othir frendshipp & Neyzbourhs he had ther';
And preyd[e] hem of counseH, the answere to reply. 3527
"These Romeyns," quod the Steward, "been wondir sely,
And eke rišt ynmagytyff,1 & of [such] sotilH art,
That I am in grete dowte howe yee shuH depart
With-out harm in oon side. our/ lawis, wel powe wost,
Is to pay damagis, and eke also the cost 3532
Of every party plentyff pat fallith in his pleynt.
Let hym go quyte, I counseH, yf it may so be queynt."
"I merveiH," quod Syrophanes, "of hir/ sotilte;
But sith pat it so stondith, & may noon othir be,
I do wold be counseH;" & grauntid Beryn quyte.
But Geffrey pouȝt anothir, & without respite,
"Sirs," he seyd, "wee wetith wele pat yee wol do vs riȝte,
And so ye must[e] nedis, & so yee have vs hiȝte; 3540
And ther-for, sir Steward, ye occupy our/ plase;
And yee knowe wele, what law wolH in this case:
My mastir is [al] redy to perfourmH his avowe."
"Geffrey,"2 quod the Steward, "I can nat wete howe 3544
To stop al the fressh watar wer' possibilite."
"I s, in soth," quod Geffrey, "who had of gold plente
As man coude wissh, & it myȝt wel be do.
But, pat is nat our/ deaute, he hath no tresour/ to. 3548
Let hym go to in hast, or fynd vs suerte
To make a-mendis to Beryn for his inique,
Wrong, & harm, & trespass, & vn dewe wexacioun,
Loss3 of sale of marchandise, dise & tribulacioun, 3552

1 So in MS.  2 Urry prints "But nathelis."  3 MS Lost.
That wee have sustenyd purh his iniquite.

What vaylith it to tary vs? for pouȝt [ye] solit pry,
Wee shul have reson, wher yee wol or no.

So wol wee pat ye knowe what pat wee wol do: 3556 or we'll appeal to Isope,

In certen, [we be] ful avisid to Isole for to pase,
And declare[n] every poynt, þe more & eke the lase,
That of yeur/ opyn errors hath pleyn correccioune,
And ageyns his Iugement is noon proteccionne: 3560 and he'll settle it.'

He is yeur/ lord riaH, & soveren Iugg, & lele;
That, & ye work in eny poynt, to hym lijth our a-þele."

So when the Steward had I-herd, & þe Burgeysis aH,
Howe Geffrey had I-steryd, pat went so ny3e the gaH;
What for shame, & drede of more harm & repreff, 3565

They made Syrophanes, weer hym looth or leffe,
To take Beryn gage, and plegg[e] fynd also,
To byde þe ward & Iugement of pat he had mys-do. 3568

"Nowe furthermore," quod Geffrey, "sith þat it so is,
That of the first pleynytff wee have sikirnes;
Nowe to the Marchant wee must nedis answere,
That Bargayned with Beryn, 'al þat his Shippis bere, 3572
In covenauyte þat he shuld his Shippis ðe ageyn;
Of oþir marchandise, þat he to-fore had seyn
In hanybaldis plase, howsis too or thre,
fful of marchandise, as they myȝt[e] be.' 3576
Let vs pas[sen] thidir, yf eny thing be ther
At our/ lust & likeing, as they accordit were."

"I graunt[e] wele," quod hanybald, "þow axist but riȝte."
Vp arose these Burgeysis,—"þowe axist but riȝte:"— 3580
The Steward & his comperis entrid first þe house,
And sawe no thing within, Strawe, ne leffe, ne mowse,
Save tymbir, & þe tyle-stonys, & þe wallis white.
"I trowe," quod the Steward, "the wynnyng wofH be but
lite 3584

That Beryn wol nowe gete in hanybaldis pleynte;
ffor I can se noon oþir but they wol be atteynt. "
And clepid hem in, echone, & went out hym selve.
As soon as they were entrid, they sawe no maner selve, ffor soris of hir/ hert; but, as to-fore is seyd, 3589
The house was cleen I-swept. þen Geffrey feir þey preyde
To help [hem] yf he coude. "let me a-loon!" quod he,
"3it shulH they have the wors, as sotiH as þey bee." 3592
Evander the Steward, in the mene while,
Spak to the Burgeye, & be-gan to smyle:
"Thouþe Syrophanes by I-hold these romcheys for to curs,
3it I trow þat hanybald wouH put hym to þe wers; 3596
ffor I am suyr & certeyn, withyn they shul nat fynde."
Tyl Sirophanes have of Beryn a pleynte reles, 3600
And to make hym quyte of his submyssion; 
Els wouH I have no pete of his contricioun; 
But folow hym also fersly as I can or may,
Tyl I have his eyen both[e] to away." 3604
"Now in feith," quod machyn, "& I wol have his lyffle! 
ffor þouþe he scape þewe aH, with me wol he nat stryfle; 
But be rîþt feyn in hert, al his good for-sake,
ffor to scape with hys lyff, & to me it take."
Beryn & his feleshipp wer' within the house,
And spoken of hir/ answer', & made but litliH rouse;
But evir preyd[e] Geffrey, to help yf he coude ouȝt. 3611
"I woH nat faiH," quod Geffrey, & was to-fore be-þouȝt
Of too botirfliis, as white as eny snowe:
He lete hem flec wit/iin the house, þat aftir on the wowe
They clevid wondir fast, as hir' kynde woH,
Aftir they had flowe, to rest a-nothir puH. 3616
When Geffrey sawe the botirfliis cleving on þe waH,
The Steward & þe Burgeys In he gan [to] caH:
"Lo! Sirs," he seyde, "who-so evir repent,
Wee have chose marchandise most to our talent,
That wee fynd here-In. be-hold, sir hanybaH,
The 3ondir bottirflyis þat clevith on þe waH:
HANYBALD OFFERS TO RETURN BERYN'S GOODS. 109

Of such[e], yee must fille our[e] Shippis al[le] fyve.
Pluk vp thy hert, Beryn, for pow must ned[,] thryve! 3624
fôr when wee out' of Rome, In marchantfare went,
To purchase buttrflyes was our/ most entent.
3it wol[1] I telt the cause especial & why:
The[1] is a leche in Room, [p]at hath I-made a cry 3628
To make an oyntement to cure al tho been blynde,
And ath manner infirmytees, [p]at growth in man-kynde.
The day is short, the work is long: sir hanyba[1], ye mut hy!"

When hanybald herd this tale, he seyd pruely 3632
In counse[1] to the Steward: "in soth I have þe wors:
for I am sikir by J[1]is pleyn that I shal litil purs."
"So me semeth," quod the Steward, "for in þe world[e]
rounde
So many bottrfly[1]s wold[e] nat be founde, 3636
I trowe, o Shipp to charge. wherfor me þinkith best,
Lete hym have his good a-geyn, & be in pese & rest.
And 3it [it] is an auntir and þowe scape so,
Thy covenant to relese with-out[en] more a-do."

The Burgeysis everichon, þat were of þat Cete,
Were anoyid sore, when they herd of þis ple[1].
Geffrey with his wisdom held hem hard & streyte,
That they were accombrit in hir' own disceyte. 3644

When hanybald with[1] his firends had spoke of þis mater,
They drowe hem toward Beryn, & seid in þis maner[1]:
"Oonly for bottrflyes ye com fro yeur/ contrey;
And wee 3ewe telt in siker[1]nes, & op[1]on our' fey,
That so many bottrflyes we[1] shul nevir gete:
Wherfor we be avisid, outhir wise to trete;
That hanybald shal relese his covenant þat is makid,
And delvyir the good a-geyn, þat from 3ewe was ransakid;
And wexe þewe no more, but let þew go in pese."
3653
"Nay, for-soth," quod Geffrey, "vs nedith no relese!
Yee shuH hold our covenant, & wee shul yeurs also;
for wee shuH have reson, wher' ye wol or no, 3656
While Isope is a-lyve, I am no thing a-ferd;

ffor I can wipe[n] al this ple cleen[e] from yeuer/ berd,
And ye blech[en] onys out of the hy wey."

Thé proferid hym plegg & gage, without more deley. 3660

"Now forthimormore," quod Geffrey, "vs ouzt to procede:

ffor to the blynd mannys poiyn we must answer nede,
That, for to tel[le] trowith, he lyvith al to long;

ffor his owne fawte, & his owne wrong,

On beryn he hath surmysid, as previth by his ple;
And pat yee shulle[n] opynlich knowe wele & se.
ffor, as I vndirstod hym, he seyd 'fele 3eris,
Beryn, pat here stondith, & he, wer' pertyneris

Ofwynnyng & of lesyng, as men it vse & doith;

And that yee chaungit eyen'; & 3it pis is sothe:

But the cause of chaunging 3it is to 3ewe on-know;
Wherfor I wol declare it, both to hîe & lowe:

In that same tyme pat pis Burgeys blynde,

And my mastir Beryn, as fast as feith myzt bynde,
Were marchaundis in comyn of al pat pey myzt wyn,
Saff of lyffe & lym, & of dedely synne,

Ther' fiH in tho marchis, of al thing' such a derth,
That Ioy, comfort & solas, & [eke] al maner myrth
Was exilid cleen; saff oonly molestacioune,
That abood conteneH, and also dispiracioune.

So when pat the pepiH were in most myscheff,
God pat is a-bove, pat al thing' doith releve,
Sent hem such plente of mony, fruyte, & corn),
Wich turned al to Ioy hir' mournyng al to-forn).

Then gaff' they hem to myrth, [to] revel, pley, & song';
And pankid God above, evir more a-mong,
Of hir' relevacioun' from woo in-to gladnes:

ffor 'affir sour', when swete is com, it is a plesant mes.'

So in the meen[e] while of this prosperite,

Ther' cam [tho] such a pleyer in-to pe same contre,
That nevir ther'-to-fore was seyn such a-nothir;
That wele was the creatur' that born was of his modir, 3692
That myȝ [e] se the mirthis of this Iogclour';
ffor of the world[e] wyde tho dayis he bare þe floure.
ffor ther' nas man ne vomman in þat Regioun, 3696
That set of hym selff the store of a boton,
Yf' he had nat sey his myrthis & his game.

"So oppon a tyme, this pleyer/ did proclame
'That alle maner of pepill [pat] his pleyis wold se,
Shuld com oppon a certen day to þe grete Cete.' 3700
Then, a-mong' othir, my mastir her', Beryn,
And this same blynd þat pledith now with hym,
Made a certen covaunant, þat þey wold[e] see
The mervellis of this pleyer, & his sotilte:
So, what for hete of Somyr, age, & febilnes,
And eke also þe long' way, this blynde for werynes
fiil flat adown to the erno; o foot ne myȝ he go.
Wherfor my mastir Beryn in hert[e] was ful woo,
And seyd, 'my firend, how nowe? mowe ye no ferper pas?' 3704
'No,' he seyd, 'by hym þat first made mas!'
And ðit I had[de] levir, as God my soule save,
Se these wondir pleyis, þen al the good I have.' 3712
'I can nat els,' quod Beryn, 'but yf' it may nat be,
But þat yee & I mut retourn a-ȝe,
Aftir yee be refresshid of þeour/ werynes;
ffor, to leve þewe in this plyte, it were no gentilnes.' 3716
¶ Then seyd this blynd, 'I am a-visid bet:
Beryn, yee shuȝ wend[en] thidir with-out[en] eny let;
And have myne eyen with þewe, þat they þe plye movwe se,
And I wolȝ have yeurs tyH ye com a-ȝe.' 3720
Thus was hir/ covaunant made, as I to þewe report,
ffor ese of this blynd, & most for his comfort.
But wotith wele the hole science of al surgery
Was vnyd, or the chaunge was made of both [hir] eye,
With many sotiH enchauntours, & eke nygramancers, 3725
That sent were for the nonys, mastris & scoleris;
the player with the Blind man’s eyes, and then came back to him.

But the Blind man had lost Beryn’s eyes, and has never given ’em back to him.

Beryn’s eyes were the better ones; let the Blind man give ’em back to him,

and he’ll return the Blind man’s.

The Blind man offers to withdraw his suit.

But Geoffrey says he must find sureties for damages;

and the Blind man does so.

So when all was complete, my mastir went his way
With this manyns eyen, & sawe al the pley;
And hast[li]ly returned into that plase a-ye;
And fond this blynd seching’, on hondis & on kne
Grasping al aboute to fynd þat he had lore,—
Beryn his both eyen, þat he had to-fore.—
But as sone as Beryn had[de] pleyyn knowleche
That his eyen were I-lost, vnnen he myȝt areche
O word, for pure anguyssh þat he toke sodenly,
And from þat day tih nowȝe ne myȝt he nevir spy
This man in no plase, ther’ lawe was I-mevid;
But nowe in his presence the soth is ful I-previd,
That he shaH make a-mendis or he hen[ny]s pas;
Riȝte as the lawe wol deme, ethir more or les.

flor my mastris eyen were bettir & more clere
Then these þat he hath nowe, to se both fer & nere;
So wold he have his owne, þat propir were of kynde,
flor he is evir redy, to take to the blynde
The eyen þat he had of hym, As covenant was,
So he wolH do the same. nowe, soverens! in this cas
Ye mut take hede for to deme riȝte;
flor it were no resom my mastir shuld lese his siȝte,
flor his trew hert & his [grete] gentilnes.”

“Beryn,” quod the blynd tho, “I wolH the relese,
My quareH, & my cause, & fal[en] fro my pleynt.”

“Thow mut nede,” quod Geoffrey, “for pow art atteynyt!
So mut þow profir gage, & borowis fynd also,
flor to make a-mendis, as othir have I-do.
Sir’ Steward! do vs lawe! sith wee desir’ but riȝte:
As wee been pese marchandis, vs longith nat to fiȝte; But pleyn vs to the lawe, yf so wee be agrevid.”

Anoon oppon that Geoffrey þese wordis had I-mevid,
The blynd man fond borowis for al his maletalent,
And were I-entrid in the court to byde þe Jugement; flor þouȝe þat he blynd were, ȝit had he good plente,
And more wold have wonne, þurh his iniquite.
"Nowe herith, sirs," quod Geffrey, "the plentyfs been assurid:
And as a-nenst pe ferth, this vomman hath arerid, That pleynyth her on Beryn, & seyith she is his wyff,
And þat she hath many a day led a peynous lyff,
And much sorowe endurid, his child [for]to sustene.
And all is soth & trewe. nowe riþfullich to deme,
‘Whethir of hem both shal oþer obey,
And folow wil & lustis,' sir Steward, ye mnt sey.'
And herewith Geffrey lokid
A seyd on this vomman,
Howe she chaungit colours, pale, & eke wan:
"Al for nouȝt," quod Geffrey, "for yee mut with vs go,
And endur with yeur/ husband both[e] wele & woo;"
And wold have take hir by þe hond; but shea-wey did breyde,
And with a grete sighing, þese wordis she seyd:
"That ageyns Beryn she wold plede no more:"
But gاغid with too borowis, as oþir had do to-fore.

The Steward sat as stil, as who had shor' his hede;
And specially the plentyfs were in much[e] drede.
Geffrey set his wordis in such manere wise,
That wele they wist þe myȝt[e] nat scape[n] in no wise
With-out[en] los of goodis, for damage & for cost;
for such[e] were hir/ lawis, wher' pleynitis wer' I-lost.
Geffrey had ful perseyte of hir' encombirment;
And eke he was in certen þat the Iugement
Shuld pas with his mastir; wherfor he a-noon,
‘Soveren sirs!' he seyd, "ȝit must wee ferþer goon,
And answere to this Machyn, þat seith þe kynff is his
That found was on Beryn: ther'of he seith nat a-mys.
And for more pryvy he seith in this manere,
‘That here stondith present the same Cotelere
That þe kynffe made, & þe precious stonyts thre
But how did Beryn get the knife? I'll tell you.

Seven years ago, on Tuesday, in Passion-Week,

Beryn's father meant to go to church, and therefore lay alone, apart from his wife.

But Beryn found him dead on the straw,

[leaf 232, back]

with this knife of Macaigne's in his heart. Beryn drew it out.

I saw him,
In siete of the most part pat beth with hym nowe here."
(And they affermyd it for sothe, as Geffrey did hem lere.)
"And hit I-herd I-nevir suspicioun, from pat day [un]til noweth,
Who did pat cursid dede; till machyn with his mowith
Afore 3ewe hath knowlechid pat the knyff is his: 3833
So mut he nedis answer' for his deth I-wis."

If When Machyn had I-herd al Geffreyis tale,
He rose of bench[e] sodynly, with colour wan & pale,
And seyd [tho] on-to Beryn: "sir/, ageynfes the
I wolde plete no more ; for it were gret pete
To combir 3ewe with accions, pat beth of nobill kynde."
"Graunte mercy, sir!" quod Geffrey, "but yee shulle fynde
Borowis, or yee pas, amendis for to make
ffor our/ vndewe vexacioun; & gage also vs take
In signe of submissioun for yeur/ Inury,
As lawe wolH & resoun; for wee wolH vttirly
Procede tyH wee have Iugement finaH.
And therfor [now], sir Steward, what pat evir faH,
Delay[ith] vs no lenger, but gyve us Iugement!
ffor tristith ye noon othir, but we be fullich bent
To Isope for to wend, & in his hize presence
Rehersyng hem the plees, & have[n] his sentence;
Then shul yee make fynys, & hi3lich be agrevid." 3851
And as sone as the Steward herd these wordis mevid,
"Reson, ry3te, & lawe," seyd the Steward tho,
"Yee mut nedis have, wher' I wolH or no.
And to preve my fuH wiH, or wee ferper goon,"
Quiklich he comaundit, & sparid nevir oon,
xxiiiij Burgeysis in lawe best I-lerid,
Rehersyng hem the plees, & how Geffrey answerid ;
'And on lyffe & lym, & forfetur/ of good,
And as they wold nat lese the baH within hir' hood, 3860
To drawe a-part to-gidir, & by hir' al assent
Spare no man on lyve, to gyve trewe Iugement.'
And when these xxiiiij burgeysis had I-herd

1 their heads, lives.
The charge of the Steward; riȝt sore pey wer aferd
To lese hir owne lyvis, but they demyd trowith;
And eke of hir neyþbours pey had grete rowith;
fiþ for they perseyvid clerelich, in þe pleþ þurh-oute,
 Hir þffreindis had þe wors[e] side; þerof pey had no doute:
"And yff wee deme trewly, þey wol be sore anoyid;
3it it is bettier, þen wee be shamyd & distroyed."
And a-noon pey were accordit, & seyd[en] with Beryn,
And demed euery pleyntyff to make a grete fyne
With Beryn, & hym submyt hoolich to his grace,
Body, good, & cæte, for wrong & hir trespase,
So ferforth, tiH atte last It was so boute I-bore,
That Beryn had the dohiR good, þat he had to-fore;
And wiþ Ioy & myrth, with al his company,
He drouȝte hym to his Shippis ward, wiþ song & melody.
The Steward & þe Burgeyse from þe court[e] bent,
In-to hir/ owne placis ; & evir as they went,
They talkid of þe Romeyns, howe sotil [þat] þe[y] were,
To aray hym like a folc, þet for hem shuld answere.
"What vaylith it," quod hanyhald, "to angir or to curs?"
And ȝit I am in certen, I shaH fare the wers
Aþ the dayis of my lyff for þis dayis pleding;
And so shaH al the remnaunt, & hir hondis wrynþ,
Both Serophanus, & þe blynde, þe vomman, & machayn,
And be bet a-visid er they eft-sonys pleyn;
And aþ oþir personyes with-in þis [ilk] Cete,
Meþ þe les with Romeyns, whil[e]s þey here be.
ffor such a-nothir folc was nevir ȝit I-borne!
ffor he did nauȝt ellis, but evir wiþ vs scorn;
Tyl he had vs cauȝt, even by the shyn,
With his sotiH wittis, in our/ owne gren."

Nowe wolI retourne to Beryn ageyn,
That of his grete lukir, in hert[e] was riȝte feyn;
And so was aþ his meyne, as hem ouȝte wele,

1 MS þerof therof.
That they were so delyverid from turment like to hēH,
And graciously relevid out of hir' grete myscheff,
And [were] I-set above in conforte & boncheff.  3900
“Now, in soth,” quod Beryn, “It may nat be denied;
Nad Geffrey & his wit [i]be, weç had be distroyed!
I-thankid be almy3ty God omnipotent,
That, for our' consolacione, Geffrey to vs sent!  3904
And in protest opynly, here a-mong 3ewe aH,
Half my good, whils þat I lyve, what-euer me be-faH,
I graunt it here to Geffrey, to gyve[n] or to seH,
And nevir to part from me, yf it were his wiH;  3908
And fare as wcle as I, amorowe & eke on eve,
And nevir, for man on lyve, his company for to leve.”
“Graunt mercy, sir!” quod Geffrey, “yeur/profirisfeir&grete;
But I desir no more, but as yee me behete,  3912
To brynge me at Room, for pis is covaunte.”
Depardeux,” quod Geffrey, “therof wee shuH wele do:”
He rayid hym [tho] othir-wise; & without wordis mo,
They went[en] to1 þe dyner, the hole company,
With pipis & with trompis, & othir melody.
And in the myddis of hir' mete, gentil vommen fyve,
Maydys fressh atirid, as my3t[e] be on lyve,  3920
Com from þe duke Isope, lord of þat Regioune,
Everich with a present, & þat of grete renown:
The first, [she] bare a cup of gold, & of asure fyne,
So corouse & so nobiH, þat I can nat devyne.  3924
The second brou3t a sword I-shethid, with seynture [leaf 234]
I-fretid aH with perelis orient & pure.
The þird[e] had a mantel of lusty fressh coloure;
The vttir part of purpI,H, I-furrid with peloure.
The firth, a cloth of gold, a worthy & a riche,
That nevir man to-fore sawe cloith it liche.
The fifft bare a palme, þat stode to-fore the deyse,
1[n] tokyn & in 2 signe of trowith & [of] pese:  3932

1 MS wentio.  2 MS 'of.'
ffor þat was þe custom, þurh al the contray.
The message was the levir, & more plesant to pay;
The Cup was vncoverid, þe swerd was ouþ I-brayid,
The manteþ was vnfold, þe cloth a-long a-leyid; 3936
They knelid a-down echeon, riȝt to-fore Beryn;
The first did the message, þat tauȝt was wel a fyne:
“Isope,” she seyd, “sir Beryn, þat is our/ lord riaH, And gretih þewe, & sendith þewe these presentis aH; 3940
And Ioy hath of yeur/ wisdom, & of yeur/ governaunce, And preyith¹ þewe to com, & have with hym plesaunce
To morowe, & se his palyse, & to sport þewe ther, 3943
Yee & aH yeur company.” Beryn made noon answer;
But sat stiH, and beheld þe vommen, & þe sondys; And afterward avisely the swerd[ec] þirst he hondis,
And comaundit ther-with-aH þe vommen wassh & sitt, And pryvelich chargit officers, þat with al bir witt 3948
To serve hym of the best, & make hem hertly cher; Resseyving al the presentis in worshipful manere.
I can nat wele expres the Ioy[ec] þat þey had— 3951
But I suppose, to-fore þat day, þat þey were nat so glad,— That they were so a-scapid fortune & myscheff;
And þonkid God above, þat al thing doith releff; flor ‘aftir mysty cloundis þere comyth a cler sonne;’
So ‘aftir bale comyth bote,’ who-so bydë conne. 3956
The Ioy & nobley þat þey had, whils þey were at mete, It vaylith nat at this tyme, ther-of long to trete.

But Geoffrey sat wit B[eryn], as he had servid wele;
Hir/ hedis they leyd to-gidir, & begun to teH 3960
In what maner the vommen shuld be answerid.
Geoffrey evir avisid Beryn: ther-of he leryd, And of oþir thingis, howe he hym shuld govern;
Beryn saverid wele ther-on, & fast he gan to lern. 3964
When aH were vp, the vommen cam to take hir’ leve:
Beryn, as sat hym wele of blode, hem toward gan releve,—
And preyd hem hertly hym to recomende

¹ MS preyd.
Vnto ye worthy lordshipp of Isope; (pat 3ewe sende) To me that am vnworthy, save of his grete nobley ;
And thank hym of his gyffitis, as ye can best, & sey, "To-morow I wol be redy, his hest to fulliH,
With this I have save condit, I may com hym tiH, for me, & al my feleshippe, saff to com & go;
Trustyng in his discrecioune, pat pouze I ax[e] so, He wol nat be displesid : for in my contray
It hath evir be the custom, & is in-to this day,
That yf a lord riaH desirith for to see
Eny maner persone, pat is of las degre ;
Ere he approche his presence, he wol have in his honde
A saff condit' enselid, or els som othir honde,
That he may com & pas without[end] disturbaunce:
Thurh-oute aH our/ marchis it is the observaunce."

This wymmen toke hiri leve without[end] wordis mo,
Repeyryng on-to Isope; & al at1 it was do
They rehersid redely (& faylid nevir a word,)
To Isope with his baronage, þere he sat at his borde,
Talkyng fast of Romayns, & of hir hjé prudence,
That in so many daungers made so wise defence.
But as sone as Isope had pleynlich I-herd
Of Beryns governaunce, þat first sesid þe swerd,
Afore aH othir presentis, he demed in his minde,
That Beryn was I-com[en] of som nobiH kynde.
The nyzt was past, þe morowe cam ; Isope had nat for-3ete :
He chargit Barons twelff, with Beryn for to mete,
To cond his² saff, & his meyne ; & al perfourmyd was.
Thre days is there they sportid hym³ in myrth & [in] solas;
That þurh the wise instruccioune of Geffrey, nyzt & day,
Beryn plesid Isope with wordis al to pay ;
And had hym so in port, & [eke] in governaunce,
Of alle honest myrthis, & witty daliaunce,

1 ? for 'as', or 'at' = that. 'al at' are written over an erasure.
2 ? him.
3 for 'hem'.

thanks to Isope for his gifts, and says, 'I'll visit Isope to-
morrow if he'll give me a "safe-
conduct"; for that's the
custom in my country.'

Isope's maidens give him Beryn's answer.

Isope is pleased with Beryn's
taking his sword first.

He sends 12 Barons for Beryn
to bring him safe.

Beryn stays 3 days with Isope,
That Isope cast his chere to Beryn so groundly,
That atte last there was no man with Isope so pryvy:
Resorting to his Shippis, comyng to & fro,
Thurh pe wit of Geffrey, pat ech day it fil so,¹

That Isope coude no chere when Beryn was absent;
So [pat] Beryn must nedis ech day be aftir sent:
And chese he was of counsell, with-in the first[e] 3ere;
Thurh pe wit of Geffrey, pat ech day did hym lere.  4008

This Isope had a dou3tir, be-twen hym & his wyflfe,
That was as feir/ a creature as my3t[e] bere lyff;
Wise, & eke bountevouse, & benyng with-ah,
Thurh pe should be, aftir his day, of his lordshippis ah.
So, shortly to conclude, the mariage was made
Be-twene hir & Beryn; many a man to glade,
Saff the Burgeysis of the tow[n], of falshe! pat were rote:
But they were evir hold so lowe vndirfoot,
That they [ne] my3te nat regne, but atte last [were] fawe
To leve[n] hir/ condicioune, & hir/ fals[e] lawe:
Beryn & [eke] Geffrey made[n] hem so tame,
That they amendit ech[e] day, & gate a bettir name.  4020

Thus Geffrey made Beryn his enmyes to ovir-com,
And brou3t hym [un]to worshipp purh his [grete] wisdom.
Now God vs graunt[e] grace to fynde such a frend,
When wee have nede! And thus I make an ende.  4024

Nomen Autoris presentis Cronica Rome
Et translatoris / Filius ecclesie Thome.

[In the MS, on the back of leaf 235, follows the continuation of the Sompnour’s Tale, which was left-off at the foot of the front page of leaf 115:—

“Here endith the tale of the Sompnowre within pe boke written
¶ And fet his felawe ther/ as he leyd! his store” &c.]

¹ MS ‘ech day did hym lere it fil so:' caught from l. 4006.
The names Dulwich and Bulwell are inked-in by a modern hand.

THE ROAD FROM LONDON TO MAIDSTONE AND BOXLEY.

(From Christopher Saxton's Map of Kent, Surrey, &c. (1573-9), with the Roads inserted, and other Additions, by Philip Lea, after 1600. The names Dulwich and Bulwell are inked-in by a modern hand.)
The Merchant and the Rogues:

FRENCH ORIGINAL AND ASIATIC VERSIONS OF THE

Tale of Beryn.

By W. A. CLOUSTON,

AUTHOR OF "POPULAR TALES AND FICTIONS: THEIR MIGRATIONS AND TRANSFORMATIONS," ETC.
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THE MERCHANT AND THE ROGUES:
FRENCH ORIGINAL AND THREE ASIATIC VERSIONS OF THE
TALE OF BERYN.

By W. A. CLOUSTON.

FOOLISH as this story may be considered by some of those who
lay the flattering unction to their souls that they are, em-
phatically, "sensible, practical" men, there is yet a method in its
foolery—which is sometimes wisdom in masquerade. Suppose—and,

"When thought is warm, and fancy flows,
What may not argument suppose?"

as the poet Cowper asks—let us suppose a land where wrong is
right, false is true, and the rest follows quite naturally. Well, young
Beryn arrives with his five richly-laden ships at such a land, where
he is "entertained" by the inhabitants. Their ways, however, are
calculated to make themselves rich but leave the stranger poor
indeed. Clearly, as old Geoffrey was well aware, the only means of
escaping such an accumulation of serious claims and accusations was
to oppose lie to lie, or rather, to tell greater lies in self-defence; and
by Geoffrey's so doing on behalf of his "client" the artful folk of
Falsetown were caught in their own snares. To practise the sage
maxim, "oppose falsehood with truth," would have been, in Beryn's
case, utter and irretrievable ruin!

The Tale of Beryn is identical with the first part of the old
French romance, L'Histoire du Chevalier Berinus, which is a singular
compound of two distinct tales, interspersed with necromantic and
chivalric incidents. A manuscript of this romance, of the 15th
century, is preserved in the National Library, Paris; and there is
another in the Imperial Library, Vienna, neither of which has yet
been edited. It was printed early in the 16th century under the
title of "L'Histoire du noble Chevalier Berinus, et du excellent et
tres-chevalereux champion Aigres de l'Aimant son fils; lequel Livre
est tant solacieux, qu'il doit etre sur tout autre nomme le vrai
Sentier d'Honneur, et l'Exemplaire de toute Chevalerie. Nouvelle-
ment reduit de langage inconnu au vulgaire langage Francois;"
Paris: Jean Bonfons, sans date. An abstract of it, by Nicolas-Bricaire
de la Dixmerie (ob. 1791), is found in Mélanges tirés d'une grande
preface to his extrait, M. de la Dixmerie says that this romance "has
not been given to us as a known translation. In what language was
it first written? We are not told. We are informed that the
original author was called Marithiaux; but that tells us nothing.
It is supposed that it is a device of the translator to conceal his own
name. Let us see if he has made a great sacrifice to his modesty."1
The following is a free translation of the first part of the extrait; it
is much to be regretted that the writer did not furnish some passages
from the romance itself:

1 There are two editions of the Histoire de Berinus in the Library of the
British Museum, one "Imprime par la Veufue feu Jehan Trepperel," Paris
(? 1525), the other, printed by Alain Lotrian, Paris (? 1537), both in 4to.
Mr. Frederick John Vipan has kindly favoured me with some extracts from the
first of these, of which I avail myself in the course of this paper.

The author says he has composed his work at the instance and request of
his friend and lord, for whom he would do great service if he had enough wit
and ability. He then tells us that at the present day many men of under-
standing would devote themselves to the art of composition and writing, if
they were provided with their living, as in old times, for then kings, princes,
and great lords maintained men of talent, and held them in great honour;
but now all is changed: men are too much taken up with seeking for means
of subsistence to be able to write any profitable work; and even if they should
do so, there would be little mention of their productions on account of their
low estate, for the higher the rank of the writer the more widely are his works
known. "And so there was none but myself, little as I am, to accomplish
the command of my lord; and I count it no trouble to fulfil his will, and
moreover the matter of which I would speak pleases me. And think not the
said matter is new, rather is it of very great antiquity, but it is not of less
value on that account."—In the second chapter it is stated that this book was
written by a "clerc qui s'appellait Marthiaulx;" and in ch. 128: "Or dit
l'histoire ainsi comme marteaulx le raconte;" in ch. 34 he is called marteau.
Abstract of French Version.

[The nos. at the side are those of the lines of the English Poem.]

THERE was an emperor of Rome, named Philip, successor of Constantine, who had a council composed of seven sages,\(^1\) two of whom, Cicero and Scipio, were astronomers—that is to say, astrologers, for at that time one had not sufficient knowledge to style himself soothsayer or prophet. During the reign of Philip there dwelt in Rome a very noble and wealthy citizen, named Fawnus, who had long desired the blessing of an heir. His wife, Agea, fervently prayed to Heaven for the same, and at last her supplications were granted. She gave birth to a son, whom they named Berinus. Having waited for him many years, they were anxious that the greatest care should be taken of him, and so he was never thwarted in anything, and had every wish or whim gratified. Berinus was scarcely twelve years old when he was considered by the children as one of the best born and worst educated in the capital. On attaining his fifteenth year he ought to have followed the example of other young Romans, and practised the exercises of the field of Mars, such as wrestling, running, and throwing the javelin, as well as leaping hedges and broad ditches, and swimming across the Tiber. It is well known that the great warriors of Rome were excellent swimmers: Caesar gave a proof of this near Alexandria; but Berinus did not wish to take Caesar as his model. His affectionate parents and himself considered that the exercises of the circus were of too rough a description, seeing that those who engaged in them often

\(^1\) Wright, in his edition of the Canterbury Tales, printed for the Percy Society, vol. xxvi., p. 243, says that "from the manner in which the Seven Sages are introduced at the beginning of the Tale of Beryn [see ll. 789-825], it is evident there must have been some version of that romance [i.e. The History of the Seven Wise Masters of Rome] in Europe differing from the usual one, which does not contain this story." I don't agree with him. The seven sages of the emperor Philip are mentioned but twice afterwards (ll. 1099 and 2659), while in the French romance, as we shall see, they figure with little honour—old Geoffrey proves more than a match for their combined "wisdom." It is not uncommon in medieval stories for a king or emperor to have seven "wise men" for his counsellors, who, unlike those of the romance referred to by Wright, don't relate tales to their royal master.
returned with bruised limbs and gouged eyes, or had a chance of being drowned in attempting to swim across the Tiber. This would be committing to the hazards of a single day the fruit and object of the wishes of many long years. Games of chance (commonly called Tripots) offered to Berinus exercises less fatiguing. He made them his field of Mars; and he had such a predilection for dice and the game of outre-merelle, that he more than once lost all his clothes: the rich heir of Fawnus would come home in his shirt. Agea, his mother, was comforted by the reflection that if Berinus allowed himself to be stripped in this way, it was out of pure compassion for his tailor. Good people laughed heartily at the mishap, for it was not natural to blame such a precious young shoot. But his mother died, and when the news was brought to Berinus while playing at cards (and losing, as usual), he was enraged at a maid-servant for interrupting him, returned a foolish and heartless answer, and dismissed her with blows.

Now Fawnus, although wealthy, was a courtier, and sought every means of pleasing the emperor, who resolved to put his obedience to the test, and proposed that he should marry the most beautiful lady in Rome. This was the charming Raine, who had been Philip's mistress, though her fidelity to him was more than suspected. After a little consideration Fawnus consented, and the nuptials were at once celebrated. He soon became strongly attached to his new wife, who was not slow to take advantage of his doting fondness. (The author here conjectures that there must have been witchcraft in all this; but, in truth, Fawnus was old, and Raine was young, beautiful, and skilled in the art of pleasing.) As for Berinus, he changed nothing in his conduct, and would not have objected to his father's marrying ten times, if only he was not thwarted in any of his amusements. But he was not long in finding that Raine was

---

1 There is not a word of all this passage about athletic exercises in our version, nor in the original romance.

2 In our Tale (probably also in the French original) the dying mother of Beryn begs her husband—and it is one of the best passages in the poem—not to marry again; for they had both helped to make their son what he is by indulging his evil propensities, and a step-mother would make him still worse by unkindness. The story of Beryn's childhood and youth, as told in our version, is true to life—and "a caution to parents!"
much less indulgent to him than his mother Agea. She made no attempt to reform him; on the contrary, her grand object was to cause his ruin and disgrace. His best actions she misrepresented to his father, and converted simple faults into grave crimes. Fawnus, who had so long suffered all these things from his son, found them inexusable when told to him by Raine. He began by not seeing his son except after long intervals, and then only with pain, and finished by expelling him from his house. The unhappy young man did not venture to seek for aid amongst his own kin, whom he had always neglected, and whose reproaches he feared. He found no comfort from those whom he had considered as his friends, who showed themselves merely evil acquaintances. Misfortune instructs such as it cannot correct. Berinus reflected upon all he had done and experienced, and felt that he had not been too severely punished. He had lost Agea, an affectionate mother, and had not till now realized the extent of his loss. He roamed about the city, despised and rejected by everybody. The capital of the world would not afford him a shelter. "I shall go and conceal myself," cried he, at length, "and die upon my mother's tomb." For two days he remained in that mournful retreat. His relatives, feeling uneasy at his long absence, had recourse to Fawnus, who yearned for his son. Raine, fearing lest she should be accused of having caused his death, induced her husband to make a strict search for Berinus, and she accompanied him. After many unsuccessful inquiries, Fawnus, in his distress, thought of visiting the grave of Agea. A young man, with his face pressed upon the tomb, was fondly embracing it, and bathing it with his tears. He appeared emaciated and feeble, and oblivious of all around him. Fawnus and Raine drew nearer, and recognized Berinus. Would not the soul of any father be melted at such a spectacle? Fawnus raised up his son and embraced him. Both wept, and even Raine herself was much affected. They took Berinus home and treated him kindly. Filial piety has in itself something so touching that it can move the most heartless step-mother. But Berinus had to struggle against something more powerful in the heart of Rame: she loved a young Roman knight. Fawnus suspected nothing of this intrigue, but Berinus was more
difficult to deceive.¹ At length of his own accord he resolved to
quit Rome, and besought his father to provide him with five vessels
laden with rich merchandise. Raine eagerly supported this request,
but prevailed upon her husband to demand in return that Berinus
should formally surrender all his rights as successor to his father.
The deed was drawn up and signed in presence of the emperor and
his seven sages, and as soon as the five vessels were ready Berinus
sailed away, with the design of trading in foreign countries.

After Berinus had been two days² at sea, a great storm arose and
forced him to seek refuge with his vessels in the chief port of the
kingdom of Blandie. This was close to the capital, the citizens of
which were thievish, cunning, and treacherous, for whom the riches
of Berinus were a strong temptation. He was not, in any way,
robbed, but, which comes to the same thing, they brought against
him a great many lawsuits, and in those remote times there was
very little chance of his ever seeing the end of them. It was the
custom of the hosts of Blandie to be very kind towards strangers
whom they suspected of being rich. That of Berinus³ welcomed
him with distinction and even obsequiousness. A most sumptuous
dinner was served up, at which gaiety was joined to good cheer.

The repast over, a chess-board of ivory, inlaid with silver, was
brought out. Berinus reluctantly consented to play, and won three
times in succession. The moderate sum staked at first was doubled,
and Berinus found himself a gainer of more than he had expended
since his arrival at Blandie. His courteous host appeared to be
much chagrined at being defeated, and Berinus wished to cease
playing, in order to return to the port and see the condition of his
ships; but he was assured that they were all in safety, and told that
he ought to allow his opponent another chance. New conditions
were imposed, the most severe of which was that the loser must do
whatever his opponent should require of him, or drink up the waters
of the sea. For some time the room had been filling with spectators,

¹ There is no mention of this intrigue in our version, where she artfully
plays with the old man's doting fondness and her supposititious child by him—
she'd rather have him dead than grow up like Beryn! (1183—1222)
² Three days in our version.
³ The burgess, Syrophane, in our version.
whose appearance was not the most prepossessing. A new game was
begun, and the fortunes of the players were not long in changing.
He whom Berinus had so easily defeated now appeared, like Antheus,
to have derived fresh strength from falling. The jeers which greeted
Berinus from the onlookers distracted him, and his skilful rival was
not slow to take advantage of the circumstance, so Berinus was
checkmated. The victor then modestly put forward his claim, 1822
which was simply to deprive Berinus of all his possessions. As he
would not consent to this, they dragged him before the seneschal, 1852
who, on hearing the case, showed himself as evilly disposed towards
the foreigner as he was favourable to his own countrymen. Berinus 1872
requested three days in order to prepare his defence, and was accorded
the favour on his providing good surety for his appearance. The
provost of the city, called Sir Hannibal, was present and expressed 1878
his opinion that the five ships of Berinus were sufficient bail. He
even thought that it might be advisable to unload the vessels and 1893
deposit the cargoes in his warehouse, already well furnished with
every kind of merchandise, in much the same way, assuring Berinus
that there was still space for his goods. The seneschal approved of
this proposal, and Berinus, having no alternative, proceeded with
Hannibal to the harbour. The provost went over all the vessels and 1916
carefully examined the cargoes, which he found to consist of the
finest and most valuable goods. "I have something to propose to
you," said he to Berinus. "Alas!" replied the disconsolate Roman,
"propose and dispose; for here I see it is about the same thing."
"I have told you," resumed the provost, "that my warehouse is
filled with precious goods, all of the best market value. Let us
agree to make an exchange: whatever may be the issue of your case,
you will give me all you have here; and if you gain it, you will take
for your indemnity all that will suit you in my warehouse, in order 1925
to freight and fill up your five vessels." Then he whispered in his
ear, "On this condition, I undertake to arrange your case with the
seneschal;" adding aloud, "in short, I shall make use of him more
for your advantage than my own." Berinus agreed to everything,
perforce; and there was a possibility, though a slight one, that this

1 The steward, Evandir, in our version.
arrangement might be to his advantage. As they were beginning to unload the vessels, Berinus returned to the provost’s warehouse, to examine the exchange they were compelling him to accept, but there he found nothing—all had been removed elsewhere; Hannibal, in fact, had cleared his stores to make room for the bales of Berinus. “Behold,” said Hannibal, in a sarcastic tone to the Roman, who was very much astounded, “this is the place, according to our agreement: I don’t wish to put any impediment in your way.” Berinus could only return to the seneschal, who courteously postponed this new suit to the following day.

The Roman then retraced his steps towards the ships, cursing the swindling Blandiens. He at once became the talk of the whole town, and everybody was desirous to have a share in his ruin. A blind man, having heard the foreigner spoken about and learning that he was approaching, laid hold of Berinus as he was passing, and bawled out lustily, “Murder!—help!” Berinus was once more dragged before the seneschal. “Sir,” said the blind man, “I ask justice of you.” “Against whom?” “This man whom I hold.” “What is his offence?” “He has my eyes, and refuses to give them back to me.” Berinus was struck dumb from sheer astonishment. “What have you to say for yourself?” demanded the seneschal of him in a severe tone. “I know nothing about it,” replied Berinus. “I need advice, and request that this suit be delayed like the others,” to which the seneschal consented.

“Will this be sufficient?” said Berinus to himself, as he returned to the harbour. “Am I quite free, for to-day, from gamblers, provosts, seneschals, and blind men? Is there not one knave more preparing for me some other insult?” Just then, a woman, carrying an infant in her arms, accosted him with the air and tones of a Fury, calling him a faithless and treacherous man, after having pledged his troth to her and made her the mother of that child. Here was fresh cause of astonishment for Berinus: another visit to the seneschal and this new suit put off to the following day.

It was, as we have seen, to seek advice that Berinus had, at each successive accusation, requested delay. But from whom was he to seek advice? A passer-by came up to him and said, “Take my
advice, stranger—give up a portion of your goods and save the rest. Offer ten talents to the seneschal: he is the man that will not refuse the money; and give him also this valuable knife, which I offer you, and he will favour you in all your cases. I will go with you to him, and you will bless your stars for having taken me as your adviser. In short," added he (and we will here use the author's own words, which he professes to have borrowed from Solomon), "one may willingly give up a crusty little loaf, in order to save the whole batch." This counsel seemed good to Berinus, so he returned once more to the seneschal, only to find a new charge brought against him by his obliging counsellor. Martin (such was the man's name) modestly claimed the five ships of Berinus and their rich cargoes, which all belonged, said he, to his father, who had set out with the ships from Blandie to have them repaired at Rome, as witnesses were ready to prove. Moreover, the knife which Berinus had in his pocket, he added, was a proof that he had murdered his (Martin’s) father, to whom it had belonged. This accusation was received like the others, and postponed to be judged along with them.

Berinus, whose freedom they granted, seeing that it was his riches and not his person they wished to possess, had now become suspicious of every human figure, and as he was trying once more to

1 The catchpoll, Macaigne, in our version.
2 No mention is made here, as in our Tale—true, this is only an abstract—of poor Beryn's bitter reflections on his former wicked life, which he confesses to himself has brought all these troubles on him. He feels that he is justly, though heavily, punished:

"For while I had tyme, wisdom I might have lernyd; But I drough me to foly, and wold nat be governed, But had al myne owne will and of no man a-feerd, For I was nevir chastised: but now myne owne yernd Betith me to sory; the strokis be to hard." (l. 2321 ff.)

He curses the day he sold his heritage, for now he is like the man, who, to drive the flies off, set fire to his barn; and, still worse, he may now lose his life, and what will become of his men, who have done no one any injury? (2306—2377)—The old English translator has followed his original pretty closely, as will be seen by comparing the passage with the following from the French romance:

"In the meantime Berinus issued from the house, sorrowing and thoughtful, and in great anxiety to have counsel. And he departed raging, and saying such words as these: ‘Alas, wretch that I am! right well have I deserved the evil and sorrow that I have, when my heart will never persevere in well-doing, and I have madly abandoned my country and renounced my great inheritance, to get shame and trouble. Yea, it is quite right that I have
return to the port, finally met a man who seized him by the cloak.

"Is this all you want?" cried the Roman; "if so, I shall for once get off cheaply;" and unloosing his cloak, he abandoned it to the would-be robber and escaped. "Stop!" said the man to him. "It is not your garment I want, it is yourself." But Berinus only ran the more quickly. The man followed and came up with him a short distance from the port. "Listen to me," said he, "I am not surprised at your distrust, but I know very well how to remove it;"

Berinus, having taken a long look at the man, smiled at his own fear. He was of little stature, and from his appearance not one to inspire terror;—evidently a kind of Aesop, in body and mind. "My name is Geoffrey," said he to Berinus. "I am an earth-potter, but formerly, in Rome, I practised a more noble calling." "In Rome?" "Yes, I am a Roman, like you." "In that case," said Berinus, "come with me on board of one of my ships." When there, each related to the other the events of his life.

it, since I have pursued it; and, alas, I ought now to have been in Rome, with my father and my other friends, and to be in great honour and in great lordship, and to lead forth my hounds and hawks, and go a hunting with the knights and squires of the Roman empire. And I have left it all to seek hard adventures and meddle with that whereof I knew nothing: so that I am like the boor who set fire to his house to rid it of the flies; for I have cast all my honour into disrepute and afar for a little melancholy:—so do I not heed what Solomon says, that he takes an evil vengeance on himself who lengthens his mourning. Alas, what will my men do that I have brought with me? I have indeed deceived and betrayed them; for they will be poor and wretched through me, and yet they have no fault. But as for me, I have well deserved the evil and shame that I have."

The wittol, to whom Beryn likens himself, who burned down his barn to drive off the flies, reappears in the Merry Tales of the Mad Men of Gotham, as follows:

"There dwelt a Smith at Gottam, who had a Waspes nest in the straw in the end of his Forge. There did come one of his neighbors to hauie his horse shod, and the Waspes were so busie, that the fellow was stung with a Wasp. He, being angry, said: 'Art thou worthy to kepee a forge or no, to hauie men stung here with wasps?' 'O neighbour,' said the Smith, 'be content; I will put them from this nest by and by.' Immediately he tooke a Coulter, and heated it in his Forge glowing hot, and he thrust it into the straw in the end of his Forge, and so he set his Forge a-fire [and] burnt it vp. Then said the Smith: 'I told thee I would fire them forth of their nest.'"

The Gothamite drolleries are, none of them, home-grown: they are found—mutatis mutandis—current from Iceland to Ceylon.

1 In our version it is Beryn who proposes that Geoffrey should come with him into one of his vessels.
Geoffrey was really born in Rome. He had inherited a large fortune; but soon became more famous for his ready wit than his riches. More than once, although not a counsellor of the emperor, he decided state questions. He frequently answered, and always wisely, questions upon which the seven sages durst not express an opinion. An Eastern prince had submitted several questions which, according to the custom of Orientals, were so many enigmas: strong common sense was often concealed under the most familiar images. "I have," said this prince, "a rotten tooth, which causes me ceaseless pain, and gives me rest neither night nor day." The second question was: "A bee creeps into my room every morning, in spite of the precaution which is taken to carefully shut doors and windows. It fastens on my hand at the moment when I have a great desire to sleep; and if I chance to move my hand in the least, it stings it so as to make it swell." The third question was as follows: "I have in my garden a pear-tree, which surpasses all the others round about it. Its trunk is straight; its top, leafy; and it covers a large space of ground; but nothing can grow beneath its shade, and its fruit is a poison to any one who ventures to taste it." The seven sages regarded these questions as too childish. It was beneath their dignity to consult them on such trifles. "We have," said they, "no balm to cure a diseased tooth; no secret to hinder a bee from creeping into a room; no device to improve the fruit of a tree." "There is no question of improving," cried Geoffrey to them; "what is completely bad can never become good. Listen to the meaning of the riddle; this would be a suitable reply to the Eastern prince: 'Get your rotten tooth pulled, or it will spoil the others; and be sure it is pulled out by the root, so that nothing may remain, for the stump would cause new agonies: as the proverb says, 'an empty house is better than a bad tenant.' Kill the fly, seeing that it has honey in its mouth and poison in its tail; it seeks to pester you in every way. Lastly, up-root the tree whose fruit and shade even are so dangerous. It may be an ornament in your orchard, but it uselessly eats up the

1 The following account of Geoffrey while in Rome does not occur in our version.
2 Presumably the "question"—for this is simply a statement—was: "What will cure this raging molar?"
substance, and kills the useful plants which only require to be allowed to spread out." The seven sages were rather astounded at what they had themselves said, and what they had just heard. Geoffrey gave them other lessons, which at once roused their jealousy. He perceived that he could not displease with impunity a council of philosophers, and not being able to parry their malice, he thought his most prudent course was to get beyond their reach. So he sailed away, and a tempest drove him to the Blandiens, who laid a thousand snares to rob him, but he had taken the precaution to have in a portable form the best part of his treasures; besides, he only gave out that he was a humble potter, working for his living. As he had nothing, apparently, to lose, they soon ceased to take any particular notice of him. Geoffrey detailed all these circumstances at great length to Berinus, adding, "I will set you free. To-morrow I will return at cock-crow; be not discouraged; I undertake to get from them more than they would have taken from you." 3

1 It is not easy to discover any great sagacity in Geoffrey's replies; and the seven sages must have been so manyarrant noodles when, in the first place, they could not prescribe remedies for toothache, a troublesome bee, and a baneful pear-tree, and, afterwards, were astonished at the "prescriptions" of Geoffrey. I suspect the author of this romance had but a confused recollection of the three riddles—for such, doubtless, they were, in their original forms—and "solved" them out of his own profound mind.—From remote times it seems to have been a favourite practice at Asiatic courts to propound "hard questions" as well as for eminent sages to deliver, at the desire of a king, "good and notable sentences"—that is to say, apothegms, or striking sayings. We learn from the Old Testament that the Queen of Sheba (or Saba, whom the Arabian writers identify with Bilkis, queen of El-Yemen) came to prove the wisdom of Solomon with hard questions, and that he answered them all—"there was not anything hid from the king which he told her not." What were the questions, or riddles, the solution of which by Solomon so much astonished the Queen of Sheba, we are not informed by the sacred historian; but, if we may credit rabbinical and Muslim legends, the result of this celebrated visit of her Sabeian Majesty was her marriage with the sage Hebrew king.

2 This account of his treatment by the knavish citizens differs very materially from that given in our tale, where he says they robbed him of a thousand pounds' worth of goods, and he was obliged to disguise himself as a cripple to save his life (ll. 2497-2505).

3 In our version Geoffrey advises Beryn to go to the palace of the good Duke Isope, "wher thyn empechement shull be i-mevid;" but Beryn, after Geoffrey's account of the monsters which guard the approaches to Isope's chamber, is so terrified that he refuses, even for the value of his five ships; upon which Geoffrey undertakes to go himself. Mr. Vipan informs me that in the original Geoffrey advises Berinus to sink into the hall, slide along the wall, slip into the king's chamber, and hide himself under Isope's couch.
Geoffrey rejoined Berinus at the appointed hour, and they went to the house of the seneschal. Geoffrey obtained leave to speak for Berinus, who did not know the customs of the country. This condescension may seem strange, but Geoffrey had on this occasion assumed the air and manners of a fool, and they did not think that such an advocate would be dangerous, but rather that he would amuse them by his conduct of the case: he was too insignificant for the opponents of Berinus, whom he answered one after another. To the chess-player he said: "You demand that my countryman should give up all he possesses, or drink up all the waters of the sea. He will give up nothing; he will drink: he has made the same vow to Saint James of Compostella. He will drink all the waters of the sea, but not the rivers which flow into it. Begin, then, by turning aside the course of all these rivers, after which we will do what you require." The sharper was somewhat taken aback by this proposition.

"When Berinus refuses to go," Mr. Vipan continues, "I suppose Geoffrey adopts the same course himself, though I do not find it expressly stated; he certainly goes there somehow, and gets the information he wants. Probably the English writer made a change because he thought that Isope's receiving all the rogues of the city in his chamber inconsistent with his station and high character."

The description of Duke Isope's castle and garden reads like—what it is—a leaf out of an Oriental romance. The ceiling of the great hall is of selyndye, the pavement of gold and azure, in which is one stone that scorches up whatever comes near it, and another of equal coldness. Two leopards guard a door leading into a garden—they can do no harm if blown upon very gently—the finest garden in the world, in which are birds of gold and silver that move about as if they were alive, and in the midst the fairest tree under the sky, the leaves of which are also

Of sylvir and of golde fyne, that hastly been to see.

As usual, necromancers and a white lion guard this paradise, but by simply touching a branch of the fair tree they are at once subdued. (See note on treasure-trees, Chaucer Analogues, p. 336.) We read of a superb palace in the Arabian romance of Antur, all of marble and cornelian: "In the centre was a fountain filled with rose-water and purest musk; in the middle of it was a column of emerald, and on its summit a hawk of burnished gold, its eyes were topazes and its beak jasper. Around it were [golden] birds, scattering from their bills on all who were present musk and ambergris. The whole edifice was scented with perfumes, and the ceiling glittered with gold and silver. It was one of the wonders of the period, and the miracle of the age."

1 It was a very common practice in the Middle Ages to swear by, as well as make vows to, this saint (James the Greater), because of the celebrity of his relics, supposed to be preserved at Compostella.

In Tale xix. of an early English version of the Gesta Romanorum, edited, for the Roxburghe Club, by Sir Frederic Madden, to the question, "How many
He said they were exacting an impossibility. "That is your affair," said Geoffrey, "and it is the only way to ours. You will comply with that condition, or pay a good round sum; and if the seneschal does not give us justice, we will appeal to good King Isope, who will refuse no one." So the sharper was compelled to pay a proportionate sum for the wrong which he had wished to inflict on Berinus.

The second accuser was called; it was the provost. "What are your charges against this stranger?" said the seneschal to him. "You know them," replied the provost: "he consented to give me the cargoes of his five vessels, and take in exchange what would be suitable for him in my warehouses." "I found nothing in them," said Berinus in a mournful tone; "there was nothing in them to load five ships." "Let us see," said Geoffrey to the seneschal; "we must verify the state of matters." Accordingly they go to the warehouse of the provost and find it completely empty. There was nothing, as they say, but the bare walls. Two butterflies only were seen floating about the room. "These are only insects," said Geoffrey, "which prove that the provost has deceived us. He told my client that his warehouse was full of merchandise, in good condition; but his goods have been eaten up by insects. In proof of this we still see the butterflies which are a part of them. Is it to fill his vessels with such insects that Berinus has left Rome, and exposed himself to the dangers of the deep—of shipwrecks and of lawsuits? If so, let our accuser load with butterflies our five vessels. We shall be very well pleased, and our quarrel will be ended."  

The provost was utterly confounded. He asked that the original bargain should be declared off. "To that we object," said Geoffrey. "You owe us for merchandise—butterflies or a fine." The provost decided to pay the fine.

gallons of salt water are there in the sea?" the reply is, "Let all the passages of fresh water be stopped, and then I'll tell thee." This also occurs in the old German book of the drolleries of Tyl Ulenspiegel, of which an English translation was published about 1550, under the title of A Merry Jest of a Man that was called Howleglas.

1 The writer of the extrait does not say that Geoffrey had previously provided himself with the (white) butterflies, and, still better, that he claimed five ship-loads of them, as they were wanted by a Roman doctor to make an ointment of, which would cure all kinds of diseases.
The party then returned to the audience-chamber, where they found the blind man. Said Geoffrey: "This is a man who asserts that he has given my client his eyes. Twenty witnesses depone to the fact. We do not deny it. But twenty others depone that it was an exchange: Berinus gave him his eyes for an equivalent; let him at once return to Berinus, in good condition, those which he should give back." This proposal was ended by inflicting a fine, which the blind man paid.

The woman now came forward, carrying, as on the evening before, a child in her arms. She did not wait till Geoffrey spoke, but, taking possession of the court, "Yes," cried she (and it is said she even wept), "yes, the faithless one whom you see forsook me, after marrying me, after making me the mother of this child—perhaps he wishes to say he does not know me." "Not at all," interrupted the advocate of Berinus; "we acknowledge you as our wife, and your son as our son. But I ask of the lord seneschal and this honourable assembly, ought the man to follow the woman, or the woman the man?" It was generally agreed that the woman should follow the man. "It is that which has been refused us," replied Geoffrey in a voice of thunder, striking on the railing which separated the audience. "Well! we are quite ready. I have to say that Berinus is quite ready to take away this woman, whom he knows to be his wife, and this child, whom he knows to be his son." At these words the boldness of the female accuser disappeared. She begged the seneschal not to pronounce judgment; but the pitiless Geoffrey exacted a fine, which was paid by the real husband, the real father of the child, who was soon found.

There remained Martin, the most wicked of all, since his accusation was the most atrocious. He wished rather not to risk it; he hesitated to repeat it. Geoffrey saved him the trouble. The knife, certified, formed the basis of his charge; it became his accuser. It was, according to Geoffrey, with this knife that the father of his client had.

1 Our English version says that "hir tunge was nat sclytt" (l. 3204). There can be little doubt, I think, that a monk wrote this romance. Those old misogynists (albeit notorious lechers, if they are not belied in song and story) seldom let slip the smallest opportunity for girding at women in their sermons and other compositions.
been murdered; it was partly to find again the owner of this knife, and consequently the murderer, that Berinus had undertaken his voyage. Martin had confessed that this knife belonged to his father, who had therefore killed the father of Berinus. Martin acknowledged that his father was dead; he had then inherited the knife with his other property; his goods ought therefore to be confiscated and handed over to Berinus, and so forth. The seneschal ordered Martin to pay a fine, like the others.

3884 So ended this memorable trial. The Blandiens went home, some utterly astounded, others quite speechless from surprise; while Geoffrey, Berinus, and his followers returned to the port to celebrate 3917 at a feast this five-fold victory which they had just gained. They were still enjoying themselves when the pages of the king were announced. Good King Esope had sent them to congratulate Berinus on his success in all his lawsuits and offer him rich presents. First of all, he was presented with a sabre of the finest quality, and richly adorned with jewels; another offered a gold cup of exquisite workmanship. All those young deputies, to the number of twelve, laid before him, each in turn, some gift worthy of him who had 3939 charged them with the message. Berinus was then invited, in the name of the king, to an audience on the following day. The first question of Esope was to ask of his deputies, as soon as they returned, which of his presents seemed most to please Berinus. They answered that he had given them all into other hands excepting the sabre, 3989 which he had kept for himself. "So much the better," said Esope. "This preference shows a man of courage, and strengthens me in my project." Esope intended to give in marriage to Berinus his

1 Mr. Vipan says: "In the romance we have 'v. damoiseaux,' in both editions; one of them is afterwards termed 'le varlet.'" The number of Esope's emissaries is also five in our Tale (l. 3919), but the translator (who perhaps did not know French perfectly) represents them as maidens. "The title of varlet, or valet," says W. Stewart Rose, in his notes to his free metrical rendering of Partenope de Blois, pp. 33, 34, "synonymous with that of damoiseau in French, and knave in English, was given indifferently to the sons of kings and great nobles not yet knighted. In Villehardouin the son of the Emperor of the East is denominated 'Varlet de Constantinople;' and in an account of the house of Philip the Fair, the children of that monarch, as well as several other princes, are styled varlets. Hence the prince in a pack of cards is by the French still called varlet, and by the English knave."
niece Cleopatra,¹ and thus have him proclaimed as his successor. Now Esope was himself a stranger in his kingdom, and, as he esteemed not one of his subjects, the Blandiens, and believed that Berinus was a wonderful man, his project was a politic one. Berinus arrived at the court of Esope in a magnificent carriage.² Geoffrey was one of his followers, and proved not less useful to him on this occasion than he had been necessary at the court of the seneschal. He related to the king, who knew and esteemed him, the adventures of the lately-arrived stranger, to whom he gave the honour of all that he himself had done in Rome, and of what he had just done for him in Blandie. Esope, moreover, knew of the noble birth of Berinus, and all confirmed him in his plans. The union was proposed: and a sight of Cleopatra made the proposition more precious to Berinus than even the prospect of a crown. He did not, however, foresee the obstacles that were to be encountered. There was a knight named Logres, who loved Cleopatra, and, moreover, had some pretensions to the crown. On learning that a foreigner was about to wrest both from him, Logres sent a challenge to the "Roman merchant," and the tone of his letter of defiance showed the utmost disdain of the person and profession of his rival. Berinus was in love, and at the same time enraged, but he was not a knight. Geoffrey, however, had been distinguished in former years in the noble profession, and he gave Berinus instructions in it, of which he profited so well that, after Geoffrey had dubbed him knight, he

¹ His daughter, according to our version.

² In the romance, when Berinus visits Esope the wonders of his hall are again described (ch. 25, "Des merveilles de la salle du roy isopes"), which leads to an episode relating to the early history of Blandie: Agriano, king of the Isle of Gamel, having a penchant for his own sex, expelled all the women from Gamel: many men joined them, and they settled in the island of Blandie, which was also subject to Agriano. He demanded tribute, which being refused, he invaded Blandie with an army and was defeated and taken prisoner. Then follows a story of an incestuous king, about whose doings the less that is said the better; but I may mention that both the wicked kings perished in the river, which was ever after in a state of great commotion, and their bodies were at times seen floating on the surface of the hideous waters. A bridge over this river conducted to Esope’s palace, and Berinus and his companions passed over it in fear and trembling when they went to visit the king. Berinus, however, reaches the audience chamber through a different hall from that described by Geoffrey, which affords the author an opportunity for detailing still more wonders.
encountered Logres, and hurled him from his saddle. Logres, 4009 covered with shame, soon after disappeared. Berinus, as a reward of his victory, was married to Cleopatra, and shortly after, Esope dying, he succeeded to the crown of Blandie. Geoffrey, who had up till now been so useful, resolved to return to Rome. He set out, laden with rich presents, yet only came back to his native country in the humble garb of a potter. He was, however, recognized, and the emperor often consulted him: he had now no cause to complain of the seven sages; and praise from them was praise indeed. 1

Such is the outline of the first part of the French romance from which our Tale of Beryn was derived. But whence did the French author obtain his materials? That is a question not easily answered. No corresponding tale is known to exist in the literature of any other European country; and, although a Greek version of Asiatic extraction had been in existence several centuries previous to the composition of the French romance, yet it is not at all certain that the tale of Berinus and the Blandiens was adapted from that version. The story in question is found in Syntipas, a Greek rendering of a Syriac text of the Book of Sindibád, which was made by one Andreopulos, during the last decade of the 11th century. The Book of Sindibád, the original of which is lost, is believed to have been written in India, but at what period is not known. 2 It was probably translated into Pahlaví, the ancient language of Persia, in the 6th century; from Pahlaví it was rendered into Arabic about the middle of the 8th century; from Arabic it was translated into Syriac, under the title of Sindbán; into old Spanish (Castilian), under the title of Libro de los Enganíos et los Asayamientos de las Mugeres, or Book of the Deceits and Tricks of Women, in 1253; and into Hebrew, also about the middle of the 13th century, under the title of Mishlé Sandabar, or the Parables of Sandabar. The

1 Abstract of remaining part of the romance, which recounts the chivalric adventures of young Aigres, and his father's subsequent career, will be found in Appendix, p. 160 ff.

2 For an outline of the frame, or leading story, of the Book of Sindibád and its European imitations ('The Seven Wise Masters'), see Chaucer Analogues, p. 322.
Arabic version made from the Pahlavi has disappeared, but we may consider it as fairly represented by the Greek text of Andreopulos, and the Syriac and old Spanish texts. A comparatively modern Arabic rechauffé of the work, omitting several of the original tales and substituting others, forms a member of the Book of the Thousand and One Nights, and is commonly known under the titles of "The Malice of Women" and "The Seven Vazírs." There is yet another version, a Persian poem, Sindibád Náma, or Book of Sindibád, of which a unique but imperfect MS. is preserved in the Library of the India Office, and which, though written A.D. 1379, may represent an older form of the work than the Greek and the Syriac texts. In this version our tale is thus related:

**Persian Version.**

There was once a young man, a merchant, who wandered about the world like the zephyr or the north wind, and who, like the sun and moon, was on his travels every month and all the year round. Manifold are the advantages of travel, by which a man of enterprise becomes respected. He who has travelled is awake and intelligent; and when an affair of importance occurs, he is powerful; while he who has sat inactive at home can with difficulty procure a livelihood. Travel is the profit and the capital of man; its hardships are his nurse. Through it the raw and inexperienced at length become adepts; through it the great achieve renown. By travel the new moon perpetually becomes the full. What is travel, but a capital by which a fortune may be amassed. By travel this young man became alert and active; and he who is active attains to wealth. He was now in Khata, now in Khutan; now in Aleppo and now in Yemen. He carried the products of Khurasan to Khárazm; he

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1 From my privately-printed edition of the Book of Sindibád.
2 "Capital is multiplied twice or thrice over, by repeatedly buying and selling, by those who have knowledge and travel in other lands."—Pancha Tántra (The Five Sections); a Sanskrit form of the Fables of Bidpai, or Pilpay.
3 Both Khata and Khutan were kingdoms, or principalities, in Chinese Tartary.
4 Khárazm is a region lying along the river Oxus, and extending to the Caspian Sea.
conveyed the stuffs of Ispahán to the emperor of China. As he sold in Bukhara the products of Abyssinia, he necessarily sold them at one for ten.1

Some one having told him that at Káshgar2 sandal-wood was of equal value with gold, and was sold for its weight in that metal, he resolved to proceed thither; and accordingly, having converted all his capital into sandal-wood,3 he set out on his journey. When he arrived near Káshgar, a person of the country, hearing that he had a large supply of sandal-wood (in which he himself dealt), and fearing lest that commodity should be depreciated by its abundance, devised the following stratagem. Going two stages out of the city, he halted at the spot where the foreign merchant was, and having pitched his tent and opened his bales, he lit a fire and piled sandal-wood on it for fuel. When the merchant smelt the odour of the sandal-wood he rushed from his tent in amazement and vexation. The man from the city saluted him, saying: "You are welcome; may God protect you from evil! Say, from what country do you come, and what merchandise bring you?" The merchant informed him. "You have made a sad blunder," remarked the citizen. "Why have you brought cumin-seed to Kirmán?4 The whole timber of this country is sandal-wood: every casement, roof, and door is composed of it. If one were to bring common wood hither, it would be far better than sandal-wood. Who has been so cruel as to suggest to you this ill-advised scheme? From whose hand proceeds such a blunder as this? Does any one bring the musk-bladder to Chinese Tartary?" 5

"Alas!" said the young man to himself, "I have thrown away my capital! Covetousness is an unblest passion! Alas, for my long journey and the hardships I have endured! What have they availed me? He who is not content with what God allots him never prospers." The man, seeing the merchant now ready for his

1 "Of all goods perfumes are the best: gold is not to be compared to the article which is procured for one, and sold for a thousand."—Pancha Tantra.
2 Káshgar, capital of a province of the same name in Chinese Turkestan.
3 Perfumed woods—spiced woods.—Syntipas.
4 A proverbial expression, equivalent to our "Coals to Newcastle," and the Arabian "Dates to Hajår."
5 See last note. Musk, the perfume so much esteemed by Asiatics, is obtained from the navel of a species of deer found in Tartary and Tibet.
purpose, said to him: "The world is never free from profit and loss. Give this sandal-wood to me, and I will give you in return a measure of gold or silver, or whatever else you shall ask." The merchant consented; two witnesses were called, and the bargain was struck. The merchant considered that the sum he should receive was so much gain, and was rejoiced to be rid of so worthless an article as he had brought.

He thence proceeded to the city of Kāshgar, and entering that delightful spot, that model of Paradise, took up his lodging in the house of a virtuous old woman. Of her the merchant asked a question, the reply to which brought him grief and trouble. He inquired: "What is the value of sandal-wood in this kingdom?" and she informed him that it was worth its weight in gold. "In this city," said she, "headache is common, and hence it is in demand." At this intelligence the merchant became distracted, for he saw that he had been duped. He related his adventure to the old woman, who cautioned him not to trust the inhabitants of that city, by whose cunning many had been ruined.

When morning came, he washed his eyes from sleep, and inquired the way to the market. Thither he bent his course, and wandered through bazaar, street, and field, still solitary and without a friend or companion. The alien has no portion in enjoyment; he is a martyr wherever he dies. I will suppose him to be but second to Kay Kubád, and that he has placed on his head the diadem of Farídún. Even were he Joseph of Egypt, yet when he calls to mind his home and country, a palace becomes to him a prison. The young merchant was sad at heart, for his enterprise was sadly at a

1 "On this account then, if you are needy, come and sell your whole business, and what you wish I shall give you upon a full plate."—Syntipas.
2 "And the man said, I have great grief for thee. Since it is so, I will buy it of thee, and give thee what thou shalt wish. And now get up and give it to me."—Libro de los Engannos, &c.
3 Kay Kubád was the founder of the second, or Kayání, dynasty of ancient Persian kings.
4 Farídún was the sixth of the first, or Pishdádí (Achaemenian), dynasty of ancient kings of Persia. His power and grandeur are frequently referred to in Persian literature.
stand. Suddenly he observed a person playing at draughts in the street. He stopped, and said to himself: "I will play with this person to dispel my grief," and sat down beside the player, forgetful of the caution which his landlady had given him. The other agreed to play with him, on the condition that whichever of them should lose should be bound to do whatever the winner desired. The merchant was soon beaten by his crafty opponent, who, upon this, required him to "drink up the waters of the sea," a demand at which the merchant was confounded and perplexed. The report spread through Kâshgar, and a crowd soon collected. Another of the gang had but one eye, which was blue, the colour of the merchant's eyes. "You have stolen my eye," said he to the merchant, and he claimed it in the presence of the crowd. A third produced a stone, and said: "Make from this piece of marble a pair of trousers and a shirt."  

The story soon spread, and all Kâshgar was in a bustle. The old woman, hearing of it, hastened from her house, and saw her lodger involved in difficulty. She was surety for him, with ten householders, that she would deliver him, when required, to the court of justice. When they reached home, she reproached him, saying: "When a man listens not to advice, fresh calamities will constantly overtake him. Did I not tell you to have absolutely no dealings with the inhabitants of this city—no intimacy with them?" "It was no fault of yours," replied the young man; "but there is no remedy against the decrees of destiny." He was much dispirited, but she consoled him. "Be not downcast," said she; "for joy succeeds to grief: there can be no cure till there be a complaint. In this city there is a blind old man, with neither power in his feet nor strength in his hands; but he is of great intelligence and acuteness. Those sharpers assemble nightly at his house, and

1 "Or, surrender all his property," must, of course, be understood.—It is a very common practice among the Arabs to play at some kind of game, the loser of which must do what the other asks of him or pay a forfeit; the tasks required by the winner are often impossible and generally ludicrous.

2 The merchant not being represented as having engaged in play with this sharper, there is probably something omitted here by the transcriber of the manuscript.
are directed by him how to act. Do you this night dress yourself like them, and repairing to his house sit silent among them. When your adversaries shall enter and relate their adventures of the day, mark his answers and his questions. Be all ear there, like the rose; like the narcissus, be all eye and silent."

The young man did as she desired, and repairing thither at night, quietly seated himself in a corner. The first who entered was the person who had bought the sandal-wood. He related his adventure: "I have bought a quantity of sandal-wood, for which I am to give one measure of whatever the seller may choose." "O simpleton!" exclaimed the old man, "you have thrown yourself into the net. This crafty merchant has over-reached you, my son. For if he should demand of you, neither silver nor gold, but a såf of male fleas, with silken housings and jewelled bridles, and all linked together with golden chains, say, how will you be able to extricate yourself from this difficulty?" Quoth the sharper: "How could that blockhead ever think of such a trick?" The old man rejoined: "However that may be, I have given you your answer."

Next entered the draught-player, and related his adventure: "I have beaten him at draughts," said he, "and have bound him to this condition (and there are witnesses to our agreement), that he shall drink up all the waters of the sea." "You have blundered," replied the old man, "and have involved yourself in difficulty. You think that you have taken him in; in imagination you have caught him in a snare from which there is no escape. But suppose he should say: 'First, pray stop all the streams and rivers which are flowing into the sea, before I drink it dry,' what answer can you possibly return?" "How," said the knave, "could he, in his whole life, think such a thought?"

The man with one eye then came in. "That youth," quoth he,

1 "Every Muslim capital (says Sir R. F. Burton) has a Shaykh of Thieves, who holds regular levées, and will restore stolen goods, for a consideration; and this has lasted since the days of Diodorus Siculus."—See also Burton's Pilgrimage to Meccah and El Medinah, vol. i. p. 91.

2 A såf, according to Forbes Falconer, is a measure containing four bushels. Lane says that it is (in Egypt) very nearly equal to six English pints and two-thirds.
"has blue eyes, and I said to him: 'This is my eye that you have; it is evident to every one that you have stolen it; restore it, and return my other eye its fellow.' "O ignorant of the wiles of the age," answered the old man; "your fortune is more adverse than that of the others. Suppose he should say: 'Pluck out your one eye, and then I will pluck out mine, that we may put them both in scales and judge by their weight whether you are right.' That man will then have one of his eyes remaining, while you will be quite blind." Quoth the fellow: "He will never think of such a trick as that."

Lastly entered the fourth rogue—more shameless than the three others. "I desired him," said he, "to make with his own hands a pair of trousers and a shirt from this slab of stone." The crafty old man replied: "You have managed worse than all; for if your opponent should say: 'Do you first spin me from iron a thread to sew it with,' how will you be able to answer him?" Said this sharper: "The idea will never occur to such a noodle." 1

The young man listened, unobserved, to all that had passed, hastened home, and gave the woman a thousand thanks for having put him on a plan of foiling his adversaries. He passed the night in calmness and tranquillity. Next morning, when the parties appeared before the kází, or judge, the man who had bought the sandal-wood seized the merchant by the collar, saying: "Produce your measure, that I may fill it, and give you what is your due." But when the merchant gave him his reply, he was confounded, and sat down mortified in the presence of the kází. In like manner he made to each of the other rogues the reply which the blind old man had suggested. At length, after a hundred objections, he consented to take back his sandal-wood, and to accept several bags of gold as compensation; and he availed himself of the first opportunity which offered to escape from the power of those worthless people.

1 A jest very similar to this occurs in the Talmud: An Athenian, walking in the streets of Jerusalem one fine day, observed a tailor seated on his shop-board, busily plying his needle, and picking up a broken mortar, he requested him to be so good as put a patch upon it. "Willingly," replied the tailor, taking up a handful of sand and offering it to the joker—"most willingly, sir, if you will have the goodness to make me first a few threads of this material."
It is curious to find the incident of the merchant and the one-eyed man forming the subject of a tradition of no less a personage than the renowned Akbar. According to Knowles' Dictionary of Kashmiri Proverbs (p. 88), Akbar, disguised as a fakir, and accompanied by his prime minister, Bir Bal, was walking about the city one night, when he was accosted by a one-eyed man, who said to him: "You have got my eye, and I must either have it back or 1200 rupís." The emperor was mute from astonishment, but his minister readily answered for him, saying: "What you say is quite true. We have your eye, and if you will come to-morrow you shall have it again." The man consented and went his way. Bir Bal sent to the butchers for some sheep's eyes, and put each one of them in a separate box. When the one-eyed man came in the morning, the minister showed him some of the sheep's eyes, and told him that he must submit to have his other eye taken out and weighed, which was done accordingly, and so the fellow was blinded for life. Here, we see, Akbar takes the place of the sandal-wood merchant, and his minister that of the shaykh of thieves—with a difference!

In the Calcutta and Búlák printed Arabic texts of The Nights, the merchant, after disposing of his sandal-wood, is accosted by the one-eyed man, and obtains a day's grace, after providing surety; his shoe having been torn in the scuffle, he takes it to a cobbler, saying, "Repair it, and I will give thee what will content thee;" lastly, he plays at dice with a fourth sharper, and, losing the game, is required to drink up the sea or surrender all his property. The blind old man tells the cobbler that the merchant might say to him: "The sultan's troops have been victorious, and the number of his children and allies is increased—art thou not content?" to which he would not dare to reply in the negative; and the dice-player might be asked to hold the mouth of the sea and hand it to him, and he would drink.—In Syntipas and the Libro de los Engannos, as in the Persian version, the stopping of the rivers is the old man's suggestion, and the incident of the cobbler is not mentioned.—All that remains of the story in the unique Syriac MS., discovered by Rödiger, and printed, with a German translation, by Baethgen, is
the opening sentence: "There was once a merchant, who bought a scented wood which is called aloe. When he heard"—and here it breaks off; but the story was probably similar to that in the old Castilian version.

The story is orally current in some parts of India, and it may also exist there in a written form—perhaps in the *Suka Saptati*, or Seventy Tales of a Parrot. Under the rather vague title of "The Merchant and his Son," Mr. C. Vernieux gives a version of it in a small collection of Indian Tales and Anecdotes appended to his story of *The Hermit of Motee Jhurna, or Pearl Spring*, printed at Calcutta in 1873. Those tales he professes to have taken down from oral recitation in Urdu, Hindi, and Bengali;—it would have been more satisfactory, however, had he specified the district where each story was told to him.

**Indian Version.**

A Wealthy merchant, while lying on his bed indisposed by sickness and the infirmities of age, invited his son to his room one day, and spoke to him in these words: "My son, from this sickness I may not recover. Should I die, I fear you will squander all my hard-earned wealth by dissipation and idleness. You know that in my vocation as a merchant I have prospered and enjoyed all the blessings of this life. I fear you will not be able to conduct the business with care and discretion, yet I would recommend your following the profession of your father. In doing so I lay no restraint upon your visiting every land under the sun, but I strongly dissuade you from ever venturing into the Himalya regions." The son was desirous of knowing the reason why his father prohibited him from going with his merchandise, if he ever traded, into the Himalyan mountains. "My son," observed the father, "my long experience of the world, my knowledge of all countries and their denizens, enable me to form a just and accurate estimate of the characters of men. The inhabitants of that region have been found invariably to be very artful and dishonest. They will not only rob a man of his purse, but if they can find an opportunity, or a single
excuse, they will without remorse strip him naked and appropriate his clothes. Should you ever forget this my parting advice, and go into that country and fall into any disaster, remember to call on Golab Sing, the chief of the country, who is a friend of mine; mention my name to him, seek redress from his justice, and he will enable you to remain there in the peaceful prosecution of your trade."

The merchant died shortly after, as was expected, and the son, whose curiosity was excited by his father's prohibition, resolved upon visiting the lofty hills. To carry out this object, he procured a large stock of valuable goods, and such as were not only in general demand in the country but highly valued by the mountaineers. With this merchandise he loaded fifty camels, and set out on a fine morning on his perilous and uncertain journey. Having arrived in the country after two months' tedious travel through extensive forests and fields, the young merchant thought it to be appropriate to announce his arrival in the usual manner by firing a salute; but instead of wasting his powder in merely making a report, he deemed it more prudent that, while the salute was being fired, he should aim his musket at a heron which he saw seated quietly near the verge of a spacious tank, and thus accomplish two objects at once. Having shot the bird, he went to pick up his game, but in doing so he saw a washerman occupied in scouring clothes, who spoke to him thus: "What have you done? Have you not a grain of common sense? The heron was my father, who had transmigrated into the body of that bird, and he was very useful to me, watching and encouraging me in my operations, and guarding the clothes which are spread out to the sun for bleaching purpose. Now pray resuscitate my father and give him back to me, or lay down four hundred rupís, else you do not go away so easily from hence."

While this conversation was being held by the two individuals, another man who had approached the spot, and was silently listening, and who was blind of one eye, thus accosted the young merchant: "Your father, peace be to his spirit, was a just and liberal man, who traded in all kinds of things, and dealt in eyes. He took a fancy to my eyes, and purchased one of them for six hundred rupís, with a promise of paying me that sum on his next visit to this country.
Though I am suffering from the loss of one eye, I have not been paid yet for my pain and loss. I forego the interest on the sum due to me these several years, and, as you are his son, I expect that you will discharge the debt willingly, or we must proceed to court. Give me the money or restore the eye to me.”

In the course of this altercation there was a third person listening. She was a woman with a child in her arms, and came forward and saluted the young merchant in a bland and soothing manner: “It is my good fortune to meet you in this country, and how happy I am to see you, of whom I have heard so favourably from your father. How well you answer his description; just those eyes and those arched brows, and those soft lineaments. I am his poor wife, and this unhappy boy is his last son by a second marriage. At the time of his going away for a short period, he told me to borrow such sums as would defray our expenses, and that on his return he would refund the money with interest. I trust you will help me to pay off the debts incurred during two years and six months, and, as you are like my own son, that you will support me and take me under your protection, that no disgrace may be cast on the honourable name of your worthy father.”

The young merchant became so confounded with these novel and unexpected attacks and unceremonious demands, that he regretted he had not listened to the salutary advice of his father, the consequence of which was that he was so soon after his arrival in the country experiencing such annoyance, and was plunged into so much trouble. It occurred to him, however, in this distress of mind, that, in the event of his suffering from any adverse circumstance, his father had advised him to call on Golab Sing, the chief of the country. With this object in view, he told the people, who were pulling him on each side and almost quartering him, to go with him before the raja, to whose decision he would submit, and be guided by his counsel. Before the merchant could arrive at Golab Sing’s residence, these dexterous rogues ran and presented themselves before him to offer their respective complaints, crying out, “Help, Maháráj!” Soon after taking their deposition, the merchant also arrived, and was interrogated by the prince as to the country from whence he had
come and what his name was. On discovering that he was the son of his friend the old merchant, the prince was moved by unfeigned grief at the news of his father's death. The rogues, seeing the friendly terms on which the young man stood with the prince, lost all courage, and would have decamped from the court rather than advance the prosecution. But it was too late to recede; they therefore screwed up their resolution to stand the investigation. The prince, well knowing the tricks and stratagems of his subjects, took the merchant aside and advised him what to do in this affair. He said: "When the washerman comes and makes his claim against you, do you make this counter-charge against him: 'When your father became a heron, my father was a small fish in the river, who, swimming and jumping in the shallow water, was journeying home, up the stream, when your father, the heron, pecked at him, and getting him in his bill, swallowed him. Produce my father first, and then I will restore yours to you.' To the second claimant say: 'My father, it is true, traded in all sorts of things, and also speculated in eyes; but as there are so many eyes in my possession, and I do not know which is yours, give me the other eye, weighing which in the scales, I could ascertain the exact weight and restore the precise eye to you.' To the third say: 'I admit the truth of your allegation, for I have heard my father mention to me frequently that he was married in this country, and had a young son; he told me therefore to bring his wooden sandal, and to give you that to wear and mount the funeral pyre. Do that, and I will believe that you are really his wife.'"

Being thus advised and prepared by the prince, those persons, while endeavouring by artful means to substantiate their claims, were defeated and confounded by as cogent counter-statements from the young merchant as those which they tended. The merchant, having been dismissed with marks of regard by the prince, followed his occupation in the country without any further molestation, while the wicked rogues were sent to prison, there to chew the bitter cud of reflection, and to work on the roads under the weight of heavy chains.

1 The usual practice when a Hindú died away from his family.
Besides the story of the Sandal-wood Merchant and the Rogues, which occurs in the "Malice of Women," or the "Seven Vazírs," there is a very singular variant of our tale in another group, belonging to what may be termed the sporadic part of the great Sindibád family of romances, which is found in the Arabic text of The Nights printed at Breslau, namely, "King Shah Bakht and his Vazír Er-Rahwan"—for some account of which see Chaucer Analogues, pp. 352, 353. It is the eighth recital of Er-Rahwan, and, under the title of "The Merchant, the Crone, and the King," has been thus rendered by Sir R. F. Burton:

Arabian Variant.

THERE was once a family of affluence and distinction, in a city of Khorassan, and the townsfolk used to envy them for that which Allah had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townsfolk succoured her not with aught, but thrust her forth of the city, saying: "This old woman shall not neighbour with us, for that we do good to her and she requiteth us with evil." So she took shelter in a ruined place, and strangers used to bestow alms upon her, and in this way she tarried a length of time. Now the king of that city had aforetime contended the kingship with his uncle's son, and the people disliked the king; but Allah Almighty decreed that he should overcome his cousin. However, jealousy of him abode in his heart, and he acquainted the Wazir, who hid it not, and sent him money. Furthermore he fell to summoning all strangers who came to the town, man after man, and questioning them of their creed and their goods, and whoso answered him not satisfactorily he took his wealth.

Now a certain wealthy man of the Moslems was way-faring, without knowing aught of this, and it befell that he arrived at that city by night, and coming to the ruin, gave the old woman money, and said to her, "No harm upon thee." Whereupon she lifted up

1 They suspected her to be a witch because she was old and poor, as was unhappily the case in our own country and all over Europe in the 17th and the early year of the 18th centuries.
her voice and blessed him. So he set down his merchandise by her and abode with her the rest of the night and the next day. Now highwaymen had followed him that they might rob him of his monies, but succeeded not in aught; wherefore he went up to the old woman and kissed her head, and exceeded in bounty to her. Then she warned him of that which awaited strangers entering the town, and said to him: "I like not this for thee, and I fear mischief for thee from those questions that the Wazir hath appointed for addressing the ignorant." And she expounded to him the case according to its conditions; then said to him: "But have no concern. Only carry me with thee to thy lodging, and if he question thee of aught enigmatical whilst I am with thee, I will expound the answers to thee."

So he carried the crone with him to the city, and lodged her in his lodging, and entreated her honourably. Presently the Wazir heard of the merchant's coming; so he sent to him and bade bring him to his house, and he talked with him a while of his travels and of whatso had befallen him therein, and the merchant answered his queries. Then said the Wazir: "I will put certain critical questions to thee, which an thou answer me, 'twill be well for thee." And the merchant rose and made him no answer. Quoth the Wazir: "What is the weight of the elephant?" The merchant was perplexed and returned him no answer, giving himself up for lost; however at last he said: "Grant me three days of delay." The minister granted him the time he sought, and he returned to his lodging and related what had passed to the old woman, who said: "When the morrow cometh, go to the Wazir and say to him: 'Make a ship and launch it on the sea, and put in it the elephant, and when it sinketh in the water, mark the place whereunto the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the same mark; whereupon do thou take out the stones and weigh them, and thou wilt presently know the weight of the elephant.'" Accordingly, when he arose in the morning, he went to the Wazir and repeated to him that which the old woman had taught him; whereat the minister marvelled, and said to him: "What sayest thou of a man who seeth in his house four holes, and in each hole a viper

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offering to sally out upon him and slay him, and in his house are four sticks, and each hole may not be stopped but with the ends of two sticks? How, then, shall he stop all the holes and deliver himself from the vipers?" When the merchant heard this, there befell him such concern that it garred him forget the first, and he said to the Wazir: "Grant me delay, so that I may reflect on the reply;" and the minister cried: "Go out, and bring me an answer, or I will seize thy monies." The merchant fared forth and returned to the old woman, who, seeing him changed of complexion, said to him: "What did his hoariness ask thee?" So he acquainted her with the case, and she cried: "Fear not; I will bring thee forth of this strait." Quoth he: "Allah requite thee with weal!" Then quoth she: "To-morrow go to him with a stout heart and say: 'The answer of that whereof thou askest me is this: Put the heads of two sticks into one of the holes; then take the other two sticks and lay them across the middle of the first two, and stop with their two heads the second hole, and with their ferrules the fourth hole; and then take the ferrules of the first two sticks and stop with them the third hole.'" So he repaired to the Wazir and repeated to him the answer; and he marvelled at its justness, and said to him: "Go. By Allah! I will ask thee no more questions, for thou with thy skill marrest my foundation." Then he treated him as a friend, and the merchant acquainted him with the affair of the old woman; whereupon quoth the Wazir: "Needs must the intelligent company with the intelligent." Thus did this weak woman restore to that man his life and his monies on the easiest wise.1

Little more than a vague outline of the original story is preserved in this Arabian variant; but the Tale of Beryn has incidents which the Sindibád and the Indian versions have each exclusively. Thus the young Roman merchant on entering Falsetown discovers a burgess playing at chess with a neighbour (l. 1646); in the Persian

(Sindibád) story the sandal-wood merchant, walking in the city of Káshgar, sees a man playing at draughts. In all three versions he is accused of having stolen a man's eye, or eyes. The rascal who bought the sandal-wood is required to fill a measure with male fleas, finely harnessed; in the Tale of Beryn the provost is required to load five ships with butterflies. The task of drinking the waters of the sea does not occur in the Indian story, but it has in common with Beryn the incident of the woman and the child slightly modified, while the accusation made by the catchpoll that his father had been murdered by the father of Beryn has its equivalent in the Indian story, where the washerman charges the young merchant with having shot his father in the form of a heron. In the Persian story the sandal-wood merchant is advised by his landlady to go and listen to what the blind shaykh of thieves says to each of the sharpers; in Berinus, apparently, Geoffrey secretly learns from King Escpe how to defend the Roman merchant (see ante, p. 135, note); in the Arabian variant an old woman instructs him herself; in the Indian version the merchant consults Golab Sing, the prince of the country. It is very evident that the several versions had a common origin, but it is equally clear that the Tale of Beryn was not derived from the Persian or the Indian stories. It seems to me not unlikely that the story was brought to France from a Morisco-Spanish source.

According to rabbinical legends, the hospitality of the citizens of Sodom towards the strangers within their gates was of a very peculiar character, and the decisions of their judges bear some resemblance to the "laws" of the folk of Falsetown. When a traveller arrived, each citizen (to preserve their reputation for hospitality) was required to give him a coin with his name written on it, after which the unfortunate wayfarer was refused food, and as soon as he died of hunger each man took back his own money. It may be naturally supposed that travellers acquainted with the peculiar ways of the citizens of Sodom would either avoid entering that city or take care to provide themselves with food. But even this precaution did not avail them against the wiles of those infamous people, as may be seen from the following Hebrew story:
A man from Elam, journeying to a place beyond Sodom, reached the latter city about sunset. He had with him an ass, bearing a valuable saddle, to which was strapped a bale of merchandise. Being refused a lodging by each citizen of whom he asked the favour, the stranger made a virtue of necessity, and resolved to pass the night along with his animal and his goods as best he might in the streets. His preparations with this view were observed by a cunning and treacherous citizen, named Hidud, who came up, and, accosting him courteously, desired to know whence he had come and whither he was bound. The stranger answered that he had come from Hebron, and was journeying to such a place; that, having been refused shelter by all to whom he had applied for it, he was making ready to pass the night in the streets; and that he was provided with bread for his own use, and fodder for his beast. Upon this Hidud invited the stranger to his house, assuring him that his lodging should cost him nothing, while the wants of his beast should not be forgotten. The traveller accepted of Hidud’s proffered hospitality, and when they came to the house the citizen relieved the ass of the saddle and merchandise, and carefully placed them for security in his private closet. He then led the ass into his stable and supplied him with fodder; and returning to the house, he set food before his guest, who having supped retired to rest. Early in the morning the stranger arose, intending to resume his journey, but his host first pressed him to partake of breakfast and afterwards persuaded him to remain at his house for two days. On the evening of the third day our traveller would no longer delay his departure, and Hidud therefore brought out his beast, saying kindly to his guest, "Fare thee well." "Hold!" said the traveller, "where is my beautiful saddle of many colours, and the strings attached thereto, together with my bale of rich merchandise?" "What sayest thou?" exclaimed Hidud in a tone of surprise. The stranger repeated his demand for his saddle and goods. "Ah," said Hidud affably, "I will interpret thy dream: The strings that thou hast dreamt of indicate length of days to thee; and the many-coloured saddle of thy dream signifies that thou shalt become the owner of a beauteous garden of odorous flowers and rich fruit-trees." "Nay," returned the stranger, "I certainly entrusted
to thy care a saddle and merchandise, and thou hast concealed them in thy house." "Well," said Hidud, "I have told thee the meaning of thy dream. My usual fee for interpreting a dream is four pieces of silver, but as thou hast been my guest, I will only ask three pieces of thee." On hearing this very unjust demand the stranger was enraged, and he accused Hidud in the court of Sodom of stealing his property. After each had stated his case, the judge decreed that the stranger must pay Hidud's fee, since he was well known as a professional interpreter of dreams. Hidud then said to the stranger: "As thou hast proved thyself such a liar, I must not only be paid my usual fee of four pieces of silver, but also the value of the two days' food with which I provided thee in my house." "I will cheerfully pay thee for the food," rejoined the traveller, "on condition that thou restore my saddle and merchandise." Upon this the litigants began to abuse each other, and were thrust into the street, where the citizens, siding with Hidud, soundly beat the unlucky stranger and then expelled him from the city.

Another rabbinical legend is to this effect: Abraham once sent his servant Eleazer to Sodom, with his compliments to Lot and his family, and to inquire concerning their welfare. As Eleazer entered Sodom he saw a citizen beating a stranger whom he had robbed of his property. "Shame upon thee!" exclaimed Eleazer to the citizen; "is this the way you act towards strangers?" To this remonstrance the man replied by picking up a stone and striking Eleazer with it on the forehead with such force as to cause the blood to flow down his face. On seeing the blood the citizen caught hold of Eleazer and demanded to be paid his fee for having freed him of impure blood. "What!" said Eleazer, "am I to pay thee for wounding me?" "Such is our law," returned the citizen. Eleazer refused to pay, and the man brought him before the judge, to whom he made his complaint. The judge decreed: "Thou must pay this man his fee since he has let thy blood; such is our law." "There!" said Eleazer, striking the judge with a stone and causing him to bleed, "pay thou my fee to this man, I want it not," and then departed from the court.

There are many parallels to this last story, some of which may
be cited in conclusion. The 50th of the 'Pleasing Stories' in Gladwin's *Persian Moonshee* relates how a dervish was charged at a police court with striking a grocer with his slipper, and the kutwal fined him eight annas, whereupon the dervish handed a rupi to the kutwal, and then, striking that official also on the head with his slipper, said: "If such be justice, take thou eight annas and give the other eight to the grocer."

In the third volume of Beloe's *Miscellanies*, which comprises a selection of amusing stories translated from a manuscript procured in Aleppo by Dr. Russel, about 1794, is one to this effect: A young man seeing a half-witted fellow, he cannot resist the temptation of giving him a blow behind his back. The crazy man drags the youth before the kázi and makes his complaint. The judge fines the youth twenty small coins, and gives him leave to go and get change. Of course he remains away, and the kázi falls asleep. At length the crazy fellow's patience is exhausted, and he gives the kázi a blow, telling him that he can wait no longer, and as he had himself fixed the price of a blow, perhaps he would be so good as remain till the youth returned, and keep the fine for himself.

Similar stories are found in the old Italian novelists. The second of Sozzini's collection is as follows: Scacazzone, returning one day from Rome, found himself, when within a short distance of Sienna, without cash enough to purchase a dinner. But resolving not to go without one if he could avoid it, he very quietly walked into the nearest inn, and appearing quite a stranger, demanded a room in which to dine alone. He next ordered whatever he considered as most likely to prove agreeable to himself, without in the least sparing his purse, as the good host believed, and ate and drank everything of the best. When he had at length finished his wine and refreshed himself with a short nap for his journey, he rang the bell, and with a very unconcerned air asked the waiter for his bill. This being handed to him, "Waiter," he cried, "can you tell me anything relating to the laws of this place?" "O yes, signor, I dare say," for a waiter is never at a loss. "For instance," continued Scacazzone, "what does a man forfeit by killing another?" "His life, certainly, signor," said the waiter. "But if he only wounds
another badly, not mortally, what then?" "Then," returned the waiter, "as it may happen, according to the provocation and the injury." "And lastly," continued the guest, "if you only deal a fellow a sound box on the ear, what do you pay for that?" "For that," echoed the waiter, "it is here about ten livres, no more." "Then send your master to me," cried Scacazzone—"be quick—begone!" Upon the good host's appearance, his wily guest conducted himself in such a manner, uttering such accusations against extortion, such threats, and such vile aspersions upon his host's house, that on Scacazzone bringing their heads pretty close together, the landlord, unable longer to bear his taunts, gave him a rather severe cuff. "I am truly obliged to you!" cried the happy Scacazzone, taking him by the hand; "this is all I wanted with you—truly obliged to you, my good host, and will thank you for the change. Your bill here is eight livres, and the fine for your assault is ten; however, if you will have the goodness to pay the difference to the waiter, as I find I shall reach the city very pleasantly before evening: it will be quite right."—But more closely resembling the Eastern versions is the fourth novel of Arienti, in which a learned advocate is fined for striking his opponent in open court, and "takes his change" by repeating the offence.

I suspect that not a few of the apologues and tales in the Talmud are comparatively recent interpolations; and the circumstance that that monument of human wisdom and folly was first printed at Venice in the sixteenth century, after most of the Italian novelists had published their collections, renders it at least possible that the talmudists drew some of their narrative material from Italian sources.
APPENDIX.

CONTINUATION OF THE ROMANCE OF BERINUS—
from p. 140.

BERINUS loved his wife, and was beloved by her, but he could never win the affection of his subjects. They regretted Logres, and sought him for twenty years in order to place him on the throne. At length they found him ruler in Corinth. Logres seized the opportunity to avenge himself and rule over Blandie, and came with a large army. Berinus mustered his troops, but they delivered him over to his enemy, together with Cleopatra his wife, Aigres their son, and the beautiful Romaine their daughter. Logres, although not approving of this act of treachery, profited by it. He remembered, however, that Berinus, after conquering him in single combat, spared his life, so he said to the Roman: "Depart, and take with you from this isle all the riches you brought to it. You have no need of pity, since you have still your Cleopatra." Logres then caused all the traitors who had given up Berinus to be put to death. He disdained to ascend the throne which they had offered him, but placed his son Ismandor in his stead, who, seeing that the mild rule of Berinus had lost it, resolved to follow a quite opposite course, being of opinion that it was necessary for lions to rule wolves.

Meanwhile, Berinus was making haste for his departure. He set out as he had come, with five vessels richly laden. Cleopatra had nothing to regret; she followed her husband, who consoled her for the loss of a crown, in their departure from Blandie. They had a pleasant voyage during three days, but on the fourth day they perceived that, in spite of all their efforts, their little fleet was approaching an immense magnetic rock, which was drawing them towards itself. The old sailors declared that as soon as they touched it, no human power could detach them from the rock, and this soon came to pass. Berinus discovered a number of other ships fixed like his own to the rock, which appeared to be inhabited only by corpses. He groaned in spirit when he thought

1 Dunlop, in his History of Fiction, has fallen into error when he says (art. Ser Giovanni): "This romance, of which the manuscript is extremely old, is the original of the Merchant's Second Tale, or Story of Beryn, sometimes published with Chancer's Canterbury Tales. The first half of the story, however, concerning the treasury, has not been adopted by the English poet, or at least is not in that part of his tale which has been preserved." We have already seen the first part, and shall find the story of the treasury in this, the second, part of the romance.

2 Yspamador in both editions in the British Museum.
that hunger would speedily reduce himself, his family, and his ships' crews to the like condition. Giving himself up to these sad forebodings, he was attracted by the appearance of a man, whose extreme thinness might have caused him to be taken for a corpse. This man was silently crawling into one of the Roman vessels to obtain some food. Young Aigres, the son of Berinus, laid hold of him, and led him to his father, in the hope that he would be able to throw some light upon an occurrence which perplexed their minds. The unhappy man informed them that he was himself a victim, adding that there was an inscription on one side of the rock, but he had not read it. Aigres, full of ardour and courage, wished to see the inscription, and after the starveling—whose name was Silvain—had partaken of some food, he led young Aigres to the place, where he read these words: "Whoever may touch this rock can only be freed after he has deposited on it all his wealth, save only what is necessary to finish his voyage; one of the company must then go to the top of this rock and cast into the sea the ring which he shall find there, when the vessel will at once be freed; but it is necessary that the lot determines the one who shall detach the ring, and he must not go in the vessel which he sets free." Berinus and his company resolved to draw lots to know which of them was to sacrifice himself for the safety of all the rest. The lot fell on Aigres, who was pleased at the result: he would have the good fortune of giving liberty to his father, mother, and sister, as well as to men who had not hesitated to follow them into exile. It requires little to determine a brave and generous soul. Aigres stole away from the embraces of Berinus, Cleopatra, and Romaine and was soon on the top of the rock. He loosened the ring, and cast it into the water; immediately the rock trembled, the wind arose, and the vessels were thrown into the open sea.¹

Berinus now resumed his voyage, and arrived at a port in Italy. Here he paid off all his servants, and, accompanied by his wife, daughter, and Silvain, whom he had taken off the magnetic rock, repaired to Rome in a very humble equipage. Berinus had left all his wealth on the fatal rock, and he had nothing more to expect in Rome: how could his wife, whom he adored, and his beauteous daughter, who was worthy of the respect of kings, endure the misery in store for them? In this extremity Silvain said to him: "You have nothing, since the emperor has taken possession of all your fortune;² you have no army to demand

¹ The myth of a magnetic mountain often occurs in the old romances; and we have a familiar instance in the Arabian story of the Third Calender (or Royal Mendicant), and another in the miraculous legend of the Irish saint Brandanus.

² In chapter lxxiii. of the edition of the romance printed by the Widow Treperolo (see ante, note, p. 124), we are told that soon after Berinus arrived in Rome he met his old friend Geoffrey, and asked him if he could tell him anything about his father Fawnus, to which Geoffrey replied: "By my faith, sire, I have his wife killed him with poison for a knight whom she loved, and when he was dead she so wrought with the emperor that all the race of Fawnus, both in the city and round about it, was destroyed and extinguished."—We have here an example of the manner in which Dixnerie dressed up his Extrait: he has transferred the lady's intrigue to
satisfaction from him for that injustice. But, without causing any
trouble—without exposing yourself to any denial and persecution,
which would be the consequence—it is possible to free you from a
poverty to which you were not born.” Berinus implored to be informed
in what way this could be done. “You need run no risk,” replied
Silvain; “here is the secret: My father was the architect of the tower
in which the emperor keeps his treasure. He took care, in the course
of its erection, to contrive a secret passage, of which he intended to make
use. It is marked by a stone not cemented like the others, but yet
joined to them so perfectly that nobody would suspect it is moveable;
it is so, however. I know this passage, and have gone into the tower
more than once before leaving Rome. For you, I will go back to it,
and restore, without the emperor’s knowledge, some portion of the
wealth he has taken from you.” Berinus hesitated long before agreeing
to Silvain’s plan. But without means in the midst of Rome, obliged
even to conceal his name, he saw Cleopatra his wife and Romaine his
daughter—the former the offspring of a king, the latter born whilst he
was himself a king—condemned to perish of hunger! He could not
bear the horrible idea. “Bring it,” said he to Silvain; “I consent to
everything.” He took a house close to Philip’s treasury, which Silvain
visited several times, and thus enabled Berinus to live in comfort. He
was prudent enough to make no show of wealth; while Cleopatra and
Romaine, knowing he had formerly been rich, were not surprised that
he should find means of living in Rome; and they questioned him not
on this matter, for his absolute silence showed that he did not wish it
talked about.

Let us now return to the generous Aigres. The magnetic rock was
inhabited by enchanters, who knew well how to annoy the travellers
whom they drew to it; but the need of food obliged Aigres to frequently
visit the vessels fixed to the rock; and he found in them more wealth
than food, a circumstance which seemed to presage for him an awful
fate. One day, as he was continuing his searches, he heard the neighing
of a horse in the hold of one of the vessels, and going down, he saw a
spirited steed, whose food was completely done, and who was now
neighing for more. Silvain had taken this precaution before going
away.1 Aigres did not hesitate to take charge of him in his turn. He
called him Morel de l’Aimant, both from his black colour and the place
where he was found. In the same vessel hung a splendid suit of
mail, and a valuable sword, on which were written the words “Pleure
Sang.”2 Aigres, without thinking of ever using this armour, took

the early part of the romance, where there’s no mention of such a thing—see ante,
p. 127. three lines from foot.

1 This means, apparently, that Silvain had tended the gallant steed while on the
rock; yet he was himself starving when he crept on board one of Berinus’ ships.

2 The hero of romance is always provided with a wonderful horse and an
irresistible blade. Antar, the Bedouin poet-hero, had his horse Abjer and his
continuation of the French romance. 163

it down, examined it, put it on, and found it a perfect fit, at which he felt a secret satisfaction, convinced that fate had not bestowed this gift upon him except to make use of it. His chief care, after guarding himself from the snares which the demons of the rock laid for him, was to look out from its top for any approaching vessel. At length he saw one which was yielding to the same power that had attracted his father's ships. Aigres pointed out to the crew the only means for detaching the vessel, and one of them went to the top of the rock, Aigres at the same time going on board, with his beautiful armour and his good steed Morel, ready to set out; the ring was cast into the sea, and the ship was set free. The young knight resolved to proceed to Rome, but fate had destined for him adventures elsewhere—his fame was to precede his arrival in Rome.

The ship in which he was embarked arrived at the kingdom of Tantalus, which was ruled over by two brothers, and he took the road to the capital. Going through a forest he was attacked by two robbers, whom he killed, and thereby set free Prince Germain, who had been captured by them. This prince was called Galopin, from his great speed in running. He was, however, so deformed that his father and mother, both handsome and well made, had for a long time refused to recognize him as their son. Aigres made him his squire. Farther on our knight met Maligant, one of the two kings of Tantalus, who was carrying away by force a young lady. Aigres fought with him and killed him. Danemont, brother of Maligant, wishing to avenge the death of the latter, challenged Aigres, who defeated him, and spared his life on the condition that he would no longer oppress his subjects.

After these heroic achievements Aigres, accompanied by his squire Galopin, proceeded to the kingdom of Loquiferne, the king of which was called Holopherne. This prince, to whom the prowess of Aigres de l'Aimant was already known, was very much pleased to have him at his court, for he had just then great need of the strength of his arm. Holopherne was in love with the Princess Melia, daughter of a king named Absalon, who would give her only to the prince who should bring with him two knights prepared to combat with and kill two savage lions, or would attempt this great feat himself. None of the barons of Holopherne offered themselves for such a perilous adventure; but Aigres undertook it without hesitation, and was accompanied by a knight called Aças, into whose hands was committed a casket of jewels, destined for the princess as a marriage present. This knight was fit for no better employment;—it was Aigres who fought with and killed the lions, and the princess was entrusted to him to convey her in safety to King Holopherne. Aigres and the princess, accompanied by Aças, carrying the jewels, set out for their destination. Now sword Dhami. Rustam, the Persian champion, had his horse Raksh. In the Norse sagas we read of the famous blades, Gram and Graysteel; and in other European romances, of Morglay, Excalibar, Balmung, and Durandal.
Açars was born both lily-livered and faithless, and he envied Aigres the glory which he had just achieved. As they were passing a very deep well Açars purposely allowed the box of jewels to fall into it, and affected to be very much concerned at the misfortune. Aigres at once undertook to recover the box. He joined the reins of his horse together, secured one end to the top of the well, and descended by the aid of this improvised rope. When he dived to recover the casket, the treacherous Açars drew up the reins, and then compelled the princess and her maid to follow him. But soon after Abilas, king of Pannonie, a lover of the princess, appeared and rescued her— Açars flying away without making any resistance, although Abilas had only his squire with him. The craven did not fail to return to the court of Holopherne and proclaim that the king of Pannonie, at the head of a great army, had come and snatched out of his hands the Princess Melia, while he was fighting like a lion, and that Aigres de l'Aimant had surrendered himself without striking a blow in her behalf.¹

Let us not leave Aigres de l'Aimant, the true champion of lions, too long at the bottom of a well. He was very much astonished not to find the reins which had helped him to get down. His suspicions immediately rested on Açars, and he thought, "He who has forsaken me, can as easily have betrayed me!" But he cared little for his treachery—only how to render it of no avail. He drew his good sword Pleure Sang, with which he had luckily armed himself, and used it to cut steps in the side of the well, and thus got out, to find his horse and splendid armour where he had left them. Taking the road to Loquiferne and passing through a wood, he came upon two women, whom two unknown persons were carrying away by force; they proved to be the Princess Melia and her maid, King Abilas and his squire. The princess called out for help from Aigres de l'Aimant, who quickly responded to her cries. Challenging the king of Pannonie, he fought and conquered him, and gave him his life on condition that he should surrender the princess. Aigres then proceeded to the court of Holopherne, with Melia and the rich casket he had recovered from the bottom of the well. The cowardly and faithless Açars was unmasked and disgraced. Melia told of all that had passed, and of the glory that Aigres had gained. Açars was banished from the kingdom, and Aigres thought himself sufficiently avenged, since dishonour was worse even than death to a knight. The king bestowed the greatest favours upon the deliverer of Melia, in order to retain him at his court, but the son of Berinus adhered to his resolution of rejoining his father. He sailed away accordingly, and duly arrived in Rome, accompanied by his squire Galopin, who had remained at Loquiferne during his last adventure.

¹ It is a very common occurrence in romantic tales for the hero to be thus treated and misrepresented by his rivals in love—generally by his jealous brothers—who take credit to themselves for his gallant achievements; but in the end their cowardice and treachery are invariably made manifest, as we shall see in the case of this carpet-knight Açars.
Aigres de l'Aimant soon learned that he must conceal his birth in the native city of his father, whom he discovered with great difficulty, and only by the help of old Geoffrey. Berinus gave a portion of his riches to his son, but did not reveal to him how he obtained them. He was ambitious that Aigres should eclipse the splendour of all the knights of Rome. Aigres readily fell in with his father's views, yet he shone more by his courage and skill in tournaments than by the magnificence of his armour. On such occasions he had the good wishes of the court beauties, especially of the charming Nullie, daughter of the emperor.

Now at the Feast of Pentecost the emperor Philip had a full court of his barons, and he purposed making them rich presents before their departure. For this purpose he visited the tower containing his treasures and found them considerably reduced. He accused of the theft his ten treasurers, and caused them all to be put in prison. One of them promised the emperor to discover in what manner and by whom the robbery had been effected, provided the most profound secrecy were observed. Philip determined to accompany him to the tower, where the treasurer lighted a great fire exactly in front of the door and windows, and the smoke was seen to escape through the spaces left by the uncemented stone, which they found could easily be removed and replaced, and they doubted not that it was in this way the robber entered. Concluding that he came only at night, they placed immediately below the loose stone a tub filled with a substance so glutinous that a person once in it had no chance to get out again; and keeping most secret the discovery they had made, they awaited the result. Silvain by this time was dead, and Berinus had not yet himself ventured into the tower; he felt that it was becoming more and more dangerous, but did not consider himself rich enough to dispense with such means. One night he resolved to go thither for once and once only. Accordingly he proceeded to the tower, displaced the stone, and having entered fell into the trap prepared for him. Aigres de l'Aimant, returning from the palace of Philip, was just entering his father's house when he perceived some one displace a stone from the tower wall, and creep through the opening thus made. He ran forward on purpose to seize the thief, and heard from within the tower these words, uttered amidst groans and sighs: "Alas! I am lost to honour and have disgraced my family." "Who are you, miserable being?" cried the young knight. "Approach, my son," responded the

1 Here, in the original, there is a strange inconsistency: When Aigres arrives in Rome, he rides through the city till he comes before the house of a certain citizeness (bourgeoise); he sees her sitting at the door in great state, like one who was a passing rich and honourable lady. He addresses her, and ultimately takes up his lodging in her house. One day she begs him to reveal his name, as he closely resembles her deceased father. On this he asks the name of her father, and she replies that she is the daughter of Fawnus and Agea, and that their children were Berinus and herself.—Now, near the opening of the romance (as in our Tale of Beryn), Fawnus and Agea had been many years married before they were "blessed" with Berinus; and while it is not afterwards expressly stated that he was their only child, the reader is certainly led to conclude that such was the case.
same voice, for Berinus thought he knew him. "Come and save the
honour of your father and of yourself?" "You, my father?" The son
of Berinus could say no more; he remained quite powerless and leaned
against the tower wall. "My son," cried the unhappy man, "summon
up your courage—lose no time, for we need it all." Then Aigres made
an attempt to enter through the opening, but his father informed him
of the trap into which he had himself fallen, and of the impossibility of
his being extricated. Aigres exhausted his strength in fruitless efforts
to draw his father out, and more than once he thought of giving himself
to death. "It is my duty to die," said Berinus to him. "Listen: I
exact of you the most solemn oath that you obey my last behest.""
"But, father!" "I exact it; hesitate no longer." Aigres, completely
bewildered, repeated the oath, feeling a secret horror in so doing. Then
Berinus recounted to him the whole particulars of this dire mishap;
what Silvain had long done for him, and what he had now unfortunately
attempted to do for the first time. Each word of the recital caused the
generous young Aigres to tremble. "Now, my son," continued Berinus,"by the oath you have taken, I order you to cut off my head." "Who?
I, your executioner!" cried the wretched youth—"I, the executioner
of my father!" "Do you not see that a real executioner is seeking my
life?" said Berinus. "I shall be the talk and horror of the whole city,
and Cleopatra, Romaine, and yourself must share in my disgrace. All
is saved by this act of courage; all is lost without it." "No, no!"
cried Aigres, "I will never consent to the atrocious murder of my
father." "You have become so in not obeying me," replied Berinus in
an angry tone, "and moreover you murder your mother and sister.
Remember, perhaps in a moment it may be too late—hush! do you not
hear a noise? Some one is coming to the tower—the door is opening—
ah, my son, will you kill us all?" Aigres, roused to madness, fancied
that he also heard the sound of approaching footsteps. He was no
longer himself—hesitated no longer—but drawing his sword Pleure
Sang, with one blow struck off the head of his father, wrapped it in his
cloak, and hastening from the fatal spot, went and buried it in a
neighbouring wood.

Day had scarcely dawned when the emperor and the treasurer
entered the tower. Seeing a body in the vat, they eagerly drew near, but
what was their astonishment and chagrin when they found it headless.
The emperor was furious. He caused the mutilated body to be borne
into a room in the palace. The barons and the sages were called to
examine the affair, but it seemed mysterious to one and all. The corpse
was then carried to the gibbet outside the city, where it was guarded by
forty mounted knights and a large number of men on foot. This great
assembly, however, did not terrify Aigres de l'Aimant, who resolved to
bear off his father's body from the midst of all the armed guard. In
order to effect this, it was essential that he should be unknown; he there-
fore put on strange armour, a shield without any device, lowered the-
visor of his helmet, and at dawn attacked the guard with irresistible courage, put them to flight, and carried away the corpse committed to their care.

Philip caused strict search to be made to discover the author of such an outrage. The sages were again consulted, but without success. At last one of the guards whom Aigres had forced to flee before him declared to Philip that he had heard the strange knight pronounce, whilst furiously thrusting at them, the name of the Princess Nullie. As the knights of that time always called upon the lady of their love, in order to inspire them to doughty deeds, the emperor merely learned from this that the crime had been committed by one of the lovers of his daughter. And no advantage was derived by one of the sages, when he suggested the following device, which pleased Philip, though it seemed rather strange. He said: "Since the robber of the headless body is in love with the Princess Nullie, I advise that all the barons and lords of high degree be assembled to supper; afterwards order them to lie down in the great hall, each on a bed of his own, and place in the centre that of Princess Nullie. Now he who is not in love will fall asleep, but he who is in love will keep awake, and will not fail to visit the princess, who must take care to mark his forehead with her thumb, previously steeped in a black liquid, which all efforts of the gallant cannot obliter. Forget not," added the sage counsellor, "that the room must be perfectly dark."

The emperor adopted this advice from anger; Nullie yielded to the plan from filial obedience. The barons were astounded that the princess was to sleep in the same room with themselves, and no one approach her under pain of death. All, save Aigres, fell asleep. He drew near the bed of the princess and mutely kissed her hand. Nullie, not knowing that it was Aigres, pressed her thumb upon his brow. The young knight took this imposition of her hand for a favour; he flattered himself that he had been recognized, and showed by the most loving words all his gratitude to the princess. She knew him by his voice and fell in despair. "Alas!" said she, "give me no thanks: I have killed you unawares! I have given you over to death! I will never survive it!" How flattering to the amorous knight was Nullie's grief. He thought his life no penalty for this proof of her affection, and he dared to ask for yet another. She could not refuse a lover who was doomed to die, and he obtained Love's gift. Afterwards, profiting by the sleep of the barons, Aigres drew near in succession to each bed, and put on every brow a mark like his own. He then returned to his own bed and fell asleep.

1 "Le don d'amoureuse merci" are the words of the writer of the Extrait, who slyly remarks: "We do not know whether the wary sage, if he had foreseen this incident, would have thought it his duty to forewarn the emperor."
2 This device occurs in many tales besides most of the numerous versions of the Robbery of the King's Treasury, and we find something similar in "La Mort de Tong-chao," one of the Nouvelles Chinoises translated by M. Stanislas Julien, 1860.
Great was the astonishment of the emperor when he saw, on entering the hall in the morning, all his barons and knights marked alike on the forehead. He asked his daughter in an angry tone whether they were all guilty, but she stubbornly kept silent and was shut up in her chamber. Cursing the sage who had given him such an absurd advice, he had recourse to the other sages, but they seemed as perplexed as himself. At this juncture, Geoffrey arrived at court from Constantinople, where some special affair had required his presence. He knew nothing of the robbery of the treasury and its results. The emperor told him all, as well as of the trial made by the Princess Nullie. Geoffrey caused all who wore the black mark to assemble, examined them, and said to the emperor that he would point out the guilty one if he would grant him a boon. This Philip solemnly promised, and Geoffrey, pleased to mortify the sages once more, looked at them with a sarcastic smile as he said to the emperor: "The knight who has the smallest mark is the guilty one;—all the marks of his companions have been made by the thumb of a man." It was then found that Aigres alone bore the impress of the thumb of Princess Nullie. The latter was in despair; Aigres expected nothing but death. Geoffrey, however, reminded Philip of his oath, and asked the life of the guilty one. His fault did not appear so great to the barons as to the emperor, and they joined with Geoffrey to obtain his pardon. Philip granted it on condition that Aigres de l'Aimant should leave Rome. He only did so after secretly obtaining the troth of the princess;—the emperor little thought that in exiling the young knight he was banishing his own son-in-law! And when Philip died, Nullie, recalling her own husband, raised him to the throne. His banishment had been nothing but a succession of glories and triumphs; his return to Rome prepared him for new laurels. He re-established his mother on the throne of Blandie; went and conquered Constantinople for Prince Orlas, who was the friend of the good Geoffrey, and who married his sister Romaine. After so many adventures there remained for the son of Berinus only to live in happiness and peace; this double advantage he enjoyed, and it was a source of great felicity to his subjects.

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1 That is to say, all he knew.

2 After conquering Constantinople for Geoffrey's friend, Aigres sails, with more than 20,000 men, for the Holy Land. They remain at Acre 28 weeks, during which period they make divers raids on the Saracens, and by their prowess so beset them that they dare not go out of their fortress. When the gallant Aigres has done his duty against the paynims, he goes to the Holy Sepulchre, where he offers up prayers and orisons, and makes rich presents—all for the purpose of doing penance for having caused his father's death (ch. cliv.).

3 In the last chapter but one of the original, Geoffrey dies in the odour of sanctity, is buried near Berinus, and the emperor Aigres erects a magnificent church over their remains.

Mr. Vipan, in concluding the interesting extracts and notes with which he has favoured me, makes the following observations: "There is one great difference between the French and English versions. The latter, though very amusing, is
Thus ends the Romance of Berinus, in the second part of which, we have seen, his gallant son is the most conspicuous figure.—In the account of the robbery of the treasury there are several important differences between Dixmerie's extrait and the romance in the British Museum: (1) According to the extrait, after the death of Silvain, Berinus went but once to the treasury and lost his life; while in the romance (ch. lxxiii.) he goes often and takes as much treasure as he requires, and leads that kind of life for a long time. (2) In the extrait Berinus goes to the tower without the knowledge of his son, and it is only by chance that Aigres comes across him. In the romance, when Berinus hears that the robbery of the treasury is discovered, he determines to go once more, and take his son with him, in order to remove a greater quantity of the treasure than usual, as he fears that precautions will be taken before long to prevent his entrance into the tower. Aigres steadily refuses to go, and tries to dissuade his father from his purpose. However, that night, finding he is gone, he follows and discovers him in the tub of glue. (3) In the extrait, Aigres attempts to enter through the opening; while in the romance he does enter, his father having first given him directions so that he may avoid falling into the tub. (4) In the extrait, Berinus exacts from his son a solemn oath that he will obey his behest. In the romance Berinus says: "Sweetest son, now cease your sorrow, for you can gain nothing thereby. But bethink you of your own safety, and of putting me out of this grief; for if you will do as I counsel, soon will you have relieved me of my trouble. For God's sake, fair son, hasten you, for the night is quickly gone."

"Dear father, God-a-mercy, tell me," said Aigres, "and I will do it hardly edifying. Beryn is at first utterly worthless; mends a little, but shows no kind of merit; at last, however, he is dismissed to high station and happiness. In the French version, on the contrary, I think the author intended to be highly edifying: Berinus, badly brought up, after a short period of decent behaviour, falls again into error, turns robber, and comes to a wretched end. Aigres, on the other hand, who on many occasions shows a spirit of most generous self-abnegation, after many trials is dismissed to happiness. His two faults, the cutting off the head of Berinus and the affair with Nullie, the author probably thought excused, or partly so, considering the most extraordinary circumstances under which they were committed; besides, he suffers from long persecution on account of them. I think in every case vice is severely punished in the French romance."

It seems to me that the author's design in causing Berinus to fall into such a depth of unworthiness was to exhibit the evils that result from ignorance, which Shakespeare terms "the curse of God." The English versifier of the first part of the romance does not appear to have had any particular moral in view, although the Merchant in the prologue (p. 241, 725) says to his fellow-pilgrims that he will tell a tale "in ensampilp" to them. Beryn, even in his early boyhood, is lewd and dissipated, mischievous and cruel, in consequence of the over-indulgence of his doting parents; and in manhood, when he falls into the toils of the knives of Falsetown, he shows no force of character—in fact, he is throughout (in the English tale) an arrant poltroon; yet, by no merit or action of his own, he not only comes out of his law troubles a considerable gainer, but is amply compensated for the loss of his heritage by becoming the son-in-law of the good duke Isope. If there be any "moral" in this tale, it must be that the unworthy and profligate are the favourites of Fortune! We see, however, in the sequel, according to the complete story, that Beryn's prosperity was only temporary, and that at last he perished miserably.
most willingly." Berinus then tells him to take enough treasure to keep himself from want all his life. Aigres says he will first set him at liberty. Berinus declares that he will never leave the place until his son has complied with his request. Aigres accordingly takes a large quantity of treasure home and returns. (The author is careful to inform us that Aigres did not do this from covetousness of wealth, but solely to obey his father's command.) On his return to the tower Berinus orders him to cut off his head. Aigres expostulates through a whole chapter (cxix.). At last his father proves to him that much will be gained by his doing it, and nothing will be lost; while if he (Berinus) does not die at once he will perish under frightful tortures. On this Aigres falls on his knees before his father, and begs him to pardon him for causing his death. The father answers that he pardons him, and gives him his blessing. Then Aigres rises and goes to kiss his father, "weeping very copiously." Then Berinus confesses all his sins to God, and prays for God's mercy, recommending to God his soul, his wife, and his daughter. After this he says to Aigres: "Now quickly, my son, despatch thee—promptly end my sorrow; let me languish no longer." On this Aigres draws his sword and cuts off his head. In the extrait, Aigres recovers his father's body by boldly attacking the guards single-handed and causing them to fly for their lives; while in the romance he paints his horse on one side yellow, on the other blue, he covers his armour with a white robe, one side of which he stains with a vermilion dye, leaving the other of its proper colour, and round his horse's neck he hangs a number of bells—the guards take him for a goblin and make off at full speed. In the extrait the device, to discover the person who stole the body, of causing the knights to sleep in the same chamber with the Princess Nullie, is suggested by one of the seven sages; but in the romance the emperor consults an enchanter, who raises a demon, and it is the demon who devises the stratagem. The demon tells him to order the knights not to approach the bed of Nullie under penalty of "the rope": the one who stole the body is of "such wondrous boldness" that he will disobey the order, and being marked on the forehead will be detected next morning.

M. de la Dixmerie, at the end of his extrait, remarks that "this unique, foolish, and ridiculous story of the treasury of the emperor Philip," with almost all the details, is found in the novels of Ser Giovanni Fiorentina, Il Pecorone, Day ix., nov. 1, whence it was taken. He omits to state that the original is given in Herodotus (Euterpe, 121), where it is the treasury of Rhampsinitus, king of Egypt, that is robbed by the two sons of the architect who erected the buildings, and purposely left a stone un cemented. The same story had been current in Europe long before the time of the Italian novelist, being found in the earliest written version

1 M. de la Dixmerie has worked up this incident into a quite "thrilling" scene, albeit in the original it is told very effectively.
of the Seven Wise Masters, a Latin prose work, entitled *Dolopathos; sive, de Rege et septem sapientibus*, composed in the latter years of the 12th century, and in the French metrical version, *Li Romans des Sept Sages*, about 1284. \(^1\) The author of the romance of Berinus might have adapted his story of the Treasury from *Il Pecorone*, since the latter dates as far back as 1348; \(^2\) yet both versions may have been independently derived from a common source. Be this as it may, the foregoing story differs considerably from Ser Giovanni’s version, of which Dunlop, in his *History of Fiction*, has given an abstract as follows, which I have compared with the translation of the Italian story given in Painter’s *Palace of Pleasure* (first printed in 1566), vol. i. nov. 48, and found fairly accurate:

"The doge of Venice employed an architect, called Bindo, to erect a building which should contain all the treasures of the republic, and should be inaccessible to depredators. This ingenious artist reserved a moveable stone in a part of the wall, in order that he might himself enter when he found it convenient. He and his son [Ricciardo] having soon after fallen into great poverty, they one night obtain access by this secret opening and abstract a golden vase. The loss was some time after remarked by the doge while exhibiting the treasury to a stranger. In order to discover [the perpetrator of] the fraud, he closed the doors, ordered some straw to be burned in the interior of the building, and found out the concealed entrance by the egress of the smoke. Conjecturing that the robber must pass this way, and that he would probably return, he placed at the bottom of this part of the wall a cauldron filled with pitch, which was constantly kept boiling. Bindo and his son were soon forced by poverty to have recourse to their former means of supply. The father fell up to the neck in the cauldron, and finding that death was inevitable, he called to his son to cut off his head and throw it where it could not be found, in order to prevent further discovery.\(^3\)

Having executed this command, the young man returned home and

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\(^1\) Under the title of “The Robbery of the King’s Treasury,” in my work on the migrations and transformations of Popular Tales, vol. ii. p. 115 ff., after citing the narrative as related by Herodotus, I have brought together translations or abstracts of mediaeval Latin, Italian, Sicilian, modern Greek, Albanian, French, Breton, Gaelic, Dutch, Tirolese, Danish, Russian, Algerian (Kabail), Mongolian, Tibetan, Bengali, Indo-Persian, Indian (Sanskrit), and Singhalese versions, and, in Appendix, pp. 486-8, a curious modern Egyptian variant, of this world-wide story, to which the fascinating Arabian tale of Ali Baba and the Forty Thieves is near akin.

\(^2\) There are *fiy* MSS. of the romance of Berinus (not one, as stated at foot of p. 124) in the National Library, Paris, both of which, according to M. Delisle, the Librarian, closely agree with the printed editions. One is afolio volume, written on parchment, and dates about the middle of the 15th century; the other is a quarto written on paper, imperfect at the beginning, of about the end of the 15th century. The date of the Vienna MS. is 1482: “Fait et acomplye le dit Romant le vj Jour de Septembre Lan Mil quatre cents quatre vings et deux.” This is doubtless not the date when the romance itself was finished, but that of the transcription of the Vienna copy.

\(^3\) A man who was “up to the neck” in a cauldron of boiling pitch would hardly be able to give his son such an order: the pain would either deprive him of consciousness or his anguished cries bring in some of the royal guards.
informed his neighbours that his father had gone on a long journey; but he was obliged to communicate the truth to his mother, whose affliction now became the chief cause of embarrassment. For the doge, perceiving that the robber must have had associates, ordered the body to be hung upon a gibbet, in the expectation that it would be claimed. This spectacle being observed from her house by the widow, her cries brought up the guard, and her son was obliged, on hearing them approach, to wound himself in the hand to afford a reasonable pretext for her exclamations. She next insisted that her son should carry off the body from the gibbet. He accordingly purchased twelve habits of black monks, in which he dressed twelve porters whom he had hired for the purpose. Having then disguised himself in a vizard and mounted a horse covered with black cloth, he bore off the body in spite of the guards and spies by whom it was surrounded, and who reported to the doge that it had been carried away by demons. The story then relates other means to which the doge resorted, all of which are defeated by the ingenuity of the young robber. At length the curiosity of the doge is so much excited that he offers the hand of his daughter to any one who will discover the transaction. On this the young man reveals the whole, and receives the promised bride in return."

Among the "other means to which the doge resorted" Dunlop passes over the fruitless device of the beds in the great hall: By the advice of a senator, "the most riotous and lecherous young men, such as the doge had in the greatest suspicion, to the number of twenty-five, were summoned to appear before him;" they were made to sleep in separate beds in one of the great chambers, and in their midst was the doge's own daughter. The doge says aloud that should any of them approach her bed she is to mark him on the forehead. This frightens all but Ricciardo. He visits the young lady, who marks him; but, in his turn, he marks the other sleepers, some with two, some with six, some with ten marks, and himself with four, besides the one placed on him by the doge's daughter.—There seems to me little reason to conclude that the story of Berinus and Philip's treasury was adapted from Giovanni's novel, besides the circumstance of the beds ranged around the young lady's bed. We have nothing in Giovanni about the culprit being discovered by the smaller mark on his forehead, and nothing in Berinus about each sleeper having a number of marks. Moreover, in Giovanni the treasury is only once entered, and a golden vase stolen, while in Berinus, as in Herodotus and all other versions, frequent visits are paid to the treasury before the catastrophe.

Glasgow, June 1887.
ADDITIONAL NOTES.

pp. 125, 126. The remarks about the athletic exercises of the young Romans, and Fawnus’ and Agea’s aversion from Berinus practising them, do not occur in the romance, and are therefore to be regarded as M. de la Dixmerie’s own: he frequently indulges in excursions of this kind in the course of his *extrait*, which I have for the most part left out.

p. 126. Raine, the second wife of Fawnus, is called Rame in the Tale of Beryn, possibly by a clerical error.

p. 133. There is no mention of the three questions put to the seven sages in this part of the romance, but there is much later on (chs. xxxix. and xl.), when Geoffrey introduces Berinus to Esope. In order to recommend Berinus to Esope’s favour, Geoffrey gives his quondam “client” the credit of having discovered that the aching tooth, the fly, and the pear-tree were figures of speech, and signified treacherous flatterers of different kinds. Geoffrey goes on to say that the Romans became so jealous of Berinus on account of his sagacity, that they laid plots against his life, and this was the cause of Berinus leaving the country and taking to the occupation of a merchant. It comes out ultimately that the king who sent the messengers to ask the three questions was Esope himself, who wished to test the wisdom of the seven sages. Geoffrey was one of the messengers, and on their return the Blandiens, being envious of the honour done them, murder all but Geoffrey, who escapes by disfiguring and disguising himself.—The Eastern origin of the “parables” of the aching tooth, &c. is, I think, apparent from the following passage which occurs in *Kalila and Dimna*, the Arabian version of the Fables of Bidpāi: “A tooth which is decayed,” said Kalīla to the Lion, “will never cease to ache as long as it remains in the mouth; nor is there any other remedy for the disagreeable sensation arising from having eaten unwholesome food than that which will remove it from the stomach, which is the seat of the disorder. The application of these maxims to the case of a dangerous enemy points at once to the necessity of taking away his life.” In the Sanskrit version, *Hitopadesa*, the wily jackal Damanaka cites the sentiment thus: “A pulling up by the root of poisoned food, of a loose tooth, and of a wicked minister, gives ease.”

p. 135. In the Planudean Life of Esop the fabulist it is related that Xanthus (Esop’s master), getting drunk at a symposium, wagered his house and all it contained that he would drink up the sea. Esop gets him out of this scrape by advising him to demand that all the rivers should be stopped, for he did not bargain to drink them too.

p. 135; note on Duke Esop’s castle. Gibbon, quoting Abū’l-Feda,
states that in the palace of the Khalif Moktader, "among the other spectacles of rare and stupendous luxury was a tree of gold and silver, spreading into eighteen large branches, on which, and on lesser boughs, sat a variety of birds, made of the same precious metals, as well as the leaves of the tree: while the machinery affected spontaneous motions, the several birds warbled their natural harmony. Through this scene of magnificence the Greek ambassador was led by the vazir to the foot of the Khalif's throne."

p. 136, l. 16. "Two butterflies only were seen floating about the room."—In the romance, as in the Tale of Beryn, Geoffrey had provided himself with two butterflies, but there does not appear to be any reference, as in Beryn (p. 109, l. 328 ff.), to the doctor in Rome.

p. 153, l. 22 ff. "What is the weight of the elephant?"—Forbes, in his Oriental Memoirs, vol. ii. p. 455, cites, on the authority of Colonel Wilks, the following anecdote of Shahji, father of Sevaji, the founder of the Mahratta empire, "from which," he remarks, "some conjecture may be formed of the general state of the arts and sciences in India, in the commencement of the seventeenth century": The minister Jagadeva Row had made a vow to distribute in charity the weight of his elephant in silver; and all the learned men of the court had studied in vain the means of constructing a machine of sufficient power to weigh the animal. Shahji's expedient was certainly simple and ingenious to an eminent degree. He led the animal along a stage prepared for the purpose to a flat-bottomed boat, and marking the water-line removed the elephant and caused stones to be placed in the boat sufficient to load it to the same line. The stones, being brought separately to the scales, ascertained the true weight of the elephant, to the astonishment of the court of the wonderful talents of Shahji.—This is precisely the device suggested by the old woman in our Arabian analogue of the story of the Sandal-wood Merchant.

p. 165. In the romance, ch. cxv. ad fin., when the robbery of the treasury is discovered the author breaks out into a long lamentation over the pending fate of Berinus: "Here is an illustration of the peasant's saying, that 'no one knows when his chance and his hour cometh.' Alas, how unhappy was the birth of Berinus, and how he was born under a stern constellation! For in all his life he had not a single day of peace and quietness; and, moreover, he was never freed from his ill-fortune; rather did his mischance approach him relentlessly, for Fortune used all her efforts to bring him under."

Here, in accordance with the belief in astrology which prevailed throughout Europe during the middle ages and even much later, as it does still in Asiatic countries, the author ascribes the misfortunes of Berinus, not to his improper up-bringing and defective education, but to the circumstance of his having been born under an unlucky planet—a comforting doctrine to sinners of all degrees.

W. A. O.
NOTES TO THE TALE OF BERYN.

[The notes with the letters F. J. F. appended are by Dr. Furnivall, those with W. W. S. by Professor Skeat, those with S. by W. G. Stone, and those with no letter appended by F. J. Vipan.]

p. 1, l. 8. Hurlewaynes meyne. This meyne is sketched in the second book of François de Rues' *Roman de Fauvel*, a.d. 1314:

.. Puis faisoient une crierie,
  Ouques tele ne fut oie:
  Li uns montrat son cul au vent,
  Li autre rompet un auvent;¹
  L'un cassoit fenestres et huis,
  L'autre getoit le sel ou puis.
  L'un getoit le bren au visage,
  Trop estoient lés et suavaiges;
  Es teses orent barboeres,
  Avec eus portoient deus bieres,
  Ou il avoit gent trop avable (?),
  Pour chanter la chanson au diable.
  Il i avoit un grant jaiant,
  Qui aloit trop forment braient;
  Vestu ert de bon broisequin;
  Je croi que c'estoit Hellequin,²
  Et tuit li autre, sa mesnie,
  Qui le suivent toute enragie.
  Montés est sus un roncin haut,
  Si tres gras que, par saint Quinaut,
  L'en li peut les costes compter...
  Avec eus avoit Hellequines
  Qui avoient cointises fines,
  Et ce deduisoient en ce
  Lay chanter qui si ce commence:
  "En ce dous temps d'esté,
  Tout droit ou mois de may," &c.

P. Paris. MSS. François de la Bibliothèque du Roi, i. 324-5. (Paris, 1836.)—F. J. F.

¹ A penthouse of cloth, &c., before a shop window, &c.—Cotgrave.
² *Hurlewayn* is also in l. 90, Passus 1, of 'Richard the Redeles':

  "Ocer hobbis ye hadden  of hurlewaynis kinne,
  Reffusyuge the reule  of realles kynde."


³p. 507, is Mr. Thomas Wright's note on the word: "*Hurlewaynes meyné is the Maisnie Hellequin of old French popular superstition; in Latin, familia Harlequin*. The name is spelt in different ways: Hellequin, Herlequin, Henequin, &c. The legend was, that Charles the Fifth of France, and his men, who fell all in a great battle, were condemned for their crimes to wander over the world on horseback, constantly employed in fighting battles. Some derived the name from that of the Emperor, Charles quint, Charlequin, Herlequin, Hellequin. Of course this derivation is wrong, and the legend a fabrication of later date, to explain it. See Grimm's *Mythologie*, p. 527; Le Roux de Lincy's *Livre des Legendes*, p. 148-150, 240-245; and Michel's *Benoit*, vol. ii, p. 336, where in a note is given a most extraordinary story about them. See also Paulin Paris" (as above).
See also Tyrwhitt's Chaucer, Gl. s.v. meinie; he refers us to Ordericus Vitalis, who gives a strange story of the familia Herlechini, also to Gervase of Tilbury, who speaks of the familia Arturi. As to the etymology of the word Hurlewayne, see Skeat's Dict., s.v. Harlequin.

p. 1, l. 16. Hope is a hoop: see Larwood's Signboards, p. 488.—W. W. S.

p. 2, l. 18. Such vitailles as he fonde in town. Here in town == at hand: cf. Sir Thopas (ed. Skeat), l. 1983 and Note: also Guy of Warwick, l. 5841:

"God let me neyur dye in londe."

On which Professor Zupitza says: "in londe, used here as often with no great force"; he then compares with it the expression in toune. Other instances are:

"Hyt befell in the month of June,
When the fenell hangeth yn town,
Grene in semly sales."

Lybeaus Disconus (Ritson), l. 1225.

"And ich him schal with myn hond teche
Hou Goddes grame com to toune
Ryght amidelward his croun."

The Scuyn Sages (Weber).

"Had she brought some forty pounds to town,
I could be content to make her my wife."

R. Green's George-a-Greene (ed. Dyce), p. 260, col. 2,—where Dyce's Note on the word "town" is; Qy, dower. The expression might still be heard in the present century in East Anglia: in my early youth an old servant by way of informing me that some friends of ours had an addition to their family, said: "A new Miss —— has just come to town." Cp. also the usage of "in place" and "in the stede."

p. 2, l. 20. The Pardoner beheld and aside swervid. ? perhaps diskennyng agrees with statis, and we may translate: "The Pardoner saw how the people of good station were served, and how, ignoring him quietly, they slipped away from him."

p. 2, l. 40. Beneficite, pronounce ben'cите, or ben'cit; see Skeat's Gl. to Prioresses Tale, &c.

p. 2, l. 42. she gan to fnese. ? snese, as fnese elsewhere means to blow, as Prof. Skeat has pointed out.

p. 2, l. 43. Aha! all hole. In Germany when any one sneezes, the custom is for the bystanders to cry out prost (prosit), in Austria Gesundheit. In France, Belgium, and Italy, they say in their respective languages, "God bless you": also in some parts of England, for instance in Suffolk.

It is said that this custom arose at the time of the plague, a sneeze being supposed to indicate a change for the better in the condition of the sufferer.

p. 3, l. 56. pat ye [been] unaservid. The words, I suppose, as they stand with been inserted, will mean, "but you haven't been served with your morning-meal"; from l. 60, however, it appears that the
Tapster was not aware that the Pardoner was fasting. Perhaps the words that ye unaservid may mean: "you didn't deserve that, viz. to suffer such extreme sorrow."

p. 3, l. 66. _now broke wel thy name._

"Panne hym spak the god king:
Wel bruk þu þi nevening;
Horn, þu go wel schulle (shril)
By dales and bi hulle;
Horn, þu lude soo sune
Bi dales and bi dune." .

_King Horn, l. 206._ (Specimens by Morris.)

"Dan John, quod he, now wel brouke ye your name."

Lidgate's Prologue to the _Tale of Thebes._

p. 3, l. 70. _trown & feyn this song._ ? For _trown_ read _crown_ or _croon_ = murmur; the scribes frequently interchange _t_ and _c_ : see note on l. 822. ? Also for _feyn_ read _seyn_; in Chaucer we find "seyn a song": later in this tale, l. 2462, we have: "I will not feyn one word, as makers doon to ryme"; but there the word _feyn_ relates to composition of verse, not to singing.

p. 4, l. 99.

"Now certen, quod the tapster, yee have a red ful even,
As wold to God yee couth as wel undo my sweven."

_ared ful even_ = interpreted rightly, in this passage the Tapster's behaviour, but _ared_ is frequently used for to interpret a dream, and we find it with the word _even_ attached in _The Boke of the Dutchesse_, l. 284:

"Ne nat scarcely Macrobeus
[Coude] . . .
I trow, arede my dremes even."

_Rede_ is so used in modern poetry; as in Campbell's

"Glenara, Glenara, now read me my dream."

Also "read me my riddle" we find several times in Bishop Percy's Folio.

_Undo my sweven._ Cp. _Romauant of the Rose_, l. 7:

"An authour that hight Macrobees
That halteth not dremes false ne lees,
But undoth us the avision
That whilom mette king Cipioun."

p. 5, l. 109. _a lover glad._ glad does not suit the context, unless we take it in the sense of "anxious." See _Lancelot of the LaiJc_, l. 2798, "gladly desyrit," and l. 2946.

p. 5, l. 122. "* * * home the Tapster made the Pardoner pull
Garlik all the longe nyghte."

? pull = pill or peel; cp.

"Wyll, Wyll, Wyll, Wyll,
He ruleth always still.
Good reason & good skyll,
They may garlic pyll,
Cary sackes to the myll,
Or pescoddes they may shyll
Or elles go rost a stone."

Skelton’s *Why come ye not to Courte, ?* 103-109.

Todd in his Dict., s. v. *pilled-garlick*, says: “one whose hair is fallen off by a disease: ‘A pleasant discourse between the authour & pild-garlick; wherein is declared the nature of the disease,‘” 4to, 1619.

Sir John Denham, in his *Directions to a Painter*, p. 21, published in 1667, terms a certain officer “poor Peelgarlick,” the reason for this appellation being that part of his posteriors had been shorn away by a cannon-ball. We find the term as late as 1770 in *Foote’s Lame Lover*, ad fin. where Sir Luke says of himself:

“So then it seems poor Pilgarlik is discarded at once.”

It is easy to understand why a man whose hair has fallen off, or part of whose body has been flayed, should be compared in derision to peeled garlick, but not so easy to see why “to peel garlic” should be regarded as a degrading occupation, as it apparently is in the passage before us. Mr. Wedgwood compares the Fr. saying: “Il en pelera la prune”—he will smart for it, he will have the worst of it. The question is also discussed in *Notes and Queries*, 1st S., i. and ii., and in Latham’s Dict. It may be, however, that the expression was originally “to make a man peeled-garlik or pilgarlik,” which is intelligible, and was then corrupted into “to make a man pil garlic.”

p. 5, l. 125. *pozze she aquyt his while.* Cp. *Man of Lawes Tale*, 584, where Skeat’s Note is: “guyte her while, repay her time; i.e. her pains, trouble; as when we say: ‘it is worth while’; wile is not intended.”

p. 6, ll. 137-8.

“Put forth the Prelatis, be Person & his fere.
A monk that take the sprynkill with a manly chere."

Substitute a comma for the full-stop after fere. Perhaps also for *A monk* we should read *The monk*; in any case this monk is the monk of the *Canterbury Tales*; the words “manly chere” agree with the description given of him by the Host in the Prologue to the *Monk’s Tale*.

p. 6, l. 141. “The ffrere feynyd fetously the sprynkill for to hold,
To spryng upon the remnant.”

? For *feynyd* may we here read *feynyd*, from the A.S. *fandian*, to attempt, try. In Chauuer the word appears as *fonde*, and in *Gologros and Gawayn* as *faynd*.

p. 6, l. 151. *for the story mourned.* The word “mourn” seems sometimes to mean “to be deep in thought,” unconnected with sorrow. Cp.

“And in gret thout he was
Wher it was his wyfe, er hyt nas.
NOTES TO pp. 6—11, ll. 160—310. 179

Also he sat in mornyng,
Anon he thout upon the rynge."

Seven Sages, l. 3013 (ed. T. Wright).

"he murned ful swithe
to habben that maiden to wiuue."

Layamon's Brut. (Specimens by Morris and Skeat), l. 585.

p. 6, l. 160. kynd of brode = native breeding.


"And commandede barouns thre
Her to lede out of cuntre
To the wyldest forest that myght be
Of Crystendome." Octavian Imperator (Weber iii, 285).

"And outte of cuntre wille I wende." Sir Amadas (Weber iii, 35).

"Seth he went out of cuntre." Sir Cleges (Weber i.), 485.


p. 7, l. 188. pouze wee shoul set at sale Al the shrewdnes that I can. For wee read I, wee being caught from preceding wee. This error is frequent with our scribe.

p. 7, l. 192. to the dynerward. A late instance of this construction occurs in Sidney's Arcadia, lib. ii., p. 98, ed. 1638. "And so went she from them to the Lodge-ward."—S.


"He drank and wel his girdel underpyghte."

p. 9, l. 247. He was of al factur, aftir fourm of kynde. He was made for everything by natural formation or constitution.

p. 9, l. 250-1. Probably some lines between these two are lost. As the prologue stands, the Sompnour had said nothing to the Frere since their arrival in Canterbury, though, l. 186, he says he will do so on their way home.


"She wolde never rest nor rowe,
Till she came our king unto."—Percy's Folio MS. ii. 548/606.

Also roo, s. rest, in Guy & Colebrande.—Jamieson.

p. 10, l. 290. for many a herbe grewe. Insert there after grewe; it is required both by sense and metre.

p. 10, l. 293. And other beddis by & by, one beside the other. For by & by, see note by Professor Skeat in N. & Q., 11th S., ix. 37.

p. 11, l. 306. he drank without the cupp. Cp. 460: "He shall drynk for kittis love without cup or pot," i.e. in abundance.

p. 11, l. 310. And fond hir ligging liry-long. Cp. with this:

"Somme leyde her legges a liri (leri)." Pierre Poimpan, vi. 123.

I venture to suggest that liry-long means "at length like a dormouse (loir)," and a liri after the manner of a dormouse.

Litré (s. v. loir) tells us that the Berry pronunciation of loir is lire;
also that there are two diminutives of loir, viz. liron and léro, which signify une espèce de petit loir gris. Again (s. v. léro) he tells us that the pronunciation of loir in Normandy is ler. From this and the Berry form we may have taken our leri and liri.

It appears that the dormouse, when eating, hangs suspended by its hind-feet from a bough, and is consequently stretched out at full length; again, when asleep in winter, it rolls itself up in a ball. The former attitude probably is that of the Tapster in Beryn, the latter that of the Losels in Piers Plowman.

p. 11, l. 326. Wher coul I, [I]yeve prey, when ye com efftsone? For when read wen = wene, think; “Whether could I, I pray you, think you would come again?” Perhaps when may stand; cp. yhit for yet, and yhere for yere in the Pricke of Conscience.

p. 12, l. 361. And at ascance she loved him well. The word ascance has been discussed, N. & Q., 6th S. xi. and xii.; see also Skeat’s Gl. to Man of Lawes Tale, &c., and Murray’s Dict. s. v.

p. 12, l. 362. As þouze she had learned cury fauel of some old freere. See Hunter’s Dict., s. v. curry, “To curry favour, a corruption of Mid. Eng. to curry favell; Fr. étirler le fauveau = lit. to rub down the chesnut horse: favell was a common name for a horse, and the same word, but from an entirely different source (Lat. fabula), was used for flattery.”

p. 12, l. 362. As þouze she had lerwyd cury fauel. “But if such moderation of words tend to flattery, or soothing or excusing, Paradiastole, or the it is by the figure Paradiastole, which therefore nothing Curry fauell. improperly we call the Curry-favell, as when we make the best of a bad thing, or turn a signification to the more plausible sence: as, to call an vnthrift, a liberall Gentleman: the foolish-hardy, valiant or courageous: the niggard, thrifite: a great riot or outrage, an youthfull pranke, and such like termes: moderating and abating the force of the matter by craft, and for a pleasing purpose,” &c.—Puttenham’s Arte of English Poesie, ed. Arber, p. 195.—S.

p. 13, l. 372. As he þat hopid sikerlich to have had at his will. Here the perfect “to have had” is used for the present. This is not unusual; cp. l. 3150, “made him redy to have swore.” Also cp. 2075, “To make his pleynt on Beryn & suyd upon his goode,” where suyd is for “have suyd,” as Prof. Skeat has pointed out.


“For sothe as I the sayne.” Sir Isumbras, l. 536 (Thornton Rom.).

“The sothe thou me sayne.”

The Avowyng of Arthur, 33/8 (Robson’s Rom.).


“Ac ever in ernest and arage
Ever spekeeth French langage.” Sir Beces of Hamtown, l. 2790 (Maitland Club).
p. 13, l. 388. And then the officers & I. Cp.

"The Squier came fro chamber tho,
Downe he wente into the hall,
The officers soon can he call,
Both usher, panter, & butler,
And other that in office were;
There he them warned some anone
To take up the bordes everych one."

The Squier of Love Degre, l. 388 (Ritson's Rom.).

p. 13, l. 398. for he met with his love, in crooking of the moon.

"Also the same yere [1421] betwen Cristemas and Candelmasse, the
town of Milen' [Melun] was yolden to the kyng [Henry V.], and alle
cheveteyns with the sowyndyours were ledd to Parys in the croke of the
mone they myght seyn, for of them there skaped thens but feue on

"Also this same yere [1436] the xij day of August, the kyng of
Scottes and hys wyf lyenge at the sege of the castell of Rokysburgh
[Roxburgh], with a gret power of Scottes and a gret ordinaunce, brak
up the sege and wente his way shalmyfull, and lefte his ordinaunce and
his stuff behynden hym as a coward, and mo than vij score of his
galgentires [gallowglasses] sclayn and taken at the same sege: and
so mygte he wel sey, that in the crooke of the mone com he thedirward,
and in the wylde wanyande [waning] wente homward:

'With rest and pees,
A man schat best encrees.'—Idem, p. 122.

From the last passage quoted here it seems that it was thought
unlucky to begin anything when the moon was either in her first
or last quarter: in the "crook of the mone"; that is, when she is
crescent-shaped.—S.

p. 14, l. 422. al they route. For they read the or that.

p. 14, l. 424. & weyttid hym a trest. treat = trist, of which
Jamieson says: "trist" is used in O. E. as denoting a "post or station
in hunting."

"Ye shall be set at such a triste,
That hart and hind shall come to your fist."

Squire of Love Degree.

weyttid him a treste therefore = "looked out for a post for himself."

p. 15, l. 459. & he com by my lot. Halliwell gives lote: a loft, a
floor. South. The host was going to bed.

p. 16, l. 471. dischance yeve nat. According to Littré chausses
in old time comprised all the coverings for the lower part of the body,
answering to our word hose. Dischance yeve nat therefore means;
don't take off your lower garments. The word chause is very rare in
English, but we find it again in the name Chaucer. See Le Héricier's
Glossaire des noms propres, p. 39, s. v. chas.

p. 16, l. 474. nere hond quarter night. nearly nine p.m., the night
lasting from six p.m. to six a.m. See also Camden's Remains (ed. 1870),
p. 133: he says, chauser = hosier.
p. 16, l. 478.

*And went to have fond the dor up by the hasp & eke þe twist*

Held him out a whysl.

Does *up* here = open? The German *auf*, and the Dutch *op*, have the two meanings *up* and *open*: may not the corresponding word in a kindred language have the same two meanings? In the Imperial Dict., s.v. *open*, we find: "it would seem to be a past part. of a verb formed from *up*, or at least is based on *up*." If so, in the line

"The colde deth wyth mouthe gaping upryght."

*Knight’s Tale*, l. 1150,—

"gaping upryght" will mean "gaping right open." Again, when a knight in an encounter with his adversary is thrown from his horse, we are told over and over again that he "lay upryght": *i. e.* lay quite open or unprotected, his arms by his sides, and his spear fallen from his hand. Sometimes, instead of the words "lay upryght," we are told that he "wyde open lay."

"Wyde open on here back,
Dede in the lyng."—*Sir Degrevant*, l. 3352 (*Thornton Romances*).

"And strykes the duk throw the scheld
Wyde open in the feld."—*Id.* l. 1293.

"sweltand knyghtez
Lyys wyde opyno welterande on waloparde stedez."

*Morte Arthure*, l. 2147.

Perhaps the meaning is preserved in the modern phrase "to set *up* shop," where *up* seems to mean *open*. Cp. "For this is the first day I set ope shop."—Rowley and Webster’s *Cure for a Cuckold*, p. 294, col. 1. Webster’s Works (ed. Dyce).

Perhaps "to cut *up* a fowl" may be explained in the same way. Also

"the hevynly portis crystallyne
Upwarpis braid."

—Gawin Douglas. *Prolong of the XIth Bk of Ewciados*, l. 19,

where *upwarpis braid* seems to mean "cast wide open." Again in Gl. to Morris and Skeat’s *Specimens* we have *upon*, *open*, and three instances are given from *Allit. Poems*.

*bye the hasp*, &c. *bye* seems here to = *but*. Either it is an error of the scribe, or a dialectical corruption—probably the latter. *See Prof. Zupitza’s Note on Guy of Warwick*, l. 7853.

"Nay," seyde Gye, "but Mary sone;"

where the MS. has *be*. He also cites three lines in *Generydes*, where the editor prints *but* for *be* of the MS. To these instances I may add

"Ne bidde ich no bet, bie ich [beo] a ledesdai o bende."

*A Moral Ode*, l. 136. Trinity MS. (Specimens by Morris),—

where I have inserted *beo* from the Jesus MS. to make the line intelligible. *For bie* the Jesus MS. has *bute*. 
p. 18, l. 534. *the felisipp pat shuld nevir thruye.* Cp. l. 1035, "To such maner company as shuld nevir thruye."

p. 18, l. 536. *Jak, bow must be fele.* ? For *fele* read *fell*; then the meaning will be: "Jak, thou must be crafty: thou must have thy wits about thee." Cp. ll. 310-11: "with half scelye eye, Pourid fellich vnder hir hode." Also l. 1833: "fat solit was & fell." Occleve (De Regimine Principum, st. 607) has:

"What doth this felle man & prudent?"

Again, "fykil was and felle,"—*Tale of Gamelyn,* and *feille,* skill, in Lancelot of the Laik, l. 2854.

p. 18, l. 538. *this is a noble chere That bow hym hast i-found.* Here *chere* = chare, and the meaning will be "this is a splendid turn of luck." If we pronounce it as *chore,* as the Americans do, the rime with *dore* will be perfect.

p. 18, l. 550. *I have too gisitis a-ryn.* Cp. 569, "beth these pannys a-ryn?"

In Murray's Dict., s. v. *aroint,* we find: "rynd-ta is merely a local (Cheshire) pronunciation of 'round thee, move round, move about!" Perhaps therefore *aryn* may = around, about, which meaning will suit the two passages given above. See, however, the Glossary.

Some maintain that the Shakesperian *aroint* is a doublet of "around," and this view seems to be supported by the following lines, which are found in a Moral Play, *Mind, Will, and Understanding* (Collier's *Hist. of the English Drama,* ii. 208, new ed.); where Lucifer says:

"Reson I have made both dethe and dumme;
Grace is out and put aroin."

Mr. Halliwell-Phillips in his *Life of Shakespeare,* i. 142 (7th ed.), gives us another form of this word; he tells us that "arent the, wich," is found in one of the records of the town of Stratford-upon-Avon, which was written about Shakspeare's time.

p. 19, l. 563. I think it certain that the Paramour begins here: he came frequently to visit the Tapster (see ll. 54-55), so that he would know that the water-cans were in the place; besides this the line 568 in this speech is nearly the same as line 542, which is spoken by the Paramour.

p. 20, ll. 612-13. *assert* rimes with *mark*; also ll. 676-7 *rype* with *pyke*; ll. 781-2 *londis* with *vrongis.*

p. 20, l. 625. *St. Juliane,* the patron Saint of travellers, who provided them with a good night's lodging. Cp.

"He says: 'Dame, for Saint July!
This night let me have herbary
And als some vittalls till the morn.'"

*Roswall and Lilian,* l. 253, in *Laing's Early Metrical Romances.*

"'This night,' quoth John, 'you shall not spill,
Such harbour I shall bring you tille,
I hett it you to day;"
See that ye take it thankfully
In Gods name and St. Joly,
I ask no other paye."

John de Revere, 166 (Bp. Percy's Folio, ii. 564).

"they thanked God & St. Jollye,
to tell the Queene of their harbor
the lords had full grete pryde."
—Ibid. 581-572.

See also Rauf Coylecar, p. 5, l. 63, and note.
p. 21, l. 640. warrok. Mr. Skeat offers three conjectural explanations of this word. 1. The A.S. wearg, a wretch. 2. Possibly connected with ware, wary. 3. Cf. the Sc. "warrock, a stunted, ill-grown person, or puny child," which Jamieson connects with the A.S. wear, a wart; wearrig, callous with labour, knotty, rough.
p. 21, l. 640. I venture upon a fourth conjecture. Prof. Skeat in Gl. to the Wars of Alexander, s. v. warloked, says: "pp. fettered, 769*. The same as warroked; see Gl. to P. Plowman." May not warroked here mean "the fettered (one)? The dog had a clog about his neck.
p. 22, l. 667. for aught that peny coude pour. for peny read he, peny being caught from preceding they.
p. 22, l. 674. helde him to his harmys. ? does to here govern preceding him: then the meaning will be "kept his injuries to himself."
p. 23, l. 687. Lo! how the trees *** somer clothing [wear]!
I read: Lo! how the trees greyth, *at nakid wer, & nothing
Bare his month afore, but now her somer clothing!
p. 23, l. 701. unlace his mate. Cp. undid the bag of treachery, l. 1182.
To knitte up al this feste & make an ende.—Id. 47.
p. 24, l. 728. good will shall be my chauce. chauce here means "good fortune." Littré, s. v. "2e Absolument et abusivement, heureux hasard, bonne chance." Then the meaning of the sentence will be, "my wish to please will cause me to succeed."
p. 24, l. 728. With this I be excusid. with this = on condition that. Cp. l. 3972, "With this I have saue condit," and see Mätzner, Sprachproben, 109/192, and note.
p. 25, l. 750. these olde wise poetes. Cp. l. 196, these olde wise, where these = the well known. This usage is frequent in M.E. In Latin we have ille used in this way, as in Antipater ille Sidonius. Forcellinus, s. v. ille, says: "ille nominibus, vel etiam adjectivis, tam in bonam quam in malam partem additur majoris evidentiae ac emphasis gratia." So in Italian quello is used, and in German jener. Grimm, s. v. jener says: "auch sonst bei hervorhebung von etwas bekannten, wo jener fast nicht mehr sagt wie der blasse artikel." I give some instances from Faust:

1st part. "Fluch jener höchsten Liebeschuld.
in jener ersten Nacht" (first night after Creation).
2nd part. "wie jene Katze. 
Stimmen jener Himmelstage."

Why the followers of Beryn are always termed "these Romeyns," I am unable to explain.

p. 26, l. 776. *doseparis* = douceperes, *douze pairs*, 12 peers of France. Spenser's use of the word is most amusing. He says:

"Big-looking like a doughty *doucëpere*" *(Faerie Queene, III. x. 31).*

i. e. looking as bold as a twelve peer.—W. W. S.

p. 26, l. 779. *bon-cheff* = good achievement, opposed to *mys-cheff* = bad achievement.—W. W. S.


"De seven sagis were
In Rome dwelling dessantly."

Cp. with this, "for thre dayis dessantly þe darknes among hem was," l. 1562. Also:

"iii hunderit baptist men and wivis,
Þat desseli bathe late and are
Ware tendant to þe apostlis lare."

_Cursor Mundi, 1587/19033._

"Als if he desseli did ille."—Id. l. 26881 (Cotton MS.).

The corresponding word in the Fairfax MS. is *iþenity*. For *iþent* Stratmann gives *assiduus*, *diligens*.

"Þat at þe last þai ordeined twelve
Þe þoghtfulest among þem selve,
And did þem in a montain dern
[Diseli] to wait þe stern."

_Cursor Mundi, 70/31, (Specimens by Morris and Skeat.)

The Cotton MS. reads *desselik* for *biseli*, and at p. 490 we have a note by Mr. Goodchild of Penrith. "Dess is common in Swaledale in the sense of 'to pack tight or fit closely together.' Possibly the word *desselic* (p. 70, l. 34), which is the reading of two MSS. (Cotton and Göttingen), may mean crowded together or gathered closely together. Cf. Icel. _hey-des_, a haystack. _W. das_, a stack; _dasu_, to stack."

The word _desselic_ in the five passages given above seems to refer to "time," and Halliwell's equivalent for it "constantly," s. v. _dessable_, suits the context in each case. In his Dict. Halliwell gives also _dessment_, stagnation; *dess* therefore will mean "close, without intervals," whether applied to hay, time, or water.

As to the form of the word, I suppose _desse_ in _desselic_ represents the past part. of the word _dess_, viz. _dessen_, and that _dessant_ in _dessantli_ is the Northern form of the same. On this point the use of the present for the past part. in Lowland Scottish, see Sir David Lyndesay's _Monarche_, l. 5517, and note (E. E. Specimens by Skeat).

p. 26, l. 789. Seven Sages. See Mr. Wright's ed. and his dissertation in Hazlitt's ed. of _Warton_, i. 305-334. In the poem ed. by Wright, the sages are:

**BERYN, II.**
1. Baucillas.  
2. Ancillees = Asulus?  
3. Lentlus.  
5. Cato.  
7. Marcius. — W. W. S.

p. 26, l. 797. sownyd out of reson. ? For reson read seson.
p. 27, l. 810. as wele me myght have clepid. ? For clepid read crepid; crepe = crepitate (see Cockerm’s Dict., 1626), break wind.
p. 27, l. 812. changit onys chere ; before chere insert his.
p. 27, l. 817. Angir or disese. Halliwell s. v. anger gives: “sorrow (A.S.),” and cites instances, in one of which we have angere and disese. Angre in this sense is frequent in Hampole’s Prick of Conscience.
p. 27, l. 822. Stypio and Sithero. It’s the old mistake of t for c: many scribes write St for Sc. “Stypio” means Scipio, and “Sithero” means Sicicho (Cicero).—W. W. S.

In the French Romance they are termed cipio and cithero, which confirms preceding note.

p. 27, l. 822-3. They were named Stypio Astrolage, and Sithero Astrolage. Astrolage = astrologer.—W. W. S.
p. 27, l. 824. Astronomy—in O.E.—means often what we now call astrology.—W. W. S.
p. 27, l. 824. of Astronomy al the fences. ? Here fences = defences, and means prohibitions of setting out on a journey on a certain day and the like; see Skeat’s note to the Man of Lawes Tale, l. 312.
p. 28, l. 887. His sportis & his estris. ? For sportis read portis; “his doors and his apartments.”
p. 28, ll. 855-6. delites, pris. A strange rime. Is this another instance of a t being written for a c, and may we read delices (= pleasures)? See Halliwell, s. v. and “delices,” Cursor Mundi, l. 23284.
p. 28, l. 887. inlich gentil. Cp. l. 1098: inwardlich sory. Halliwell, s. v. inby says: “inwardly, deeply, thoroughly.” The words inlich and inwardlich, used in this sense, were great favourites with the M.E. writers. The writer of Generydes uses them frequently.

p. 31, l. 953. Sare that tournith al to cautele, except that that (viz. glosing) turns entirely to deceit.
p. 32, l. 974. But of my remembrance.

“Yeour deth wol nevir, I root it wele, but evir be in mynde”—i.e. your death will never, I know well, be out of my remembrance, but be ever in my mind.
p. 32, l. 987. & I lafft yew behynde. A blunder of our author’s; he means “& yew laffit me behynde.”
"Elles suld be hert, thurgh sorow & care, Ouertyte fayle, warn som hope ware; . . . And men says, 'warn hope ware, it suld brest.'" Hampole's Pricke of Conscience, ll. 7259-7266.

"war we syn war."—Id. 2342.

These lines are cited in note on l. 220, Sunday Homilies in Verse (A). (Specimens by Morris and Skeat.)

p. 33, l. 1032. The death of Agea sprang about the town. Cp. l. 3213, "It was I-spronge þurh the tun." This word is very frequently used in this sense by the M.E. writers: we find a still earlier use of it in the A.S. Gospel of St. Mark i. 28. Thorpe's Analecta, p. 130.

p. 35, l. 1087. the serkhill celestyne is the primum mobile. After enumerating, in their ascending order, the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and the Fixed Stars, Dante goes on to say:

* * *
lo nono [sito] è quello che non è sensibile se non per questo movimento che è detto di sopra, lo quale chiamano molti Cristallino, cioè diafano, ovvero tutto trasparente. Veramente, fuori di tutti questi, li Cattolici pongono lo Cielo Empireo, che è a dire Cielo di sferma, ovvero luminoso; e pongono, esso essere immobile, per avere in sé, secondo ciascuna parte, ciò che la sua materia vuole. E questo è cagione al primo mobile per avere velocissimo movimento; che per lo ferventissimo appetito che ha ciascuna parte di quello nono Cielo, che è immediato a quello, d'essere congiunta con ciascuna parte di quello Cielo divinissimo, Cielo quieto, in quello si rivolve con tanto desiderio, che la sua velocità è quasi incomprendibile: e quieto e pacifico è lo luogo di quella somma Deità che sè sola compiutamente vede. Questo luogo è di Spiriti beati, secondo che la santa Chiesa vuole, che non può dire menzogna: e Aristotile pare ciò sentire, chi bene lo 'ntende, nel primo di Cielo e Mondo.'—Convito, Tratt. II., cap. iv.—S.


p. 36, l. 1112. þat she myst be shryne to all other wymmen, an object for other women to visit and gaze on. Cp. with this:

"She is playnly expresse
Egeria, the goddesse
And lyke to her image,
Emportured with corage,
A lovers pilgrimage,"

Skelton's Phyllyp Sparowe, l. 1157-1161,—where I take a lover's pilgrimage to mean an object for a lover to make a pilgrimage to; I bring forward this explanation, however, with diffidence.

p. 37, l. 1167. spak ful feir with hym. Perhaps the reading of the MS. spal may be retained, as preterite of spell, 'speak'; possibly it means "she spoke bewitchingly" (cp. the sbst. spell), "talked him over."

p. 38, l. 1196. so hize ð mode. In Le Bone Florence (Ritson), l. 90, we have "swete and sware." Perhaps for ð in both cases we should read on, or of. Cp. "so lowe I was of mode," l. 2129.
p. 39, l. 1217. I had levir he were I-sod. Ogilvie’s Dict. gives a verb sod, to cover with sod, to turf. At the present day “he’s under the sod” may now and then be heard.

p. 39, l. 1229. The devill hym spech. ? For speche read spede. The words “the devill hym spede” occur four or five times elsewhere in this tale. Probably the che in speche was caught from reche, which follows.

p. 39, l. 1244. aweynyd. aweyn, disaccustom, cp. G. entwöhnen, seems to be the correct form of the word, the later wean having lost a significant prefix; the same is the case with manse, excommunicate, for amanse. See Stratmann, s. v. mansian.

p. 40, l. 1250. merellis. A game somewhat like fox and geese,—called also nine men's morris, and five-penny morris,—played upon a board by two persons, each having nine pawns or counters. It was often played in the open air, the lines of the merelle board being then cut out in the turf. Shakspeare mentions the game in this form, Mid. N. D., II. i. 98. Further particulars, and a woodcut of a 14th cent. merelle table, will be found in Strutt's Sports and Pastimes, ed. Hone, 1845, bk. IV. chap. ii. pp. 317-18. Sherwood calls it: "(The boyish game) five-pennie morris. Le jeu de merelles."—Cotgrave, ed. 1632, Eng.-Fr. s. v. Morris. 'Mereau ** * selon Monet, jeton pour compter.'—Roquefort, s. v. 'Mereau,' and see also 'Merelli.'—S.

p. 40, l. 1267. rekelagis = rigolagis = diversions. Littré gives a verb rigoler[se], of which he says: "v. reflex. Terme vieilli. Se divertir, faire une petite debauche; v. n. Terme populaire. Rigoler, même sens.” The word is found also in the Cursor Mundi, 1652/47, Laud MS.

"Ensample hereby to hem I say,
That rage in her ryot allewey,
In Riot and in rigolage."

Here Bedford MS. has Ricolage. See also Cursor Mundi, 10/49, where Cotton MS. has rygolage, Fairfax and Trinity ricolage, and Göttingen (which is a Northern MS.) rekelag.

p. 41, l. 1283. Vel fikill flaptail. Vel = wel, very, fikill, deceitful; cp. Heo ne conthie of no fikelyng, and answerede not so (said of Cordelia). Laamon (in Mätzner), 136/32, and note.

p. 41, l. 1288. And lepe out of the chambr, as who seyd "cut", "as if one said to him ‘cut.’” Cut was a term of reproach, probably meaning gelding. See Nares, s. v.

p. 41, l. 1295. willokis. ? undergarments. Perhaps it is connected with willie-coat, the origin of which word is unknown; see Jamieson.

p. 41, l. 1300. ffor seth min array! for thy vilany. ? after for insert God, which perhaps the scribe omitted from reverential feelings; cp. l. 1275. At the same time I should remark that Geoffrey begins a speech, l. 3253, with the word ffor. For thy read thys, thys vilany meaning “the villainous appearance I make.”

p. 41, l. 1308. ffor tho he first gan to glow a sory mans hede. Here glow = clow = claw. g and c are frequently confounded by the
scribes; which may easily be explained in the case of those who wrote from dictation. In this tale, l. 8, we probably have *capes* for *gapes*.

Cp. also “*ye be so sayre, lyme & lythe,*

And therto comly *glad tharw*,”

That cemmely hyt ys to see.”

*Syre Gawne and the Carlo of Carelyle*, l. 190 (ed. Madden),

where for *glad* read *clad*. Again we are told that *Gengis Khan* becomes *Cambyseiscan* in the *Squieres Tale*; *glaize*, the white of an egg, is from the Latin *clarus*, and we find *knawen* for *gnawen* in the MS. of the *Mirror of Magistrates*, p. 296 of Skeat’s *Specimens*; perhaps also in this way arose the early use of *can* for *gan*. As to *claw* for *claw*, Halliwell tells us that this is a Cumbrian usage. It is evident that our author wrote his tale in the dialect of some Northern county, with a sprinkling of Southern forms, which he picked up when a monk at Canterbury.

As to the meaning of the expression, Jamieson tells us that *to claw an auld man’s pow* is a vulgar phrase, signifying to live to old age, and that it is often negatively addressed to a man who lives hard, *Ye’ll never claw,* &c. If therefore “to claw an old man’s head” means to become an old man, “to claw a sorry man’s head” will mean “to become a sorry man,” and the line before us will mean that Beryn then became really sorry for the first time in his life.

p. 41, 1309. *kepe thy cut*, be faithful to thyself. The editors of *Nares*, s. v. *keep cut*, cite:

“A pretty playfellow, chirp it would,
And hop & fly to fist;
*Keep cut*, as twere a usurers gold,
And bill me when I list.”

*Cotgrave’s Wits Interpreter*, 1671, p. 176.

*Keep cut* therefore seems to = keep touch, stand’ the test, like gold; but how it got this meaning I cannot say.

p. 42, l. 1342. *That he had part of sorowe, me thinkith ha[m]*

*Cp. l. 2467, part of sapience; and l. 3122, parcell of his sapience. The meaning of the line is: “that he fell into a swoon, I think, shows that he was sorry.”

p. 42, l. 1350. *alto tore his ere, . . . With many a bittir tere =
tore his hair, at the same time shedding many a bitter tear.*

p. 43, l. 1365. The poet here makes Fortune masculine; so also Nature, l. 689; and the City of Rome, l. 736; Beryn’s mantell, l. 2428; Foly, l. 2319, and a knyfe, l. 2345.

p. 44, l. 1393. *wel a fyne*. Cp. Professor Zupitza’s note in *Guy of Warwick*; he decides that *well and fyne* is the correct form.

p. 44, l. 1410. *And herde Beryn made his mone*. Cp. “Has doon fraught.”—*Man of Lawes Tale*, l. 171 (ed. Skeat), and note thereon; also

“Whose fathers he caus’d murder’d in those wars.”

"The lorde halpe with myrthe & play
Tollyd bis oune wyf away."

Seven Sages, l. 3051 (ed. T. Wright).

p. 45, ll. 1425—1442. Faunnus usually addresses his son as thou: so in this speech he begins with thou, but being softened by his recollections of Agea, at l. 1437 he changes to zewe. The son always addresses the father as zewe. Faunnus addresses Rame, l. 1536, as thou, though he usually calls her you: on that occasion he is upset with joyfulness. This change from you to thou is found as late as the year 1757. In Foote's Englishman returned from Paris (Modern British Drama, vol. v. p. 263), Crabb first addresses Mac-ruthin as you: then getting out of temper, thou's him; then subsiding a little, he returns to you, and finally breaks out again into thou. Again, at p. 270, Lucinda, conversing with Burke, commences by addressing him as you, but soon breaks out into thou, upon which he retaliates with the same disrespectful pronoun. On the whole the use of thou may be said to indicate strong feeling, good or bad, or superior station.

p. 45, l. 1439. I shall 3pit, or eve [come], that Bergcyn vndirtake. Cp. l. 1486, "onyz or it be eve that I shall do my devoir." This expression "or it be eve" we find very frequently in the M.E. writers, who borrowed it from the French; in the Histoire de Berinus, chap. lii. ad fin, we have: "sil eut este dans leur puissance, logres fut de royaume de blandie saisi, avant qu'il eut estre la vesprée." Cp. also "ere it was nyght."—Squieres Tale, l. 460, ed. Skeat.

p. 46, l. 1460. a redy for to snache. Cp. l. 659. Perhaps the a-represents the older 3e. Dr. Morris in his note on the word zeredie, An Bispel, l. 152 (Specimens), says: "in Piers Plowman we find irdei and aredi; aredelise occurs in Bacon's Advancement of Learning, and in our English Bible, 2 Cor. x. vi." It may be observed in favour of the meaning all, attributed to it in the Gl., that at ll. 23, 484, we have al redy.

p. 46, l. 1473. And as sone as—And hized—And told and made. There is no apodosis in this sentence. We find a similar one in Chancer's Prologue of the Wyf of Bath, ll. 818—822, when—and—and.

p. 46, l. 1477. She hullid hym & mollid hym. For hullid, covered with her arms, embraced, cp.

"how hertily pe herdes wyf kntes pat child,
& hoy fair it fed. & fetisliche it bathede."

William of Palerne, l. 97 (E. E. Text Soc.).

As to moll, slobber over, see Gl.; perhaps this word appears in the term mollicoddle, and that may be explained as "one who has been molled and coddled."

p. 46, l. 1478. kite = belly; see Jamieson.

p. 48, l. 1536. my hertis swete. ? for hertis read herte. So again, l. 2801, for "a manmys hertis" read herte.

p. 49, 1560. had wedir at will. Frequent in the M.E. writers, who have taken it from the French; cp. Histoire de Berinus, sign. H 1, col.

p. 49, l. 1580. strothir. l. 1884, strodir = steer-rophir = steering rudder. This was corrupted into strothir. See Wright’s Vocab. i. 48, col. 1. “Remus, steer-rophir,” lit. a steering paddle.

p. 49, l. 1582. That myzt abaten of the Shipp the pikes of a skale. ?for Shipp read myst, Shipp being caught from Shippis in preceding line.

p. 50, l. 1604. Lace on a bonet or twain. An additional part laced to the foot of the jibs, or other fore- and aft-sails, in small vessels in moderate weather, to gather more wind. They are commonly one-third of the depth of the sails they belong to. Thus we say: “Lace on the bonnet,” or “Shake off the bonnet.”—Admiral Smyth’s Sailor’s Word-book, 1867, p. 118.—F. J. F.

In the French romance the description of the storm and succeeding mist is despatched very briefly, and no nautical terms are used; our author gives us fifty lines or so on this subject, and uses nautical terms, from which I infer that in early life he was a seafaring man; he also uses the word cond, l. 3995, which we are told is a seaman’s term.

p. 51, l. 1652. Now vold to God I had wheref, or coude make yewe cher. Cp. l. 1729, “had wheref plente;” to have wheref is a translation of the French avoir de quoi: of which Littré says: “familièrement être dans l’aisance.” At the present day we say: “I haven’t the wherewithal,” and “one doesn’t know his whereabouts.” Cp. also “every man, who had wheref, shuld peyyn him.”—Mandeville, Prologue to the Voyage, l. 60.

p. 52, l. 1682. pat failid never of lakk. lakk = fault; cp. lac, Gl. to Havelok (ed. Skeat). Dutch lak, fault. Dr. Furnivall suggests “game,” from A.S. lakan.

p. 53, ll. 1709-10. And had enquered of the Child and told his master’s name. The subject (viz. the Child) is omitted before told. This is frequent in this poem and elsewhere. Cp. l. 1746, and see Prof. Zupitza’s note to Guy of Warwick, l. 10.

p. 54. half a myle, the time it takes to walk half a mile. This is a common usage, probably adopted from the French; cp. une grande loée (lieue Stunde) in Gl. to Dartsch’s Chrestomathie.

p. 55, l. 1762. To “shake a ring” seems to be O.E. for “ring the bell.”—W. W. S.

p. 55, l. 1790. purk-out the world. Read worlde wyde to rhyme with ryde; worlde wyde is a common expression.

p. 57, l. 1837. gesolreut the haut. i.e. G-sol, re, ut the high, or G-sol, re, upper C. G-sol means the note G, called Sol by singers. Re is the note D, and ut is the note C; ut the haut is C in the octave, or upper C. Ut is never used now: Do is used for it.—W. W. S.

“Gesolreut the haut” means “at an exceedingly high pitch of voice. There are two Gesolreuts in the old scale, the one an octave above Gamma, and the second two octaves above Gamma. It is to the last gesolreut the haut applies. The name is a long one for a single note, but it means only one, viz. G.”—Oct. 2: [1871], W. Chappell.
p. 57, l. 1838. in kenebove. See Skeat's Dict. s. v. akimbo.
p. 57, ll. 1847-48. tyme rimed with by me occurs in Chaucer (see Ryne-Index), and gives a final e.—W. W. S. See also to me rimed with lome, ll. 1700-1.
p. 57, l. 1851. endenting every pace, in zigzag manner, like the edge of an indenture. Cp.
   "they took
   Their staves in hand, and at the good man strook,
   But by indenturing still the good man saped."
   Heywood's Hierarchy of Angels, 1635, p. 134.
p. 59, l. 1916. what charge be Shippis bere. charge = cargo, which latter word is Spanish; the two words are doublets. See Skeat's Dict.
p. 59, l. 1918. in his voice. For his read hit = high.
p. 59, l. 1922. let tak le myn, let touch the hand. A bargain was settled by joining hands. See Prof. Skeat on the word "tucker." Transactions of Phil. Soc. for 1885-6, p. 328.
p. 60, l. 1948. & fond a-mys. Perhaps the hyphen may be deleted, as the verb requires an accusative after it.
p. 60, l. 2061. howe euir so yee tawe. ? for yee read he, yee being caught from preceding yee: then the words will mean, "however he may pull against you." Jamieson gives tawe, to pull, and tawen, reluctance, and Halliwell tawe, kick. Cp. also "to tow a boat," and for the rime ll. 1257/8, withdraue, have.
p. 61, l. 1978. 3is trulich, the tite; the tite = it betideth thee i. e. thou must do it. Cp.
   "Opbrede me tyt of many on
   Of pyne riche kynne."
   St. Alexius (E. E. Text Society), Trinity MS., l. 155.
   "Ne ilef pou nouht to fele
   uppe the see hat floweth."
   Proverbs of Alfred, l. 196 (Spec. by Morris)—
   where fele = think, meditate.
p. 62, l. 2010. Read cried "out & harowe."
p. 63, l. 2039. they com into pe plase. Plase here means Court-house. Cp. l. 3451, "therfor, Sir Steward, ye occupy our place;" here our is a form of your, and our place (= your plase) does not mean your seat on the bench as it would at the present day, but your court-house. Plase sometimes signifies a mansion, chief house of the neighbourhood; so l. 1636, we have: "waytid on his ry3ht-lond a Manciples place." Also see Skeat's note on Sir Thopas, l. 1910: "At Pepering, in the place." Cp. New Place at Stratford-on-Avon; the name, however, is frequent in England and Wales.
p. 64, l. 2075. & syyl = and to have sued.—W. W. S.
p. 64, ll. 2083-4. To make condempnyd and examened rime, we must delete the second e in examened and pronounce examened. At ll.
38-0,1, *for-skramyd* rimes with *examynyl*, where we must pronounce *examyld*.  

p. 64, l. 2092. *pat on me ben surmysid*. We have the corresponding English term, l. 2103, "Of ping that I shall *put on* 3ew."  

p. 65, l. 2123. *for off time. for* is here intensive and = very; cp. l. 268, *for curteisly*.  

p. 65, l. 2128. *his*: the old idiom. We now say—"For sucking of him," or "As for his sucking."—W. W. S.  

p. 67, l. 2194. *than he did his shippis or his good. dele* the words *he did*: the metre of this Tale is very irregular, but will not tolerate a line of this length.  

p. 67, l. 2196. *a-mure*. At l. 2806 we have *a-myrid* apparently in a directly contrary sense. Perhaps in the passage before us we may read *i-myre*, put in the mire, as in l. 3388; cp. l. 304, "i-loggit al ny3t in a myere;" our author is always repeating himself. It may possibly however be from A.S. *amyrran*, to mar, destroy.  

p. 68, l. 2213. *ensensid = insensed = informed*. To ‘insense’ is to drive sense into people: common in Norfolk. [And in Devonshire also, I’ve been told.—S.]  

"It’s a wonder somebody doesn’t insense him about it," he continued, "but I hope they’ll not, for I want him to come down to our part just once more, that I may sattle wi’ him for what he said to Miss Mary."—Ralf Skirlaugh, by Edw. Peacock, 1st edit. 1871, vol. iii. p. 99.—W. W. S.  

p. 68, l. 2227. *doith eke man appeir. For eke read ech; appeir = impair, from Fr. pire, worse*.  

p. 68, l. 2228. *& falle in dispeir*. The context seems to require "fallith," the subject *he* being omitted.  

p. 69, l. 2266. *bey had no cause to yelp*. For *bey* read *he*, viz. Beryn.  


"Wyth eighty shyppes of large towre,  
Wyth dromedaryes of great honour."  

*The Squyer of Lowe Degre*, l. 817.  

In Guy of Warwick, l. 5805, we find the converse error, dromonde for dromedary, which Prof. Zupitza thinks probably arose from the author’s ignorance of natural history. In the *Morte Arthure* (ed. Brock), l. 2286, we have—  

"They drewe out of dromondaries dyuarse lordes—"  

where dromondaries evidently = dromonds. In the *Tail of Rauf Coillyear* (ed. Herritage), l. 807, a "knight on ane camell," who is a Saracen, comes to encounter Sir Rauf, and after the encounter we are told that "baith thair hors deid lay," l. 817; besides which the animal on which the Saracen rode is termed a "blonk" and a "steid"; therefore here the word "camell" is evidently used for a horse. It is not surprising that this confusion has arisen: the words dromond and dromedary
have both the same meaning, viz. runner, the only difference between the two words being that the latter has an adjectival suffix, so that they are both equally applicable to a ship and a horse. The author of *Rauf Coilyear* seems to have fallen into his error in this way; first, he thought that the word "dromedary" might be used for "horse"; then having learnt that a dromedary was a sort of camel, he used the word "camel" also for a horse. Possibly, when we read of a Christian knight riding on a dromedary, as in the *Morte Arthure*, l. 2941, "dromedary" only means a swift horse. The surname *Drummond* is probably from this word, *dromond*, ship.

p. 70, l. 2289. *neur have mery*. *mery* seems to be put here for *merriment*. The absence of the substantival suffix is frequent in M.E. writers; cp. l. 3493, *desperate* of mind. Again, l. 1431, we have: "our dicte shall be *mery* & *solase*:" here either *mery* = merriment, or *solace* = solacioun, as the two words must either be both substantives or both adjectives.

p. 70, l. 2293. *Ther may no man hale murdor, hat it woll out at last*. The negative is omitted in the secondary sentence; this arises from a confusion of two constructions; see Prof. Zupitza's note on Guy of Warwick, l. 1301-3. To instances there cited, may be added,

"There was none that he mette,
And his sper on hym wold sette,
That after within a lyttel stounde
Hors & man bothe went to ground."

*Ipomiydon*, l. 541 (Weber).

Also Richard Coer de Lion, l. 3500 (Weber); Sir Beves of Hamtown, l. 1412 (ed. Kolbing); and Tale of Gametyn, ll. 511-12.

p. 71, l. 2319. *ffoly, I hauntid it evir*, &c. A redundant object.—S,

p. 72, l. 2348. *to spoke of had-I-wist*. Prof. Earle (*Philology of E. Tongue*, p. 514) cites:

"And kepe þe wel from *hadde-y-wiste.*"


"When dede is don, hyt is to lat;
be ware of had-y-wyst."

p. 72, l. 2349. *the man, that he stert*. Here *that* = who; this is frequent in Chaucer and other M.E. writers.

p. 72, ll. 2356-7. *rafris, aftir*. Cp. this rime with that of *wers, ther*, ll. 3444-5.

p. 73, l. 2388. *began to preche*. For *preche* read *prece*, press on. Both sense and rime require the change.

p. 73, l. 2397. For *lipte* read *lité*. Dr. Furnivall however suggests that *lipt* may stand, as *lightly*.

p. 73, l. 2408. *outid all yeur chaffaire*. Jamieson, s. v. *outing*, a vent for commodities, cites: "sale & *outing* of his wares"; see id. s. v. *out*, and Canon Yeoman's Tale, l. 834 (ed. Skeat). This phrase is used in a metaphorical sense in *Marchant's End Link*, l. 3438. See also *Wyf of Bathe's Prologue*, l. 521 (ed. Morris).
p. 74, l. 2436. ? For contremen read contremen.

p. 75, l. 2450. Sir Clekom, from cleiks, s. pl. a cramp in the legs, to which horses are subject; so denominated, because it cleiks, and as it were holds up their hinder legs.—Jamieson’s Dict. But see Gl.

p. 77, l. 2515. clyste, closed; cp.

"Than komen her frendes hem to.
And seide: ‘ alas! whi seiye ye so,
In your armoure so fast yeliyt? ’"—Cursor Mundi, 1648/717.

The word is from A.S. beclusian; cp. “beclused inne castle.”—Lazamon in Mätzner, 31/14133.

p. 78, l. 2563. at all þat I shulld stonde cler. i.e. that I should stand clear of all charges. These inversions are frequent in this tale. Cp. ll. 3133-4, "so ferforth atte laste Thu rh vertu of mynce office, þat," which = "so ferforth, þat atte laste, thurh vertu of myne office."

p. 78, l. 2569. That ye woll hold me couenant, & I will zow also = if you will keep word with me I will keep word with you; cp. ll. 3547-8. This construction is frequent. It appears in many of our proverbs, as “Marry in haste, and repent at leisure,” “Stuff a cold, and starve a fever,” and others. It is found in mediaeval and modern French.

p. 78, l. 2583. I-seclid & fixid them a nge. Again c for t; for I-seclid read iesclid, as Urry does, and cp. l. 1742, "ysesclid ne fixid in the wose."

p. 79, l. 2590. ? before þey insert þouge.

p. 79, l. 2606. þe lawe wold graunte anoon. ? For anoon read noon, i.e. no opportunity of proving your case.

p. 80, l. 2624. for of wele & ells it is thy day finall = this day will decide finally as to whether you have good fortune or other fortune. Cp. l. 1122, "So what for drede & ells they were bothe ensuryd," i.e. for fear and other feeling, viz. fear of the Emperor and personal liking. Ellis & else are sometimes used as adjectives or pronouns; cp. King John, Act II, scene i, where the King says: “I bring you witnesses,” and the Bastard interposes with: “Bastards and else.”

p. 80, l. 2637. Deuparandeux = de part diou; see Prologue to Man of Lawes Tale, l. 30, and Prof. Skeat’s note thereon. The corresponding English oath seems to have been: “a Goddes half,” where half = part.


"And fast disputed with the grieves."—Cursor Mundi, 1597/19739.

For the dropping of the final k, cp. warlau = warlok, and sli = slik = suilk, which are both common in the Cursor Mundi.

p. 81, l. 2673. In denmark he was goten and I-bore also. In the French romance also Esop is represented as having been born in Denmark; why so, it is difficult to say; but perhaps the following extract from the Foreign Quarterly Review, No. XXXV. p. 193, will throw some light upon the subject. “We are inclined also to think that during
the 12th and 13th centuries, and perhaps later, it was very common,
when people would tell a legend, supposed to have happened in another
land, to place its locality in Denmark: we have thus in Giraldus a
story of a household spirit who served a bishop in Denmark (perhaps
the oldest form of the story of Hudekin); we have several stories
among our saints' legends whose scene is in Denmark; and the oldest
form in which we have yet met with the story of Shakespeare's Shylock
is in an Anglo-Latin Manuscript, where it is said to have occurred in
Denmark. Had the name of Denmark been thus accidentally intro-
duced the story might have been adventitious to that country, and yet
might at a later period have localized itself there.

p. 82, l. 2697. *wonde* = fear, see S:ratmann, s. v. wandien.
p. 82, l. 2701. *And eve afore* = on the evening before; perhaps
for *and* we should read *an* (= on).
p. 83, l. 2723. *The keveryng of bove, is of selondyn*. In the French
romance we have in this passage cassidoine (= modern calcédoine):
and *for salidone*, l. 3302, we have *sardoine* (= sardonyx). Probably
both *salidone* and *selondyn* are corruptions of *sardoine*.
p. 83, l. 2726. *he myȝt be disware of his owne lyve* = he might
unawares lose his life. Cp. l. 3393, "of þe lyve They wishid that they
were," *i. e.* they wished that they were dead. In the phrase "to be of
þe lyve;" *of* = "off, out of;" cp. also the common phrase, "to do of
dawe."

"forthby as they go," Chaucer's Legend of Phillus. ad fin. *Forby* =
by or past.
p. 84, l. 2758. *And move, as they were quyk, knawe the sotill engyne.*
The only meaning I can extract from this perplexing passage is "and
they may, as if they were alive, acknowledge the subtle skill (of
Tholomeus);" *but?—*
p. 84, l. 2772. *tregetours, jugglers*; see Tyrwhitt's note on the
*Canterbury Tales*, l. 11453. He derives the word from *treget*, frequently
used by Chaucer for *deceit*, and *treget* from *trebuchet*, the French name
for a military engine, which is called by Chaucer *trepeget*. *Trebuchet*
in French signifies also a machine for catching birds.

p. 84, l. 2774. *þe arte of apparene*. For *apparene* read *apparence*,
the art of producing apparitions, which word we find four times in the
*Frankeleyne's Tale* (ed. Morris, ll. 412, 426, 529, and 858); also in
Lydgate's *Dance of Macabre*, cited in Tyrwhitt's note, which is referred
to in note next preceding this; *aperance* we find in the *Testament
of Creseide*, l. 142 (ed. Laing).
p. 84, l. 2775. *That they make semen wormys, i. e. that they cause
serpents to appear seemingly.*
p. 84, l. 2791. *as a dentour vriythe*, goes zigzag like an indenture.
"If a deed be made by more parties than one, there ought to be
regularly as many copies of it as there are parties, and each 'was
formerly' cut or indented ('either' in acute angles *instar dentium*, like
the teeth of a saw, 'or more usually' in a waving line) on the top or side, to tally or correspond with the other; which deed, so made, was called an indenture."—Blackstone's Commentaries, ed. Kerr, 1862, vol. ii. p. 290. Further particulars may be found in Spelmen's Glossarium Archaiologicum, and Cowell's Law Dictionary, s. vv. 'Indentura,' and 'Indenture.'—S.

p. 87, l. 2874. *ima*de at my wanlase, driven all my deer to a stand. Jamieson, s. v. *wanlas* says: "*at the wanlas,* accidentally, without design." We find a word much resembling this in A.S. only inverted; *lewane,* false opinion, from *waenan,* *wenan,* to think, and *leas,* without. This was evidently used in E. as a term of the chase. *Wanlass* (a term in hunting), as Driving the Wanlass, i. e. the driving of deer to a stand; which in some Latin records is termed *Fugatio Wanlassi ad stabulum,* and in Doomsday Book, Stabilitio Venationis. Phillips. "Ili custumarii solebant *fugare* Wanlassum ad stabulum, i. e. to drive the deer to a stand, that the lord may have a shoot; *Blount ap. Cowell.*"

The word therefore seems to have meant, 1st, thoughtless or thoughtlessness; 2nd, a deer running thoughtlessly or at random; and 3rdly, the act of driving the deer so running to a stand, in which sense it is used in the passage before us. We also find *wanlessour* for *huntsman*:

"The wandlelssore(s) went throw the forest,
And to the lady brought many a best,
Hert & hynde, &c."—Ipomydon, l. 387 (Weber).

We also find the word *wanles* in the Cursor Mundi, l. 23996:

"Bot quhen i saught naus smell
Rise again my son sa fell,
Ful wanles wex I then,"

where *wanles* = destitute of thought, at a loss what to do. Cp. also "will of voyne."—Barbour's Bruce, l. 225 (Morris and Skeat's Specimens).

p. 87, l. 2886. *ovir* the bord. "** the Frenchmen had the victory, and toke two great shyppes of Engelonde with great ryches, and caryed with them into the Frenche stremys, and cast the men over the borde."—Rastell's Pastime of People, 1525, ed. T. F. Dibdin, 1811, p. 215.—S.

p. 87, l. 2899. *the saylis stonden al a-cros.* p. 90, l. 2995. *make cros-saill.* A friend obliged me with the following note on these phrases.—S.

"Neither of the phrases you mention is used now, nor in truth any words very like them that I know of. I can only guess that 'make cros-saill' may refer to the course to be sailed, in which case it would well express tacking = a zigzag course at half a right angle from either side of the wind. 'The saylis stonden al a-cros' is explained by the fact that it is said of a boat about to sail,—provided we may presume that the wind is right aft, or quite fair,—as then whether the rig be that (e. g.) of a yacht called 'fore and aft,' or that (e. g.) of most merchant-men, 'square,' the boom of the mainsail in the
former case is let going out as nearly at right angles as possible with the keel of the vessel, and in the latter the yards are hauled quite square across—so that in both rigs the sails stand all across—before the wind."—J. W. L.

p. 90, l. 2984. good sir John. This was properly a term of ridicule for a priest; see Skeat's notes to Shipman's Prol., l. 1172, and to Nonnes Prestes Prol., l. 1000; it is here applied to a layman.

p. 90, l. 2996. feche more last; cp.

"God yeve this monk a thousand last quad yeer."

Shipman's End-link, l. 1628, and Skeat's note.

p. 90, l. 2997. yemen = yeomen, men of small estate; see Skeat's Dict.

p. 90, l. 3006. fell = fill. See rime and l. 3117.—W. W. S.

p. 91, l. 3017. made him angry. ? pretended to be sorrowful: cp. note on line 817; an angry man in the modern sense of the word does not "sigh wondir sore."

p. 91, l. 3920. Geffrey chasid him azyn. ? for chasid read chastid, chastened, reproved; see chaste, ll. 1058 and 3440. The Steward, though very indulgent to Geffrey, would hardly have permitted him to chase Beryn about the Court.

p. 92, l. 3056. a company I-met; a == on or in.

p. 92, l. 3063. in the meve whils. ? after whils insert that.

p. 93, l. 3115. I telle trewly. After telle insert yewe.

p. 95, l. 3163. That God him grant wynnyng, rjte as he hath aservid! An imprecation: the words "I pray" may be understood before "that." Cp. l. 3277, "pat sorrow com on thy bede!" also ll. 601, 1012. It is frequent in M.E. writers.

p. 96, l. 3185. by thee I meen, I speak concerning thee. Cp. l. 10, "by hem I meen," and l. 1791, be Beryn I may wele sey.

p 97, ll. 3213-14. Rimes. nowe3—mowith. See also ll. 3231-32. —W. W. S.

p. 97, l. 3302. salidone, l. 2723, we have selondyn, on which see note. Also cp. "Ribes and salidoines" Owain Miles, p. 97 (ed. Laing).

p. 100, l. 3315. Gylhgoet, in the French romance guigne-hochet, which is from guignol, une sorte de polichinelle, and hochet, plaything. Wade's boat was termed Guignelot; see Tyrwhitt's Chaucer, l. 9298.

p. 101, l. 3366. to pot who cometh last == who cometh last to pot.

p. 104, l. 3456. And every man til othir lenyd with his hede. And seyd, &c. Cf. the Homeric "ἀδέ δέ τις τιτσεκε ἰδὼν ὑπὶ πλησιων ἀλλον."

—II. II. 271.—S.

p. 104, l. 3476. pouze I it sey, can nat half so muche. Before can insert that.—F. J. F.

p. 104, l. 3477. For ne read nowe, ne being caught from preceding line.

p. 105, l. 3489. MS. to se the the seyplikir. ? again t written for c; for se the read seche, the word always used for a pilgrimage.

p. 106, l. 3527. ymmagyff. Cp. ignomity, which is found in Shakspeare four times; also attame, from Low Latin taminare. Gl. to Prioresse
Tale, &c. (ed. Skeat). "Determyt furth therewith in myn entent."

King's Quair, l. 13. We find ignominious in Peele's Sir Clymamon and Sir Clymades Prologue, p. 490 (ed. Dyce); also Ignomy, p. 508, 1st col.; and in the tale before us, l. 2382, exemyl; on which see note.

p. 106, l. 3549. Let hem go to in haste. Cp. l. 3229, "Go to, & kis them both." Also

"gaf till, and baref hefenn ut
whattt-like pise pinges."—Ornulum, l. 15570.

These words are put into the mouth of Christ, when driving those who sold doves out of the temple.

"þu gest al to mid swikelede."—Owl and Nightingale, l. 838.

Go to is found also in Hamlet V. i., and in the Book of Genesis, chap. xi. 3, 4, and 7. The meaning of "go to," in these eight passages, seems to be "to set briskly about some business;" when we have "go to" in the imperative, the modern English equivalent will be "now then," the French "or ça." Flügel in his English-German Dict., s. v. go, translates "go to" by wohnan, daran, frisch darauf an. In go to, Macbeth, V. i. 46, to seems to = the German zer.

p. 107, l. 3554. þouȝt ye sotil pry; for pry read be, which rimes with iniquite, and cp. l. 3592, "as sotill as þey be."

p. 107, l. 3562. & ye work in eny poyn. Possibly work may here mean "trouble us," see Jamieson; but in that case we should rather expect "work us," which, however, does not suit the metre.

p. 107, l. 3586. For they read he, viz. Beryn.


Either selve = salve, or for selve read salve.

p. 108, l. 3596. For him read hem, i. e. "these romeyns."


"þis love & þis wilninge, þat ioyneth & oneþ zoþ þe herte to God."

Dan Michel’s Agenbite of Inwit, l. 43 (Zupitza’s Üebnungs-buch).

p. 113, l. 3764. the pleynytys. For the read thre.

p. 114, l. 3803. vii yeer & passid. ¶ For & passid read i-passid.

p. 117, l. 3914. [quod] Beryn, and al the remenaunte; the remenaunte seems here to mean "the other Romans"; cp. l. 3884. It occurs frequently in that sense.

p. 118, l. 3946. Cp. with this Octouyan Imperator, Weber, iii. 187/729, 192/847, where Florentyn, brought up as a butcher’s boy, betrays his high birth by similar tastes.

p. 118, ll. 3948-9. þat with at hir witt To serve hem. A change of construction which is found frequently: cp. All. Morte Arthure, 1281/2.

p. 119, l. 3995. To cond him suff. To cond, in seamen’s language to conduct a ship: see N. and Q. 6th S., xi. 355. To Balke, Conde.

p. 179, note to p. 11, l. 310. As to the word aliri, Prof. Skeat in N. & Q. 6th S. i. 318, 386, suggests that it is connected with A.S. spear-lira, where lira means the fleshy part of the leg.
ADDITIONAL NOTES.

p. 3, l. 56. unaservid, aservid, ll. 2371 and 2377 = deserved, and in Troylus and Creseide (Bell's ed.), p. 145, st. 1, we find untrist for "mistrust": again at p. 244 st. 3, unswelle; it must however be admitted that unaserve is nowhere found in the sense I attribute to it.

p. 5, l. 109. In the Legende of Goode Women Egiste looks on his daughter "with glad chere"; then tells her to murder her husband; here again glad requires explanation.

p. 6, l. 152. It should be: "And a-red [it] also right, as [be] rammys hornyd," i.e. and explained it as right, as are horned rams. "As right as a ram's horn" is an open joke, rams' horns being proverbially crooked. A pun on right, which = (1) correct, and (2) straight.—W. W. S.

p. 10, l. 271. brothir in possession. Cp. Somynoures Tale, l. 13 (Aldine ed.), where the Frere says:

"Neither it needeth not for to be yive
To possessioneres, that now lyve
(Thanked be God) in wele and abundance."

Of the word possessioneres, Tyrwhitt in Gl. says: "an invidious name for such religious communities as were endowed with lands," &c.

p. 10, l. 282. stalk = to go on tiptoe, or noiselessly: see Skeat's Dict., s. v., and cp. l. 299.

p. 10, l. 292. ifrethid = friped in Gl. to Piers Plowman.—W. W. S. Also in Allit. Morte Arthur, l. 3247, we have frithede, hemmed in with trees.

p. 12, l. 362. Here the dislike of the author to Freres breaks out, as again at l. 1643.

p. 14, l. 423. cusky: French (se) coucher.—W. W. S.

p. 16, l. 478. Other instances of up = open are:

"Goo upon the chamber dore, she seide."

Generydes (E. E. Text Soc.), l. 5721—

where a syllable is wanting to the line: therefore perhaps we may read, "goo, do upon," i.e. open. Again, "cast up the gatis wide," Troylus & Creseide, ii. 615, and "dupp'd the chamber-door" in Ophelia's song, where dup = do up or open. We have it again in Beryn, ll. 1639 and 2736, and as Prof. Skeat points out, char up, l. 355 = [on] char up = on the jar open = open on the jar. In the note at p. 182 on this line, dele words from "be of the MS." to the end.

p. 16, l. 493. cardiakill, Fr. cardiaque, Low Lat. cardiaca (Prompt. Parv.).—W. W. S.

p. 16, l. 498. wood rese, mad fit: rese = A.S. rês.—W. W. S.

p. 17, l. 511. evil preff. Here preff = success. See Encyclopaedic Dict., s. v. prove.
p. 18, l. 562. For leue read lene, and cp. the phrase "to lend a blow."—W. W. S.
p. 21, l. 640. Dele note marked W. W. S. and substitute: warrok = warlock, i.e. ill-tempered; see warlo in Jamieson.—W. W. S.
p. 21, l. 651. growing = growling. See Stratmann, s. v. groinen.
Fr. grogner, Lat. grunniere.
p. 22, l. 674. upward gan she pike. Here pike = peep; see Skeat's Dict., s. v. peep: where a line from Troylus and Cryseide, iii. 60, is cited; "gan in at the curtein pike." I may remark that the sun is here she, in Chaucer always he.
p. 22, l. 764. held hym to = put up with.—W. W. S.
p. 23, l. 687. twynyth. Halliwell, s. v. twine, says: "to whine or cry—Yorksh."
p. 23, l. 690. Dele note on he (Glossary, p. 213).—S.
p. 27, l. 824. fences, safeguards; see Defence in Cotgrave, alluding to the protection of men's fortunes by the planets.—W. W. S.
p. 28, l. 855. delices is found frequently in Chaucer, especially in the Persones Tale; in verse however it is elsewhere a trisyllable; but in the passage before us we must pronounce it as a disyllable for the sake of the rime.
p. 31, l. 967. elnyng. See Murray's Dict., s. v. alenghe. He cites Wif of Bathes Tale, l. 433, where one MS. gives elenge, another alenge. The meaning is "protracted, tedious, wearisome." Cp. also Schipman's Tale, l. 222, and The Cuckow and the Nightingale, iv. 340, st. 2 (ed. Bell).
p. 37, l. 1167. Dele this note.
p. 38, l. 1196. For bloderid perhaps read bloberid.—W. W. S.
p. 39, l. 1217. isod = in the sod = under the turf = buried.
W. W. S.
"She said he was welcome to that ostage."—Generydes, l. 64—where ostage = hostelry.
If therefore Faunus's property consisted of houses, hostagis might stand, but on the whole it must be admitted that heritagis is more suitable.
p. 41, l. 1288. as who seyd cut. Here as who = as if one. Cf. l. 3407—
"The Romeyns stode still, as who had shor hir hed."
p. 46, l. 1478. Add: kyte; in Northern English the form is kite.
p. 48, l. 1536. my hertis swete. Perhaps hertis may be retained: cp. "My harts swete" = sweet one of my heart.—Sir Lambweell (Percy Folio MS.), vol. i. 149/139. The usual form is "Myn herte swete."

BERYN, II.

p. 52, l. 1692. For nethirless read "nethirless" or "nertheless": so again at l. 2477.

p. 62, l. 2010. For oute & harowe read "outhe" and "harowe," i.e. outhe and harowe are separate exclamations.—W. W. S.

p. 63, l. 2039. We have a very modern instance of place used in this sense: "my Lady Dedlock has been down at what she calls her place in Lincolnshire."—Bleak House, chap. ii. ad init. Place in M.E. also means = "lists"; see Knightes Tale, l. 1541, "winne her in the place," and again l. 1836.

p. 65, l. 2110. of fyne force. We have the same expression in Troylus and Cryseide (ed. Bell), p. 251, st. 2. Littre says fin sometimes merely gives force to the word to which it is attached; see also Genin's note to Pierre Patelin, v. 29, and cp. the modern expressions "fine fun" and "a fine frolic,"

p. 67, l. 2196. amvre; also amyre, l. 2306, possibly "ripen" in both places. Fr. ameunir. Cotgrave.—W. W. S.

p. 74, l. 2241. Dele words after jolif in Glossarial Index, s. v. iuly.—S.

p. 77, l. 2515. clyste. In note, dele words after lines cited from Cursor Mundi, and substitute: from clechen, clutch: which word see in Gl. to Mätzner's Sprachproben.

p. 80, l. 2626. ymmemorat of lyes. These words are very perplexing; perhaps ymmemorat agrees with Beryn, and the words will mean: Beryn, unmindful of the deceptions previously practised on him, and now inclined to trust another stranger. See Forcellinus, s. v. membror; memorous.

p. 81, l. 2661. Grew. In note dele words that follow the line cited from the Cursor Mundi.

p. 82, l. 2697. wonde; dele this note.

p. 91, l. 3020. Dele last sentence of the note.

p. 94, l. 3136. for to go at large. After for insert hym.

p. 103, l. 3434. have the wordis = be spokesman, the regular phrase; see Tywhitt's Note to Canterbury Tales, l. 17378.—W. W. S.


"Nothing list him to be imaginatif,
If any wight had spoke, while he was outhe,
To hire of love."

I give some other errors of the scribe which are of no great importance: p. 16, l. 486, read hym for hem. p. 33, l. 1015, for ouzt read nouzt. p. 37, l. 1170, dele it. p. 65, l. 2098, for 3it read 3it. p. 75, l. 2466, dele the former as. p. 79, l. 2603, dele gyve. p. 96, l. 3182, dele as.
GLOSSARY AND INDEX.

By W. G. STONE.

a, adv. all, 46/1460.

a, pron. he, 113/3771.

abigg, vb. pay for, 20/593. A.S. abyeogan.

abill, adj. apt, fit, 9/245, 97/3237. 'Able, or abulle, or abylle. Ha-
bilis, idoneous.'—Prompt. Parv.


acordement, sb. agreement, 48/1521, 78/2571.


a-fer, adv. on fire, 71/2310.

a-foundit, pp. foundered, 21/631. See note in Prompt. Parv. s. v. 'Fownderyn.'

a-fyne, or & fyne. See wel.

Agea, first wife of Faunus, bears him a son, Beryn, p. 29; her dy-
ing injunctions to Faunus, p. 32; her funeral rites described, p. 34.

A-geynes, adv. again, 76/2511.

ageynward, adv. again, in return, 100/3314.

ago, pp. gone. See goon.

al = all that, 33/1025.
al & som, altogether, 5/1115.
al at, ? all that, 119/3984.

al bothe, adj. both, 98/3252.

al-leyid, pp. laid, 118/3936.

Alisaundir, Alexandria, 49/1556.

a londe, adv. ashore, 73/2405.
alow, vb. praise, 4/64; lowe, allow, 51/1653. O.F. aloër.
al so, adv. even as, also, 6/152, 17/ 504; also, 29/874, 72/2370, 76/ 2483, 97/3220. A.S. eal-swa.

altercation, sb. 76/2500.
al, ? = albe, although, 69/2261.
amayid, pp. dismayed, 56/1807; a-
mayide, 102/3379.
amend, vb. correct, 81/2638; men-
dit, pp. amended, 34/1045.
amongis, adv. at intervals, from time to time: evir more a-mong, 110/3636; othir whils amongis, 30/933; obir while a-mong, 38/ 1197; ther a-mong, 105/3435.
amorow, next morning, in the morning, 22/656, 62/1998; a-
morowe, 22/667, 117/3909.
amvre, vb. ? = amure, wall up, bury, 67/2126; pp. a-myrid = amurid, defended as by a wall, 85/2806. Halliwell has 'mure', vb. to wall. See note, p. 193.
amyrid. See a-mvre.
amys ase, sb. double aces, 89/ 2955.
anbiguite, sb. ambiguity, 78/2577.
anenst, prep. concerning, 15/442; a-
enst, 113/3764.
angir, sb. sorrow, 27/817.

affray, sb. terror, 102/3384. O.F. affre. L.Lat. affraimentum. Roquefort, s. v. affre.
a force, adv. performe, 65/2118.
a-foundit, pp. founded, 21/631. See note in Prompt. Parv. s. v. 'Fownderyn.'
a pyne, or & fyne. See wel.

Asea, first wife of Faunus, bears him a son, Beryn, p. 29; her dy-
in...
angir, vb. be angry, 116/3883.
an hond, adv. nearly, 95/3173.
anothir, adv. otherwise, 106/3538.
a nowe, adv. now, 77/2526.
ANTONYUS JUDEUS, one of the Seven
Sages, 27/809.
a nye, vb. annoy, harm, 78/2583.
‘Anoier, anuwer, anuwer, anuier: 
Ennuyer, noire, &c.’—Roquefort.
apassid, pp. past, 85/2827.
apayde, pp. satisfied, pleased, 39/1238 ; a-payde, 46/1467 ; payde, 13/399.
a-pele, sb. appeal, 107/3562.
a-pele, vb. accuse, charge, 96/3206 ; 
pres. 1 s. a-pele, 99/3204.
apoynid, pret. s. pointed out, 9/240.
aparende, sb. appearance, delusion, 
84/2774. See note, p. 196.
appeir, vb. harm, 68/2227.
appid oppen, pret. s. hapt on, lighted on, 21/632.
aquyt, pret. s. repayed, 5/125.
aray, sb. company, assemblage, 9/233, 90/2978 ; conduct, 40/1255 ; 
clothing, equipment, 41/1300, 44/1391, 51/1655, 65/2119, 92/3045, 3064.
aray, vb. afflict, 20/603 ; pp. arayed, 72/2375.
aray, vb. dress, 116/3882.
arblast, sb. cross-bow, 9/241.
arreche, vb. utter, 112/3734. A.S. 
arecan.
aredre, vb. conjecture, guess, 17/527. See Stratmann, s. v. aræden.
arere, adv. in the rear, backward, 61/1972. Cf. ‘Sometime aside, 
and sometyme arrere.’ — Piers 
Plowman, Text B. (E. E. T. S.), 
v. 354.
arerid, pp. raised, set up, 113/3764.
A.S. arearan.
armys, sb. pl. harms, injuries, 96/3208.
Armys, lawe of, Heraldry, 81/2667.
ar-yn, adv. ? in a course, in order, 
18/550, 19/569. A.S. ryne, a 
course. ? Cp. Yankee, ‘around.’— 
F. J. F. See footnote, p. 18, 
and note, p. 183.
as = as far as, 103/3414.
as, 75/2466 ; that.
a-say, vb. essay, try, 18/532 ; assay, 
44/1396 ; assay, 54/1740, 67/2187 ; 
imp. s. assaye, 42/1318.
ascape, vb. escape, 67/2188 ; pp. 
as-scappid, 118/3953.
as-scaunce, conj. as if, pretending that, 
12/361 ; ascance, 51/1627, 59/1918 ; 
as skaune, 55/1797.
as-sclakid, pp. abated, 39/1226.
as-servid, pret. s. ? deserved, 72/2371 ; pp. 73/2377, 95/3163.
as ayeid, 118/3771, he saw? See 
seen.
as a square, adv. on the square, afoof, 
20/506, 21/643. See a-sware.
assoyll, imp. s. absolute, 53/1716.
assurid, pp. answered, satisfied, 113/3763.
as-stert, vb. escape, 20/611, 63/2058.
as-towany, pp. astonished, bewildered, 
77/2544 ; a-towanyd, 104/3455 ; 
towanyd, 64/2088.
Astrolages, sb. astrologers, 27/822.
as-stryvid, pp. divided, perplexed, 
95/3164.
as-sware, adv. on one side, 19/586.
at, prep. to, 77/2536, 117/3913.
at, ? that, 119/3984.
as-tast, vb. taste, 15/458 ; a-tast, 
prove, test, 54/1745. O.F. taster.
as-tend, vb. set fire to, 83/2728. A.S. 
tendan.
ategen, vb. reach, 103/3414 ; ateynt, 
pp. attainted, 102/3406 ; atteynt, 
107/3586, 112/3752.
atoon, be, vb. be at one, in accord, 
71/2338.
atta, at a, 89/2945.
atte, at the, 1/14, et passim.
attonys, adv. at once, 79/2614, 74/ 
3125.
avail, vb. avail, help, 66/2151 ; 
pres. s. vaillith, 65/2098 ; vaylith, 
116/3833, 118/3958.
avauen, adv. forward, 61/1972.
avereff, April, 23/691. F. Avril.
avuntir, auntris. See aventure.
aventure, sb. fortune, chance, 38/ 
1185, 67/2195 ; aventure, 46/1470, 
88/2913, 105/3517 ; auntrir, 109/ 
3639 ; pl. auntris, 108/3436.
‘Awyntyr or happe (aunter, P.). 
Fortuna, fortuitus.’— Prompt. 
Parv.
a-vise, sb. counsel, 80/2640.
avisely, adv. advisedly, 118/3946.
aweynyd, pp. weaned, 39/1244.
a- Feet, adv. away, on one side, 77/2516.
axe, vb. require, exact, 8/219; pres. s. axith, 7/196, 14/403, 81/2654; pres. s. ax, ask, 92/3071, 93/3090; 2 s. axist, 107/3580; pret. s. axid, 12/346, et passim.
axing, vb. request, 94/3126. A.S. acsung.
a-s, adv. again, 43/1373, 62/2026, 111/3714, 111/3720; a-y, 41/1384, 99/3276, 112/3729.
badder, adj. worse, 96/3187.
bafft, adv. abaft, 49/1576.
bale, sb. woe, sorrow, 58/1862, 118/3956. A.S. beathu.
ball, sb. head, 115/3860.
balstaff, sb. balk-staff, quarter-staff, 6/153. Mr. Vipan thinks that 'bal' may be a corruption of pale or pail. Cf. Cotgrave: 'Courge: ... a Stang, Pale-staffe, or Colestaffe, carried on the shoulder, and notched for the hanging of a Pale, &c.) at both ends.'
barme, sb. bosom, 75/2457. A.S. bearn.
barr, 93/3087, bar of a Court of Justice.
bate down, vb. beat down, 76/2482. 'Baw bawe!' a dog's bark, 98/3243.
be, vb. be, 102/3389; pres. 2 pl. been, are, 53/1722; beth, 53/1719, 115/3839; 3 pl. beth, 19/569, et passim; beth, 100/3313; imp. pl. beth, be, 82/976, 60/1593, 87/2801, 88/2915; beith, 4/77; subj. pres. s. by, 108/3595; 2 pl. be, 4/96; pp. i-been, 35/1087; i-be, 43/1357; be, 4/81, 113/3902.
be, prop. by, 3/50, et passim. See by.
be-dottid, pp. infatuated, 36/1137.
be-fele, vb. ? feel about, 18/536. See note, p. 183.
be-hest, sb. promise, 101/3353; be-hest, 76/2488, 91/3029; beheest, condition, 47/1510.
be-hongit, pp. hung round, 27/832; hongit a-bout, hung about, 21/636; hungit, adorned with trappings, 51/1632.
be-hote, vb. promise, 69/2252; by-hete, 75/2472; pres. 1 s. be-hote, 11/332; pret. s. be-histe, 36/1126; pret. 2 pl. be-hete, 63/2059, 78/2562; behete, 117/3912; pp. be-hote, 77/2529. See hihte.
bekk, sb. obeiscance, 46/1478.
be-menyd, pret. s. bemoaned, 33/1033.
be-nym, vb. take away, 64/2073; 79/2588; by-nym, 61/1981; pp. be-nome, 40/1279.
benysng, adj. benign, 120/4011.
bere, in, on the bier, dead, 85/2826.
bergeyne, vb. 105/3507; deal in, sell.
Beryn, or Berinus, son of Faunus and Agea, his birth and bad upbringing, pp. 29-30; disreputable life, pp. 30, 34; unconcern at his mother's death, pp. 33-4; quarrels with his father, pp. 40-1; repents of his misdeeds, pp. 41-3; reconciled to his father, p. 45; releases his heirship for five ships-ful of merchandise, pp. 46-8; sails and meets with a storm, p. 49; lands at Falsetown, and is betrayed by Syrophane, a Burgess, pp. 51-7; cheated by Hanybald, Provost of Falsetown, pp. 58-61; wrongfully accused by a blind man, pp. 62-4; and by a woman, pp. 65-6; duped by Macaign, a catchpoll, pp. 68-70; bewails his past life, pp. 71-2; meets Geffrye, a cripple, who offers to help him, pp. 73-8; he and his men distrust Geffrey, and prepare to sail, pp. 85-6; is angry with Geffrey; p. 91; ap-
pears for trial, p. 92; his trial detailed, pp. 93-116; is acquitted, and obtains damages from the plaintiffs, p. 116; his gratitude to Geffrey, p. 117; accepts the gifts and invitation of Duke Isope, but asks for a safe conduct, pp. 118-19; visits Isope, p. 119; marries his daughter, p. 120.

be-sey, pp. provided, adorned, 51/1632.

beshrewid, pret. s. cursed, 98/3252.
be-shyne, vb. shine on, 36/1113.
besines, sb. busyness, utmost endeavour, diligence, 78/2560; be-synes, 74/2437.

bet, adj. better, 6/162, et passim; better, 18/555; bettir, 20/596; bet like, adj. better like, more like, 88/2920.

be-bought hir al about, carefully considered, 43/375. See bythynck.

be-tid, pret. s. happened, 27/813.
beuerage, sb. refreshment taken between dinner and supper, 12/359. See Halliwell, s. vb. 'Beverage' and 'Bever.'

bayard, Bayard, a name for a horse, 96/3184. 'Bayart: M. Arde: f. as Bay, (whence we also termed a bay horse, a bayard).'-Cotgrave.

blab, sb. 91/3022, chatter.

blabir, sb. chatter, prate, 99/3276.

blase, vb. blazon, describe arms properly, 6/150.

blenchid, pret. s. turned away, swerved, 98/3250; blynchid, 22/669; imp. s. blence, 82/2713; subj. pres. 2 pl. blenchen, 110/3659.

bler, vb. blear, dim, 15/445. 'To blear ones eye, begyle him, engignier.'—Palsgrave.

Blind man, a, of Falsetown seizes Beryn, and brings him before Eyandir, pp. 62-4; his accusation of Beryn, pp. 95-6; agrees to share Beryn's goods, p. 101; his accusation answered by Geffrey, pp. 110-12; finds sureties for damages, p. 112.

bloderid, pret. s. blubbered, 38/1196.

blowe vp, vb. sound loudly, 88/2906.

blowing, sb. 83/2742.


blynchid, pret. s. turned away. See blenchid.

blysnyg, verbal sb. blazing, 18/561.

blyve, adv. quickly, 18/533, et passim; blyvé, dissyl. 33/1008.

bode, pret. s. stayed. See bodd.

boncheff, sb. good fortune, 26/779, 117/3900.

bonet, sb. a small sail, 50/1604. See note, p. 189.

bood, pret. s. stayed, 47/1494, 87/2808; bode, 100/3320.

boon, sb. a die made of bone, 89/2957.

bord, sb. jest, 41/1304, 91/3022.

bord, vb. jest, 89/2941. O.F. bourder.

bord, sb. the side of a ship, 87/2886. Ovir pe bord, overboard.

borow, sb. surety, bail, 58/1876; pl. borowis, 112/3753, 113/3778, 115/3841.

borowe, vb. bail, 16/490.


bote, pret. s. bit, 21/641, 60/1957, 101/3351.

bothen, adj. both, 3/67, et passim; bothe to, both two, both, 17/506, et passim.

botirflies, butterflies, 108/3613, 3617.

boun, adj. ready, 53/1698, 72/2344; boun, 81/2686; bown, 52/1678. O.N. báinn.

bounteouse, adj. bounteous, 120/4011.

bour, sb. chamber, 15/448; facetiously, for a dog's kennel, 22/668.

boystly, adv. rudely, boisterously, 5/104, 6/163.

bracyd, pret. s. embraced, 2/25, 46/1485, 52/1659.

braunce, sb. branch, 84/2785.

brede, sb. breadth, 17/528.

brennyng, adj. burning, 72/2351.

brent, pp. burnt, 72/2354.

breyde, vb. struggle, 56/1826; breyde a-wey, start away, 113/3775; pret. s. bryed vp, started up, 11/316; pp. i-brayid, out, drawn out, 118/3935. See Cole-
ridge s. v. 'Braid,' and Stratmann s. v. 'Breiden.'

bribour, sb. thief, 17/524. See Prompt. Parv., s. v. 'Brybowre,' and note.

bridd, sb. bird, 27/814.

brigg, sb. bridge, 87/2897, 88/2923.

britherin, sb. brethren, 25/759; bretheryn, 26/765.

brode, sb. breeding, 6/160. See note, p. 179.

broke, imp. s. use, enjoy, 3/66. A.S. *brucaen. See Gloss. Index to Havelok (E. E. T. S.), s. v. 'Brouke.'

bronde, sb. brand from the fire, 19/585. 'Bronde of fire. Facula, fax, ticio, torris, C. F.'—Prompt. Parv.

Brooches and rings offered by the Canterbury pilgrims, 5/134.

brought, 97/3212, got (with child).

brussel, sb. fluff, 46/1482. But Halliwel gives 'Brush (1) Stubble. Staff.'

bryng hym in, decoy him, 54/1750.

Burgess No. 2 of Falsetown, engages Beryn in talk, p. 53.

burlyn, vb. bud, 23/692.

burl, sb. borough, town, 25/744.

burrith, pres. pl. stick like burrs, 79/2601.

busshe, vb. push, 6/156.

but, pre. save, except, 3/44, et passim; but yf, 7/186, et passim.


butte, but the, 14/410, 29/885, 49/1590, 98/3250.

by, prep. = in, 25/745, 65/2131; on, 64/2064; with, 75/2444, 100/3328; of, de, 1/10, 96/3185; be, 108/3598. See be.

by & by, one after the other, one by one, separately, 10/293. 'By and by. Sigillatim' (Prompt. Parv.). 'Sigillatim, fr seel seel.' (Medulla, Harl. MS. 2257).—Way. 'Two younge knightes liggyng by and by.'—Chancer, Knight's Tale, I. 153.

bye =? but, 16/478. See note, p. 182.

bydë, vb. wait, 118/3956. Scanned as a dissyllable here.

by-nym. See be-nym.

byselg, adv. busily, diligently, 70/2279.

bythynch, vb. devise, bethink, provide, 36/1141; pret. s. be-boun, 43/1375; pp. be-boun, 108/3612.

byword, sb. proverb, 69/2443, 96/3183. Cf. comyn saying.

Caldey, Chaldee, 81/2662.

Canterbury brooches, 7/175. See signes.

Canterbury pilgrims, the, arrive at Canterbury, p. 1; their visit to the cathedral described, pp. 5-7; they dine, pp. 7-8; go out sightseeing, pp. 9-10; sup, pp. 13-14; the steady pilgrims go to bed after supper, the rakes sit up drinking and singing, p. 14; they leave Canterbury, p. 22.

capes, pres. s. 1/8, ? feathers over at the top; cf. 'caping, caping-stone,' coping-stone.—F. capes = gapes.—W. W. S.

cardiakill, sb. heart-burn, 16/493.

καρδιακήλια.

carmel ende, sb. death, end of life in the flesh, 81/2688.

case, sb. chance, fortune, 56/1805.

case, in case, if, 100/3316.


cause to [i.e. to do so], 86/2860.

cantele, sb. artifice, 81/939; pl. cawtelis, 51/1658.

Centenarian, Geoffrey a, 74/2439.

centence, sb. meaning, sentence, 1/3, 24/731.

chaffare, sb. merchandise, 73/2408.


charge, sb. care, thought, 5/125, 68/2034.

charge, vb. care for, 44/1387.

charge, vb. cargo, 59/1917.

charge, vb. load, 47/1512, 95/3146, 109/3637; pp. chargit, 70/2276.

chasid, pret. s. followed up, 91/3020. See note, p. 198.
GLOSSARY AND INDEX.

chast, vb. chasten, 34/1058, 44/1396, 108/3440.
CHAUCER'S daisies, 22/683.
chaunce, sb. good fortune, 24/728.
See note, p. 184.
chek, sb. trick, mischief, 16/471, 30/914.
cher, have, imp. look cheerfully, kindly, 32/986.
chere, sb. entertainment, semblance, aspect, 2/25. et passim.
chere, sb. = chare, work, 18/538.
See note, p. 183.
cherely, adv. dearly, 29/892.
chese, vb. choose, 37/1166, 58/1865, 1874; pret. s. 31/952; imp. s. 58/1869, 59/1925, 69/1947.
chese, sb. the chess-board and men, 54/1732; ches, /1733.
Chess-board, a, and its pieces described, 54/1733-34.
chireward, churchward, 28/858.
See -ward.
child, sb. page, 53/1709, 67/2189.
chokelyng, pres. p. gurgling, 14/ 413.
chongit, pp. changed, 27/812.
chynys, sb. chinks, corners, 72/2353.
Civil Law, rules of, 64/2068-70; 79/2596, 2602-7; 87/2866-70; 106/3531-33; twenty-four jurors learned in the law in a trial at, 115/3857.
clapp, vb. talk fast, prate, 74/2423; pret. s. clappid, 90/3005.
clen, adv. completely, 88/2909.
' Men i-armyd cleen,' i. e. in full armour.
CLEERAM, Sir, a name given to Geffrey, 75/2450. ? from the clacking on the ground of his crutch, and the 'stilt under his knee,' 73/2380, or the beggar's clappers which he probably carried, or his tongue: 'Geffrey evir clappid, as doith a watir myll,' 90/3005. 'Clauquette: f. A Lazers Clicket, or Clapper.' Cotgrave—F. See note, p. 196.

clepeist, 2 pres. s. calleth, namest, 91/3024; pret. s. cleped, 3/65; clepid, 14/415; et passim; pret. pl. 92/3048; imp. pl. clepeith, 75/2460; pp. i-clepäd, 26/791, et passim; clepid, 27/805, et passim.
Clerge, sb. learning, 9/252, 265; clergy, 83/2749.
Clerk, the, of Oxenford, defends the Friar's tale of a Summoner, p. 9. clout, vb. cloath, patch, 97/3240.
clynte, pret. s. closed, clenched, 77/2515. From a vb. 'clichen'—Strat. conj.
cold sot, cold sweat, 16/493.
colyne sword, Cologne sword, 20/621. See footnote, p. 20.
comand, 'som comand,' some one coming, 74/2426.
comamnd, pres. p. coming, 75/2451; comynng, 108/3418.
combirment, sb. embarrassment, 79/2604.
comper, sb. pl. fellows, 6/145; comperis, 51/1644, 107/3581.
comyn seying, sb. proverb, 63/2037. Cf. byword.
comynge, to, gerund. inf. to come, 12/347. See Morris's Historical Outlines of English Accidence, 1877, p. 177 (4).
con, vb. acknowledge, give, 39/1227.
In all other instances the pres. of this vb. = can or know; the pret. = could or knew.—1 pres. s. can, 3/60, et passim; 2 pres. s. canst, 6/155; pret. s. can, 6/173, et passim; conne, 118/3956; 1 pres. pl. con, 102/3408; 2 pres. pl. con, 12/343, 80/2636; pres. pl. can, 31/958; 1 pret. s. coued, 4/80, 11/326; coude, 51/1652; couthe, 70/2279; 2 pret. s. cowdwest, 100/3336; pret. s. coude, 21/628, et passim; coude, 17/527, 51/1634, 69/2250, 81/2674; couthe, 16/482, 65/2109; couthe, 87/1166; 2 pl. couthe, 4/100; coude, 98/3274; pret. pl. coude, 22/667, 49/1581, 51/1628, 102/3381; coud, 62/2004; cowd, 77/2547; couthe, 6/165, 60/1943; couthe, 27/817.
cond, vb. conduct, 119/3995.
congrit, vb. conjure, 12/339; pp. i-congrid, 16/480.
connyng, sb. knowledge, wisdom, 11/308, 28/841, 38/1206, 49/1576, 83/2755, 100/3328, 103/3414. consequent, adv. consequently, 88/2230.
Constantine III., emperor of Rome, 26/783.
contre, men of, men of [his own] country, 7/172; of contre, from [his own] country, 70/2294.
Cook, the, sits up drinking with the Miller, p. 14.
courage, sb. courage, daring, 16/470; heart, disposition, 30/914.
corous, adj. curious, elaborate, 117/3924.
cors, sb. body, 52/1686; corps, 98/3246.
coshon, sb. cushion, 52/1660.
cote, sb. bodice, 4/88.
cotelere, sb. 70/2297; cutler, 99/3296. 3303; 113/3792.
couchid, pp. set, 114/3794. See i-couchid.
coude no chere, knew no pleasure, 120/4005.
counselles, adj. without counsel, 71/2313; consaillis, 55/1791; coun-sallis, 27/808.
countid more with, accounted of, 28/842.
countrplede, sb. counterplead, 79/2602.
Court, the, at Falsetown opens at 9 a.m. 87/2878.
courtward, to the court, 92/3054. See -ward.
couthe, adj. known, 97/3231. A.S. eu8.
couzid, pp. coughed, 11/323.
covenable, adj. accordant, 9/246.
coverture, sb. cover, 37/1147.
craft, sb.? [sailors'] craft, business, skild trade, 49/1575. Cp. 'craft of tanery,' tanner's trade, 97/2327. Or 'craft' = ship.
crakid, pp. boasted, 23/706.
crane lyne, sb. the rope or line that ran over the pulley in the crane on board the ship, 90/2999.—F. CRASSUS ASULUS, 27/805.
criour, sb. crier, 93/3084.
crippil, sb. cripple, 74/2439; crepill, 73/2379, &c.
cristyanite, sb. Christendom, 114/3794.
crope, pp. crept, 97/3232.
cros-sail, make, to haul the yards square across, 90/2995. Cf. 'wend be saill a-cross,' 86/2837, and 'the saylis stoden at a-cros,' 87/2899. See note, p. 197.
crouch, sb. crutch, 73/2381, 76/2509; cruch, 86/2856.
cry, sb. proclamation, 109/3628.
cry, have the, obtain public notice and approval, 93/3060. Cp. 'Cry, out of.' Out of all estimation. "I should have these maps out o' cry now, if we could see men peep out of door in 'em." — Puritan, iii. 5; Suppl. Sh. ii. 588.'—Nares.—F.
curtesy, sb. etiquette, 6/135; politeness, 11/325.
cury fauel, sb. flattery, currying favour, 12/362.
cusky, droue to, ? went to sleep, 14/423. Urry, in his Gl., says (s. 3.): 'the words (to slepe) which follow it seem to have been at first a Gloss in the margin for explaining the CB (Cambro-Briton or Welsh) Cusky or Cysqu, to sleep.'—F. J. Vipan.
cut, sb. horse, 41/1238.
cut, sb. !lot, 41/1309. See Proverbs and Phrases, s. v. cut, and note on p. 189.
Cutler, a, of Falsetown, gives evidence for Macaign, p. 99.
daunser, sb. ? danger, liability to punishment, 79/2616. 'Quidquid jure stricto, atque adeo confiscationi obnoxium est sive ratione feudi, sive ex conductione: ita ut res dicatur esse in dangerio domini feudalis, quae, nisi quod de ea statutum est adimpleatur, confiscari possit.'—D'Arnis, s. v. 'Dangerium.'
daw, sb. day, 79/2585; pl. dawis, 25/733.
daw, do out of, kill, 79/2585.
dawnyng, sb. day dawn, 90/2991. Decay of nature nowadays, 77/2518-20.
dede, maken al thing, make things quiet, pleasant, 37/1167.
dele, sorrow, 38/1183. See dole.
Denmark, Iseope born in, 81/2673. See note, p. 195.
dentour, sb. indenture, 84/2791.
dole, sorrow. See dole.
dere, vb. harm, 59/1926, 84/2787. A.S. derian.
desperate, (?) sb. desperation, 105/3493.
dessevyabill, adj. deceitful, 50/1621, 51/1658.
deth-day, 40/1262.
de devise, sb. skill, device, 80/2644, 83/2749.
de devise, vb. contrive, describe, 83/2755; pres. 1 s. devise, 84/2767; pres. p. devising, 9/239.
devoir, sb. duty, 47/1487.
devyne, vb. describe, understand, 117/3924; 2 pres. pl. 90/2989.
deye, sb. daisy, 117/3931.
diete, sb. ? way of living, 45/1431.
diectes, sb. pl. days, 25/749.
diffence, sb. resistance, 61/1981.
discrye, vb. describe, set forth, 35/1100, 81/2658.
disë, sb. pl. dice, 89/2953.
disfetirly, adv. misshapenly, 77/2515.
disfigure, vb. 76/2504.
disfigenes, sb. disguisedness, disguise, 77/2523.
diskennynge, (?) ignoring, 2/20. See note, p. 176.
diskouerith, imp. pl. discover, 68/2231; pres. p. diskyueryng, 6/151.
dispiracioune, sb. desperation, 110/3680.
dissimilyng, pres. p. dissembling, 31/956.
distance, sb. discord, 87/2891.
disteyn, pp. distained, defiled, 12/341.
distract, pp. distraught, 78/2555; distrakt, 102/3379.
disware, adj. unawares, doubtful, 88/2726, 92/3046, 98/3266. (In 88/2726, of contract. See note, p. 196.)
doctrine, sb. wisdom, 39/1245, 81/2663.
Dog, the Welsh, at the Cheker-of-the-Hope, 21/631—51.
dole, sb. sorrow, 42/1331, et passim; dele, 38/1183; deol, 72/2363.
dome, sb. judgment, 65/2102, 77/2535; doon, 101/3376; pl. domus, 26/766; domes, 780.
dore up =? open. See note, p. 182.
dorward, towards the door, 16/477. See -ward.
Doseperis, Douzepairs, the Twelve Peers, 26/776; dosiperis, 783.
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do tance, sb. fear, awe, 25/738. 
O.F. douteance.
dout, vb. fear, 9/240, 50/1599; 1 
 pres. s. dout, 72/2367; imp. pl. 
doutith, 69/2236.
doute, or dout, sb. doubt, fear, 10/ 
279, 88/2915, et passim; dowte, 106/3530.
drad, feared, 67/2194. See drede.
dräute, sb. a move at chess, 55/ 
1779, 56/1812.
Dreams go by contraries, 5/108.
drede, vb. fear, 12/337; 1 pret. s. 
dred, 3/55; pret. s. dreed, 67/2194. 
See a-dreed.
dres, vb. go, 51/1645, 93/3086; pret. 
s. dressid, made ready, 52/1660; 
imp. s. dres the, turn thee, 91/ 
3032.
Drinking from the same cup, a sign 
of friendship, 93/3076.
dromodarijs, sb. pl. dromonds, swift 
vessels, 70/2275. See note, p. 193.
drouse, pret. s. made a move at 
chess, 56/1822; imp. draw, 56/ 
1809.
dure, vb. endure, 55/1783; remain, 
76/2503; pres. p. duryng, lasting, 
105/3486.
dures, sb. hardship, 60/1934.
dwell, vb. remain, or listen. A.S. 
dwellan. See Sir Tristrem, Fytte 
III., stanza 72.
dynier, while, dinner-time, 87/2881. 
See while.
dynierward, to dinner, 7/170. See 
ward.
Dyonys, a stone of a very cold 
nature, in Ise’s hell, 83/2731. 
See Stone, a.

Ebrewe, Hebrew, 81/2661.
echone, each one, 2/38. et passim; 
echon, 21/655, 49/1569; echoon, 
87/2883; echon, 118/3937.
eff, adv. again, 80/2643; efft ageyn, 
again, 8/221, 44/1396, 55/1777, 
78/2549; efft sone, soon after, 5/ 
117; efft-sone, 11/326; efft-sons, 
116/3888.
egall, adj. equal, 35/1104.
egallich, adv. equally, justly, 26/ 
781.
egge, sb. edge, margin, 19/587, 22/ 
679. ‘egge of þe firmament,’ 
horizon, 22/679.
egir, adj. eager, angry, 5/105. F. 
aigre.
elder more, older, 97/3240.
ellis, adj. else, other, 36/1122, 80/ 
2624. See note, p. 195.
elnyng, adj. wretched, 31/967. ‘Dan. 
elundig. O.N. eligr.’—Coleridge, 
s. v. ‘Eling.’ ‘pere þe catte is a 
kitoun. þe courte is ful elnyng.’— 
Piers Plowman (E. E. T. S.), Text 
B. prol. I, 190.
encheson, sb. occasion, reason, 79/ 
2590, 97/3218. 
encombridment, sb. embarrassment, 
113/3785.
ende or end, courteous, 47/1491, 
52/1671. See hende.
endenteng, pres. p. ‘s snapping, biting, 
57/1851; pp. endendit, set, 99/ 
3301. Fr. ‘Endenter. To indent, 
snip, notch, iag on the edges; 
also, to set or make teeth in.’— 
Cotgrave.
enditen, vb. speak, rehearse, 25/ 
760; endite, 95/3162.
endlong, adv. along, 51/1634.
endreyte, sb. ? place (F. endroit), 
14/404. endreyte? = entreat = 
treatment.—F. J. Vipan.
endyng day, life’s end, 32/974, 986. 
‘vourtene þer he [Edred] was kyang, 
and at ys ende day;’ &c.—Robert 
of Gloucester, ed. 1810, p. 279, 1.3.
Engelond, England, 26/772.
England conquered by Julius Caesar, 
26/772.
engyne, sb. contrivance, 84/2758; 
gynne, 19/570; gyn, 82/2708.
engyne, vb. beguile, 47/1501, 68/ 
2214, 76/2508; pp. engyned, 104/ 
3479.
encepche, pres. pl. impeach, 79/2590.
enpechement, sb. impeachment, 82/ 
2703, 86/2795.
enpech, pp. impeached, 74/2415.
ensep, pp. sealed, 119/3960.
ensensid, pp. instructed, taught, 68/ 
2213, 73/2406.
enseurid, pret. s. plighted troth, pro-
mised, bound, 69/2260; ensurid, 
pp. 63/2051, 80/2638; ensuryd, 
36/1122, 85/2805.
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entende, vb. understand, 26/777.
entendre.
ententiflich, adv. attentively, 9/239;
entyntiflich, 104/3483.
entere, vb. bury, 34/1047; pp. en-
terid, 35/1089.
enteryng, sb. burial, 34/1046.
er, adv. ere, 116/3888. See or.
er, sb. ear, 8/205, 33/1022; pl. eris,
22/660, 56/1800, 100/3324. 'Leyd
his to his ear,' listed intently, 8/205.
er, sb. hair, 42/1350.
ertly, adj. earthly, 37/1175.
estate, sb. condition in life, rank,
44/1387, 80/2651; pl. estatis, 15/442;
statis, 2/19; states, 6/140.
estris, sb. pl. inner parts of a house,
chambers, 18/556, 28/837.
ethir-is, either's, 5/126. Cf. fliff-is,
s. v. fliffit: and his.
EVANDIR, Steward of Falsetown,
hears Syrophanes's charge against
Beryn, pp. 57-8; and the blind man's charge, pp. 63-4; and the deserted wife's, pp. 65-6; and Maca-
ign's accusation, pp. 69-71; presides at Beryn's trial, pp. 93—
115; gives judgment against Syrophanes, p. 107; goes to see
Hanybald's merchandise, p. 107; advises him to restore Beryn's goods, p. 109; consults burgesses
learned in the law, and gives judg-
ment for the defendant, p 116.
eve a-fore, on the evening before,
82/2701.
evenaunte adj., F. avenant, seemly,
28/837.
everich, adj. each one, every, 5/132,
6/140, 39/1212, 40/1256, 117/5922.
everichone, each one, every one, 23/
689, 61/1986; everichon, 102/
3382, 109/3641; everychon, 92/
3068; evirichon, 94/3130; every-
chon, 26/792; everichoon, 60/
1948; every-choon, 94/3112.
ever dele, everydele, every whit,
59/1899, 60/1934. See dele.
everise, sb. eaves, 72/2354.
everly, ill, 33/1012.
evil, adv. evilly, ill, 33/1012.
evil, ? read 'well', Urry's correc-
tion, 73/2398.
evill-thewid, adj. ill given, of evil
habits, 67/2177. A.S. yfel and
pedew.
evill thewid, adj. ill given, of evil
habits, 67/2177. A.S. yfel and
pedew.
evill more a-mong, at intervals, 110/
3686. See a-mongis.
excellent, pres. p. excelling, 36/
1110; adj. 36/1114.
ey, sb. eye, 56/1800; pl. eyen, 2/34,
et passim; eye, 111/3724; yen,
63/2047.
eye, sb. awe, restraint, 34/1053.
A.S. ege. See hey.
factur, sb. capability, 9/247. 'Fac-
ture: f. The facture, workman-
ship, framing, making of a thing;'
...—Cotgrave. See note, p. 179.
fale, many, 39/1224. See fele.
fallace, sb. deceit, 60/1944. Lat.
fallacia.
Falsetown men, the, their device
for beguiling strangers, 50-1/
1623-28; back one another in
swearing falsely, 79/2589-2601;
for fear of Isole, 2610-16; Geffrey and Beryn tame them, 120/
4017-20.
fare, sb. demeanour, 31/967.
fare, vb. go, 82/2699; imp. pl. farth
feir, go on fairly, go softly, 57/1831.
faste, adv. diligently, earnestly, 87/
2881, 119/3985. Cf. Barbour's
Bruce, i. 42.
FAUNUS, senator of Rome, marries
Agea, p. 28; spoils his son Beryn,
p. 29-30; receives Agea's dying
injunctions, p. 32; is grieved at
Beryn's disreputable life, p. 35;
marries Rame, p. 36; lectures
Beryn and threatens to disinherit
him, pp. 39-40; is reconciled to
Beryn, and agrees to set him up
as a merchant, pp. 45-6, carries
out the agreement, p. 48.
faute, sb. fault, 57/1838.
fawe, fain, 62/2022, 120/4017. See
feyn.
fay, sb. faith, 24/720, 63/2032, 90/
3003; 96/3193, 100/3335; fey, 58/1886, 100/3645.
fear, sb. fire, 38/1187; feire, 18/551;
feer, 72/2355.
felle, adj. many, 96/3177, 3205, 97/
fit, sb. turn, tustle, 41/1309. 'So mery a fytt [of swiving] ne had sche nat ful yore.'—Chaucer, Reeyes Tale, l. 310.—F.
flaptaill, sb. whore, 41/1283; cf. Fr. Culeter. To wag or stirre the buttockes vp and downe; to moue the tale in a wanton time, or with the tale keep time vnto a wanton musick.'—Cotgrave.—F.
flood, sb. sea, 53/1718; salt flood, 92/3058.
floure, sb. flower, 111/3694; pl. flouris, 23/692. O.F. flour.
flowe, pp. flown, 108/3616.
fnese, vb. sneeze, 2/42. 'fneosen, sternuure.'—Stratmann (quoting 'fnese' in Beryn, 2/42). See note, p. 176.
fole of kynde, a natural fool, 89/2967; see l. 2937-8.
fonde, vb. seek, 82/2698; pret. s. found, 17/529. A.S. fundan.
Fools have shorn heads, 102/3407, 103/3426, 113/3779.
foon, sb. pl. foese, 26/771; ffoon, 80/2630.
for, prep. = on account of, 2/34, 3/51, 15/440, 21/644, 72/2358, 97/3241; flor, 32/973; flor =? from, 28/854; = in spite of, 112/3759; conj. = because, 43/1370, 63/2052; flor = in order that, 7/172.
forby, adv. near, 88/2728.
fore stage, sb. forecastle, fore part of the ship, 88/2034.
for-in, adj. ? foreign, 90/2989.
formally, adv. in good form, 104/3457.
for, no, no matter, 13/396, 61/1984; no force, 72/2375.
for-skramyd, pp. shrunk, distorted, 73/2381. Seram, distorted (Westmoreland); scrambled, deprived of the use of some limb by a nervous contraction of the muscles.—F.
Fortifications of Canterbury inspected by the Knight and his companions, 9/237-44.
FORTUNE, 31/943.
fourm, sb. form, making, 9/247; fourm of kynde, natural disposition, ib.
fourn, sb. form, bench, 93/3079.
fray, vb. frighten, 33/1013; be afraid, 42/1335.
frelich, adj. freely, unconcernedly, 33/1024.
frendship, sb. friends, 106/3526.
Friar, the, tries to take the holy water sprinkler at the church door, p. 6; has his eye on the Summoner, p. 7; reminds the Host of his promised supper, p. 8; visits an acquaintance of the Monk, p. 10.
Friars, knavery of, alluded to, 12/362; compared to the Falsetown men, 51/1643-4.
fal righte, adv. straight, 48/1546.
fynall, adj. last, 80/2624.
fynance, sb. fine, penalty, 61/2079, 79/2610; fenzaunce, 77/2534.
fynd, vb. provide for, 66/2120, 97/3219.
fyne, vb. provide a fine, 61/2078, 92/3062.
fyne or ffynys, to make, pay a fine, 115/3851, 116/3872.
fyne force, of, of necessity, 65/2110.
gagid, pret. s. gave security to abide judgment, 113/3778.
galle, sb. gall, sore place, 37/1150; gall, 107/3564. 'galle, O. Icel. gallí, gall, vitium, vulnus.'—Stratmann.
game, sb. jest, 57/1843, 89/2941, 98/3263.
game, set a [of chess], set the chessmen in their places, 54/1744.
gamyd, pret. pl. jested, 95/3160.
Garden of the 'Cheker of the Hope' described, 10/289-294.
gascoyn, sb. Gascon wine, 10/280.
Geoffrey, the sham cripple of Falsetown, pursues Beryn, and offers to help him, pp. 73-6; his surprising activity, pp. 76-7; promises his help if Beryn will take him back to Rome, pp. 77-8; his account of the Falsetown men, and their duke Isole, pp. 79-82; and of Isole's house, pp. 82-5; sets off on a visit to Isole, p. 85; returns and blames Beryn for his faint-heartedness, p. 87; plays the fool before the Falsetown men, pp. 88-9; bandys words with Hanybald, p. 90; chaffs Hanybald and Beryn, pp. 91-2; Evander, p. 93; the plaintiffs generally, p. 94; Hanybald, p. 95; the blind man, p. 96; and Beryn, about his wife and son, pp. 97-8; encourages Beryn, pp. 98-9; says he'll make the plaintiff's smart, p. 100; comforts Beryn and the Romans, p. 102; answers Syrophanes, pp. 103-6; outwits Hanybald, pp. 107-9; answers the blind man, pp. 110-12; poses Beryn's sham wife, p. 113; turns the tables on Macaign, pp. 113-15; tells Beryn what answer to send to Isole, p. 118.
ges, vb. guess, 65/2121, pres. 1 s. 66/2153.
gesolreut, 57/1837, ? G, sol (G), re (D), ut (C).
'Qvan ilke note til other lepes
and makes hem a-sawt,
That we calles a myson 'in
gesolreut en hawt.'
Reliquiae Antiquae, i. 292.—F.
See note, p. 191.
gist, sb. guest, 15/461; pl. gists, 18/550.
gladder, adj. more glad, 93/3078.
See long the gladder.
glose, vb. deceive, speak falsely, 31/958, 54/1741.
glow, vb. ? read clow = claw, 41/1308. See note, p. 188.
glyde, vb. pass by, 20/608; downe
glyde, slip down, 74/2427.
goglyng, pres. p.? shaking, wagging, 6/163.
gonde, going, 19/574. See goon.
gonne, sb. gun, 9/241.
good, sb. property, wealth, 64/2075, 81/2677, 116/3876.
Good old days, 77/2518-20.
goodship, sb. goodness, 40/1247.
goon, vb. go, 5/104, 89/2958, 113/3788; 1 pres. s. goon, 26/791; pres. s. gone, 13/374; 1 pres. pl. goon, 115/3855; pres. p. gone, 19/574; gond, 31/944; pp. ago, 20/599, 114/3799; a-go, 40/1265,
70/2277; a-goo, 91/3033; i-goo, 84/2782; go, 76/2505, 83/2812.
governance, sb. behaviour, conduct, 9/248, 102/3399, 119/3900; ? self-
control, 71/2337; good manage-
ment, 82/2694; control, discipline, 87/2592.
grace, sb. aid, succour, 64/2066.
grame, sb. grief, 22/673, 29/896.
A.S. grama.
gre, sb. pleasure, 63/2060.
Greece, Isope brought up in, 81/2674-75.
gren, sb. gin, snare, 116/3894. See
Halliwell, s.v. 'Green.' Dame Ju-
locke said of the trap in which Tibert was caught, 'in the deueles
name was the gyrome there sete
&c.'—Caxton's Reynard The Fox,
Cap. x., Arber's ed., p. 22.
grenynd, pres. pi. grow green, 23/687.
grette clerge, much learning, 9/252.
See clerge.
Grew, Greek, 81/2661.
greynyd, adj. dyed in grain, i.e.
scarlet, 92/3065.
grise, vb. be horror-struck, 66/2140,
85/2801. A.S. agrison.
groundit, pp. established, 25/757.
groundly, adv. deeply, seriously,
120/4001.
guerdon, sb. reward, 76/2486.
guy, vb. guide, 40/1458.
GYLHOCHET, a name Geoffrey gives
himself, 92/3048, 103/3421; Gyl-
hoget, 100/3315; Gylchochet, 3336.
gyn, gyne, contrivance, 19/570;
82/2708. See engyne.
hale, vb. haul, pull, 49/1581, 57/1831, 90/2997, 2999, 91/3016;
pret. s. halid, 2/27; pp. hale, 89/2948; halyd, 114/3817.
halflyndele, sb. half-part, 35/1084.
A.S. halaf, half, and dael, part.
halk, sb. corner, 44/1407.
halowid, pp. hallow'd, shouted for,
2/21.
'halsian, A.Sae. hálsian, hélisian
(augwari, obscurare), &c.'—
Stratmann. 'Halsion. To promise
or bid fair, good, or bad; to pre-
dict.' Devon.'—Halliwell.
halue, sb. half, side, 64/2064; helve,
67/2178.
HANYBALD, Provost of Falsetown,
cheats Beryn, pp. 58-61; sees
Beryn preparing to sail, and stops
him, pp. 87-8; his word-fence
with Geffrey, p. 90; asks Geffrey
his name, p. 92; states his case
against Beryn, pp. 94-5; claims
the whole of Beryn's goods, p. 101;
is outwitted by Geffrey and
gives Beryn sureties for damages,
pp. 108-10; says he shall never
recover his losses, p. 116.
hap, sb. chance, ill-fortune, 11/302,
38/1185, 61/1990, 67/2198; pl.
happis, 73/2400; happous, 67/2178.
hap, vb. happen, 54/1739.
harmys, held hym to his, 22/674,
? kept his injuries to himself.
See note, p. 184.
harowe, out &; 62/2010. 'Harowe
now, out and well away! he
cryde, &c.'—Faerie Queene, II.
vi. 43.
HARPOUR, the late Mr. Jenkyn,tribute paid to his memory by
his wife, Kit the Tapster, p. 16,
hauntid, 1 pret. s. frequented, 71/
2319. F. hantet.
haut, adj. high, 57/1837. F. haut.
havith, subj. pres. 2 pl. have, 69/
2243; pp. i-had, 30/903, 63/2050.
hazard, sb. dice-play, 30/924, 38/
1211.
hazardous, sb. pl. dicers, 44/1408.
hazardry, sb. dice-playing, 40/1250.
he, pron. they, 85/2826, 94/3111.
A.S. hi.
hegg, sb. hedge, 1/8.
hele, sb. health, welfare, 3/46, 15/
466.
hele, vb. conceal, 70/2293, 96/3195.
A.S. helan.
helve, side, 67/2178. See halue.
hem, pron. them, 1/4, et passim;
hun, 7/178.
hen, adv. hence, 60/1930.
hend, adj. courteous, gentle, 10/
287; ende, 47/1491; end, 52/
1671.
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hent, pret. s. caught, 74/2424, 2429; pp. i-hent, 2431.
her, their, 49/1569. See hir.
herbegage, sb. inn, lodging, 13/379, 21/627. O.F. herberjage. L. Lat. herbergagium.—Roquefort, s. v. 'Heberge.'
herbery, sb. herb-garden, 10/289. O.F. herberie, herberie.—Roquefort.
her fill, heart's fill, 90/3006, 94/3117.
hertiest, adj. most courageous, 84/2777.
herteis rote, heart's root, 3/59.
hertis swete, sb. sweetheart, 48/1536.
hertly, adj. heartly, 8/201, 37/1173, 118/3949.
hey, sb. (A.S. eye) awe, restraint, 90/903. See eye.
hir, hire, pron. her, 2/25, 39, et passim.
hir, pron. their, 1/13, et passim; her, 49/1569.
hire, adv. here, 17/517.
his, the genitive in es, 62/2003, 112/3732. Cf. ethir-is; and stffit-is, s. v. stffit.
hit, pron. it, 29/892. Cf. hown.
hije noon, i. e. midday, or the tiptop point of the wheel of fortune, 31/945.—W. W. S.
hjete, pret. s. named, 27/799.
hjete, 2 pret. s. promised, 102/3397; hjete, pp. 106/3540. See belote.
ho, pron. who = whoever, 106/3520.
holich, adv. wholly, 1/6; hoolich, 116/3873.
Holy Roman Empire, 25/733.42.
Holy Sepulchre, pilgrimages to the, 105/3489.
hond, vb. lay hands on, handle, 62/2020; pres. s. hondis, 118/3946.
honde, sb. hand, 48/1532, 58/1880; hond, 57/1838; pl. hondis, 2/37.
hongit. See be-hongit.
honoure, sb. fief, domain, 28/849, 40/1261, 46/1469; honour, 48/1524, 72/2538. 'Honor, * * * fief, domaine.'—Roquefort.
hoost, sb. inn, 10/294. O.F. ost or host, inn, hostel.
hoot, adj. hot, 41/1317.
Horse, a gentle heart's feeling towards his, 52/1686-88.
Host, the, orders the pilgrim's dinner, p. 2; reproves the irreverence of the Pardoner and his friends, p. 6; promises the pilgrims a supper at Southwark, p. 8; sends the noisy pilgrims to bed, p. 14; his rhapsody on the fine morning, pp. 22-3; wants some one to tell the first tale, p. 23.
hown, adj. own, 38/1179. Cf. hit.
howsing, sb. pl. house, houses, 27/831. Here out-buildings are most likely meant.
huch, pron. which, 7/176, 17/517.
huche, sb. chest, 76/2510. F. 'Huche, a Hutch or Binne.'—Cotgrave.—F. 'That Arke or Huche *** Tytus ledde with hym to Rome,' &c.
Maundevile, ed. Halliwell, 1866, p. 85.
hul by hul, side by side, 15/455.
hullid, pret. s. covered, embraced, 46/1477. O.H. Germ. hullen; pret. huldra. —Stratmann, s. v. 'hulien.' See note, p. 190.
hust, pp. hust, 92/3067.
hy, vb. hie, haste, 109/363; hize, 39/1236; imp. liyen, 90/3170.
hyust, interj. hist! 18/536.

[Some past participles are here collected.]
i-answerd, pp. answered, 94/3111.
i-armyed, pp. armed, 88/2909.
i-blowe, pp. blown, in blossom, 41/1315.
i-bore, pp. managed, 116/3875.
i-bound, pp. bound, 99/3294.
i-brayid, drawn, 118/3935. See breyde.
i-cappid, pp. wearing caps or hoods, 55/1772.
i-cast, plotted, 61/1964. See casten.
i-closid, pp. closed, 82/2721.
i-colerid, pp. coloured, disguised, 51/1658.
i-congerid, conjured, 16/489. See conger.
i-couchid, pp. set, 99/3300; couchid, 114/3794.
i-demed, judged, 4/96. See deme.
i-dyned, pp. dined, 87/2883.
i-entrid, pp. entered, 112/3760.
i-esid, pp. eased, 80/2628.
i-ete, pp. eaten, 84/2782.
i-fett, fetched, 29/890. See fet.
i-fretid, pp. fretted, 117/3926.
i-frett, pp. protected, 10/292. A.S. freoKian, to set apart, protect.
i-fretid, pp. frettèd, 117/3926.
i-goo, I knowe, 18/314.
i-herd, i-herd.
i-herd.
i-knyt, i-knyt.
i-laid, i-laid.
i-leve, i-leve, 91/3037. See knawe.
i-led, pp. laden, 48/1526.
i-lerid, learned, 101/3364, 115/3857. See lere.
i-levè, ? pp. lived, 65/2121.
i-loggit, lodged, 5/131, 11/304, 13/374. See loggit.
i-loke, pp. locked, embraced, 96/3207.
i-lore, lost, 39/1216. See lese.
i-lost, pp. lost, 113/3784.
i-makid, pp. made, 10/291.
i-massid, pp. when it was al, when mass was over, 5/102.
i-matid, pp. mated at chess, 54/1749, 55/1767, 93/3093, 105/3512.
i-merkid, pp. stamped, as a coin is, 15/434.
i-met, pp. met, 92/3056.

BERYN, II.

i-mewid, spoken, 8/199, 82/2704, 112/3758. See meve.
i-mynt, pp. minted, 15/434.
i-myryd, pp. ? bemired, stuck in the bog, 102/3388.
i-myssid, pp. misst, misstated, 104/3449.
i-nayid, pp. denied, 86/2829.
i-paid, pp. paid, 71/2320.
i-parid, pp. adorned, 10/291. F. parer.
i-panyd, distressed, 63/2046. See peyne.
i-pikid, pp. cleansed, brushed up, 54/1734. ‘Pykyn, or purgyd fro fylthe, or oper thynge grevows. Purgatus,’—Promp. Parv.
i-pilt, pp. struck, 18/559. See Stratemann, s. v. ‘butlen.’
i-pleynyd, complained, 63/2045. See pleyne.
i-previd, pp. proved, 112/3738.
i-pulsshid, pp. polished, 54/1734.
i-rasid, pp. shaved, 88/2936, 91/3032. F. raser.
i-ravij, caught, 73/2389. See raujte.
i-rayd, pp. arrayed, 88/2927.
i-raylid, pp. railed, 10/291.
i-seclid, pp. ? settled (Urry reads ysetlid), 78/2583. ‘i-sacled,’ became sick. Lagamon, 30549. F.
i-sesid, pp. possessed, 58/1880; sesid, 48/1549, 63/2061.
i-set, seated, 92/3055. See sat.
i-set, fixed, 26/798; set, 54/1746. See setten.
i-shethid, pp. sheathed, in a scabbard, 117/3925.
i-sod, ? buried, 39/1217. A.S. seosan. See note, p. 188.
i-sotid, pp. besotted, 36/1138.
i-sputd, pp. ruined, 75/2452. A.S. spillan.
i-spronge, spread, 68/2213. See sprang.
i-steryd, pp. steered, 107/3564.
i-swept, pp. swept, 108/3599.
i-take, taken, 63/2042, 98/3248. See take.
i-thankid, pp. thankt, 117/3903.
i-told, pp. told, said, 69/2258.
i-went, brought about, 40/1264; contrived, 48/1522. See wenden.
i-wrou^t, pp. done, 91/3009, 102/3385.
ilche, adj. same, 1/11, et passim; ilk, 5/119, 116/3889.

i-lich, adj. like, 25/736, lich, 114/3796; liche, 117/3930; lych, 28/836.

i-lich, adv. alike, 14/402.


in, prep. upon, 65/2109, 67/2197.

in fere, together, 10/268, 277, 50/1603, 60/1940, 91/3025; in feer, 15/433; i-fere, 74/2421.

in hast, in haste, quickly, 82/2718.


in-dight, equipped, 88/2927. See i-dyte.

influence, sb. inflow, quantity, 77/2527.

inlich, adv. inly, deeply, 28/867; inly, 47/1515, 80/2643.

inner, more within, further inside, 84/2790.

innocent, sb. innocence, 68/2207.

i-now, i-nowe, adv. enough, 8/220; i-nowe, 17/529.

insolible, adj. unanswerable, insolvable, 80/2622.

intellecioune, sb. mind, will, 75/2473.

into, prep. unto, 48/1533, 98/3268, 119/3976; in-to, 40/1272, 50/1592, 92/3054, 110/3687.

i-sope, sb. hyssop, 10/292.

Isore, Duke, Geoffrey’s account of him and his house, pp. 80-5; sends an embassy to Beryn with presents, pp. 117-18; and a safe conduct, p. 119; weds his daughter to Beryn, p. 120.

it for he, used in speaking of a child, 97/3237.

iangill, vb. prate, 99/3280; pres. p. iangelyng, 57/1831; ianglyng, 92/3054. ‘Jangler. *** blainer, jaser, caqueter, bavarder, *** railler, plaisanter, se moquer, joculati.’—Roquefort.

iape, sb. jest, 62/2012; pl. iapis, 1/7, 103/3428.

iapid, pret. s. jested, mocked, 89/2969; pp. i-apid, 104/3459.

igolour, sb. juggler, 111/3693.

Judges should be like Marcus Stoy-cus, 27/804.

iugg, sb. judge, 107/3561.

Juliane, S., besought by the Par-doner to send the Tapster to the devil, 21/626.

IULIUS Cezar, 26/766; Cezare, 773.

iuly, adj. gay, lively, 74/2441. O.F. jolif. ‘So iuly [marginal collation unten] fayre she was of her figure.’—Hardyng’s Chronicle, ed. Ellis, 1812, 124/15.

karff a too, pret. s. carved or cut in two, 19/588. A.S. ceorfan.

karse, sb. cress, 31/971. A.S. cersa.

keke, vb. look hard at, 29/900.

kelén, vb. cool, 16/470. A.S. celen.

don, vb. kit, 57/1838.

kepe, sb. care, 72/2356.

kepe, pres. 1 s. care, 15/465.

keveryng, sb. covering, ceiling, 83/2723.

kiss: men kiss each other to settle an agreement, 78/2732. Cf. tuk le meyn.

kissid, pret. pl. kissed, licked, as flames do, 72/2354.

kist, pret. 1 s. cast, 89/2955; 3 s. 70/2283.

Kitt, ? a name for an amorous damsel, 3/66. Cf. 15/443, 33/1011.

kitt, pret. s. cut, 13/393.

knave child, male child, 96/3207.

knawe, ? vb. acknowledge, display, 84/2758. (See note, p. 196.) pp. i-knowe, 91/3037.

Knight, the, settles the precedence of the pilgrims at the church door, p. 6; changes his clothes and goes into the town, p. 8; criticises the fortifications, p. 9; ironically commends the Clerk’s defence of the Friar, p. 9; acts as Marshall at supper, p. 13.

knor, sb. swelling in the flesh, 76/2514. ‘carre, L Germ. knarre, knar (gnar), tuber, vertex;’ &c.—Strattmann.
knot, sb. 'knottie yn the fleshe, vndyr the skyyne. *Glandula.*—Prompt. Parv. 76/2514.
knowledge, pp. acknowledged, 115/3933.
kynd, adj. natural, 72/2345.
kynde, sb. nature, natural disposition, § 4/247, et passim; kynd, 6/160, 96/3196.
laid their heads together, consulted, 118/3960.
lakk, ? fault, 52/1682. See note, p. 191.
lap, sb. skirt, 70/2286.
las & more, less and greater, 49/1578, 53/1696, 68/2212. Cf. les or more.
lashh, pret. s. let, shed, 2/34. O.F. lascher, laxare. See Stratmann, s. v. 'lasken.'
lassid, lessened, 25/754. See lassid.
last, sb. ballast, 90/2996. 'Lest et Lestage, Gallis præterea dictur pro sabulo navibus injecto ut stabiliores navigent, the ballace, vel rectius, ballance of the ship: edemq; sensu occurrat vox in Stat. de Caleis, 22. Ric. 2. ca[p.] 18.'—Spelman. 'fech more last' = bear a heavier burden, draw more water.
launch out a bote, 86/2815.
lauze, vb. laugh, 90/3006; lawze, 94/3117, 100/3335; pret. s. louze, 89/2964; lowze, 92/3252; pl. lawzilid, 93/3084; lawzijd, 95/3161; lawzid, 96/3202; lowze, 103/3420; lauzid, 104/3461.
leche, sb. leech, physician, 39/1242, 109/3628.
leem, sb. flame, 72/2352, 83/2729.
A.S. leoma. See note in Prompt. Parv. s. v. LEEM.
leffe, sb. leaf, 107/3582; pl. levis, 1/9.
leffe, adj. lief, willing; 107/3566.
legeman, sb. liege man, 77/2530.
legg, vb. lay, wager, 55/1765; pret. pl. leyde, 57/1860; subj. pres. 1 s. ley, 54/1761.
lele, adj. true, upright, 107/3561. O.F. léal.
Leopards, Isope's, hate man's breath, 83/2745.
lere, adj. empty, 60/1953.
lere, vb. learn, teach, 26/790, 115/3830, 120/4008; pres. 1 s. lere, 87/2870; pret. s. leryd, 118/3962; pp. i-lerid, 101/3364, 115/3857.
leris, sb. pl. faces, 96/3202. A.S. heor.
les or more, 70/2278.
lese, sb. pl. lies, 66/2141.
lese, vb. lose, 2/41, et passim; pres. 2 s. 100/3318; pp. i-lore, 39/1216; lore, 60/1955, 112/3731.
lesing, sb. loss, 15/440, 96/3177.
let, vb. hinder, 33/1015, 47/1516, 61/1965; 71/2319.
lete, pret. s. let, permitted, 40/1253, 97/3212; imp. let, leave, 6/157 ('let stond,' leave alone, let be); let, cause, 44/1396, 46/1466, et passim; lete, 54/1744, 88/2917; pp. let, let [full], shed, 96/3176.
lett, sb. hindrance, 58/1892; let, 92/3069, 111/3718.
leue, vb. ? better, 'lene,' 18/562.
'Leue' is the A.S. *lyfan* = allow, permit: 'lene,' the A.S. *lævan* = lend, give. Consult index to Havelok, ed. Skeat (E. E. T. S.), s. v. Leue, on this point.
leute, sb. good faith, 101/3368. O.F. léauté.
leve, vb. believe, 37/1161; pres. 1 s. leve, 29/876, 47/1514, 78/2558; 2 pl. levith, 41/1286; 3 pl. 102/3401; pret. s. leveyd, 63/2049; 3 pl. levith, 102/3350; imp. s. leve, 40/1252, 57/1848; pl. levith, 46/1454; pp. levid, 64/2087.
levir, rather, 26/796, et passim; wel levir, much rather, 92/3038. In 71/2336. 118/3934. levir = more pleasant, or grateful.
levith, imp. pl. leave, 68/2222; pp. levid, 43/1368.
lewde, or lewd, adj. ignorant, stupid, 51/1627, 72/2366, et passim; leude, 99/3276. In 84/2766, it means ill-mannered; in 88/2919, unfit, clumsy; and in 93/3081, perhaps, grotesque.
lewder, adj. more stupid, 77/2538.
libardis, sb. pl. leopards, 83/2741.
GLOSSARY AND INDEX.

liggen, vb. lie, 12/346; lygg, 15/452; lige, 20/621; liggs, 64/2079, 83/2738, 114/3816; pres. 1 s. ligg, 2/23; pres. p. liggynge, 11/310, 58/1879; ligging, 58/1697.

liiter, adj. more active, 17/505.

lihtly, adv. easily, quickly, 18/562, 72/2374; lihtlich, 58/1873.

liytsom, adj. cheerful, 22/663, 90/2973.

Lion. Isope's, his voracity, 84/2781-2.

lirylong, adv. stretcht out, 11/310.


lis, vb. ease, comfort, 31/948. A.S. lissian.

list, impers. pres. pleases, 54/1752, &c.; lyst, 72/2347; pret. lust, 64/1749; subj. list, 61/1980.

listith, pres. 2 pl. wish, 67/2105; list, 65/2100; lest, 74/2422; subj. pres. 2 pl. lust, 26/790; list, 45/1438, 59/1899, 1921; pret. 1 pl. lust, 105/3504.

lite, adj. little, 22/660, et passim; lyte, 72/2373; list, 73/2397.

lither, adj. wicked, 46/1459. A.S. lyðer.

loder, sb. the guiding star, lode-star, pole-star, 49/1569.

lodisman, sb. pilot, 50/1601; pl. lodismen, 48/1555.

loggit, pret. pl. lodged, 1/13; pp. i-loggit, 6/131, 11/304, 13/374; loggid, 11/301; loggit, 21/639.

lombard. sb. Italian, 81/2662.

lombe, sb. lamb, 56/1803.

lome, or lom, frequently, 58/1701, &c. See i-lome.

londe, or lond, sb. land, 21/626, 47/1508, et passim; pl. londis, 25/736, et passim.

londit, pret. pl. landed, 89/2971.

long the gladder, by far the more [glad of the two], 98/3078.

looth, adj. loath, unwilling, 107/3566.

lordshipp, sb. lordly person, 119/3968; pl. lordshippis, districts over which a Lord is master, 120/4012.

lore, sb. wisdom, teaching, 1/3, 11/328, et passim.

losery, sb. ? gambling, 30/925, 39/1228. 'Los: Sort, destin, ...'- Roquefort. 'loser, flatter, tremper.' Hippeau.

lot, sb. ? lote, loft, floor. See note, p. 181.

lothe, impers. displeased, 65/2119. A.S. lâðian.


loue, allow, 51/1653. See aloue.

loue, vb. low, moo, 98/3246.

lukir, sb. gain, 116/3896. Lat. lucrum.

lust, sb. liking, desire, 31/941, 33/1029, 54/1754, 107/3578; pl. lustis, 1/7, 9/235.

luxury, sb. lust, 22/664. Lat. luxuria.


lyste, sb. list, edge or hem of a garment, 68/2216. See Prompt. Parv. s. v. Lysure, and the note thereon.

lyvand, pres. p. living, 32/979, 36/1115.

lyuery, sb. delivery, 59/1896.

Macaign, a catchpoll of Falsetown, dupes Beryn, and accuses him of murder, pp. 68-70; gives the details at Beryn's trial, p. 99; proposes to share Beryn's goods, p. 101; his anger at Beryn's deliverance from Syrophanes, p. 108; the tables turned on him by Geoffrey, pp. 113-15; finds sureties for damages. p. 115.

made, pret. s. feigned, 2/33, 91/3017.

made = make, 44/1410. See note, p. 189.

Magicians, Isope's, their magical arts, 84/2773-76.

make, sb. mate, wife, 23/978, 980, 982, 65/2105.

makers, sb. pl. poets, 75/2462.

male, sb. wallet, 23/701.
maletalent, sb. malice, 112/3759.
O.F. maltalent.
man, sb. chess-man, 56/1821.
Manciple, the, goes into the town, p. 10; sings after supper, p. 14.
marchis, sb. pl. marches, country, 53/1702, 55/1775, 76/2491, 110/3677, 119/3982.
Marshall, a, his office at supper, 13/387.
mase, sb. pl. maces, 56/1806.
masid, adj. crazy, 96/3190, 3203, 98/3253.
mastris, gen. s. master's, 53/1710, 67/2189, 112/3741; mastris, sb. pl. masters, 111/3726. Cf. rafris.
mastry, sb. mastery, cunning, skill, 11/320. Fr. maistrie.
may, vb. be troubled, 62/2018. Fr. 's'emsayer. To be sad, pensive, astounded, careful; to take thought.' (Cotgrave.)—F.
maystowe, mayst thou, 91/3021.
mede, sb. meed, reward, 7/186.
meene honde, third party, 48/1532.
MELAN, Macaign's father, Beryn accused of murdering, p. 70; evidence in the case, pp. 99-100; Geoffrey's answer, pp. 113-15.
mell, vb. meddle, 116/3890; pres. s. mel, 80/2648. O.F. meller.—Roquemore.
men, sb. used like the F. on, 34/1066.
mende, sb. mind, 95/3152. The Prompt. Parv. has: 'Mende. Memoria, mencio, mens.'
mendit, amended, 34/1045. See a-mend.
Merchant, the, helps the Host in making up the accounts, p. 14; praises the Host's tact in ruling the pilgrims, and offers to tell the first tale, pp. 23-4.
Merchants, terms of partnership between, 110/3675-76.
mercylese, adj. merciless, 71/2314.
merelleis, sb. nine men's morris, 40/1250. See note, p. 187.
merel, adv. merrily, 22/676, 678.
merry, ? sb. merriment, 70/2289.
See note, p. 194.
mes, sb. mess, dish, 55/1773, 85/2818, 110/3683. Fr. 'Mes.' m. A messe, or service of meat; a course of dishes at table.' Cotgrave.—F.
message, sb. messenger, 44/1401. O.F. message. L.Lat. messagerius.
—See Roquefort, s. v. 'Message.'
messe, sb. mass, 34/1046; mas, 111/3710.
mete, sb. meal, 117/3919.
meve, vb. move, touch upon, 5/128, 79/2593; pp. i-mevid, spoken, uttered, 8/199, 82/2704, 112/3758; administered, 112/3737; mevid, spoken, 115/3852.
meynten, vb. assist, 100/3327; meyntenyth, pres. s. maintain in law, back up in a suit, 100/3323.
Miller, the, sets the Pardoner right on a question of blazonry, p. 6; steals Canterbury brooches, p. 7; sits up drinking with the Cook, p. 14.
MI = Mille = 1000, 52/1677.—W. W. S.
mo, adj. more, 17/516, et passim.
mobilis, sb. pl. goods, movables, 47/1511. F. meuble.
mocioun, sb. proposition, motion, 9/264, 79/2593; mocioun, 60/1932.
mode, sb. temper, spirit, 5/105, 45/1421, 53/1725, 65/2129, 101/3373; anger, 72/2363; mood, 17/502.
Modern times bad, 77/2518.
mooled, pret. s. wetted, 6/139, slobered; molld, 46/1477. F. mouiller.
Monk, the, characterized by the Summoner, p. 7; invites the Parson and the Friar to go with him to see an acquaintance, p. 10.
GLOSSARY AND INDEX.

monstrefulle, adj. monstrous, 84/2767.
moon, sb. moon, complaint, 96/3190.
more, pe, & eke the lase, the greater and the less also, 107/3558. See las & more.
most greatest, 110/3681.
motehall, sb. town-hall, 88/2922.
A.S. mót-heal.
mourned, pret. pl. were deep in thought, 6/151. See note, p. 178.
mowe = may, 25/755, et passim; mow, 25/749.
mut, adj. mute, 35/1096; mutet, 64/2065; mewet, 2081; mewet, 66/2147.
mut = mayest, or may, with opt. sense, 3/57, 5/116, 33/1012; = must, 29/891, et passim.
mydmorowe, sb. mid-morning, i. e. 9 a.m.
myere, sb. mere, lake, 11/304.
myrth, sb. pl. pleasantry, amusement, 1/4, 8/203, 103/3428, 119/4000. Applied to the performance of a conjuror, 111/3693, 3697.
my3tfull, adj. mighty, 71/2339, 102/3383.
mys-do, pp. done amiss, 107/3568.
mys-wrouȝt, pp. done amiss, 43/1360.
mytens, sb. pl. gloves, 97/3239.
O.F. mitaine. See Halliwell, s. v. 'Mitaine?; and Prompt. Parv. s. v. 'Myteyne,' with the note thereon.
nad (ne had), pret. s. had not, 117/3902.
napron, sb. apron, 2/33. O.F. naperon.
nas (ne was) was not, 30/907, 49/1581, 111/3695.
nat, adv. not, 2/31, et passim; nowt, 4/71; nouȝte, 45/1426.
ne, now, 104/3478. See noweth.
ne, conj. nor, 1/5, et passim.
Negative, in Civil Law, rule relating to a, 64/2067-8, 79/2602-6.
nempt, pret. 1 s. mentioned, called, 114/3811; pret. s. nempnid, 17/516.
ner (ne were), pres. 2 s. subj. were not, 33/1019: pres. s. nere, 39/1220; ner, 83/2730.
ner þe latter, nevertheless, 5/120;—lattir, 94/3119.
nere, vb. draw near, approach, 21/642.
nere, adv. ne'er, 59/1918.
nere & nere, nearer and nearer, 29/879, 74/2424.
nere end. See nere hond.
nere hond, nearly, 16/474, 73/2389; nere end, 5/123. See ny hond.
nere þit, nearer yet, 95/3168.
nethirles, adv. nevertheless, 53/1722.
nevir a dele, never a whit, 62/1990.
See dele.
next, adv. nearest, 60/1943.
ney, vb. neigh, 98/3245.
no dele, no whit, 11/307. See dele.
nobley, sb. pomp, nobleness, 118/3957, 119/3960. O.F. noblois. Roquefort, s. v. 'Nobilité.'
nol (ne wol), pres. 1 s. will not, 7/190; nyl (ne wil), 47/1517; nolt (ne wol), 2 s. wilt not, 61/1973; nyl, 1 pl. 94/3110.
nold (ne wold), pret. 1 s. would not, 4/89; pret. s. 6/142, 30/910, 60/2160.
noll, sb. head, 98/3259. A.S. holl.
non-obstant, prep. notwithstanding, 75/2467. E. nonobstant.
nonys, for þe, for the occasion, 18/544, 79/2613, 94/3126; the nonys, 111/3726. See note in Prompt. Parv. s. v. 'For the nonys.'
nouȝt, nothing, 41/1291; nauȝt, 71/2333.
nouȝte, not, 45/1426. See nat.
noweth, adv. now, 115/3831; nowȝe, 97/3213; ne, 104/3478.
nowt, not, 4/71. See nat.
Nun, the, a monk at Canterbury Cathedral wants to see her face, p. 6.
nype, adj. foolish, 1/7, 75/2445, 88/2933, 108/3416, 13420. In 9/262 it seems to mean wicked. 'Nice:
com. Lither, lascie, sloathfull, idle; faint, sloake; dull, simple.'—Cotgrave.

nycte, sb. folly, 39/1222.
nygramancers, sb. pl. necromancers, 111/3725.
nygramanoe, sb. necromancy, 12/339: nygramance, 84/2775. O.F. nixgromance. L. Lat. necromantia, from vexiprovaentia.
yghith, pres. s. approaches, 31/970, 42/1318; pret. s. nyhbid, 29/879, 74/2424.
ny hond, well nigh, 18/562; nye hond, 30/906. See nere hond.
ynl, will not, 47/1517. See nol.
yns (ne is), is not, 41/1313, et passim.
o, one, 2/21, et passim.
Oath, the Pardoner's greater, 4/90. Cf. Robert of Gloucester, ed. 1810, p. 242, l. 7. 'Edwyne was wrosp vor þys, and suor ys more of.' 'Hire [the Prioress'] grettest ooth nas but by seynt Loy.'—Prol. Cant. Tales, l. 120.

Oaths and Adjudications.

Amyas, by seynt, 20/593.
Benedicite, 2/40, 11/314, 40/1271, 53/1718, 97/3225.
book & bell, be, 33/1017.
bouȝt me dere, be hym þat, 53/1706.
Bromholm, by þe rood of, 23/717. Cf. 53/1726. See P. Pl. (Clarendon Press), Pass. V. l. 231, note: and Ch. Reves Tale, l. 366.—W. W. S. 'Mr. Wright says that a portion of the true cross was supposed to be preserved in a reliquary, in the form of a cross, belonging to the Priory of Bromholm in Norfolk.'—Bell's Chau-
cer, ed. 1854, vol. i. p. 293, note.

conscience, be my trewe, 3/50.
cote, for my, 4/88. The 'cote' is the rondeau or cote-hardie introduced toward the latter part of the 14th century. Mr. Wright describes it as 'a habit fitting close, reaching only down to the haunches, and buttoned down the breast:' and gives a woodcut of a

lady (Marguerite de Clisson) wearing one.—Womankind, chap. xii. 'for' = by.

Criste died on the rode, and for al men-kynde his gost pas lete, leve þowe me as wele as, i.e. believe me as truly as that Christ died on the cross, and gave up the ghost for all men, 40/1252-53.

Cristis blessing go with alle such, 4/82.

— curs go with hym, 20/601.
curse com oppon hir body, 40/1275.

Danyel, seynt, yeur swevyn turne to good, 5/106.
Depardeux, De par Dieu, 64/2093, 102/3413, 117/3915; Depardoeux, 80/2637. See note, p. 195.
deth, Away . . with evil, 16/483.
devill, what, is þewe, What the devil's the matter with you? 98/3270.
devill, the, hir spede, 16/483. See 21/626.

— hym spech, 39/1229. Faunus means: The devil patch his clothes, who cares if Beryn's be ragged. See note, p. 188.
devil, the, of hell breke this thevis bonys, 18/543.

— hym spede, 7/185.
— hir to-tere, 33/1014.
— þe tere, 17/514. Cf. 33/1014.

evil mut þowe the, þat, ill mayst thou thrive, bad luck to you, 33/1012. Evil is an adv.; þat has an opt. force. The is the A.S. þeon, thrive, flourishe, &c.

fay, in, 90/3003, 100/3338.
fey, be my, 58/1886.

God, as, my soule save, 77/2530, 111/3711.

— assoyll hir soule, 53/1716.
— be, & by seynt Ion, 68/2226. See 39/1220.

— be, in heven, by Petir, & by Iame, 33/1016.
— be, omnipotent, 41/1289, 75/2476, 95/3154.
— blessid be, of mendement, of hele & eke of cure, 3/46.

— for (i.e. by), 16/472.

— gyme hym evil preff, 17/511.
Oaths and Adjurations.

God, have, my trowith, 17/510, 97/3226.
——, hem yeld, God reward them, 52/1680.
——, hym graunte wynnyng, riȝte as he hath a-servid, 95/3163.
——, so, me help, 44/1402.
——, wold to, 4/100.
—— woot, God knows, 12/339.
Goddis blessing have bow, 3/66.
good will be my chaunce, 24/728.
graunte mercy, 3/56, 47/1489, 59/1907, 68/2232; graunte mercy, 45/1443, 115/3840; gromercy, 39/1223.
heven quene, þat bare Criste in hir barme (i. e. bosom), by, 75/2457. Cf. 4/79.
Jame, by, 33/1016. See God, be.
John, be seynt, 39/1220. See 68/2226.
Iudas sold, for (i. e. by) hym þat, 63/2044.
lady, our, gyve hym sorowe, 7/183, 16/480.
lady Mary, þat bare Ihesu on hir arm, by our, 4/79. Cf. 75/2457.
lord, 12/346, 16/492, 56/1803.
Lord God, 52/1661.
mas, by him þat first made, 111/3710.
Petir, by, 33/1016. See God, be.
sorowe com on thy hede, 99/3277.
Thomas shrynge, by seynt, 8/221.
trowith, be my, 5/116, 20/602, 78/2558, 93/3105, 94/3110, 98/3253.
——, be, of my body, 70/2288.
——, have God my, 17/510, 97/3226.
Trynyte, by the, 98/3257.
ceptas, sb. cetas = utas, i. e. octave, 8 days; i. e. a week after (W. W. S.), 19/590. See foot-note, p. 19.
of, prep. = by, 93/3082; = for, by reason of, 36/1109, 52/1682, 57/1836, 72/2367, 89/2964, 92/3052, 103/3420, 118/3966; = for, for the sake of, 106/3527; = in, at, 56/1788; = from, away from, 83/1015, 49/1584, 70/2294, 72/2368, 102/3393, 103/3428; = with, 48/1526.
of = off, 115/3836.
of-bove, adv. above, 83/2723.
of lyve, for on lyve, in life, i. e. alive, 71/2311. See i-leve and on lyve.
of newe, recently, 79/2592.
of wele, ?our weal, 80/2624.
ofter, adv. ofter, 4/98.
Ointment, the cure all, 109/3628-30.
Old times, the good, 25/745, 28/842.
on, prep. in, 36/1137, 113/3771, 117/3920.
on, adv. off, 51/1645.
on lyve, in life, i. e. alive, 36/1137, 37/1174, 70/2289, 117/3920. See i-leve and of lyve.
on-do, undone, quashed, 93/3074. See vnndo.
on-know, adj. unknown, 110/3671; vnknowne, 114/3592.
onys, adv. once, 14/406, et passim.
opyn, adj. open, plain, 107/3559, 114/3797. 'In opyn & no roun,' 48/1529, means: openly and not in secret.
or, adv. ere, 2/17, et passim.
orden, vb. order, appoint, 12/365; pret. 1 s. ordeyned, 16/487; pret. pl. 2/17, 68/2234; pp. 92/3066.
orient, adj. shining, 117/3926.
othir whilsts a-mongis, sometimes, 30/933. See amongis.
ouþwher, adv. anywhere, 37/1166.
outid, pp. sold, 72/2458. See note, p. 194.
out-stert, vb. spring forth, 114/3826; pret. s., escaped [his lipes], 46/1467. See a-stert.
ouer al about, all over, in every part, 76/2513.
ouyr eve, over night, 23/706.
ovir þe bord, overboard, over the side of the ship, 87/2886.
ovir-do, pp. over done, too much, 4/91.
ovir grove, vb. overgrov, 34/1065.
ovir-pleid, pp. over played, i. e. beaten, 104/3472.
ovirtwart, adj. perverse, 46/1459.
ovir-musid, pp. outplotted, out-witted, 104/3481. 'Muser. To muse, dreame, studie, bethink himselfe of.' &c.—Cotgrave.
ownt, pret. s. owed, 37/1161; ouȝt,
should, 79/2608, 84/2776, 97/3219; imper. it behaves, 58/1890, 97/3219, 110/3661, 116/3897.

pall, sb. fine cloth, 99/3284. See 'Palle' in Halliwell.

Palm, the, a sign of peace and good faith, 117/3932.

pament, sb. pavement, 44/1403, 88/2724.

pan, sb. skull, 98/3253. O.E. hern-panne, brain-pan.


Paramour, the, supps with the Taster, and agrees to cool the Pardoner's courage, pp. 14-16; thrashes the Pardoner, p. 17; gets a swinging blow on the nose, p. 19; loses sight of the Pardoner, p. 20; has the gates shut that he may catch the Pardoner next morning, p. 20.

paramour, adv. lovingly, 3/68.

parcell, sb. part, 65/2130, 94/3122; in parcell, in part, partly, 66/2141.

Pardoner, the, flirts with the Taster, pp. 2-5; his behaviour at church and during dinner, pp. 6-7; re-visits the Taster and makes an assignation with her, pp. 10-12; finds she's faithless, p. 16; and is thrashed by her Paramour, p. 17; hits the Paramour with a pan, and runs, p. 19; passes an unpleasant night, p. 21; repairs damages next morning and escapes detection, p. 22.

paregall, adj. equal, 47/1506.

parell, sb. apparel, tackle, 92/3060.

parentyne, sb. parentage, 28/841, 97/3241.

Parson, the, takes precedence at the church door, p. 6; visits an acquaintance of the Monk, p. 10.

part of sorrow, share of sorrow, some sorrow, 42/1342. Cf. 'part of sapience,' 75/2467.

parten, vb. share, 51/1644, 101/3346.

party, sb. party to the lawsuit, 66/2144, 101/3347.

party, in, adv. partly, 68/2224, 98/3267.

pas with, vb. go for, be for, 113/3787.

passen, vb. surpass, 80/2644.

passing, adj. excellent, 92/3053.

Passion-week, devotion and abstinence during, 114/3804-10.

passyngly, adv. beyond measure, 2130, 81/2678.

pay, sb. liking, 19/582, 86/2854, 118/3934, 119/3998.

paynym, sb. heathen, 83/2753.

payrid, pp. impaired, 25/754.


penance, sb. punishment, 80/2650.

perce, sb. pierce, tap, 52/1689.

perche, sb. perch, projecting piece of wood, 89/2948.

perdurable, adj. eternal, 25/751.

perelis, sb. pl. pearls, 117/3926.

perseye, sb. perception, 113/3785.

pese-marchantis, sb. pl. peaceable traders, 90/2979; pese-marshantis, 112/3756.

peyn, vb. labour, essay, 65/2109, 74/2437; pp. i-peynyd, distressed, 63/2046. F. peiner.

peyn, do my, vb. endeavour, 13/375, 78/2360, 85/2807, 102/3413; pret. s. did hir peyn, 90/2973.

peynous, adj. severe, painful, 79/2609, 113/3766.

peyntour, sb. painting, 6/151.

Philippus Augustinus, emperor of Rome, succeeds Constantine III., p. 26; consults the Seven Sages about Faunus, p. 35; marries Faunus to Rame, p. 36; Beryn's heirship released in his presence, p. 48.

pike, vb. pitch, rise, 22/678.

Pilgrimages vowed, to be completed before men go to their wives, 105/3509-10.

pilt, pp. pusht, driven, put, 68/2208.

M.E. putten. See i-pilt.

pire, vb. peer, 44/1412; imp. s. 18/552; pret. pl. pyrid, 6/149.

plase, sb. house, 51/1637, 63/2039.

See note, p. 192.

plat, adj. flat, 69/2269.

pledit, pp. pleaded, 74/2419.
pleiner, adj. full, 26/787. O.F. ple-nier. See Planier in Roquefort.
plentivous, adj. fertile, 47/1496. O.F. plentivous. See Plantieux in Roquefort.
plete, vb. plead, 115/3838; pres. s. pleitith, 64/2064.
pley, sb. conjuring, 111/3719, 112/3728; pl. pleyis, 111/3699, 3712. pleyer, sb. conjurator, 110/3690, 111/3698.
pleyn or plyn, vb. complain, 30/919. 68/2209, 70/2274, 79/2597, 112/3757; pres. s. pleyynth, 66/2145, 101/3350, 113/3765; pres. pl. pleyen, 94/3110, 116/3888; pp. i-pleynyd, 63/2045; pleyynyd, 66/2143.
pleynlich, adv. fully, 119/3989.
pleyntfy, sb. plaintiff, 87/2870.
Ploughman, the, precedence granted him at the church door, p. 6. The Ploughman is the Parson’s ‘brothur’ (Prol. Cant. Tales. 1. 529); here the Ploughman (?) is the Parson’s ‘fere’ (6/137). But see note, p. 178.
plukking, sb. pulling, 72/2368.
Poets feign words to make ryme, 75/2462.
poll, sb. head, 98/3260.
pompery, sb. ? pumping, 81/2668.
popis se, the Pope’s see, &c. Rome, 25/741.
port, sb. bearing, demeanour, 81/2686, 90/2974, 120/3999.
port, sb. porthole, hole near the waterline, 90/3001.
port-colyse, sb. portcullis, 82/2719.
pose, sb. rheum, 19/578.
Proverbs and Phrases.

can hole? all's well! 2/43. See note, p. 176.
asse, lewer (more stupid) ben an, 77/2538.
bagg of trechery, vndid p, 38/1182. Cf. 23/701.
ball, They shall be behynd, & wee shul have pe, 78/2580. This may be a metaphor taken from the game called Hurling, thus described by Strutt: 'The contending parties endeavoured to force the ball one from the other, and they who could retain it long enough to cast it beyond an appointed boundary were the conquerors.' See Sports and Pastimes, bk. II. ch. iii. p. 98, ed. Hone, 1845.
begynnyng, Who take heed of pe, what fal shal of pe ende, He leyth a bussh to-fore the gap, ßer fortune wold in ryde, 55/1788-89.
berd, I can wipen al this ple cleene from yeur, 110/3658.
berd, make his, 15/436, 16/485, 20/622.
Bayard, a man to servessable, ledith ofte b. from his owne stabill, 96/3183-84. Bayard was a common name for a horse; see Halliwell, s. v. 'Bayard,' Rinaldo's destrier was called Baiardo.—Orl. Fur. I. xxxii.
brond, stappid oppon a, stepped upon a hot brand, 19/585. Cf. the A.S. oreal of redhot plough-shares.—W. W. S.
button, set of himself the store of a, 111/3696. Cf. 'fly, it is nat worth a,' and 'karse, vaylith nat a.'
cat, fesse (i. e. drive) a-wey pe, 12/351.

couldis, Lo! how the, worcyn, eche man to mete his mach, 4/83.
company, who doith after, may lyve the bet in rest, 6/162.
covenante, yee well hold me, & I woll yew also, 78/2569. See note, p. 195.
cupp, pe, he drank with-out, 11/306. Cf. 15/460.
'cut,' as who seyd, 41/1288. Like one who says 'cut.' This is an abbreviation for 'draw cut,' or 'kepe cut' (41/1309). I. e. put up with the lot you have drawn: = as you've made your bed, so you must lie on it.—W. W. S.
cut, kepe thy, 41/1309, 56/1805. See note, p. 189.
day, the, is short, the work is long, 109/3631.
dee (sorrow), evil avengit he his, þat for a litill mode (passion), and angir to his neybour, sellith a-vey his good, &c., 72/2363-64.
doggis lyden, i. e. Latin, language, 16/482.
doith as othy doith, 37/1151.
dub him knyt, 15/456.
duls, as, a thing, as God hym-self is trewe, 79/2591.
fete, thou shalt . . . stand on thyn owne, 40/1254.
fethirles bolt, to shete a, 55/1764.
flower, bear the, i. e. be the first, 111/3694.
fly, it is nat worth a, 99/3278. Cf. 'button, set of himself,' &c., and 'karse, vaylith,' &c.
galle, touch no man the, 37/1150.
Galle = gall, sore place.
garlik, pull, 5/123. Make a man pull garlick, sell him, and disgust him.—F. See note, p. 177.
Goddis cope, he shall be as sikir as of, i. e. he may be as sure of having God's head (A.S. copp) or cope, cloak (Lat. capa), 15/453.
goldlynch, glad as eny, 16/476.
gren, caušt even by the shyn... in our owne, 116/3893-94. 'Gren' = gin, snare.

half a myle, in las then, 54/1737.

Cf. 15/468.

hipp, i-canste somewhat oppon the, 55/1780-81.

ers, as, 'hat evir trottid, trewlich I jew tell, it were hard to make hym, aftir to ambl well, 39/939-40.

Hurlewaynes meyne, famillie Har-lequini, 1/8. See note, p. 175.

i-mynt, oft is more better I-merkid then there is, 15/434. This proverb contains an allusion to the practice of issuing base money. Coin is often stamped (I-merkid) so as to pass for more than it is worth; folk often seem better than they are. 'Merkyd... Signatus.' — Prompt. Parl. A.S. mynetian, to coin money.

Judas, as fals as, 99/3282.

karse, yaylith nat a, is not worth a cress (A.S. cerse), 31/971. Halliwell quotes from Gower under 'kerse': 'Men witen welle whiche hath the worse, And so to me nis ('tis not) worth a kerse.

kite, went lowe for the, 46/1478, bowed herself as if to avoid Faunus's pounce; pretending that he was a kite.

kynd, þe, of brode (natural dispo-sition), 6/160.

kynde wol have his cours, Nature will have her way, 4/86.

lave, the, goith by no lanys, but holdith forth the streyty way, even as doith a lynye, 101/3358-59. Cf. 103/3441.

lyne, even as a, 34/1070, 101/3359.

male, vnlace his, 23/701. Cf. 38/1182. Cf. 'Unbokeled is the male.' Ch., Mill. Prol. l. 7.— W. W. S.

moon, in crokeing of þe, in the crook of the moon, 13/398. See note, p. 181.

murdir, ther may no man hele (i. e. conceal), þat it woll out atte last, 70/2293. Cf. Ch. Nonne Preste's Tale, l. 237.— W. W. S.

myle, within this, 15/468. Cf. 54/1737, and see note, p. 191.

nayll, to dryv in bet þe, 104/3464.

part as it comyth, of rouȝe & eke of smoth, take yeur, 37/1152.

pecok, I make a-vowe to þe, 15/462. This seems to be a burlesque allusion to the mediæval fashion of making vows. Jacques le Clercq relates how Philip the Good, duke of Burgundy, banquetting at Lille in 1453, was presented by his herald, Toison d'Or, with a roasted pheasant, 'que on nomme autrement colimoge, moult joliment joli;' and the duke then took an oath to lead an army against the Turks. The pheasant was also presented to the princes and nobles assembled, who 'feirent plusieurs grands vœux, desquels je n'en parlerai pour tant qu'ils ne feurent pas accomplis ne faits, et si seroit la chose trop longue à raccsembler.' — Memoires, ed. Buchon, tom. xiiii. p. 168 (Chroniques de Mon-strelet).

peny, wele settith he his, þat þe pound therby savith, 69/2244.

pot, to, who comyth last, 101/3366. 'queik,' the, i. e. quick, alive, 89/2945. A make-believe game of Geffrey's.

right as wolde rammys hornyd, 6/152.

rynge, shoke (shook) a, 55/1762.

Sir John (applied to a layman), 90/2984. See note, p. 198.

sour, aftir, when swete is com, it is a plesant mes, 110/3688. Cf. 29/898.

spone, & wee hewe a-mys eny maner, 103/3430. Spone = chip, splinter of wood. (A.S. spón.) styl as ony stone, 21/653.

sweate, aftir, þe soure comyth, ful
pull, sb. spell, short space of time, 108/3616.
purchase, vb. procure, 38/1188. See *Pourchacer* in Roquefort.
purpensid, pp. premeditated, 68/2214. O.F. *porpenser*.
purposid, pp. designed, 82/2722.
purs, vb. purse, pocket, 109/3634.
pursuith, pres. s. sues, accuses, 87/2867; pres. pl. pursu, 68/2208.
purveaunce, sb. foresight, precaution, 48/1540. O.F. *purveance*.
putaigne, sb. 40/1275. 'Putain: f. a whore, queene, punke, drab, flurt, strumpet, harlot, cockatrice, naughty pack, light huswife, common hackney.'—Cotgrave.
putto. put to, 81/2675. Cf. 'went to,' 16/478, in MS. 'went to.'
pyne, sb. pain, 35/1083. A.S. *pin*.
pyrid, pret. pl. peered, 6/149. See pire.
pyry, sb. pear-tree, 41/1315. Lat. *pirum.* 'Piries and plom trees *were puffed to be erthe.*'—Piers *Plowman,* Text B. pass. V. 1. 16 (E. E. T. S.).
quarter nyxt, 9 p.m. 16/474.
quek, adj. alive, 81/2655. See quyk.
The 'quek'; a make-believe game of Geoffrey, 89/2945.
querelouse, adj. querulous, litigious, 64/2071.
queynt, adj. subtle, ingenious, 12/349, 82/2708.
queynt, pp. quencht, settled, 106/3534.
queyntich, adv. adroitly, slily, 94/3129, 97/3210.
quad, pret. s. quoth, 2/23, et passim.
quynte, put hem in, hushed them up, 50/934.
quyk, adj. quick, alive, 84/2758; qucek, 81/2655.
quyt, adj. quit, free, 74/2410; quyte, 106/3534; 3537; 108/3601.
quyte, vb. requite, acquit, 76/2488, 80/2653, 106/3519; quyty, 69/2254; pres. 1 s. quyte, 71/186.
rage, sb. rashness, 13/380.
rage, vb. sport, 72/2346. O.F. *ragier*.
—Roquefort.
GLOSSARY AND INDEX.

rakith, pres. s. rushes, 83/2743; pret. s. rakid, 55/1791, 114/3815.
Rame, second wife of Faunus, sets him against his son Beryn, pp. 37-9; fears she's gone too far, pp. 48-4; is pleased with Beryn's proposal and Faunus's assent, pp. 46-7; and rejoiced to get rid of Beryn, p. 48.
ransakid, pp. ransacked, conveyed away, 109/3652.
rathir, adj. earlier, long past, 2/26.
raumpith, pres. s. runs, 84/2780.
Ramper. To creepe, runne, crawl, or traile itselfe along on the ground, &c.—Cotgrave.
raunte, pret. pl. reached, came, 6/168; pp. i-raunte, caught, 73/2389.
ravid, pp. taken away, 105/3503.
rayd, pret. s. arrayed, dressed, 114/3812; rayid, 117/3916; pp. rapid, 89/2970; = furnished, 48/1545. See array.
rebadwy, sb. dissipation, 40/1249; rebadwry, 40/1257.
rechen, vb. reckon, enumerate, 17/517.
red (A.S. red), a ful even, a very true opinion, 4/99. See note, p. 177.
rede, sb. counsel, 20/615, et passim.
rede, pres. 1 s. counsel, 73/2404, 83/2735, 2740. A.S. reedan.
refourmy, pp. reformed, set right, 103/3438.
refreyn, imp. s. restrain, 83/2745.
refute, sb. refuge, 86/2840. O.F. refuy. See note on Refuga in Prompt. Parv. 'Refute: i. a flight or course, a running or flying backe; an evasion or auidance.'—Cotgrave.
rekelagis, sb. pl. diversions, 40/1267. 'Rigolage, . . . Ris, risée, raillerie, plaisanterie, moquerie; suite d'une affaire, libertinage.'—Roquefort. See note, p. 188.
rekenylist, pret. 2 s. reckoned, stated an account, 68/2035.
releff, vb. relieve, 118/3954. See relieve.
relevacioun, sb. relief, 110/3687. Lat. relevatio.
releve, vb. get up, arise, 77/2548, 118/3966. F. se relever.
remedy, vb. help, 102/3402.
renne, vb. run, 73/2390, 2393; 83/2725.
rennyng, sb. running, 73/2402.
repase, vb. return, 77/2537.
repeir, vb. return, 85/2828; imp. s. repeir, 82/2706; pres. p. repeyryng, 119/3984. O.F. repaire, repaireir.—Roquefort.
repenyng, 14/411; 'stillness. Dutch Repen. to be still or quiet.'—Hexham, A.D. 1660.—F. J. F. repeyryng, verb. sb. return, 85/2814. See repeir.
repreff, sb. reproach, 9/253, 107/3565.
repreve, vb. accuse, 79/2594; pp. repreved, 64/2088.
reproaubill, adj. blameable, 9/256.
rere soper, late supper, 12/365. 'Requibloller. To make a reare supper, steal a late supper, banquete late anight.'—Cotgrave. See note on Rere sopere in Prompt. Parv.
rerid vp, pret. s. roused up, 88/2905.
respite, sb. delay, 106/3558.
responsaill; ? surety, 80/2623. L. responsalis, qui pro aliis spondet; respondant. caution (Vet. Gl.).—D'Arnis.—F. J. F. retour, imp. s. send back, 91/3007.
reve, sb. servant, 90/3003. 'Reve,
lordys serwawnte. Prepositus. —Prompt. Pare.

reve, vb. take away, 31/942; pp. ravid, 105/3503.

reward, sb. regard; 'take reward,' care, 71/2326.

reve, vb. have ruth, pity, 32/982; imp. s. rew, 39/1242.

rial!, adj. royal, noble, 72/2343, 79/2612, 82/2707, 107/3561, 118/3939, 119/3977.

riallich, adv. royally, lavishly, 46/1453.

rid, pret. s. rode, 46/1471; pret. pl. rood (at anchor), 87/2897.


Rod, the, its educational value, 34/1060-1.

rodylese, adj. rudless, pale, 31/951. Rome, 25/752; Room, 25/735. The former spelling occurs seven times, the latter twelve. Cf. 1 Henry VI. III. i. 51, with John, III. i. 180.


romyd, pret. pl. roamed, wandered, 92/3054.

rood, pret. pl. rode, 87/2897. See rid, rote, sb. root, spring, 120/4015.

root, vb. rot, 34/1057.


roun, sb. whisper, 48/1529. Rome = rune = mystery.—W. W. S.


rouse, sb. talk, noise, 52/1669, 108/3610.

rout, sb. company, 14/405; route, 20/613, 22/670, 26/763, 88/2923.

route, vb. snore, 84/2766. 'Routium, yn slepe, Sterto.—Prompt. Pare.

A.S. hrutan.

routhe, sb. ruth, 74/2417; rowith, 66/2135.

rowe, adj. rough, harsh, 17/520, 40/1272.

rowe, vb. rest, 10/284. O.H. Germ, ruovan (guiesere)? So Stratumann, s. v. roven.

ruddok, sb. redbreast, 22/685.

rudines, sb. rudeness, lack of art, 24/729.

ruyne, sb. Rhenish wine, 10/280. ryding best, horse, 52/1687.

ryding knot, slip knot, 89/2947.

Rye, Sussex, impaired of late years, 25/756. See Winchelsea.

ryff. adj. rife, 44/1392; ryve, abounding, 67/2174.

rynge, sb. bell, 55/1762.

rype, vb. ripen, encrease, 22/677; ripe, 41/1316.

ryve, adj. abounding, 67/2174. See ryff.

saal, sb. soul, 81/2682.

sad, adj. grave, 14/408, 68/2232, 81/2678.

saff, adj. safe, 50/1594, 84/2786, 119/3995.

saff, adv. save, except, 22/660, et passim; saffe, 77/2520; save, 7/178, 79/2588.

Sailors shrieve each other in a tempest, 49/1578-79; and make vows, 105/3487-91.

Sails across the mast, a sign of starting, 87/2899. See cros saill.

Salamonys sawis, the Proverbs of Solomon, 81/2666.

sale, set at, offer for sale, 7/188; pret. s. sette, &c., 99/3282; pp. i-set, &c., 14/429. See setten.


sapience, sb. wisdom, 75/2467.

sat, pret. s. lay, was situate, 2/36, 19/590; sete, 19/591; pret. pl. sought, sat, 6/148; sett, sat, 13/389; set, 54/1729; pp. i-set, 92/3055.

sat, imper. became, befitted, 118/3966.

sauge, sb. sage, 10/292. F. sauge.

saunce, adv. without, 66/2150. F. sans.

save condit, safe conduct, 119/3972; saff condit, 119/3980.

saverid, pret. s. understood, 118/3964. O.F. sauer.

saw, sb. speech, saying, 58/1882; sawe, 64/2070; pl. sawis, 81/2666.
scapidist, pret. 2 s. escapest, 70/2288; scapiddist, 89/2951.

Sciences, the seven, 81/2667. Grammar, logic, and rhetoric formed the trivium; arithmetic, geometry, music, and astronomy, the quadrivium.
sclave. See sclee.
slee, vb. slay, 27/816, 71/2327; pp. sclawe, 26/796.
—F. J. F.
slope, vb. sleep, 15/454.
sclynk, vb. slink, 100/3334.
sclytt, adj. slit, 96/3204.
sclyve, sb. sleeve, 43/1356; sclyve, 99/3292.
sole, sb. schooling, teaching, 73/2403.
se at eye, (?) see with eye, 25/755.
Cf. tell with mouth, 70/2280.
sech, vb. seek, 32/1004. 52/1665; sech, 19/563, 99/3298; sechen (visit), 100/3490; siche, 114/3795; seke, 81/2680; pret. s. sought, 21/632, 33/1034; pres. p. seching, 112/3730; sheching, 44/1407; pp. souȝte (visit), 7/172, 45/1425.
see bord, sb. the plank to cover up the port-hole, 90/3001.—F. J. F.
seen, vb. see, 23/693; se or see, 6/144, 48/1548, et passim; pres. 1 s. sigh, 50/1595; pres. 2 s. seist, 7/180; pres. s. seeth, 42/1332; pres. 2 pl. seith, 61/1986; pret. 1 s. sawe, 17/515, et passim; pret. s. seist, 11/311, et passim; seid, 7/178: seyd, 113/3771; imp. s. se, 88/2926; imp. pl. seith, 23/666, 95/3159; seith, 41/1300; subj. pres. 2 s. se, 83/2738; 3 s. 84/2780; pp. i-sey, 53/1705; seyn, 56/1804, 59/1905, 95/3142, 107/3574, 110/3691; sey, 52/1673, 93/3079, 111/3697; seen, 52/1673.
selde, adv. seldom, 35/1093; seld, 56/1804.
selondyn, sb. 83/2723, ? a silk, or Fr. 'Selenite. A light, white, and transparent stone, easily cleft into thin flakes, whereof the Arabians, among whom it growes, make their glasse, and glasen windowes.'—Cotgrave.—F. J. F. See note, p. 196.
selve, sb. salve, 108/3588.
sely, adj. innocent, 56/1803. A.S. selyg.
semblant, sb. seeming, 75/2471.
semen, make, cause to appear, 84/2775. Cf. soth, make seme, 15/446.
semybousy, adj. half tipsy, 23/706.
semyvif, adj. half alive, i. e. half dead, 68/2202. 'Semiuyf he semed.'—Piers Plowman, B. Text, pass. xvii, 1. 55 (E. E. T. S.).
SENeca, 81/2666.
sent, vb. assent, 50/1614.
senyn, pres. pl. diffuse fragrance, 84/2765.
serrick celestyne, primurn mobile, 35/1087. See note, p. 187.
sesid, pp. seised, 48/1549, 63/2061.
See i-sesid.
sesours, sb. scissors, 88/2918; si-sours, 88/2916.
setten, vb. guide, 8/213; = place, 40/1278; pres. s. settith, 69/2244; pret. 1 s. set, valued, cared, 71/2333; pret. s. 41/1291, 44/1386, 111/3696; = hit, 19/577; = set out, 62/1999; = laid, put, 62/2013.70/2290; disposed, arranged, 113/3781; pret. pl. set of, cared for, 80/2838; imp. s. set = put, ordain, 43/1563; pp. i-set, fixed, 26/708; = set, 54/1746; set = put, 40/1272; = appointed, 93/3089, 97/3217. See 'game, set a,' and 'sale, set a.'
sett, set = sat, 13/389, 54/1729.
See sat.
Seven Sages, the, of Rome, their names and characters, pp. 26-7; advise the emperor how to console Faunus, p. 35; are not so wise as Isophe, 81/2659-60.
seville law, civil law, 81/2665.
sew, sb. soup, 10/290.
seyne, say, 50/1608; seyn, 87/2890; sey, 8/215, et passim; say, 44/1414, 82/2698; pres. 1 s. sey, 2/32, et passim. In 4/76, 52/1666 = tell. pres. 2 s. seyist, 15/458; seyst, 20/616, 91/3015, 102/3411;
signes, sb. pl. pilgrims' tokens, 7/171, 191; signys, 7/175. Lat. signum.
sikir, adj. sure, 15/453, et passim.
sikirlich, adv. surely, certainly, 13/372, et passim; sikirliche, 46/1454; sikirly, 48/1542.
sikirnes, sb. security, 85/2814, et passim.
sikirnes, in, certainly, in good faith, 92/3038, 109/3648.
sisours, a pair, a pair of scissors, 88/2916.
Sithero, Cicero, 822.
sithis, sb. pl. times, 11/328, &c.; sith, 57/1845.
sitting, adj. befitting, due, 34/1041. Cf. sat, 118/3966.
skaune. See a-seaunce.
skill, sb. knowledge, artifice, 51/1628.
smale, adv. small, 23/686.
smaught, pp. tasted, 94/3122. A.S. smeccan. See smecchen in Stratum.
snote in, struck into, seized, 42/1340, 72/2355.
snache, vb. snap at one as a dog does, 21/551, 46/1460.
snell, adv. quickly, 36/1120; snelle, 53/1694; snel, 54/1759; snele, 82/2706.
sofft, adj. soft, foolish, 97/3233.
skeyng, verb sb. suckling, 65/2128.
solas, sb. recreation, 110/3679, 119/3996.
solase, ? adj. cosy, recreative, 45/1432.
suelve, vb. solfa, 13/396.
som, adj. some, 41/1282. Used here ironically for 'almost all.' Cf. these lines in B. Sawin Esq.'s 3rd letter, Biglow Papers, p. 120, ed. 1859.
'he come an' grinned,
He showed his ivory some, I guess,' &c.
som dele, somewhat, 14/403. See dele.
some, adj. peaceable, 97/3233. A.S. gesöm.
sommon, ? some men, 9/264.
sondys, sb. pl. things sent, gifts,
Glossary and Index.


Songs.
‘now, loue, pou do me riȝte,’ 3/70.
‘Doubil me this bourdon,’ = ‘Chorus, gentlemen!’ 14/413.
sonner, adv. sooner, 4/97.
sope, sb. sup, 105/3497.
sorys, sb. pl. sores, wounds, 22/662; soris, 108/3589.
sot, sb. sweat, 16/493.
sote, adj. sweet, 22/682.
sotes, sb. pl. fools, 6/147. F. sot.
soth, make seeme, appear true, 15/446. Cf. semen, make, 84/2775.
Sother leggefer, 26/794.
soule, adj. sole, 32/89, 35/1095.
soune, vb. sound, utter, 74/2412.
souȝt, pret. pl. sat, 6/148. See sat.
souȝt, souȝte, sought. See seche.
soverens, my = my Lords, 112/3746.
Cf. ‘Soveren sirs,’ 104/3465.
spech, imp.? patch, 99/1229. ‘Spathch.
To patch. ‘Yorksh.’—Halliwell.
specche-tyme, sb. time of converse, 75/2461.
speidful, adj. helpful, 114/3800.
spen, vb. spend, 47/1520. ‘Nede y mot speene that y spared more.’—Political Songs (Camd. Soc.), p. 151.
spetouse, adj. savage, 21/635.
spetously, adv. savagely, 21/641, 30/910; spitouslylich, 17/520.
spone, sb. spoon, 103/3430. Here used in its original sense of chip (A.S. spōn).—W. W. S.
sportis, sb. pl.? portis, gates, 28/837.
sprang, pret. s. spread, 33/1031; pp. 1-springe, 68/2213. A.S. springan = (1) to spring; (2) to sprinkle. Cf. note to Havelok, ed. Skeat, 1. 969.—W. W. S.
spryng, vb. sprinkle, 6/142. A.S. sprengan.
spryngill, sb. holy water brush, 6/138; spryngil, 6/141.
spurm, vb. wince, shrink, or spin off, 86/2862. ‘Spurynyn (or wyncyn) calcitro.’ Prompt. Parv.—F. J. F.

Squire, the, thinks of his lady love while his father is discussing the fortifications, p. 9.
stage, sb. deck, tier, 46/1404.
stall, sb. place, seat, 68/2201. A.S. steale.
stan dede, adj. stone-dead, 42/1341; standede, 114/3816, 3828.
statis, sb. pl. rank, 6/140. See estate.
Stepmothers unkind, 41/1282, 72/2360.
tere, vb. stir, bustle, 7/198, 28/859; pres. s. sterith, 18/548.
sterris, sb. pl. stars, 81/2657. A.S. steorra.

stert, vb. spring, hasten, 2/35, et passim; pret. s. stert, 3/61, et passim.
stervid, pret. s. died, 71/2332; pp. 3/55.
Stichomythia between Geoffrey and Hanybald, 90/2966-3004.
stillith, imp. pl. still, calm, 78/2565.
stilt, sb. wooden leg, 73/2380, 75/2451, 76/2509.

stodied, pret. pl. pondered, 104/3461. See studied.

stond, vb. stand, 12/355, et passim; stonde, 20/617; pres. 1 s. stond, 80/2636, 92/3051; stonde, 95/3155, 98/3271; pres. s. stondith, 38/1207, et passim; stond, 55/1785, 67/2169, 95/3173; stant, 84/2759; pres. 2 pl. stonden, 69/2253; pres. pl. stondin, 1/10; stond, 79/2955, 88/2911; stond, 102/3400; pret. s. stode, 42/1322, et passim; stond, 14/417; stode, 44/1410, 55/1772, 64/2076, 90/2972; stooden, 95/3164; imp. s. stond, 95/3168; pp. stonden, 76/2500.

stond, let, imp. let be, 6/157. See let.

Stone, a, of a very fiery nature in Isope’s hall, 83/2727-29. See Dyonyse.
stont an hond, presses on me, concerns me, 95/3173.
stonyd, pp. astonished, 64/2088.
See a-stonyd.
store, hold no, make no account, 1/4.
Straw lain on by Beryn's father during Passion-week. See Passion-week.
stre, sb. straw, 72/2350.
strengths, sb. pl. fortifications, 9/239.
stryte, adj. strict, 14/403, 109/3643; strey't, 79/2609; = narrow, 84/2790.
strytly, adv. accurately, 4/95.
strodir, sb. ?rudder, 58/1884. See strothir.
stronde, sb. strand, shore, 67/2199, &c.; strond, 58/1879, 88/2909.
strondward, toward the shore, 94/3138. See -ward.
strothir, sb. ?= rothir, rudder, 49/1580; strodir, 58/1884. See rothir, and note, p. 191.
stroute, pres. 2 s. assertest, boastest, 57/1840.
stroye, vb. destroy, 68/2206.
studied, pret. s. pondered, 55/1793; pret. pl. studied, 104/3461.
styd, pret. s. climbed, 50/1592; imp. s. sty, 49/1588. A.S. stigan.
Stypio, Scipio, 27/822.
Summoner, the, wants to share the Miller's plunder, p. 7; vows vengeance on the Friar, p. 7; joins the Pardoner in singing after supper, p. 14.
surnysid, pp. charged, 64/2092, 74/2411, 80/2631, 110/3665.
suyd, pp. sued, 64/2075.
sytr, pres. 1 s. pledge, promise, 47/1486, 58/1886, 74/2418.
swat, pret. s. sweated, 56/1813, 70/2290; sweet, 62/2007.
swele, vb. burn, 72/2349. A.S. swelan.
swerp, sb. sword, 118/3946.
sware, sb. neck, 2/40, 12/361. A.S. swear.
swetyng, sb. term of endearment, 2/36; sweting, 11/327. Cf. ‘hertis rote’ and ‘hertis swete.’
swith, adv. quickly, 19/583.
swowe, sb. swoon, 42/1341.
swynke, vb. labour, 65/2124. A.S. swinean.
syde bonde, sb. the Bond to secure quiet enjoyment of land sold, given in old time to a purchaser when the Release or Conveyance of the land was handed to him, 48/1531.— F. J. F.
Sydrak, Sirach, the father of Jesus, author of Ecclesiasticus, 81/2666.
syn, sb. sinew, 19/588.
syn, prep. since, 2/29.
Syrophanes, Burgess No. 1 of False-town, welcomes Beryn, pp. 51-2; pumps Beryn's man, p. 53; plays chess with Beryn and beats him, pp. 54-56; brings him before Evandir, Steward of False-town, pp. 57-8; his charge against Beryn, p. 93; asserts his prior claim to Beryn's goods, p. 101; can't answer Geoffrey, and is sentenced to pay damages to Beryn, pp. 106-7.
taberd, sb. mantle, 7/190.
tablis, sb. tables, i. e. backgammon, 40/1250.
mole, natural mark; also, a reproach, disgrace, disreputation, blot vnto a mans good name.'
take, vb. give, hand over, entrust, 107/3567, 108/3608, 112/3744, 115/3842; 1 pret. s. toke, 63/2049, 95/3170, 96/3179; pret. s. toke, 12/364, 67/2184, 70/2300; imp. s. take, 67/2185, 95/3171; pp. i-take, taken, 63/2042, 98/3248; take = given, 72/2369. In 63/2049, 67/2184, 2185, 95/3170, and 96/3179 the word = 'entrust.'
'Takyyn', or delyueryn a thynge to a-nother. Trado.' 'Takyyn', or betakyn a thynge to a-nother. Comitted.—Prompt. Parv.
takelyng, sb. tackle, 86/2837.
talent, sb. inclination, liking, 13/367, 108/3620. O.F. talent. 'Talant' in Roquefort. See maletalent, talowe, vb. grease, 90/2996.
Tapster, the, flirts with the Pardoner, pp. 2-5; makes an assignation with him, p. 12; her faithless conduct, pp. 14-17; and unconcern, 19/580.
'the [the Frere] knew wel the tavernes in every toun, And every ostiller or gay tapstere,' &c.
ProL Cant. Tales, ll. 240, 241.
Tapsters not to be trusted, 21/655.
tapstry, sb. tap-room, 10/299, 11/309.
tau, pres. 2 pl. ? deal, 63/2061.
Halliwell glosses this word thus: 'To kick; to fidget about, especially with the feet; to rage. Var. dial.' 'Taving, irregular motion; picking the bed-clothes in febrile delirium.' Willan. Aechacol, vol. xvi. in Brochet.—F. J. F. See note, p. 192.
tell with mouth, 70/2280. Cf. 'se at eye.'
telle, vb. talk, 89/2966; tell, 118/3960.
tend, imp. 1 s. attend, 80/2641.
tent, sb. intent, 5/126.
terrene, adj. earthly, 25/751.
that or that, with optative force, 20/601, 33/1012, 40/1265, 95/3163, 99/3277; — pron. = who, 39/1229, et passim; — adv. = [ere] that, 33/1008; — how, 71/2315; — conj. = but, 3/56, 70/2293; = that = imprecative as, 78/2560.
pat pat, that [man] that, 66/2160.
the, vb. thrive, 33/1012. A.S. þeōn. then, adv. thence, 61/1962.
thar a-gyeyn, prep. there-against, on the other hand, 9/243; þere ageyns, 67/2176.
þhar a-mong, there amidst, mingled, 105/3485. See a-mongis.
þere, adv. where, 2/27, et passim; ther, 61/1990.
therforth, there forwards, 84/2782.
þey, adv. though, 79/2602.
tho, pron. those, 77/2518, 81/2681, 96/3149, 110/3677, 111/3694; þo, 68/2234; tho = those that, 26/769, 109/3629; = that, 29/885.
þo, adv. then, 3/46, et passim.
þo, pron. those, 68/2234. See tho.
Tholomeus, Ptolemy the astronomer, 83/2753.
þowe, pron. thou, 33/1012.
threllis, sb. pl. slaves, 85/2820. A.S. þrel.
þroff, pret. s. threwe, 29/889.
thrustelis, sb. pl. thristles (a kind of thrush), 22/684: 'Thrustyle, bryd (thrusshyll or thrustylly, P.). Me-rula, Diu.' (Prompt. Parv)—F. J. F.
till, prep. to, 60/1945, 88/2905, 119/3972; til, 104/3456, 105/3487.
tire, 2 pres. pl. strain, exact, 78/2565. F. tirer.
tite, the, it betides thee, it will happen to thee, 61/1978. Tite = tit = tideth.—W. W. S. See note, p. 192.
to, prep. at, 32/999.
to-brast, pret. s. burst, 31/964, 49/1577.
to comyng, gerund. inf. to come, 12/347. See 'comyng, to.'
to done, to do, 2/37.
to-rent, pret. s. was torn to tatters, 74/2432.
to smyte, vb. smite hard, 46/1456.
to-tere, vb. tear to pieces, 33/1014; pret. s. to-tare, 42/1350; pp. to-tore, ragged, 39/1215, 1229, 97/3239, 103/3416; = torn (with sorrow), 45/1443.
todir, other, 45/1424.
todirs, other's, 93/3094.
to-fore, adv. before, 1/2, et passim; to-for, 110/3684.
toke, pret. 1 s. gave, 63/2049, &c. See take.
Tokens (See signs) bought by the Canterbury pilgrims, 7/171-73; they stick them in their caps, 7/191.
tole. See tool.
tool, sb. tool, 89/2938; tole, 100/3342.
toon, the one, 6/153, 58/1865.
top, vb. clip, 88/2917.
topcastell, sb. 50/1592. 'Corbis, galea, Erasmo. Cage. The top of y* mast, which is made like a basket, whereunto they clime to descry the land.'—Higgins's Nomenculator, 1585, p. 223, col. 1.
tou3te, adj. tough, difficult, 57/1830.
trance, sb. quandy, condition of amazement and fear, 77/2533.
travail, sb. toil, 9/246.
travers, vb. cross, oppose, 102/3411.
F. traverser.
trayde, pp. betrayed, 102/3380.
tre, sb. wood, 60/1950, 86/2856.
Tree, a, in Isope's garden described, 84/2764-85; its virtue, 84/2786.
tregetours, sb. pl. magicians, conjurers, 84/2771; tregitouris, 96/3180. O.F. tresgeteres.—Roquefort. See Tywthiit's long note on this word, in his ed. of Chaucer's Cant. Tales.—F. J. F.
tregetrie, sb. magic, 84/2774.
trend, pres. s. turn about, 63/2038.
trest, sb. ? beam (or projection), 14/424. O.Fr. traste; It. trasto, a transom or crossbeam; W. tranust, a rafter; Bret. trestz, beam, rafter.
Wedgwood, under trestle; Littre, under treteau.—F. J. F. See note, p. 181.
tretid, pp. discussed, 78/2399. F. traiter.
trist, sb. trust, 66/2161, 88/2912.
tristen, vb. trust, 48/1544; pret. s.
trist, 98/3267; imp. s. trest, 59/1910; imp. pl. tristith, 115/3848.
troibilnes, sb. sorrow, 45/1417.
trompis, sb. pl. trumps, 88/2906, 117/3918. From Prompt. Pare., s. v. 'Trumpet,' it appears that 'trumpet' was the diminutive of 'trump.'
trotting, sb. 73/2402.
trowith, sb. troth, trust, 5/116, et passim; trowes, 2/38.
trown, vb. (?) troll, sing, 3/70.—F. J. F. See note, p. 177.
trus, vb. truss, 22/660; imp. s. trus, 56/1828, 91/3033. 'Trousser. To trusse, tuck, packe, bind or gird in, plucke or twitch vp.'—Cotgrave.
tuk le meyn, ? touche la main, be friends, or strike a bargain, 59/1922. 'Toucher en la main de. To shake hands with, or take by the hand, in signe of friendship. Il toucha la main entre leurs mains. He layed his hands betweene theirs, or gave them his hand that he would be theirs.' Cotgrave: u. main.—F. J. F.
turment, sb. torment, suffering, 22/664, 68/2203, 105/3493, 117/3898.
turmentid, pp. persecuted, 68/2212, 76/2493, 79/2586.
twist, sb. door-fastening, 16/478.
twyt, sb. jot, 15/433.
Thus lafte they the leder that hem wrong ladde,
And tymed no tyrnte, but tolled her cornes, &c.
Deposition of Richard II. (Camden Soc.), 17/18.
twynthy, pres. s. separates, 23/686; 1 pres. pl. twyn, 73/2403.
tyle-stony, sb. pl. tiles, 60/1950, 107/3583. Prompt. Pare. glosses, 'Tylestone': 'Tegula, later.' It might thus mean either a roofing tile, or a brick.
vnaservid, pp. unserved, not attend-ed to, 8/56. See note, p. 176.
vnbore, pp. unborn, 92/3040.
vndaungerid, pp. unindangered, secure, 74/2410.
vndirmyned, pp. undermined, 104/3480.
GLOSSARY

un-do, vb. interpret, 4/100; pp. vn-lo, broken, 101/3355; on-do, undone, quashed, 93/3674.

vn-knowe, adj. unknown, 114/3802.

See on-know.

vn-lacyd, pret. s. unlaced, 74/2426; vn-lasid, opened, 3/67.

vn-nethe, adv. scarcely, 38/1197, 42/1322, 74/2412, 112/3734; vn-nethis, 34/1666.

vn-quet, sb. disagree, discomfort, trouble, 63/2057. 'Quert, sb. = joy. Ps. lxiiii. 11; lxxxviii. 27.' F. ceur, queur.—Coleridge. And see 'Quert' in Wedgwood.

vnryzte, sb. injustice, wrong, 18/557. A.S. unriht.

tvtr, sb. faithlessness, 97/3209, 101/3349.

vnyd, pp. united, combined, 111/3724.

vp riitt a-fore, straight before, 83/2736.

vse, i. pres. s. follow, practise, make use of, 4/84; pres. s. vsith, 80/2650; pres. pl. vsyn, 69/2239; vsen, 79/2596; subj. pres. s. vse, 39/1320.

vttr, adj. outer, 117/3928.

vttrlich, adv. utterly, fully, 28/848, 48/1537, 63/2051, 86/2830; vttrily, to extremity, 115/3844.

vaillith, pres. s. avails, 65/2098. See a-vaile.

valowe, sb. value, 76/2501.

variance, sb. changeableness, 38/1135.

vaunce, vb. advance, 12/340.

vayllith, pres. s. avails, 116/3883, 118/3958. See a-vaile.

vel, adv. well, very, 41/1283. See wel.

vend, vb. go, 17/523. See wenden.

verry, adj. true, sheer, 9/256, 17/500, et passim. O.F. verai.

vexacioun, sb. vexation, 115/3842. See wexacioun.


vlyes, sb. pl. flies, 72/2340.

void, vb. depart, flee, 62/2104, 70/2287, 75/2456, 90/2981; pret. s. voidit, 45/1424; imp. s. (reflexive sense) void, 45/1426; imp. pl. voidith, 65/2098; pp. voidit, 70/2285.


vombe (v = w). sb. womb, belly, 28/859, 41/1298.

vomman (v = w). sb. woman, 10/287, et passim.—woman, 65/2121; womman, 15/436; gen. s. vommans, 29/872; pl. vymmen, 28/863, et passim; vomen, 11/325, 15/440, 96/3205, 117/3919, 118/3945.

waite, vb. keep watch, observe, 54/1744; pret. s. waytid, 14/424, 19/576, 51/1637; imp. s. wayte, 48/1589; subj. pres. s. wayte, 20/614. O.F. wayer.

wan, pret. s. won, gained, 51/1642, &c. See wone.

wanlase, sb. 87/2874. 'Wanlass, a Term in Hunting, as Driving the Wanlass, i.e. the driving of Deer to a stand, which in some Latin Records is termed Fugatio Wanlass ad Stabulum, and in Domesday Book, Stabilitio Vaniassus.' Kersey's Phillips, 1706. I believe the word is, as explained by Mr. Hensleigh Wedgwood, vindias, a winding course, and thus do we of wisedome and of reach, with windlesses, and with assaies of bias, By indirections finde directions out.'—Hamlet, ii. i., Fol. p. 259, col. 2 (Booth, p. 749). See Wedgwood in Philol. Soc. Trans., 1873, p. 68.—F. J. F. See note, p. 197.

ward. sb. award, 107/3568.

ward, versus, chirceward, fro, 28/858. — unto the, 42/1333, — to, 42/1320; court ward, in-to be, 92/3054; dorward, to kittis, 16/477; dynerward, to, 7/170. — to the, 7/192; shipps ward, to his, 62/1999, — 116/3878, — to be, 91/3032, shipward, to, 67/2185; strondward, to the, 94/3138.
wardes, sb. pl. outworks of a fortress, 9/238; wardis, 9/242.
ware, adj. wary, 61/2064, 104/3458.
warro, sb. savage dog, 21/640. See note, p. 184.
wase, sb. torch, 72/2351. "wase, O. Dutch "wase, fag." -Stratmann.
wassh, vb. wash, 118/3947; pret. s. wishah, 7/193, 22/650; pret. pl. 13/389, 51/1729; imp. pl. wasshith, 13/386.
wed, sb. pledge, 90/2984.
wed to wyve, marry, 5/111.
ween, 1 pres. s. ween, suppose, 3/62; 2 pres. s. wenyst, 40/1261, 57/1839, 62/2011; 2 pres. pl. ween, 104/3479; pret. s. went, 16/478; 2 pret. pl. went, 104/3479.
weer bow, pret. 2 s. wast thou, 92/3049; pret. s. weere, were, 79/2617, 107/3566; wher, 70/2300.
weet, sb. wet, i.e. blood, 33/1022.
wel, adv. much, very; wel the bett, 29/889; wel bettir, 29/902; wel be more, 39/1224; wel more, 103/3425, 104/3460; wel fikil, very fickle, 41/1283; wel levir, much rather, 92/3038; wel a fyne, throughly well, 44/1393, 118/3938; wel & fynye, 41/1302, 61/1967; wel fynye, 81/2602. "Ailim, conjunction et adv.: Toutalement, en entier."-Roquefort. See note, p. 189.
weld, vb. possess, 28/849; weld, manage, take care of oneself, 56/1803.
wele (or well) was hym, fortunate was he, 49/1562, 1574.
welplich, adv. like a whelp, 17/481.
wept, pp. bewept, bathed in tears, 78/2555.
were, sb. penalty, danger, 86/2850. A.S. wær.
werid, pp. past, 35/1090. See wirid.
wernyd, pret. s. forbad, 29/901. A.S. wyrman.
werr, sb. war, 50/1599. O.F. werre.
wete: weth, vb. and imp. pl. know, 106/3544; 29/380, 31/960. See witt.
wexacioun, so. vexation, 106/3551.
wexc, vb. vex, 100/3653.
wexe, vb. wax, 46/1459; wex, 89/2940, 98/3236; pret. pl. wexen, 14/420; subj. 2 pres. pl. wexe, 88/2859.
wher, pret. s. were, 70/2300.
where, adv. whether, 73/2398.
wher-burn, adv. where through, whence, 53/1712, 80/2632.
while, sb. wife, craft, 69/2239.
while, sb. time, 6/125, 64/2074. A.S. hwile. See note, p. 178.
Wife, the, of Bath, asks the Prioress if she'd like to see the inn garden, p. 10.
Wife, Beryn's sham deserted, her charge against Beryn, pp. 65-6; appears at his trial, p. 96; claims her share of his goods, p. 101; declines to go with him, and finds sureties for damages, p. 113.
willokies, sb. pl. ? rags, 41/1295. See note, p. 188.
Winchelsea, Sussex, impaired of late years, 25/756. See Rye.
worchen.
wrird, 1 pret. s. worried, fretted, 69/2246; pp. werid, worn out, past, 35/1090.
wissh, pret. s. and pret. pl. washed, 7/193, 13/389, &c. See wassh.
wissh, vb. tell, 92/3290. A.S. wisian.
wist or wiste, pret. s. and pret. pl. knew, 7/177, &c. See witt.
wistling, pret. p. whistling, 103/3418.
wit, sb. knowledge, 61/1993; wit, 118/3948.
wite, vb. blame, lay to one's charge, 21/636, 91/3024; imp. s. wit, 58/1869; pp. wittid, 43/1376. A.S. witan.
with his (this), provided that, 24/729, 119/3972.
withdrawe, vb. draw from, shun, 40/1257.
withseyth, 2 pres. pl. deny, 104/3467; pp. withseyd, 104/3471.
withth, imp. pl. know, 60/1955. See witt.

witt, vb.
know, 63/2036; wyt, 36/1140; wete, 106/3544; 1 pres. s. woot, 32/975, et passim; wote, 72/2372; 2 pres. s. wotist, 8/435; wost, 17/509, 106/3531; pres. s. woot, 12/339, 38/1201, 94/3116; 1 pres. pl. wethit, 106/3539; 2 pres. pl. woot, 13/385, 15/438, 54/1751; wotith, 90/2990; pret. s. and pret. pl. wist or wiste, 7/177, et passim; imp. pl. wethit, 29/880, 31/960; wiuith, 60/1955; wotith, 111/3723; woot, 10/276; subj. 2 pret. s. wiste, 41/1311.

wold nat, would not do, avail, 35/1082.

wondir, adj. wonderful, 82/2710, 85/2802.
wondir, adv. wonderfully, 5/116, et passim.
wone, sb. habit, 39/1244. A.S. wune.
wone, vb. won, 9/242; pret. s. wan, 51/1642, 54/1747; wpon oppon hym londe, gained ground upon him, 73/2384.
woo, sb. woe, 38/1176.
wood, adj. mad, 16/498, et passim. A.S. wód.

woodman, sb. madman, 48/1351, 60/1957.
woodnes, sb. madness, 41/1289.
wook, sb. week, 18/547, 19/573; passion-woke, 114/3804; pl. wookis, 34/1047.

Woollen robes of grained colour (scarlet) worn by Beryn and his men, 92/3065.

woot, 1 pres. s., pres. s., 2 pres. pl., imp. pl. know, 32/975; 58/1201; 13/385; 10/276. See witt.
worc, vb. work, do, 57/1154, 50/1618, 100/3342; wirchen, 105/3499; pres. pl. worchyn, 4/83; imp. s. worc, 59/1897; imp. pl. worchith, 6/160.

wordit, pret. s. worded, spoke, 98/3261.
wordlich, adj. worldly, 66/2161.
wormys, sb. pl. serpents, 84/2776.
wose, sb. ooze, mud, 54/1742. A.S. wós.

woshid, pret. s. wished, 67/2192.

wost, 2 pres. s. knowest, 17/509.

wote, wotist, wotith, 1 pres. s., 2 pres. s., pres. pl. and imp. pl. know, knowest, 72/2372; 3/45, 90/2990; 111/3723. See witt.

wove, sb. wall, 108/3614.

wrake, sb. mischief, 60/1932. A.S. wrac.

wrench, sb. trick, 36/1142. A.S. wræce.

wry, vb. twist, turn, 77/2516; pres. s. wrythe, 84/2791; imp. pl. wrijth, 108/3436.

wyled, pret. pl. beguiled, deceitfully turned, 82/2691.—F. J. F.
wyt, vb. know, 36/1140. See witt.

y, pron. I, 14/407, 74/2430.
yen, sb. pl. eyes, 63/2047. See ey.
ymmemorat, adj. ? unmentioned, 80/2626. Lat. immemoratus.
ymmagytiff, adj. inventive, 106/3529. See note, p. 198.

yede, pret. s. went, 33/1034, 97/3210.
yeer, sb. year, 27/811; pl. zeris, 34/1065.
yeld, vb. yield, requite, 52/1680.
yelpe, vb. boast, 98/3268; yelp, 69/2266. A.S. gelpan.
yemen, sb. pl. yeomen, 90/2997.
yerd, sb. rod, 34/1060, 41/1314, 71/2324, 103/3417.
yit, pron. it, 65/2098.
yowith, sb. youth, 34/1039, 1052, 1055; yowthe, 34/1058; yowith, 55/1790.

& for and, if, 3/45, et passim.