The Tale of Beryn,

WITH

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

1.

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 ENGLISH ABSTRACT OF 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.

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**Prologue**: The Merry Adventure of the Pardoner with a Tapster at Canterbury...

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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: 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 'every 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 wanting, 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; 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 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.\(^1\) "God knowes who's a good Pilgrim,"\(^2\) 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.\(^3\) 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\(^4\) 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,\(^5\) 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 heeles.'—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 own wills 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 minstrels. 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 Thomas*. 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 claimed 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 Bradshaw¹ 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,² 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 *Melibeeus*, 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 *Plouman'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 borrowed from the E. E. Text Soc.'s edition of Vicary's *Anatomic*. Smith's MS. I shewd long ago to Mr. H. B. Wheatley, and he and Mr. E. W. Ashbee publisht 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 finisht. Now that the first volume of the Philological Society's New English Dictionary, edited by Dr. J. A. H. Murray,¹ has been published 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.

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

F. J. Furnivall.

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 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 inkt-in by a modern hand.)
CANTERBURY

1. Christes church
2. ye Market Place
3. our Lady
4. St Andrewes
5. St Peter
6. Wostgate Church
7. St Mildred
8. The Castell
9. Our Lady
10. St George
11. The freeres
12. Alhalows

(From William Smith’s unique MS, Sloane 2596, in the British Museum.)
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,

W

Hen aђ this firesh[e] feleship were com to Caun-
tirbury,

As ye have herd to-fore, with talys glad & merry,
(Som of soth centence, of vertu & of lore,
And som of othir myrthis, for hem pat hold no store
Of wisdom, ne of holyne, ne of Chialry,
Nethir of vertuouse materre, ² but [holich] to foly
Leyd wit & lustis aђ, to such[e nyce] Iapis
As Hurlewaynes mayne in every hegg that capes
Thurgh vnstabil mynde,—ryght as pe levis grene
Stondein a-geyn the wedir, ry3t so by hem I mene ;—
Butt no more here-of nowe, [as] at pis ilche tyme,
In saving of my centence, my prolog, & my ryme.)

They toke hir In, & loggit hem at mydmore, I trowe,
Atte "Cheker of the hope," pat many a man doith knowe.
Hir/³ Hoost of Southwerk pat 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.
That was rewler/ of hem al, of las & eke of more, 16
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,
Diskennynge hym al pryuely, & a syde swervid, 20
(The Hostelere was so halowid from o plase to a-nothir ;)
He toke his staff to the Tapstere: "welcom myne owne
bropere,"
Quod she, with a ffrendly look, al redy for to kys ;
And he, as a man I-lernyd of such kynd[e]nes, 24
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 liggi" (quod she) "my selff al ny3t al nakid
Without[en] mannys company, syn my love was dede: 29
Ienkyn Harpoure/ yt ye hym know ; from fete to pe hede
Was nat 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, 33
She wypid sofft hir eyen, for teris pat she out lassh ;
As grete as eny mylstone, vpward gon they stert.
ffb for love of hir swetyng pat sat so ny3e hir hert, 36
She wept & waylid, & wrong hir/ hondis, & made much
to done ;
ffb for they that loven so passyngly, such troues pey have
echone.
She snyffith, sighith, and shooke hire hede, and made rouful
chere.
"Benedicite," quod the Pardonere, & toke hir by the
swere ; 40
"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.
"Aha! al hole!" quod the Pardonere, "yeur/ penaunce
is som what passid."
"God forbede it els!" quod she, "but it were som-what lassid, 44
I my3te nat lyve els, powe wotist, & it shuld longe endure."
"Now blessid be God of mendement, of helo & eke of cure!"
Quod the Pardoner' tho a-noon, & toke hir' by the Chynne, And seyd to hir' pese wordis tho: "Allas! pat love ys syn!
So kynde a lover as yee be oon, & [eke] so trew of hert,
(ffor, be my trewe conscience, 3it for 3ewe I smert, 50
And shal this month hereaftir, for yeur' soden disese :)
Now wele wer' hym ye lovid, so [pat] he coude 3ewe plese!
I durst[e] swere oppon a book, pat trewe he shuld 3ewe fynd;
ffa he pat is so zore dede, is green [3it] in yeur/ mynde.
Ye made me a sory man; I dreed yee wold have servid."
"Graunt mercy, gentil Sir!" quod she, "pat1 yee [been]
vnaservid;
Yee be a nobilH man! I-blessid mut yee be! 57
Sit[tith] down, [and] ye shul drynk!" "nay .I.-wis" (quod he,) She offers him drink,
"I am fastyng 3it, myne owne hertis rote!"
"ffasting' 3it! allas!" quod she, "perof I can good bote."
She stert in-to the town, & fet a py al hot, And set to-fore the Pardoner'; "Ienken, I ween? I note:
Is that yeur/ name, I 3ow prey?" "3e, I-wis myne owne sustir;
So was I enformyd of hem pat did me foster. 64
And what is yeurs?" "Kitt, I-wis; so cleped me my dame." 
"And Goddis blessing' have how, Kitt! now broke wel thy name!"
And pryuelich vnlasid his both[en] eyen liddles, And lokid hir' in the visage paramour' a-myddis; 68 The Pardoner
And s^hid pere-with a litil tyme, pat she it here my3te, makes eyes at
And gan to trown & feyn this song', "now, loue, how do me ri3te!"
And pryeulich vnlasid his both[en] eyen liddles,
And lokid hir' in the visage paramour' a-myddis; 68 The Pardoner
And s^hid pere-with a litil tyme, pat she it here my3te, makes eyes at
And gan to trown & feyn this song', "now, loue, how do me ri3te!"

1 for 'but.'
"Ete & be merry," quod she, "why breke yee nowt yeur/ fast?"

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

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

"Nay forsoth, myne owne hert! it is for 3ewe a-loon!

"ffor me? allas! what sey yee? that wer' a sympiH prey."

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

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

'Brennyd Cat dredith feir/'; it is mery to be aloon:

I coud nevir love 3it, but it did me harm;

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

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

Lo! howe the clowdis worchyn, eche man to mete his mach!

ffor trewly, gentil Cristian, I vse pe same tach,

And have ße with [ful] many a 3er'; I may it nat for-ber';

ffor 'kynde woH have his cours,' pou3 men pe contrary swer."

The Pardonere swore his gretter othe, he woldfe pay no las.

And þerwith he stert vp smertly, & cast [a]down a grote,

"What shal this do, gentiH Sir? Nay, sir! for my cote
I nold yee payde a peny her', & [tho] so sone pas!"

The Pardonere swore his gretter othe, he wold[e] pay no las.

"I-wis, sir', it is ovir-do! but sith it is yeur/ wiH,
I wolH put it in my purs, lest yee it take in iH"

To refuse your/ curtesy:"

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

ffor had ye countid streytl, & no thing lefft be-hynde,

And eke vntrewa 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
That I my selfff 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,
Tyth 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 þe pardonere, "yeur/ swevyn
turme to good!
And I wol[h] halsow it to the best, have it in yeur/ mynd;
sfor comynly of these swevenys þe contrary men shul fynde:
'Yee have be a lover glad, & litil 1oy I-had;
Pluk vp a lusty hert, & be mery & glad;
sfor yee shul have an husband, þat shal 3ewe wed to wyve,
That shal love 3ewe as hert[e]ly, as his owne lyve.
The preest þat put 3ewe out of Chirch, shal lede 3ew in
ageyn{h},
And help[en] to yeur/ mariag, with al his my3te & mayn":
'This is the sweven al & som; Kit, how likith the?"
"Be my trowith, wondir wele; blessid mut powe be!"
Then toke he leve at þat tyme, tyth he com eftt sone,
And went [un]to his feleshippe, as it was [for] to doon.
(Thouȝe it be no grete holynes to prech þis ilk matere,
And þat som list [not] to her' it; 3it, sirs,3 ner' þe latter
Endurith for a while, & suffrith hem þat wol[h],
And yee shuH here howe þe Tapster made þe Pardoner pulþ
Garlik al the longe ny3te, til it was nere end4 day;
sfor þe more cher' she made of love, þe falsher' was hir' lay;
But litil charge gaff she ther'-of, þouȝe she aquyt his while,
sfor ethir-is þouȝt & tent was, othir to begile,
As yee shuH here her'-aftir, when tyme comyth & spase
To meve such mater. but nowe a litiH spase
I wol[h] retourne me ageyn{h} [un]to the company.)
The knyȝt & al the feleshipp, & no þing for to ly,
When they wer' aH I-loggit, as skilH wold, & reson,
Everich aftir his degre, to Chirch þen was seson
To pas[sen] & to wend, to make[n] hir' offringis,
Riȝte as hir' devocioune was, of' sylvir broch & ryngis.

2 MS wentto. 3 MS ȝit sir ȝit sirs 4 near hand, nearly.
Then atte Chirch[e] dorr the curtesy gan to ryse,
Tyl þe knyſt, of & gentilnes, þat knewe riȝte wele þe guyse,
Put forth þe Prelatis, þe Person, & his fer.e. 137
A monk, þat toke þe spryngill with a manly chere,
And did [right] as the maner is, moollid al hir/ patis,
Everich aftir othir, riȝte as þey wer' of states. 140
The ffere feynyd fetously the spryngill for to hold,
To spryngi oppon the remnaunt,—þat for his cope he nold
Have lafft that occupacioune in þat holie plase,—
So longid his holy conscience to se þe Nonnys fase. 144
The knyȝte went with his compars toward þe holie shryne,
To do þat they were com fore, & aftir for to dyne; [leaf 182]
The Pardonere & þe Miller, & oþir lewde sotes,
Souȝt hem selff[en] in the Chirch, riȝt as lewd[e] gotes;
Pyrid fast, & pourid, hize oppon the glase, 149
Countirfeting gentilmen, þe armys for to blase,
Diskyueryng fast the peyntour', & 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 adow his enmy, & þurh the Sholdir bore." 156
"Pese!" quod the hoost of Southwork, "let stond þe wyn-
dow glasid!
Goith vp, & doith yeur/ offerynge! 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;
flor 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, eeh 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 tyll service wer' al doon;
And sith pey drowʒ to dynerward, as it drew to noon.

Then, as manere & custom is, signes pey pey bouʒte,—
for men of contre shuld[e] know whom pey had[de]
ouʒte,—

Ech man set his sylvir in such thing as pey likid:
And in pe meen[e] while, the Miller' had I-pikid
His bosom ful of signys of Cauntirbury brochis:
Huch pe Pardoner', & he, pryuely in hir' pouchis
pey put hem aftirward, pat noon of hem it' wist,
Save pe Sompnour' seid somwhat, & seyd[e] to ham "list!"
Halff part!" quod he, pryuely rownyng on hir' ere:
"Husht! pees!" quod pe Miller', "seist' powe nat the
frere,

Howe he lowrith vndir his hood with a doggissh ey?
Hit shuld be a pryuy thing; that he coude nat a-spy:
Of euery 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 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 pat ech man teH his tale,
As wee did hidirward, pouʒe wee shuld set at sale,
Al the shrewdnes that I can, I wol hym no thing' spare,
That I nol touch his taberd, somwhat of' 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 degre, wissh, & toke his sete
As they were wont to doon at soper & at mete,
And wer' in scilence for a tyme, tǐH girdiH2 gon a-rise;
But then, as nature axith, (as these old wise

Knownen 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,

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-noþir;

Thus we were accordit, And I shuld be a rothir

To set[ten] þewe in governaunce by riȝtful Iugement.”

“Trewly, hoost,” quod the ffrer, “þat was al our/ assent,

With a litil 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;

Yeour' record is good I-nowe; & of yeur' gentilnes

3it I prey þewe eft ageyn: for, by seynt Thomas shryn, And yee wolt hold [yeur] covenauent, I wol hold[en] myne.”

“Now trewly, hoost,” quod the knyȝt, “yee 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' iourney for to do.”

The knyȝt arose ther-with-al, & cast on a fressher' gown,
And his son a-nothir, to walk[en] in the town; 232 The Knight and his Son change their clothes,  
And so did al the remnaunt pat were of pat aray,  
That had hir chaungis with hem; they made hem fressh & gay,  
Sortid hem to-gidir, riʒte as hir lustis lay,  
As ðey were [the] more vsid, traveling by the wey. 236  
The knyʒt [tho] with his meyne went to 1 se the waƷ,  
And ðe wardes of the town, as to a knyʒt be-faƷ;  
Devising ententiflich þe strengthis al a-bout,  
And a-poyntid to his sone þe pereƷ & þe dout, 240  
for shot of Arblast & of bowe, & eke for shot of gonne,  
Vn-to þe wardis of the town, & howe it myʒt be won;  
And al defence ther^ a-geyn, affir his entent  
He declarid compendiously. & al that evir he ment, 244  
His 2 sone perseyvid every poyn, as he was ful abiƷ  
To Armes, & to travaƷ, and persone covenabiƷ;  
He was of al factur^, affir fourm of kynde;  
And for to deme his governaunce, it semed þat his mynde  
Was [set] much in his lady þat he loviz best, 249  
That made hym oft to wake, when he shuld have his rest.  
The Clerk þat was of Oxinforth, on-to þe Sompnore seyd,  "Me someth of grete clerge þat þow art a mayde; 252  
þor þow puttist on the ffrer^, in maner of repreff;  
That he knowith falsshed, vice, & eke a theff^;  
And I it hold vertuouse and right commendabiƷ  
To have verry knowlech of thingis reprouabiƷ. 256  
þor who so [doth,] may eschew it, and let it pas[sen] by,  
And els he myʒte fah ther^on, vnware & sodenly.  
And thouʒe the ffrere told a tale of a [false] Sompnour^,  
Thowe ouʒtist for to take[n] it for no dishonour^; 260  
þor, of alle craffis, and of eche degre,  
They be nat al perfite; but som [ful] nyce be."  
"Lo! what is worthy," seyd the knyʒte, "for to be a clerk!  
To sommon a-mong^ vs hem 3, þis mocioune was ful derk;  
I comend his wittis, & eke his [grete] clerge, 265  
1 MS wentto. 2 MS He. 3 ? To some men among us here.
ffor of ethir parte he savith honeste."

The monke toke the person þen, & þe grey[e] ffrer, 1
And preyd[e] hem ful1 curteysly for to go in fere:
"I have ther a queyntaunce, þat al this yeris thre
Hath preyd me 2 by his lettris þat I hym wold[e] se:
And yee [be] my brothir in habit & in possessioune.
And now [þat] I am her, me thinkith it is to doon,
To preve[n] it in dede, what cher he wold me make,
And to þewe, my frende, also for my sake."

They went forth to-gidir, talking of holy matere:
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 þat myȝt be found, & per-with mer[ry] cher
They had, it is no doute; for spycys & eke wyne
Went round aboute, þe gascoyn, & eke the ruyne.3 280

The wyff of bath was so wery, she had no wiH to walk;
She toke the Prioress by the bonyd: "madam! wol ye stalk
Pryuely in-to þe garden, to se the herbis growe?
And aftir, with our hostis wyff, in hir parlour rowe,
I wolH gyve þewe the wyne, & yee shult me also;
ffor tyH wee go to soper wee have nauȝt ellis to do."
The Prioress, as vontman tauȝt of gentil blood, & hend,
Assentid to hir counself; and forth [tho] gon they wend,
Passyn gyft forth [ful] softly in-to the herbery:
ffor many a herbe growe, for sew4 & surgery;
And al the Aleyis feir I-parid, I-raylid, & I-makid;
The sauge, & the Isope, I-frehid & I-stakid;
And othir beddis by & by [ful] fressh I-dight:
ffor comers to the hoost, riȝte a sportful sight.

The Marchaunt, & þe mancipiH, þe Miller, & þe Reve,
And the Clerk of Oxinforth, to townward 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[es] wold he leve,


1 MS for. 2 MS hym. 3 'wine de Ryne'. 4 soup, cooking: potherbs.
To make his covenaunte in certen, *pat* same eve

He wold be loggid *with* hir; *pat* was his hole entencion. (But hap, & eke *ffortune*, & al the constellacioun, Was clènè hym ageyns, as yee shuH aftir here; *ffor* hym had better be I-loggit al nyʒt in a myere,

Then he was *pe* same nyʒte, or the sonne was *vp*:

*ffor* such was his fortune, he drank *with-out* *pe* cupp;

But *pereof* wist[e] he no dele; ne no man of vs alle

May have *pat* hɪ¿ connyng, to know what shal be-falle.)

He stappid in-to the tapstry wonđir pryuely,

And *fond* hɪ¿ līgyng līrylong; *with* hal[e] scelepy eye

Pourid fellich *vndir* hɪ¿ *hoold*, & *sawe* al hɪ¿ *comyng*,

And lay ay stɪ¿, as nauʒt she knewe, but feynyd hɪ¿ slep-

He put his hond to hɪ¿ brest: *"a-wake!"* quod he, *"a-

"A! benedícite, sir*, who wist ʒew e here? out! *pjus* I myʒt

be take

Prisoner," quod the tapstere, *"being* al aloon;"

And *perwith* breyd *vp* in a friʒte, & be-gan to groon. *316*

"Nowe, sith yee be my prisoner?, ʒeld ʒew now!" *quod* he,

"I must[e] nedis," *quod* she, *"I may no thing* fle;

And eke I have no strengith, & am but yong* of Age,

And also it is no mastry to eac'h mouse in a cage, *320*

That may no where stert* out, but closid wonđir fast;

And eke, Sir*, I *tell* ʒew, *pou3* I had grete hast,

Yee shuld have couʒid when ye com. wher' lern ye *curtesy*?

Now trewlich I must chide, for of riʒte pryuyte

Vommen been som tyme of day, when they be aloon.

Wher' coud I ([I] ʒew prey) when yee com eʃt-sōne?"

"Nowe mercy, dere sweting! I wol do so no more:

I thank[e] ʒew an hundrit sithis! & also by yeur/ *lore*

I wʊH do here-aftir, in what place ʒat I com. *329*

But lovers, Kitt, ben eviH avisid ful offt & to lom;

Wherfor I prey ʒew hertlich, hold[iθ] me excusid,

And I be-hote ʒew trewly, it shal no more be vsid. *332*
But nowe to our purpose: how have yee [i]fare
Sith I was with 3ew last? pat is my most[e] care.
ffor yf yee eyelid eny thing othir-wise pen 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 disteynyd, pen 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 wolH wyn a vomman, atte first[e] look." 344
Thu3t the Pardoner, 'this goith wele'; & made hir
better chere,

And axid of hir soff[e]ly: "lord, who shaH ligge[n] here
This ny3te pat is to comyngr? I prey 3ew telle me!"
"Iwis it is grete nede to telle 3ew," quod she: 348
"Make it nat ovir queynt, pouze yee be a clerk!
Ye know wele I-nou3 I-wis, by loke, by word, by work!"
"Shal I com pen, Cristian, & fese a-vey pe Cat?"
"Shul yee com, sir? benedicite! what question is that?
Where-for I prey 3ew hertly, do be my counsaillle; 353
Comyth somwhat late, & for no thing faille;
The dorr shaH stond char vp; put it from 3ew soff:
But, be wel auisid, ye wake nat them on lofft." 356
"Care ye nat," quod Ienken, "I can there-on atte best;
ShaH 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-scaunce she lovid hym wele, she toke hym by the
swere,
As pouze she had lemyd cury fauel, of som old[e] ffreere.
The pardonere plukkid out of his purs, I trow, pe 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 cawdeH I-made with swete wyne, & with sugir also;—
for trewly I have no talent to ete in yeur\' absence; 367
So longith my hert toward 3ewe, to be in yeur/ presence.'
He toke his leve, & went his wey as pou3e no ping\' were,
And met with al the fel[e]shippe; but in what plase ne where
He spak no word ther-oft, but held hym close & stillH
As he pat hopid sikirlich to have had al his wiH; 372
And pou3t [ful] many a mery pou3t by hym selft a-loon:
"I am I-loggit," pou3t he, "best, howe-so-evir it gone!
And pou3e it have costid me, 3it wol I do my peyn\nffor to pike hir' purs to ny3te, & wyn my cost ageyn)." 376
Now leve I the Pardonere til pat it be eve,
And wolH retourne me ageyn ri3t ther as I did leve.
The hoost of Southwork, as ye knowe, pat had no spice of
rage,
But al thing wur3t prudenciaH, as sobir man & wise;
"Nowe wolH wee to the souper, sir kny3t, seith yeur/
avyse,"
Quod the hoost ful curteysly; & in pe same wise
The kny3t answerd hym ageyn, "sir, as yee devise 384
I must obey, yee woot wele; but yf I faille witt,
Then takith þese prelatis to 3ewe, & wasshith, & go sit;
ffor I wolH be yeur/ MarchaH, & serve[n] 3ewe echone;
And þen þe officers & I, to soper shuH wee goon." 388
They wissh, & sett ri3te as he bad, ech man with his fere,
And begonne to talk, of sportis & of chere
pat they had þe aftir-mete, whils [pat] þey were out;
ffor othir occupacioun, til they were servid aboute,
þey had nat at þat tyme, but eny man kitt a loff;
But þe Pardonere kept hym close, & told[e] no þing\' of
The myrth & hope þat he had, but kept it for hym-selftH;
And pou3e he did, it is no fors; for he had nede to solue
Long; or it wer mydny3t, as yee shul here sone;
ffor he met with his love, in crokeings of þe moon.
They were I-seruyd honestly, & ech man held hym payde:
At Supper, all fare equally, as all pay alike;
but the 'quality' get the pick, and therefore stand wine for the others.

After Supper, the steady men go to bed.
The Miller and Cook sit up drinking.
The Pardoner sings (that Kit may hear him)
with the Summoner, Reeve, &c.

This angers the Host and Merchant,
who get them all off to bed,
except the Pardoner, who hides.

Kit, her Paramour, and the Hostler, have a good supper off the goose and caudle that the Pardoner's paid for.

flor of o maner' of service hir' soper was araide,
As skilH wold, & reson, sith the lest of aH
Payid I-lich[e] much, for growing' of pe galH.
But 3it, as curtesy axith, pouz it' were som dele streyte,
The statis pat wer a-bove had of pe feyrest endreyte.
Wherfor they did hir gentilnes ageyn to al pe rout;
They drunken wyne at hire cost, onys round a-boute.

Nowe pass y' li3tly ovir: when they soupid had,
Tho that were of governaunce, as wise men & sad
Went to hir' rest, & made no more to doon;
Butte 2 Miller & pe Coke, drunken by the moon
Twyes to ech othir in the repenyng'.
And when the Pardonere' hem aspied, a-noon he gan to syng,'"Doubil me this bourdon," chokelyng' in his throte,
for the tapster' shuld[e] here of his mery note.
He clepid to hym the Sompnoare pat was his own discipH,
The yeman, & the Reve, & [eke] pe Mauncipih;
And stoden so holowing': for no thing wold they leve,
Tyl the tyme pat it was wel within [the] eve.
The hoost of Southwork herd hem wele, & pe Marchaunt both,
As they were at a-countis, & wexen som-what wroth.
But 3it they preyd hem curteysly to reste for to wend;
And so they did, al they route, pey dronk & made an ende;
And eche man drouse to cusky, to slepe & take his rest,
Save pe Pardonere, pat drewe apart, & weytid hym a trest3 for to hyde hym selff, till the candiH were out.

And in the meen[e] while, have ye no doute,
The tapster' & hir/ Paramour, & the Hosteler' of the House
Sit to-gidir 4 pryuelich, & of pe best[e] gouse
pat was I-found in townd, & I-set at sale,
They had ther'-of sufficiant, & dronk but litilH ale;
And sit & ete pe caudelH, for pe Pardonere pat was made
With sugir & with swete wyne, ri3t as hym-sell[e] bade:

1 MS passy. 2 But the. 3 Urry prints 'by a chaste.' 4 MS Sitto gidir.
Kit Arranges a Sell for the Pardoner.

So he paid for all in feer, [ne] had[de] nat a twynt; for oft is more better I-merkid then [there is] I-mynt: And so [it] farid þere ful riȝte, as yee have I-herd. (Whom can't a woman make a fool of, if she sets her mind on it?)

(But who is, þat a woman could make his berd, And she were there-about, & set hir/ wit ther-to? Yee woot wele I ly nat; & wher I do or no, I wolt nat here termyn it,—lest ladies stond in plase, Or els gentil wommen,—for lesing of my grace, Of daliaunce & of sportis, & of goodly chere; Therfor, anest hir' estatis, I wol in no manere:
Deme ne determyn; but of lewd[e] kitis,
As tapsters, & oþer 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 bœur':
When they had ete & dronk riȝt 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; "But þerof he shal be sikir as of goddis cope;"—
And sodenly kissid hir' Paramour; & seyd, "we shal sclope
Togidir hul by hul, as we have many a nyȝte.
And yf he com & make noyse, I prey ȝew dub hym knyȝt."
"3is, dame," quod hir' Paramour', "be þow nat a-gast! ȝest
This is his owne staff, pou seyist; þerof he shal a-tast!"
"Now trewly," quod the hosteler', "& he com by my lot, He shal drynk for kittis love with-out[e] cup or pot; And he be so hardy to wake[n] eny gist,
I make a-vowe to þe Peck, þere shal 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, Ⱦe 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

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.
The Pardoner wol be comyng, his hete to a-swage;
But loke ye pay hym redelich, to kele[n] his corage;
And per[or] love, dischauce yewe nat til pis chek be do."

"No! for God! kit! pat woh I no!"

Then Kit went to bed, & blewe out al the lizte,
And by that tyme it was, nere hond quarter ny3t.1

Whan al was stiH, the Pardoner gan to walk, [leaf 186, bh]
As glad as eny goldfynch, pat he herd no man talk: 476
And drow3e to Kittis dorward, to herken & to list,
And went to 2 have fond pe dor vp by pe hasp; & eke pe twist
Held hym out a whils, & pe lok also;
3it trowid he no gyle, but went[e] nere to,
And scrapid the dorr welplich, & wyny whole his mowith,
Aftir a doggis lyden3, as nere as he couth.

"Away, dogg, with evil deth!" quod he, pat was within,
And made hym al redy, the dorr [for] to vnpyn. 484
"A!" thouzt pe Pardoner tho, "I trow my berd be made!
The tapster' hath a paramour', & Hath made hem glade
With pe CawdeH pat I ordeyned for me, as I ges:
Now the devill hir' 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' borrowe!
ffor she is the falssest pat evir 3it I knewe,
To pik pe mony out of my purs! lord! she made hir' trew!"

And per-with he cau3t a cardiakiH & a cold sot;
ffor who hath love longing; & is of corage Hote,
He hath ful many a myry bouzt to-fore his delyte;
And ri3t so had the Pardoner', and was in evil pli3te; 496
ffor fayling' of his purpose he was no thing' in ese;
Wherfor he sif t sodenlich in-to a [ful] wood rese,

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1 This line is repeated on the back of leaf 186, sign. BB6:
'And by that tyme it was nere quarter ny3t.'
2 MS wentto (thought to).
3 Latin, language.
The Pardoner gets a good thrashing.

Entryng wondir fast in-to a fren[e]sy,
flor pure verry angir, & for gelousy;
flor when he herd a man whithin, he was almost wood;
And be-cause þe cost was his, no marvel þouȝ his mood
Were turned in-to vengainece, yf it myȝt[e] be:
But this was the myscheff, al so strong as he
Was he þat was whithin, & liȝter man also;
As previd wel þe bateh be-twene hem both[e] to.
The Pardonere scrapid eftt a-geyn; for no þing wold he blyn,
So feyn he wold have her[e]d more of hym þat was with-in.
“What dogg is þat?” quod the Paramour; “Kit! wost þou ere?”
“Have God my trowith,” quod she, “it is þe Pardonere.”
“The Pardonere with myscheff! god gyve hym evil preff!”
“Sir,” she seid[e], “be my trowith he is þe same theff.”
“Ther-of þow liest,” quod the Pardonere, & myȝt nat long forbere,
“A, thy fals body!” quod he, “þe deviH of heH þe tere!
flor be my trowith a falssher sawe I nevir noon:”
And nemplyd hir namys many mo þen oon,
Huch 2, to rech[en] hire, were noon honoste 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 þow make!
Thy staff shalt be redy to morow, I vndirtake.”
“In soth,” quod he, “I woH nat fro þe dor[e] vend
TyH I have my staff, þow bribour!” “þen have þe todir end!”
Quod he þat was with-in; & leyd it on his bak,
Riȝte 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 length & eke in brede,
And fond hym othir while red[i]lich I-nowȝe

He gets in a furious mad rage, and vows vengeance.
The Pardoner scratches again. Kit tells her Paramour it's that thief of a Pardoner. The Pardoner abuses Kit, calls her many bad names, and asks for his staff. The Paramour hits him with it on his back

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

The hosteler lay oppon his bedd, & herd of this affray,
And stert hym vp liytlich, & pouvoir he wold a-say: 532
He toke A staff in his hond, & hised wondir blyve
TyH he were with the felisshipp pat shuld nevir thryve:
“What be yee?” quod the hosteler, & knew hem both[e]
wele.

“Hyust! pese!” quod the paramour; “Iak, bow must
be-fele.
Ther’ is a theff, I teH the, with-in this halle dorr.”
“A theff!” quod Iak! “this is a nobiH chere
That pouvoir hym hast I-found, ye wee hym myste cache.”
“3is, 3is, care the nau3t; with hym wee shul mache 540
Wel Inow3e, or he be go, ye we hadde[de] lizte;
ffor wee too be stronge Inow 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 ye nonys, 544
Is above with our Dame, & she hath such vsage,
And she be wake[n] of hir/ seclepe, she fallith in such a rage,
That al the wook aftir ther’ may no man hir’ plese,
So she sterith aboute this house in a [ful] wood rese. 548
But now I am a-visid bet how we shulH have ly3te; [1r.187,1b]
I have too gistis a-ryn1, that this same nyste
Sopid in the haH, & had a litifi feire.
Go vp,” quod Iak, “& loke, & in the asshis pire2;
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 todir to Iak; “for pow knowest better then I
Al the estris of this house: go vp thy self, & spy!” 556
“Nay for soth!” quod Iak, “that were grete vnyry3te,
To aventur oppon a man pat with hym did nat fi3te.
Sithens pow hast hym bete, & with py staff I-pilt,
Me pinkith it were no reson pat I shuld bere ye gilt: 560
ffor, by the blysyng of the cole, he myst se myne hate,
And li3tly leue3 me such a stroke, ny hond to be dede.

1? herein, within. See l. 569. 2 peer. 3 or lene.
1 The Paramour may begin here; but he'd hardly know that the water-cans were in the place.
2 Urry prints 'greneness.' "Typica Febris. Glossae antique MSS. Typical febris est, quam quidem periodicam vocant. PAPIÆ, vel Triteus, vel Tetreus, vel Tphemerius, vel penteus, vel epteus, vel hebdom." JOAN. DE JANUA, febris periodica.
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] pat he had[de] strokis ryȝte I-nowȝe⁵⁹⁷
Witness on his armys, his bak, & [eke] his browe.

"Iak," then quod the paramour, "wher 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 harm & 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 leggi ne foot, to-morow on to go.
But howe shuȝ find we hym fynd? þe moon is [now] a-down."

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-monge[s] al the route,
And þowe bere a redy ey, & weyt[e] wele aboute,
To morowe when they shuȝ 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 Pardon' 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 swerd:
3it it grevid hym wondir sore, for makeing of his berd;
He paid atte ful ther'-fore, þurh a vommman art,
ffor 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.

1 He þer-þor þreyd Seynt Iulian, as yee mowe vnðirstonde,
That the deviþ hir þulð spede, on wætol, & 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 cauȝte a cold, þurh þe nyȝtis eyr,
That he was ner a-foundit, & coude noon oþhir help.
But as he souȝt his logging; he appid oppon a whelp
That lay vnðir a stevir, a grete Walssh dogg,
That bare a-boute his nek a grete huge clogg,
Because þat 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 þere, & lay somewhat ny;
The warrok was a-wakid, & cauȝt hym by the thy,
And bote hym wondir spetously, defendyng wele his couch,
That the Pardonere myȝt nat ne[re] hym, neþere touch,
But held hym [right] a square, by þat oþhir syde,
As holsom was at that tyme, for tereing of his hyde:
He coude noon oþhir help, but leyd a-down his hede
In the doggis littir, & wisshid aftir brede
Many a tyme & offt, the dogge for to plese,
To have I-ley more nere, [right] for his oþow 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 styþ as ony stone, remembryng his foly,
That he wold trust a tapster of a comon hostry:
for comynly for þe most part they been wyly echon).

1 leaf 188, back.
2 The patron-saint of Innholders. See Arweley’s Vacabondes
3 Harman’s Careat, notes.
4 blame.
Next morning, but nowe to all the company: a morow, when they shuld goon,

Was noon of al the feleshippe half so sone I-dizte
As was the gentil Pardoner; for al tyme of pe nyȝte
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-way the blood, [for 189]
And bond the sorys to his hede with the typet of his hood,
And made liȝtsom cher', for men shuld nat spy
No thing of his turment, ne of his luxury. 1

And the hosteler of the house, for no thyng he coude pry,
He coude nat knowe the pardonere a-mong the company.
A morowe, when they shuld wende, for autʒ pat they coude pour;
So wisely went the Pardoner out of pe doggis bour;
And blynchid from the hosteler, & turned offt a-boute,
And evirmore he held hym a-mydward [of] the route,
And was evir syning, to make[n] al thing good;
But ʒt his notis wer som-what lowe, for akyng of his hede. 2
So at that [ilche] tyme he had[de] no more grame,
But held hym to his harmys 3 [for] to scape shame.

The knyʒt & al the felisship, forward gon they wende,
Passing forth [right] merely [un]to pe townys ende;
And by pat tyme they were there, pe day be-gan to rype,
And the sonne merely, vpward gan she pike,
Pleying [right] vndir the egge of pe firmament.
"Now," quod pe hoost of Southwork 4, & to pe feleshipp bent,
"Who sawe evir so feir", or [evir] so glad a day?
And how sote this seson is, entring 1 in to may,
[When Chauceres daysyes spryne. Herke eek the fowles syngynge.]
The thrustelis & the thrusshis, in þis glad morning,
The ruddok & the Goldfynch; but þe Nyʒtyngale,
The Host Asks for a Tale.

His amorous notis, lo, how he twynyth smale!
Lo! how the trees grenyth, þat nakid wer', & nothing bare \(1\)
þis month afore; but now hir' somer clothing [wear]! 688
Lo! how nature makith for hem everichone!
And, as many as ther been, he forgotith noon!
Lo! howe the seson of þe yer', & auereH shouris,
Doith the bushis burgyn out blossom[i]s, & flouris! 692
Lo! þe Pryme-rosis, how fressh þey been to seen!
And many othir flouris a-mong the grasis grene,
Lo! howe they spryng', & sprede, & of diuers hewe!
Be-holdith & seith both rede, [and eke] white, & blewe,
That lusty been, & confortabiH for mannys sitiH! 697
ffor I sey, for my selff, It makith my hert to li3te. [lif 189, bke]
Now, sith almy3ty sovereynH hath sent so feir/ a day,
Let se nowe, as covenant is, in shorting[1] of þe way,
Who shalH be the first that shalH vnlace his male,
In comfort of vs aH, & gyn som mery tale?
ffor, & wee shuld now be-gyn [for] to draw[en] lott,
Perauentur/ it my3t[e] faH ther' it ou3t[e] not, 700
On som vnlusty persone, þat wer nat wele a-wakid,
Or semybousy ouyr eve, & had I-song[1] & crakid
Somwhat ovir much; howe shuld he þan do?
ffor who shuld teH a tale, he must have good wiH þerto;
And eke, som men fastings' beth no thing' iocounde,\(2\)
And som, hir/ tungis, fastings; beth glewed & I-bound
To þe Palet of the mowith, as oft[en] as they mete;
So yf the lott felH on such, no thank shuld they gete; 712
And som in the monyng; hir' mouþis beth a-dounH:
TiH þat they be charmyd, hir/ wordis woH nat souH.
So þis is my conclusyioun, & my last[e] knot,
It werë grete gentilnes to teH without[en] lott."

"By þe rood of Bromholm," quod the marchaunte tho,
"As fer' as I have saylid, riden, & I-go,
Sawe I nevir man 3it, to-fore þis ilch[e] day,

1 MS Barre, in 1.688.
2 Urry transposes the endings of lines 708, 709, and leaves out l. 710-11.
THE MERCHANT OFFERS TO TELL A TALE.

So well coude rewle a company, as [can] our' hoost, in fay.
His wordis been so comfortabili, & comyth so in seson,
That my wit is ovir-com, to make[n] eny reson
Contrary to his counsaiH, at myne ymaginacioune;
Wher/for I woll teli a tale to yeur' consolacioune;
In ensaumpiH to 3ewe; that when pat I have do,
Anothir be all redy pen[ne] for to telH; ri3t so
To fulliH our' hoostis wiH, & his ordinaunce.

Ther' shaH no fawte be found in me; good wiH shal be my chaunce,
With pis I be excusid, of my rudines,
AHi pouze I can nat peynt my tale, but telH [it] as it is;
Lepyng' ovir no centence, as ferforth as I may,
But telle 3ewe pe 3olke, & put pe white a-way.
[Here begins gynnyth the Marchant his tale
[in the low left margin of leaf 189, back]

[The Tale of Beryn.]

W

Hilom 3eris passid, in the old[e] dawis,
When riȝtsfullich 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-lich
Of worshipp ne of wele, ne of governaunce;
for alle londis Cristened, þerof had dotaunce,
And alle othir nacionys, of what feith they were.
Whils þe Empearour 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 othir thingis:
for Burh, nethir Cete, regioune ne kyngis,
Beth nat nowe so worthy, as were by old[e] tyme;
As wee fynde in Romauncis, in gestis & in Ryme.
for alle thing doith wast, & ekë mannys lyffe
Ys more shorter þen it was; & our/ wittis fyve
Mow nat comprehende, nowe in our' dietes,
As som tymè my3te, these olde wise poetes.
But sith þat terrene thingis been nat perdurabiH,
No mervel is, þouge Rome be som what variabiH
fro honour & fro wele, sith his ffirendis passid;
As many a-nothir town) is payrid, & I-lassid
Within these fewe 3eris, as wee mowe 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 britherm) weren both[e] to, as old[e] bookis writen;
But of hir lyff & governaunce I wol nat nowe enditen;
But of othir mater, þat fallith to my mynde.
Wherfor, gentiH sirs, yee þat beth be-hynde,

1 Urry prints 'though.'
Drawith somewhat nere, thikker to a route,
That my wordis mowe soune, to ech man a-boute. 764

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

For, shortly to conclude, al tho were aduersarijs
To Rome in his dayis, he made hem tributorijs
So had he in subieccioun both[e] fiynende & soon;
Of wich, I tell 3ew trewly, Eng[e]lond was oon. [If 196, b(k]

3et aftir Iulius Cezare, & sith that Criste was bore,
Room was governed as wele as it was to-fore,
And namelich in þat tyme, & in tho same þeris,
When it was gouverned by the Doseperis:

As semeth wele by reson, who so can entende,
That o mannys witt, ne wiȝ, may nat comprehende
The boncheff & the myscheff, as mowe many hedis:
Therfor hire operacioouns, hire domes, & hire deedis,
Were so egallich I-doon; for in al Cristen londis,
Was noon that they sparid for/ to mend[en] wrongis.

Then Constantyne þe þird, aftir þese dosiperis,
Was Emperour of Room, & regnyd many þeris.
So, shortly to pas ovr, aftir Constantyns dayis,
Philippus Augustinus, as songen is in layis,
That Constantynys sone, & of plener age,
Was Emperour I-chose, as fil by heritage;
In whose tyme sikirlich, þe .vii. sagis were
In Rome dwelling dissantly; And yf yee lust to lere,
 Howe they were I-clepid, or I ferther goon,
I woll teH 3ewe the names of hem euerynchoon;
And declare 3ewe the cause why þey hir namys bere.

The first was I-clepid Sother legifeer;
This is thus much for to sey, as 'man bereing þe lawe;'
And so he did trewly; for levir he had be sclawe,
Then do or sey eny thing þat sownyd out of reson,
So cleen was his conscience I-set in trowith & reson.
THE NAMES OF THE SEVEN SAGES OF ROME.

1 Marcus Stoycus the second, so pentic hym rizte; That is to men in our' conceit, 'a keper of pe rizte:' 800 And so he did ful trewe; for pe record & pe plees, He wrote hem evir trewly; & took noon othir fees But such as was ordeyned to take by pe 3ere. 803

2 The bird, Crassus Asulus, among men clepid was; 'An hous of rest, & ese, & counsel in every case;' Sfor to vnirdistond pat was his name ful rizte, 807 Sfor evir-more the counsallis he helpid with aH his my3te.

Antonyus Judeus, the forth was I-clepid,
1 That was as much to meen, as wele me my3t have clepid, As eny thing purposid of al the longtime seer,

That my3thave made hym sory, or chongit onys chere, But evir-more reyoysing, what pat evir be-tid; Sfor his hert was evir mery, ry3t as pe somer bridd.

3 The sixt & [eke] pe seventy of these .vij sagis, Was Stypio, & Sithero; As pes word 'Astrolages' Was surname to hem both, after hir' sciencis; Sfor of Astronomy, Siklerlich pe cours & al the fences 824 Both they knowe hit wele Inow3e, & wer' rizte solit of art. But nowe to othir purpose; for her' I wol departe As li3tly as I can, & drawe to my mater.

In that same tyme, pat these sages were 828 At this time Dwellyng pous in Room, a litiH without the waHes, In the Subbarbis of pe town, of Chambris & of hallis, And al othir howsing, pat to2 a lord belongid, 831 Was noon with-in the Cete, ne noon so wele be-hongit With docers3 of hize pryse, ne wallid so A-boute,

1 leaf 191. 2 tatto, MS. 3 dorsers.
As was a Cenatour[1]s hous, within & eke without: 835
ffavus was his name, a worthy man, & riche;
And for to sey[e] shortelych, in Room was noon hym lych.
His sportis & his estris were ful evenaunte
Of tressour/, & of lordshippe; also the most vaillant
He was, & eke I-com of hi3e lynage.

Of the senator Faunus and his wife Agea.

As was a Cenatour[1]s hous, within & eke without: 835
ffavus was his name, a worthy man, & riche;
And for to sey[e] shortelych, in Room was noon hym lych.
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And for to sey[e] shortelych, in Room was noon hym lych.
His sportis & his estris were ful evenaunte
Of tressour/, & of lordshippe; also the most vaillant
He was, & eke I-com of hi3e lynage.

Of the senator Faunus and his wife Agea.
And eke trewe of hert, & nothing' variabiH. 868
She lovid God a-bove al thing, & dred[de] syn & shame;
And Agea sikirly was hir' rijtful name.

So aftir in breff tyme, when it was perseyvid
That she had done a vommans dede, & had a child con-

The Ioy[es] that she made, ther' may no tunge teH:
And also much, or more, yf I ne ly sheH,

ffavynus made in his behalf, for þis glad tyding,
That I trów, I leve þe Emperour/ ne þe kyng'
Made no bëtir cher' to wyff, ne no more myrth,
Then ffavynus to Agea. & when the tyme of birth

Ny3hid nere & nere, after cours of kynde,
Wetith wele in certen, þat al the wit & mynde

Of ffavynus was continuH 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. 884
Butte Ioy þat ffawnes made, was dobil tho to-fore,
When þat he knewe in certen she had a sone I-bore;
And sent a-noon for nurssis four', & [right] no les,
To reule this child. aftirward, as yeris did pas,
The child was kept so tendirly, þat it throff wel the bett;
ffor what þe norisshis axid, a-noon it was I-fett.
In his Chambir it norisshid was; to town it mut nat go;
ffavynus lovid it so cherely, hit myþ nat part hym fro. 892
It was so feir/ a creature, as myþ 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 comyth & spase:
ffor 'aftir swete, þe soure comyth, ful offt, in many a plase.'
ffor, as sone as he coude go, and also speke,
AH þat 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 bëtir, 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.

[leaf 192]

and he spoils the child sadly.

The boy's name is Berinus.

and whatever he cries for, he has.
BERYN IS SPOILT, AND TURNS OUT A PICKLE.

Noriture & gentilnes; & had I-had som hey.

flor it fiH so aftir, with what child he did pley,

Yf þe pley ne likid hym, he wold breke his hede;

Or with a knyff hym hurt, ryzt nyze hond to be dede.

flor ther nas knyzt, ne Squyer, in his ffadiris house,

That þouzþ his owne persone most cora[g]iouse,

That did or seyd [right] eny thing; Berinus to disples, 908

That he'nold spetously a-noon oppon hym rese;

Wheref his ffadir had[de] Ioy, & his modir also;

3it it semeth to many a man, it was nat wise do. 912

When Beryn passid was .vij. yeer, & grewe in more age,

He wrouzþ 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 auȝt þat men hym seyde;

Wherfor many a poreman ful offt was agrevid;

But ffawwnus And Agea ful lite þeron belevid;

And þouze men wold pleyne, ful short it shuld a-vaiH;

flor ffawwnus was so my3ty, & cheff of alH counsaH 920

With Augustyn the Emperour, þat al[le] men hym dradd,

And lete pas ovir [mischefe] & harmys þat þey had.

Berinus, fer[perm]ore, lovid wele the dis,

And for to pley at hazard, And held þeroof grete pryse, 924

And al othir gamys þat 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 fiH so, þat he cam home al nakid; 928

And that was al his Ioy: for ryzt wele he knewe,

That Agea his modir wold[e] cloth hym newe.

Thus Berynus lyvid, as I have told to-fore,

TyH he was of þe age of xviiij yeer or more. 932

But othir whils a-mongs, for pleynitis þat wer' grete,

ffawwnus 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 vndoyng, as wee mowe se al day;—

1 heart, disposition.
ffor thing I-take in [youte, is] hard to put away;
As hors pat evir trottid, trewlich I 3ew tell,
It were hard to make hym, aftir to ambiz well;
Ri3t so by Beryn, that¹ had his lust & wiff when he was
lite,
It shuld be hevy aftirward, to reve his old delite,
Save the whele of ffortune, pat no man may withstonde;
ffor every man on lyve, ther-on he is gond:
O spoke she turnyd Bakward, ri3t atte highe noon,
AH a-geyn Berinus, as yee shuH here sone.
Agea, his Modir, fil in grete sekenes,
And sent aftir [hir] husband, with wordis hir to lis,
And, for she wold[e] tell e hym hir' hole hertis wiff,
Er she out of pe world partid, as it was ri3te & skilH.
When ffawnum was I-come, and sawe so rodylose²
His wyff pat was so dere, pat for love he chese,
No merveH pou3e he hert[e] weri in grete mournyng!
ffor he perseyvid fullich, she drewe to hir' ending:
3it made he othir chere, þen in his hert was,
To put awey discomforte, dissimilyng with his fase
The hevynes of his hert; with chere he did it close:
ffor such a maner crafft þere is with hem can glose,
Save pat tournyth al to cautele: but ffawnum did nat so,
ffor his wyff Agea; & 3it, for crafft 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 lyfft vp hir' eyen, & beheld the chere
Of hir' husband ffawnum, pat was so trewe a fere;
And seyd, "Sir', why do yee thus? þis is an elyng' fare,
In comfort of vs both, yf yee my3te spare,
And put a-wey this hevenys, whils þat yee & I
Mi3te speke off othir thingis; for deth me ny3hith ny3e
ffor [ne] to body, ne to soule, þis vaylith nat a karse."

¹ MS when he.
² rudless, pale.
AGEA'S DEATHWORDS TO FAUNUS. SHE DIES.

"Now tellit on," quod ffawnus, "& I wol let it pase 972 for the tyme of talkyng; as welle as I may:
But out of my remembrance, on-to my endyng' day,
Yeer'deth wol nevir, 'I woot it wele', but evir be in mynde."

"Then, good sir," quod Agea, "b eth to my soule kynde:
When my body is out of* si¿te, for þerto have I nede:
ffor truer make þen yee be, in word[e] ne in dede,
Had nevir voman [lyvand], ne more kynd[e]s 979
Hath shewed on-to his make, I knowe ri¿t wele I-wis:
Now wold yee so her'-aftir, in hert[e] be as trewe,
To lyve with-out[e] make; & on yeur/ sone rewe,
That liti¿H hath I-lerned, sithens he was borne, 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 endyng 1 day:
ffor, so God me help! & I laßt 3ew be-hynde,
Shuld nevir man on lyve bryng¿ it in my mynde 988
To be no more I-weddit, but lyve soule a-loon.
Nowe yee knowe[n] al my wi¿H, good sir, þink ther'-on.”

"Certis," [tho] quod ffawnus, “whils I have wittis fyve,
I thynk[e] nevir, aftir 3ewe, to have a-nothir wyff.” 992

The preest was com[en] perwithal, for to do hir' ri¿tis;
ffawnus toke his leve, & a¿H the othir kny¿tis,
Hir' kyn & a¿H hir' ffirendis, kissid hir' echone:
It is no nede to axe, wher' there was dole, 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 some as he had ete, he wold ren out anoon. 1000

And when she sawe he was nat ther', pat she ³ou¿t most on,
Hire sekenes & hir/ mourmyng¿ berst hir' hert a-noon.
A damesel, to-fore pat, was ronne into the town
ffor to seche Beryn, pat pleyd[e] for his gown¿,
And had almost I-lost it, ri¿t as þe damesel cam,

1-1 read 'out, I woot.'
2 For stepmothers commonly love not children had before.
And swore, & starid, as he was wood, as longit to the game.
The dameseH sayd to Beryn, "Sir', yee must com home!" 1008
ffor, but yee hize blyve, pat yee were I-come, Yf yee woH speke with hir', yee must hize 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 dameseH, & gan Mr* fray & Feer j
And bad the DevilH of heH hir' shuld to-tere.
"Hast fowe out3 els to do but let me of my game! 
Now, be God in heven, by Petir, & by Iame!"— 1016
Quod Beryn in grete angir, & swore be book & beH, 
Rehersing many namys, mo pen me list to teH,—
"Ner'fow my ffadirs messenger"3, pow shuldist nevir ete brede!
I had levir my modir, & also powe, were dede, 1020 he'd rather she and his mother were dead than he should lose his game.
Then I shuld lese the game, pat I am now3 in!"
And smote pe Dame'sH vndir pe ere: pe weet gon vpward spyn.
The deth of Agea he set at litil prise;
So, in that wrath[e], frelich Beryn prewe pe dise, 1024 Rome bemoans.
And lost with pat same cast al4 was leyde a-down';
And stert vp in a wood rage, & ballid on his crowH, He cares not for his mother's death.
And so he did the remnaunte, as many as wold abide;
But, for drede of flawnus, his felawis gan to hide, 1028 But evir redy to pley, & wyn[ne] what they my3te.
And nevir had[de] wiH ne lust, with Beryn for to fi3te,
"he shuld be ny3te or he wold home drawe; 1032 Rome bemoans. 
And every man pat herd the belle for hir/ sown), 
Be-menyd hir/ ful sore; saff Beryn toke noon hede, Agea's death; but Beryn heeds it not.
And sou3t a-nopir feleshippe, & quyklich to hem 3ede, 
To such[e] maner company, as shuld[e] nevir thryve,
ffor such he lovid better, pen his modirs lyve; 1036 And evir-more, it shuld be ny3te or he wold home drawe;
ffor of his ffadir, in certen, he had no maner awe,
1 hie quickly.  2 ou3t.  3 MS adds 'were'.  4 all that.

BERYN.
ffor evir in his 3owith he had al his wiH,  
And was I-passid chastising', but men wold hym kif. 1040  

ffawnus for Agea, as it was wele sitting,  
Made [ful] grete ordenaunce for hir' burying,  
Of Prelatis, & of prestis, & of al othir thing,  
As pouze she had[de] be a wyff of a worpy kyng': 1044  
It my3t nat be have mendit, such was his gentilnes,  
ffor at hir' enteryng was many a worthy messe.  
ffor foure wookis fuHt, or he did hir' entere,  
She lay in lede within his house. but Beryn cam nat pere,  
Namelic in-to the place there his modir lay, 1049  
Ne onys wold he a Pater noster for hir/ soule say.  

His pouzt was al in ynthryfft, lechery, & dyse,  
And drawing al to foly ; for 3owith is recheles, 1052  
But ther' it is refreyned, & hath som maner eye ;  
And pefor me thinkith, pat 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 1056  
That may nat bowe, ne bere fruyte, but root, & euer wast ;  
Rizt so by 3outhe farith, pat no man list to chast.  
This mowe wee know[e] verely, by experience,  
That 3erd[e] makith vertu & beneuolence 1060  

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 ovir grove,2  
Men shaH nat,with both his hondis, vnnethiss make it bowe3 :  
No more my3t ffawnus make his sone Beryn,  
When he growe in age, [un]to his lore enclyne; 1068  

ffor euery day when Beryn rose, vnwassh he wold dyne,  
And drawe hym to his ffleishipp as even as a lyne ;  
And pen com home, & ete, & soop, & sclepe at ny3te:  
This was al his besynes, but yf pat he did f3te. 1072  

Wherfor his ffadirs hert, ffawnus, gan for to blede, [Ir 194, U]  

* root. 2 growe. 3 MS growe.
That of his modir, that lay at home, he took no more hede;  
And so did aH the pepH that dwellid 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  
AHH his shrewd[e] tacchis, with goodnes yf he my3te,  
And tau3te hym feir & sofft; but Beryn toke it li3t,  
And countid at[te] litiH price al his f3adir3s 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 wishid pat his breth  
Had I-been a-bove the serkiH celestyne;
So fervent was his sorowe, his angir, & his pyne.  

So, shortly to conclude, Agea was enterid,  
A[nd] fawnus lyvid wyfles, [tyH] 'ijj yeer wer' werid;  
Wherof ther' was grete spech[e], for his hize honour.

TyH, atte last, word cam on-to pe Emperor',  
That fawnus was with-out[en] wyff, & seld[e] was iocounde,  
But mournyng for Agea, pat he was to I-bounde,  
And lyvid as an hermyte, soule & destitute,  
With-out[e] consolacioune, pensyff offt, & mut.  
Wherfor Augustinus, of Rome pe Emperor',  
Was inwardlich[e] sory, & in grete dolour';  
[And] With the .vij. sagis, & Senatoris aH,  
Were assemblit, to discryve what shuld pefor faH.

The wich seyd shortly, 'for a molestacioune  
Ther' was noon othir remedy, but a consolacioune;  
ffor who so were in eny thing' displeisd or a-grevid,  
Must by a like thing' egaH be remevid.'  
And when pe Emperor knewe al hir' determinacioune,  
Quiklich in his mynde he had Imaginacioum,  
That fawnus for agea was in hize distres,  
And must be I-curid with passing' gentilnes  

1 MS halsfynde.  

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
cured by a fresh wife.

The Emperor accordingly weds an old love of his own, excelling in beauty,

... cured by a fresh wife.

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The Emperor accordingly weds an old love of his own, excelling in beauty,

... cured by a fresh wife.

The Emperor accordingly weds an old love of his own, excelling in beauty,
She pou3t & wrou3t, day be day, as meny vommen doon, Tyff they have of hir' desire the fuH conclusyoune. 1144

The more that ssawnu5 of Rame did[e] make1, [ff 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 pou3e pat Rame wrou3t so, God for-bede pat alle
Were of pat condic[i]one! (yet 'touch no man the galle,' It is my pleyn counseH; but 'doith as othir doith,'
'Take yeur/ part as it comyth, of roue & eke of smoth.')
3it noritur, wit & gentilnes, reson & perfite mynde, 1153

Doth al these worthy vommen to worch ageyn[e]s kynde;
That bou^e they be agrevid, bey suffir/ & endure,
And passith ovir, for the best, & folowith no-bing nature.

But nowe to Rames purpose, & what was hir' desire:
Shortly to conclude, to make debate & Ire
Be-twene the ssalidr & the sone, as it was likly tho;
What for his condicioune, & what for love also 1160

That ssawnu5 owt to his wyff, pe rathir he must hir' leve,
And graunt[e] for to mend, yf ou5t hir/ did[e] greve.

Berynws evir wrou3t, ryght as he did to-fore,
And Rame made hym cher' of love,—pery my3t no vomman
more,— 1164

And gaff hym gold & clothing', evir as he did lese,
Of pe best[e] pat he couthe, ou3wher2 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 my3t nat spy it, but lite of Ramys hert.
So, shortly to pas ovir, It fiH oppon a ny3te,
When ssawnu5 & his ffressh[e] wyff were to bedd I-di3te,
He toke hir' in his armys, & made hir' hertly chere,—
Ther' my3t[e] no man bettir make [on lyve] to his fere,—
And seyd, "myne ertly Ioy, myne hertis ful plesaunce,

1 'make' is crost thro', and 'made' written after it.
2 anywhere.
3 MS spal.
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, ri3t as yeur/ hert woH?
Now teH on, love, myne hown) hert! yf yee eylith ou3t;
ffor & it be in my power, a-noon it shal be wrou3te.”
Rame with þat gan si3he, & with a wepeing; chere
Rame tells Faunus how sad she is.

why she is sad.

Alas if I have a child by you,

he’d better die than be like Beryn!

he wedded you.

Rame says,

‘No wonder I’m sad since I wedded you.

No wonder I am yeur/ own, ri3t as yeur/ hert woH?
Now teH on, love, myne hown) hert! yf yee eylith ou3t;
ffor & it be in my power, a-noon it shal be wrou3te.”

Rame with þat gan si3he, & with a wepeing; chere

ffor “alas & woo þe tyme, þat she weddit was!”

Was evir more þe refreit, when she my3t have spase;

“As Beryn yeur/ sone is ! it wer’ better he were vnbore.
ffor he doith nat ellis, save atte hazard pley,
And comyth home al nakid, e[veri]ch othir day. 1212
ffor within this month, pat I have with 3ew be,
[ful] fiffetene sithis, for veryr grete pete,
I have I-clothid hym al newe when he was to-tore;
ffor evir more he seyde, 'pe old[e] were I-lore.' 1216
Now, & he were my sone, I had levir he were I-sod!
ffor, & he pley so long, [the] halff [of] our lyvlode
Wold scarsly suffice hym selff [al]oon.
And, nere yee wold be grevid, I swere be seynt Iohn
He shuld aftir pis day be clothid no more for me, 1221
But he wold kepe hem bettir, & drawe fro nycete."

"Nowe, gentil wyff, gromercy of yeur/ wise tale !
I thynk[e] wel pe more, pat I sey no fale:
ffor towching' my grevaunce, pat Beryn goith al nakid,
Treulich pat grevaunce is [now] somewhat a-sclakid.
Let hym a-loon, I prey 3ew, & I wol con2 3ew thanke;
ffor in such losery he hath lost many a ffrank.
The deviH hym spech3, pat reche yf he be to-tore4,
And he vse it her'-afftir, as he hath doon to-fore!"

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 whele was I-chaungit in-to a-nothir cours.
Faunus herd his sone wele, how he be-gan to cry,
And rose vp [tho] a-noon, & to hym did[e] hize;
And had for-3ete no thing, pat Rame had I-seyde;
ffor 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, & pus he gan to sey.

"My gentil sone Beryn ! now feir I wolH pe tech:
Rew oppon thy selff, & be 3yn owne leche !
Manhode is I-com nowe, myne owne dere sone;
It is tyme poy be aweynyd of pyne old[e] wone;
And poy art xx wynter, & nau3t hast of doctryne;
3it, woldist poye drawe to profite, poye worshipp wold be thyne,
1 folly. 2 acknowledge, give. 3 spitch. 4 See I. 1388.
BERYN REFUSES TO ALTER HIS BAD WAYS.

To noritir & goodshipp, & [eke] al honest' thing;
Ther' myzt com to myne hert[e] no more glad tyding.
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!—

Thow shalt, for me, here-aft on stond on thyn owne fete;
ffor I [ne] wol no lengir suffir this aray,
To clothè the al new, e[ueri]ch othir day.
Yff pow wolt drawe the to wit, & rebawdry withdrawe,
Of such good as God have sent, þy part shalt pow have.
And ye pow wolt nat, my sone, do as I the toft,
Of me shalt pow nau3t have, truste me riʒt weH!

Wenyst pow with thy dise-pleying' hold[en] myne honoure
Aftir my deth-day?" then Beryn gan to loure,
And seid, "is this a sermon or a prechement?"
Yee were nat wont her1-to. how is this I-went? 1264

Sendith for som clothing, þat I were a-go;
My felawis lokith aften me, I woot wele þey do so.
I wol nat leve my feleshippe, ne my rekelagis,
Ne [yit] my disc-pleying, for aH yeur' heretages!
Doith yeur best with hem by yeur' lyff day;
ffor when they faH to me, I wol do as I may.

Benedicite, ffadir! who hath enfourmyd þewe,
And set þewe in-to Ire, to make me chere rowe?
But I know weH I-now3 whens [that] this counsaiH cam;
Trewlich of yer owne wyfe, þat [ful] evil dame:
[Curse] Com oppon hir body, þat fals putaigne!
ffor trewlich, ffadir, yee dote on hir; & so al men seyn.
Allas! þat evir a man shuld, þat is of hize counsaiH,
Set[ten] al his wisdom, on his wyvis takH!

Yee lovith hir/ so much, she hath be-nome yeur/ witt;
And I may curs the tyme, that evir yee were I-knyt;
ffor 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 flaetatll, such oon as she ys.
for al my pleying atte dise, 3it do yee more a-mys; 1284
Yee have L-lost yeur/ name, yeur worshipp & yeur feith ;
So dote[n] yee on hir/, & levith al she sayith.”

ffawnus, with the same word, gaff pe chayir a but,
And lepe out of the Chambir, as who seyd “cut!” 1288
And swore, in verry woodnes, be God omnipotent,
That Beryn of his wordis shuld[e] sore repent !

Beryn set nouzt perof; [but] with a proude hert
Answer[i]d his ffadir, & axid a new shert. [leaf 197, back]
He gropid al a-boute, to have found[en] oon, 1293
As he was wont to-fore, but ere was noon.
Then toke he such[e] willlokis as he fond ther',
And beheld hym-self[ ]what [maner] man he were. 1296
for when he was arayde, then gan he first be wrothe ;
for [tho] his vombe lokid out, & his rigg both.
He stert aftir his ffadir, & [loud] be-gan to cry,
for “seth myne aray! for thy vilany 1300
Ys as wele zeurs, as it is myne!”
ffawnus lete hym clatir, & cry[en] wel & fyne,
Then Beryn gan to pink, it was nat al bord 1304
That his ffadir seyde, when he with hym was;
And gan to think[en] al about; & perwith seyd, “Allas !
Now know I wele for soth, pat my modir is dede ;”
for tho gan he to glow[e] first a sory mannys hede. 1308
(Now kepe thy Cut, Beryn; for pow shalt have a fit
Somwhat of the world, to lern[e] better witt ;
for & pow wiste sikirly what is for to com,
Thow woldist wish aftir thy deth ful offt & I-lome ; 1312
for per eys beting half so sore, with staff nethir[with] swerd,
As man to be [I-]bete[n] with his owne 3erd.
The pyry is I-blowe,—hop, Beryn, hop!—
That ripe wol her'after, & on thyn hede dropp. 1316
Thow tokist noon hede whils it shoon hoot ;
Beryn goes towards the church.

Laments that his mother Agea is dead.

And that all men scorn him.

At his mother's tomb

He swoons;

His 5 wits go.

Then he understands that Fortune sets-up some men, and overthrows others.

Therfor wyntir þe nyʒhith : 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, sorrow, & shame, & heynes þat he had, 1321

Vnneth he myȝte speke, but stode half 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 shaþ knowe & 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 scelept to fast, tiH sorowe nowe hath me wakid.

Allas ! I hungir sore! allas! for dole & peyn!

ffor eche man me seeth, hath me in disdeyn.)" 1332

This was al his myrth, [un]to the chirch[e]-ward,

That of his modir Agea he toke so litiH reward.

When Beryn was within the chirch, þen gan he wers fray:

As sone he sawe þe tombe where his modir lay,

His coloure gan to chaunge in-to a dedely hewe.

"Allas! gentiH modir! so kynd þow were, & trewe,

It is no merveH, for þy deth þouȝe I sore smert."

Ant þere-wið-þal 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 myȝt a-vowe.

Beryn lay so longe, or he myȝte a-wake,

ffor al his fynge wittis had clene hym forsake. 1344

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

Vndirstond that ffortune had a sharp[e] spere,

And ek e grete power, a-mong[es] hige & lowe,

Som [men] to avance, & som to ovr-throwe. 1348

So atte last, when Beryn a litiH 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 manoeuvre that 'd puzzle a modern Englishman. But, as the writer so often says, we're a degenerate race.
BERYN WEEPS AT HIS MOTHER’S TOMB.

And his visage both, ryght as a woodman,
With many a bittir tere, pat from his eyen ran;
And sighid many a sore sigh, & had much hevynes;
And evir-more he cursid his grete vnkyndnes
To foregit his modir, whils she was a-lyve;
And lenyd to hir’ tombe opon his tore selyu[e];
And wisshid a towsand sithis, he had I-be hir by:
And beheld hir tombe with a petouse eye.

“Now, glorious God,” quod Beryn, “pat al thing madist
of nouȝt,
Heven & erth, [&] man & best! sith I am mys-wrouȝt,
Of ȝewe I axe mercy, socour & help, & grace,
ffor my mys-dede & foly, vnthryff & trespase.
Set my sorowe & peyn, somwhat in mesure
ffro dispeir & myscheffe, as I may endure!

Lord of aƚ lordis! þouȝe ffortune be my foo,
3it is thy myȝe a-bove, to turn hym to & fro.
ffirst, my modirs lyff, ffortune hath me berevid,
And sith my ffadirs love, & nakid also me levid.
What may he do more? þis, take a-wei my lyff.
But, for that were myne ese, & end of al [my] stryf; Therfor he doith me lyve; for my wers, I sey,
That I shuld evir-more lyve, & nevir for to dey.”

2 Now leve I Beryn with his modir, tyl I com a-ȝe,
And wol retourne me to Rame, þat of hir’ sotilet
Be-þouȝt hir al aboute, when Beryn was agoon,
That it shuld be wittid hir’: wherfor she a-noon
In this wise seyd to þawnus; “Sir! what have yee do?
Al-þouȝe I speke a mery word, to suffir yeur/ sone go
Nakid in-to þe towne, it’ was nat my counsaI.H.
What wol be seyd þerof? sikir, with-out[en] faI,H,
ffor I am his stepmodir, þat I am cause of aƚ!
The violence, the wrath, þe angir & þe gaI,H,
That is be-twene ȝewe both, it wol be wit[tid] me;
1 sclève, sleeve. 2 There are no breaks or insets in the MS.
Wherfor I prey Jew hertly, doith hym com home a-ye."

"Nay by my trowith," quod ffawnus, "for me comyth he nat 3it;

Sith he, of my wordis, so litil prise set,
As little shafl I charge[n] his estate also.
Sorowe have, pat recchith⁴ pouze he nakid go!
ffor euery man [wel] knowithe pat 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
Of me, & of noon othir; I knowe rhte wel a fyne:
Wherfor I prey 3ewe, gentil Sir, & [eke] for love myne,
That he were I-fet home, & pat in grete hast;
And let asay eft a-gageyn with sfeirnes hym to chast;
And send[e] Beryn clothis, & a newe shert;"
And made al wele in eche side, & kept[e] close hir hert.

"Now sith it is yeur wiH," quod ffawnus tho a-noon,
"That Beryn shafl home come; for yeur sake aloon
I wol be the message, to put yeur hert in ese;
And els, so God me help, wer it nat 3ewe to plese,
The gras shuld growe on pament, or I hym home bryng!"
3it nethirles, forth he went, with too or thre, ryding [leaf 198]
ffrom o strete to a-nothir, enqueryng to & fro
Aftir Beryn, in every plase wher he was wont to go;
Sheching eviry halk², howris to or thre,
With hazardours, & othir such, per 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 aH his compleynt, pat petouse was to here.
ffawnus, in-to the Chirch, pryuelych gan pire;
But also sone as he beheld wher Agea lay,
His teris ran down be his chekis, & pus he gan to say;
"A! Agea, myne old love, & [eke] my newe also!
Allas! pat evir our' hertis shuld depart a too!"
FAUNUS IS RECONCILED TO BERYN.

ffor in yeur' gracious dayis, of hertis trobilnes
I had nevir knowlech, but of al gladnes.'"    
Remebryng 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 ffadir, he wold no le[n]gir a-bide ;
But a-noon he voidit by pe todir syde : 1424
And faohnus hym encuentrid, & seyd : "wee have pe souzte
burh[ou]t the town, my gentiH sone, & perfor void pe nouzte!
Thouze I seyd a word or to, as me pouzt for pe best,
ffor thyne erudicioune, to drawe pe to lyff honest ;
ffow wel I woot, pat for by modir1 pou art to-tore ;
Also pou hast grete sorow ; but onys nedith, & no more ;
And perfor, sone, on my blessing, to put sorow a-wey,
Draue pe nowe her-affir to honest myrth & pley. 1436
Lo, ther is clothing for 3ewe, & yeur/ hors I-diȝte
With harneyse al fressh[e] newe ! And yeu ye list be knyght,
I shaH 3it, or eve [come], that Bergeyn vndirtake, [leaf199,back]
That the Emperour, for my love, a knyȝt [he] shaH 3ew make :
And that what evir yee nede, a-noon it shaH be boȝt ;
ffor whils pat I have eny thing, ye shaH lak[ke] nauȝte."
"Graunte mercy !" quod Beryn, with an hevy chere, 1443
"Of yeur worshipful profes pat yee have proferid me here ;
But ordir of knyȝthode to take, [it] is nat my likeing ;
And sith yeur wilH is for to do[en] somwhat my plesing',
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 pat she may ;
And eke sowe sedis of infelicite,

1 MS. for by modir pat.
BERYN ASKS TO BE SET UP AS A MERCHANT.

Wherof wold growe devisioyn be-twene 3ewe & me. 1452
ffor yf ye spend on me yeur/ good, & [do] þus riallich,
Levith weH in certen, yeur wyff wohH sikirliche
Eche day for angir hir tuskis [sharpe] whet,
1455
And to smyte with hir tunge, yeur/ hert in wrath to set
Toward[es] me from day to day. but [yf] ye wold aply
Somwhat to hir purpose, & ãfter hir/ 3ewe guy,
She wold wexe so ovirtwart, & of so lither tach,
And evir loure vnadir hir/ hood, a redy for to snache; 1460
She wold be shortyng of yeur/ lyf; & þat desire I nau3t.
Wherfor, to plese[n] al aboute, my purpose & my þou3t
Is for to be a marchaunte, & leve myne heritate,
And relese it for evir, for Shippis fyve of stage
fful of marchandise, the best of al this londe.
And yff yee wol so, ssadir, quyk let make þe bonde."

ffawnus was ry3te seule a-payde that ilk[e] word out-stert;
But 3it he seid to Beryn: "I mervelH in myne hert 1468
Where haddist þow þis counseH, 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 sone as ffawnus was I-li3t a-down,
And higed fast[e] to his wyff, & with hir/ gan to rown,
And told hir al the purpose, & made ffawnus chere: 1475
She did hym nat halff so much, þe tyme she was his fere;
She 'hullid hym, & mollid hym, & toke hym aboute þe
nekk,
[leaf 200]
And went lowe for the kite2, & made many a bekk,
And seyd: "sir/, by yeur/ spech[e] nowe ri3t wel I here,
That yf ye list, yee mowe do thingþ þat I most desire; 1480
And þat is this yeur' heritate, þere 3ewe best[e] likid,
þat yee my3t gyve;" & evir a-mong, þe brussh a-wey she pikid
from hir clothis here & þer, & sighid þer-w itch-ahH.
ffawnus, of his gentilnes, by hir/ myddil smalt
Hert[e]lich hir' bracyd, & seyd: "I wol nat leve,
1 ? the MS u. 2 ? crouched humbly, as a dove from the kite.
FAUNUS AGREES TO MAKE BERYN A MERCHANT. 47

I suyr 3ew mytrowth, pat onys or it be eve
That I shaH do my devoir, witHout [eny] fentyse,
ffor to plese yeur/ hert[e] fullich in al wise." 1488

"Graunt mercy, myne ownd soverene!" quod Rame po,

mekely;
And made protestacioune, pat she wold sikirly,
At the dayis of hir/ lyff, be to hym as ende
As evir woman was to man, as ferforth as hir/ mynde 1492
And wit hir/ wold[e] serve, & made grete othe.
ffawnus bood no lenger, but forth per-with he goith.

(A ! precius God in heven, kyng of mageste !
So plentivouse this world is of iniquite !
Why is it I-suffrid, pat trowith is brou^t a-down)
With trechery & falshe.de, in feld, & eke in town?)

But now to ffawnus, & his entent. when he his sone met,
He toke hym sofft[e] by pe hond ; his tung he gan to whet,
Sotilly to engyne hym. first he gan to preche : 1501

"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, & hy good were I-lost, pe sorow wold be myne, 1505
(To telle the soth,) ri3t ny3e paregaH to pyne.
And yf pat I were dede, whil[e]s pow were oute,
Lond, & rent, & aH my good, (have pow no doute,) 1508
It wold be plukkid from the ; thy parte wold be lest.
And also ferpermore, I make [now] oon beheest,
That I trowe my moblis wol nat [well] suffice
To charge fyve Shippis ful of marchandise, 1512
But yf I leyde in morgage my lond, & eke my rent ; [Ir 200, lk]
And pat I leve be nat thy will, ne pyne entent.
3it nethirles, yf [that] thy hert[e] be so inly set
ffor to be a marchant, for no thing wolH I let
That I nyl do thy plesaunce, as ferforth as I may,
To go ry3te ny3e myne ownd estate ; but levir I had nay."

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

Beryn agrees to release his heirship and honours to Fawnus for 5 ships laden with merchandise.

The deed of Release, and Bond, are executed, and deposited as an escrow with a third person.

Rame rejoice at the bargain.

Fawnus and Rame rejoice at the bargain.

Fawnus gets the ships ready,

gives Beryn seisin (that is, possession) of them, and gets the Release.

Of Beryn's adventures.

But fynallich[e], to the ende of hir' acordement, fawnus had so goon a-bout, I-turned & I-went, That he had brought his sone to-fore pe Emperour'; To relese his heritage, & [eke] al his honour' 1524 That he shuld have aftir his day, for shippis fyue, & fuh I-led of Marchaundise, of lynnyn, & of woH, And of othir thingis, pat were I-vsid tho.

Engrosid was the covenaunte be-twen hem [bothe] to, In presence of pe Emperour',— in opyn, & no roum,— 1529 To-fore the grettest Cenatours, & eldest of pe town.

So when the relese solid was, with a syde bonde, They were I-leyde both [right] in a meen[e] honde, 1532 In-to the tyme pat Beryn fullich [i]sesid were In the fyve Shippis, pat I 3ew tolde ere.

But who was glad but fawnus? & to his wyff [he] went, And seyd[e]: "nowe, my hertis swete, al pyn hole entent Is vttirlich perfourmyd! vs lakith nowe no more, 1537 But marchandise & Shippis, as I told to-fore."

"That shaH nat faiH," quod Rame, & began to daunce;

And aftirward they spoken of pe purveaunce. 1540

(Alas! this fals[e] world! so ful of trechery!
In whom shuld the sone have trust & feith sikirly,
If his ffadir faylid hym? whep! myzt he go
ffor to fynde a sikir friend, pat he myzt trist[en] to?) 1544

So when these .v. shippis were rayid & [i]-dishte,
flawnus & his sone to pe Emperour/ ful ri3te
They went, & many a grete man for pe same case,
To see both in possessioune, as hir' covenaunte wase. 1548

Beryn first was sesid in the Shippis fyve;
And flawnus had the relese, & bare it to his wyff; 1552
And Eche held hem payde, & Rame best of aH;
ffor she had conquerd thing, pat causid most hir' gaH.

Now leve I flawnys & his wyff: & of pe governaunce
Of Beryn I woH speke, & also of his chaunce.

When lodismen, & maryneris, in al pinge redy was,
This Beryn in-to Alisaundir (yf God wold send hym grace, That wynde hym wold[en] serve,) he wold. so on a day The wynde was good; & [tho] they seyld on hir/ wey Too dayis fullich, & a nyght ther'-with-aH, And had wedir at wiH; til atte last gan fall 1560 Such a myst a-mong hem, pat no man my3t se othir; That wele was hym pat had[de] pere pe blessing of his modir. ffor thre dayis dessantly1 pe derknes a-mong hem was, That no shipp my3te se othir; wherfor, ful offt “alas!” The[y] seyd; & to pe hije God pey made hir' preyere, 1565 That he wold, of his grace, hem govern) & stere, So pat hire lyvis my3te I-savid be; ffor pey were cleen in dispeyr/, be-cause pey my3t nat se The loder, wherby these Shipmen her' cours toke echon. So atte last, pe ferth day, makeing pus hir' moon, 1570 The day gan clere; & pen such wynde a-rose, That blew hir' Shippis els-ther' pen was hir/ first purpose. The tempest was so huge, & [was] so strong') also, 1573 That wel was hym pat coude bynd[en] or ondo Any rope with-in the Shipp, pat longit to pe craffit: Ecery man shewd his connyng, to-fore pe Shipp, & bafit. 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 gowdus gowernaunce, lyff, [a] Shipp, & strothir2. ffor pere nas3 Shippis meyne, for aught [pat] pey coude hale, That my3te a-bate[n] of the Shipp pe piknes of a skale; The wedir was so fervent of wynd & eke of thundir, 1583 That euery shipp from othir was blowe of si3te a-sondir/; And durid so al day & ny3te; tyl on the morowe, [r 201, 68] I trow It was no questioune whefer pey had Ioy or sorowe. So aftirward, as god wold, the wynd was somewhat sofft: Beryne clepid a Maryner/, & bad hym “sty on lofft, 1588 And weyte aftir our four Shippis, [p'] aftir vs doith dryve; ffor it is butte) grace of God, yf pey be [now] alyve.” 1 Urry prints ‘incessantly,’ 2 ? rothir. 3 MS was. 4 but the. BERYN.
BERYN SIGHTS STRANGE LAND: A BAD TOWN.

A marynere anoon with that, ryzt as Beryn bad, Styed in-to the topcastē, & brouȝt hym tydingis glad: "Sir," he seith, "beth mery! yeur Shippis comyth echna Saff & sound[e] sayling, as yee shul se a-noon; 1594 And eke sir' ferpermore, lond also I sigh: Let draw our/ corse estward; pis tyde wol bryng vs ny." "Blessid be God!" quod Beryn, "pen, we'our' Shippis com, [ . . . . . . . . . . . . . . . . . . . . . . ] 1598 Wee have no nede to dout[e] werr, ne molestacioyn; ffor þere nys within our' shippis no þing of spoliacioun, But aH trewe marchaundise. wherfor, sir' lodesman, Stere onys in-to þe Costis, as wel as [evir] powe 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 caþ Out of every Shipp a-noon a marynere or tweyne, ffor to take counsel; & þus he gan to seyne: 1608 "The þrountis of þis ilch[e] toun) been wondir feir withaH: Me þinkith it is þe best[e] rede, what þat evir be-faH, That I, my selfi aloon, walk in-to the toun), And here, & se, both here & þere, vpward & doun), 1612 And [eke] enquire fullich of hir' governaunce. What sey yee, sirs? wol yee sent 3 [vn]to þis ordenaunce?" Añ they accordit wel þerto, & held it for þe best; "ffor þus, yf it be profitabiH, we mow a-bide & rest, 1616 And yf [that] it be othir-wise, þe rathir shaH we go; ffor aftir þat ye spede, wee wol[en] worch & do."

But nowe mowe yee here, ri3t a wondir þing: In al the world[e] wyde, so fals of hir' lyving 1620 Was no pepiH vndir sonne, ne noon so desseyvabiH, As was the pepiH of this toun), ne more vnstabiH; [leaf 202] And had a cursid vsage of sotiH ymaginacioun, 1623 That yff so were the Shippis of any straunge 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 hir own[e] howsis, & no man go, ne ryde, 1626
In no strete of al the tow[n]; ascance pat pey were lewde,
And coude no skil[le] of marchandise: a skil[le] it was, a shrewde,
As yee shu[h] here affir, of hir/ wrong & falsehede:
But z[i]t it fi[H], as worthy was, oppon hir/ 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[e] feet:
He rode endlong[ ] pe town, but no man coud he mete;
The dorrys were I-closid in both too sidis;
Wherof he had merveH. zit fer[per]mor' he ridis; 1636
And waytid on his ry3thond a mancipilis plase,
A[H] fressh & newe, & p[idi]r gan he pase;
The gatis were wyde vp, & p[idi]r gan he go;
ffor purh-out [pe longe tow[n] [ne] he fond so no mo. 1640
Ther'in dwellid a Burgeyse, [pe most[e] scliper man
Of al the tow[n] purh-out; & what so [that] he 'wan
With trechery & gile,—as doith [now] som ffreris,—
Right so must he part[en it] with his [false] comperis. 1644
Beryn li3t down on' 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 dwellid 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 3ewe here?
Now wold to God I had wherof I 3 coude make 3ew cher'!
But yee shu[h] lowe my good wiH, & take such as pere is,
And of yeur/ gentiH paciens suffir pat is a-mys." 1654
ffor weH he wist by his aray, & by his contenauce,
That of the Shippis pat were I-com, he had som gouern-
au[nce);
Wherfor he made hym chere, semeyng AmyabiH, [ff202, bk] 1658
I-colerid aH with cawtelis, & won[di]r desseyvabiH.

1 of, off. 2 MS 'dice'. Urry prints 'chess': see 3 lines on. 3 MS 'or'.

as if they knew nothing of merchandise.
Beryn rides into Falsectown,
but sees no one;
all doors are shut.
At a Manciple's house
he alights,
finds the man playing at chess,
and is welcomed warmly.
(The man sees Beryn is well off.)
The Burgess of Falsetown is delighted to see Beryn, and offers him anything he wants.

He bracyd hym by the Middil, & preyd hym sit a-down, And lowly, with much worshipp, dressid his cosshoun. "Lord God!" sayd this Burgeye, "I fank pis ilk[e] day, That I shuld see 3ewe hole & sounde here in my contray; And yff yee list to telle the cause of youre/ comyng; And yff yee have nede to any maner thing; 1664
And it be in my power/, & pouze I shuld it seche, It shuld go ri3t wondir streyte, I sey 3ew sikirlich, But yee it had in hast, pere-with 3ewe to plese; ffor nowe I se 3ewe in my house, my hert is in grete ese."

The todir burgeye rose hym vp, for to make Rouse1, And axid of his felawe, pat lord was of the house, 1670
"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. sitthis! & ri3t as to my brothir 1674
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 yeur love, A M† in this town) Wold do hym worshipp, & be ri3te feyne & bown) 1678
To plese hym, & a-vaI, to have fonk of 3ewe, I woot wele; God hem zeld! so have ey offt or nowe."— And arose vp ther'-with-aH, & with his felaw spak Of such maner mater, pat faylid nevir of lakk. 1682
So when hir/ counseH was I-do, this burgeye preyd his fere To sit a-down) be Beryn, & do hym sorte & chere:
"And in the [mene] while, I woH se to his chere; ffor every gentilH hert, a-fore his owne cors, 1686
Desirith that his ryding' best be servid & I-dizte Rathir then hym-sel. wherfor with al my myzte I woH have an ey ferto; & sith[ens] perce2 wwyyn, Wich tonne or pipe is best, & [eke] most'.fyne." 1690
Beryn was al a-basshid of his soden chere;
But nethirles the Burgeye sat hym som-what nere,

1 flattery, politeness. 2 Urry prints 'sich parte'.

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 1
ful of marchaundise, ligging to-fore pe town:
But much mervailI have I, pe good man is so boun
To serve me, & plese, and [not] how it myzt be." 1699
"Sir," [tho] seyd the Burgeyse, "no mervelII it is to me:
for many a tyme & offt, (I can nat sey how lome,)
He hath be in your/ marchis; &, as I trowe, in Room
Also he was I-bore, yf I ne ly[en] shalII."
"Yf it be so," quod. Beryn, "no mervelII it is at aH, 1704
Thoue he me have I-sey; & eke his gentilII chere
Previth it al opynly: but, be hym pat bou3t me dere,
I have perof no knowlech, as I am nowe avisid."
With that cam in the Goodman, with contenaunce disgisid,
And had enquerid of pe Child, pat with Beryn cam, 1709
fro gynnynge to pe ending; & told his mastris name,
And of Agea his modir, & al thing as it was;
Wher3purh he was ful perfite, to answere to every cas. 1712
So entryng in-to the haH, pe Burgeys spak a-noon:
"A, my gentiII Beryn! allas! pat vndir stone
Myne Owne hert Agea, thy modir leff & dere!
Now God assoyH hir/ soule! for nevir bettur chere 1716
Had I of frend vommen, ne nevir halff so good.
Benedicite! a marchaunt comyng ovir flood!
Who brou3t 3ewe in this purpose? & beth yeur ffladirs heir.
Now, be my trewe conscience, ry3t ny3e in dispeyr 1720
I waxe for yeur/ sake; for now [ful] frendlese
Yee mowe wel sey[e] pat ye been. but 3it, sir2, nethirles
Yee mut endure ffortune, & hevynes put a-vey;
Ther is noon othir wisdom. also, yeur shippis gay 1724
That been I-com in savete, ou3t to a-mend yeur' mode,
The wich, when wee have dyed, I swer, sir2, by the rood,
Wee woII se hem trewly, with-in & eke with-oute,

1 smaller & greater. 2 Urry prints 'for'.
And have wynë with vs, & drynk[en] al a-boute." 1728
They set, & wissh, & fedd hem, & had wherof plente:
The Burgeys was a stuffed man, þere lakkid noon deynte.
So when they had I-dyned, the cloth was vp I-take;
A Chese þere was I-broud forth: but tho gan sorrow to wake.
The Ches was al of yvery, the meyne fressh & newe 1733
I-pulsshid, & I-pikid, of white, asure, & blewe.
Beryn be-held the Chekkir; it semed passinge feire:
"Sir/", quod the Burgeys, "yee shuH fynd here a peyre, 1736
That wolH mate 3ew 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
for I have sent[e] thries, sith [that] yee hidir cam,
To waite oppon hir' governaunce: wherfor lete set o game,
And I shaft be the first[e], þat shaft ȝewe a-tast!" 1745
The meyne were I-set vp; they 1 gon to pley[e] fast:
Beryn wan the first, þe second, & þe pird;
And atte fourth[e] game, [right] in the ches a-myd, 1748
þe Burgeyse was I-matid: but þat lust hym [ful] wele;
And al was doon to bryng' hym in, As yee shul here snel.
"Sir/", then seyd Beryn, "yee woot wele howe it is;
Me list no more to pley; 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 commendabili, þat ay is by o syde, 1755
But it rebound[e] to the todir; wherfor tyme is to ryde.
And as many thankis, as I can or may,
Of my sport & chere, & also of you’ play;"
"Nay I-wis, gentiH Beryn, I woot yee wol nat go;
ffor noritur[e] wol it nat, for to part[e] so; 1760
And eke my condicioun, but I ley som thing,'
Is no more to pley, pen who so shook a rynge,
Ther' no man is within, pe ryning' to answer;
To shete a fethirles bolt, al-most as good me were. 1764
But & yee wold this next[e] game som maner wager legg';
And let the trotwh, on both sidis, be mortgage & I-plegg,
That who-so be I-matid, graunt & [eke] assent
To do the todirs bidding; & who-so do repent,
Drynk[en] al the watir, pat salt is of the see.''

Beryn belediv pat he coude pley bettir pen he,
And sodenly assentid, with hond in hond assurid;
Men pat stode be sidis, I-cappid & I-hurid, 1772
Wist[e] wele that Beryn shuld have pe wers[e] mes;
ffor the Burgeys was the best pleyer atte ches
Of aH the wyde marchis, or many a myle aboute;
But pat ne wiste beryn of, ne cast perof 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 euery drauzte;
So with[in] an hour or to, Beryn he had I-cauzte 1780
Somwhat oppon the hipp, pat Beryn had pe wers.
And al be it his mynde & wiff was for to curs,
3it must he dure his sffortune, when he was so fer I-go.
(ffor who is that pat sffortune may [nat] alwey vn do? 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, pat fallith to my mynde,
'Who take hede of pe begynnynge, what fal shal of pe ende,
He leyth a bussb to-fore the gap, per fortune wold in ryde;'
But comynlích yowith forgetith pat, purh-out the world.
Ri3t so be Beryn I may wele sey, pat consaillis in rakid
Likly to lese his marchandise, & go hym-selff al nakid.)

Beryn studied in the ches, al-pou3e it nau3t a-vailid:
The Burgeys in pe mene while, with other men counsaillid
To fech the Sergauntis in the town), for ping' he had a-do.
So when they com[en] were, they walkid to & fro,
Vp & down in the haH, as skaunce pey knewe nau3te; 1797
BERYN LOSES HIS WAGER, AND IS ARRESTED.

The Serjeants lie in wait to arrest Beryn.

And 3it of aH the purpose, wit, & mynde, & pouȝt

Of this vntrew[e] Burgeys, by his messengeris

They were ful enfourmyd. wherfor with ey & eris 1800
They lay a waite ful doggidly, Beryn to a-rest;
ffor perfor þey were affir sent, & was hir charge & hest.

(Lord! howe shuld o sely lombe, a-mong wolvis weld,
And scape[n] vn-I-harmyd? it hath be seyn [ful] seld. 1804
Kepe thy Cut nowe, Beryn! for þow art in the case.)
The haH was ful of pepiH, þe seriauntis shewid hir/ mase:
Beryn kast vp his hede, & was ful sore amayid; 1807
ffor then he was in certen the burgeys had hym betrayde.

"Draw on," seyd the Burgeyse; "Beryn! ye have þe wers!"
And euery man to othir þe covenaunt gan rehers.
The Burgeyse, whils þat Beryn was in hevy ouȝt,
The next draȝt aftir, he toke a roke for nauȝte. 1812
Beryn swat for angir, & was in hevy plyȝte,
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, þat evir he saw the ches 1816
He cursid þe day & tyme: but what a-vaylid þat?
ffor wele he wist[e] þen, þat he shuld be mate:
He gan to chaunge his coloure, both[e] pale & wan.
The Burgeyse seid: "comyth nere! ye shul se þis man,
How he shalH be matid, with what man me list!" 1821
He drouȝe, & seyd "chek mate!" þe Sergauntis were
ful prest,
And sesid Beryn by the seleve. "sirs1, what þynk ye for
to do?"

Quod Beryn to þe Seriauntis, "þat yee me handith so?
Or what have I offendit? or what have I seyde?" 1825

"Trewlich," quod the seriauntis, "it vaylith nat to breyde;
With vs yee must a while, wher' [that] ye woH or no,
To-fore the Steward of this town, a-rise, & trus, & go!
And þere it shalH be openyd, howe wisely pow hast
wrouȝte:

1 MS '& seid sirs'.
This is þe ende of our/ tale, make it nevir so touȝte."

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

"Pas forth!" quod the seriauntes, "wee wollo nat here þy tale."

"þis, sirs, of yeur/ curtesy, I prey þewe of o word. Al-thouȝe my gentil hoost hath pleyd with me in borde, And [hath] I-wonne a wager, yee have nauȝt to doon; That is betwene hym & me; yee have no thing to doon."

The hoost made an hidouse cry, in gesolreut 1 þe haut, 1837
And set his hond in kenebowe; he lakkid nevir a faute:
"Wenyst þowe," seid he to Beryn, "for to scorn[e] me? What evir þow speke, or stroute, certis it wol nat be; 1840
Of me shalt þow 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; 1844
And þus ye have I-seyd me x. sith on þis day."
"þe, what þouȝe I seyd so? I know wele it is nay: Ther' lijth no more ther-þo, but anothir tyme
Leve me so much the les, when þow comyst by me; 1848
for 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 1 to ech oþir, endenting 1 every pase,
They entrid both in-to the haȝ, þere þe Steward was: 1852
Evandir was his name, þat sotilH was, & feH,
He must be wel avisid, to-fore hym shuld[e] teH.
Anothir Burgeyse with hym was, Prouost of þe Cete,
þat hanybald was I-clepid; but of sotilte
He passid many a-noþir, as yee shul here sone.

Beryns hoost gan to teH al þing as it was doon,
þro gynynge 1 to þe ending, þe wordis with the dede;
And howe þey made hir covenaunte, & wager howe þey leyde. 1860
"Now, Beryn," quod the Steward, "þow hast I-herd þis tale;
1 ? gesolreut.
Evandir says
Beryn must do
his host's bid-
ding,
or drink all the
salt water in the
sea.

How & in what maner pow art I-brouȝt in bale.
Thow must do his bidding; pow maist in no wise flece;
Or drynke[n] al the watir, pat salt is in the see: 1864
Of these too thingis, pow must chese the toon:
Now be wel avisid, & sey thy wiȝt a-noon.
To do yee both[Ē] lawe, I may no bettur sey,
ffor pow shalt have no wrong, as ferforth as I may. 1868
Chese thy seff riȝte as the list, & wit pow no ping' me,
Thouȝe thowe chese the wers, & let pe better be."
Beryn stood a-stonyd, & no mervailH was,
And preyd the Steward, of a day, to anserwe to pe case:
"ffor I myȝt[Ē] liȝtlich in som word be I-caȝte; 1873
And eke it is riȝte hard to chese, of to pat beth riȝte nauȝt.
But & it were yeur/ liȝyngg to graunt me day til to-morow,
I wold anserwe, purh Goddis help." "pe must pow fynde
a borow," 1876
Seyd the Steward to Beryn, " & ȝit it is of grace."
"Now herith me," quod hanybald, "I prey, a litil space:
He hath fyve Shippis vnðir pe towng, liȝyngg on pe strond,
The wich[ē] been sufficiant, I-sesid in ouэр hunde, 1880
By me, pat am yeur/ prouost, to execute pe lawe."
"He must assent," quod Evander, "let vs onys here his
saw."
"I graunt[ē] wele," quod Beryn, "sith it may be noon othir."
Then hanybald arose hym vp, to sese both Shipp & strondir,
And toke Beryn with hym. so talking on pe wey, 1885
"Beryn," quod hanybald, "I suyr pe be my fey,
That pow art much I-bound to me pis ilk[ē] day;
So is thy ple amendit by me; & eke of such a way 1888
I am a-visid in thy cause, yf pow wolt do by rede,
That lite or nauȝt, by my counsaH, ouȝt[ē] pe to drede,
Yee knowe wele, to-morowe pe day of ple is1 set,
That ye mut nedis anserwe; or els with-out[en] lett 1892
I must yeld hem yeur Shippis; I may in no wise blyn;
So have I vnþirtake. but the marchandise withûn,

1 MS 'it.'
BERYN'S BAD BARGAIN WITH HANYBALD.

Is nat in my charge,—ye know as wele as I,—
To make þerof no lyuer : wherfor now wisely
Worch, & do aftir [my] rede; let al yeur merchandise
Be voidit of yeur Shippis; & atte hiest prise
I wol have it everydele in covenant, yf ye list.
To se myne house here onys tofore, I hold it for þe best;
Wher/ yee shul se of diuers londis, housis to or thre
ful of marchandise, þat þurh this grete Cete
Is no such in preve, I may riȝt wel a-vowe.

So when ye have al seyn, & I have yeur/ also;
Let som Bargen be I-made be-twen vs both[en] to.”

“Graunt mercy, sir,” quod Beryn, “yeur/ profir is feir &
good:
ffeyn wold I do þeraftir, yf [that] I vndirstood
I myȝt, without[en] blame of breking of a-rest.”

“þis,” quod hanybald, “at my þerH me trest.”
So to hanybaldis house to-gidir both þey rode;
And fonde, as hanybald had I-seyd, an houge house, long
& brode,
ful of marchandise, as riche as it may be,
Passing al the marchantis þat dwellid in þat Cete.
Thus when al was shewid, þey dronk, & toke hir' leve;
To see [aH] Beryns shippis, in hast þey gon to meve.
And when þat hanybald was avisid what charge þe Shippis
bere,
He gan to speke[n] in his voise, ascaunce he rouȝt[e] nere
Where þe bargeynyd or no, & seyd þus: “Beryn, firend,
Yeur/ merchandise is feir & good; now let vs make an ende;
If yee list, I can no more, yee knowith how it is.

Com, of short, let tuk le meyn; me 'pinkith I sey nat mys;
And þen yeor meyne, & yee & I, to my house shalH wee go,
And of þe merchandise yee¹ saw,—I wol nat part þerfro,—
Chese of þe best of þat yee fynd[en] there;
Thurh-out þe long[en] house, þer shal no man yew dere;

¹ MS I.
And perpendicular yeur Shippis be fillid al[le] fyve:
I can sey no bettir; ye yee list to dryve
This bargeyn to pe ende, counsellith with yeur men;
I may nat longe tary, I must nedis hen."

Beryn clepid his meyne, counsellith for to take;
But his first[e] mociouan was, of pe woo & wrake,
And al the tribulacione, for pleying atte ches,
That he had: every dele, his shame, & his dures,
syro poynt to poynt, & how it stode, he told[e] how it was;
And then he axid counsellith, what best was in the cas; 1936
To chaungent with the Burgeys, or el[le]s for to leve.

Ech man seyd his a-vise; but al pat pey did meve,
It were to long a tale for to tell it1 here;
But fynally atte end, pey cordit al in fere, 1940
That pe chaungent shuld stond; for as pe case was faH,
They held it clerly for pe best; & went[e] forth with-all
The next way pat pey couth, to Hanybaldis plase.

But nowe shuld yee here pe most solil fallace 1944
That evir man wrou^t tilH othir, & hisjest trechery,
Wich hanybald had wrou^t hym selff'[un]to pis company:
"Go in," quod hanybald, "& chese, as thy counvenant is."
In goon these Romeyns e[veri]ch oon, & fond a-mys; 1948
ffor pere was no thing, pat eny man my3te se,
Saff pe waff, & tyle-stonys, & tymbir made of tre.
ffor hanybald had do void it, of al thing pat was there;
Whils he was atte Shippis, his men a-wey it bere. 1952

When Beryn saw the house lere, pat ful was pere-to-fore
Of riche marchandise; "alas!" pouzet he, "I am [i]lore,
I am [lore] in this world." & witith wel, his hert
Was nat al in likeing; & outward gan he stert,
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 pat evir he my3te,
That it were nat dischargit, as hym pouzet verry ry3te. 1960
But al for nau^t was his hast; for three hundred2 men,
1 MS 'tellit.' 2 MS êêê for ccc.
As fast as [evir] they my3te, thé bere þe good[is] then, 
Thurh ordenaunce of Hanybald, þat privelich to-fore 1963 
Had purposid, & [had] I-cast, [they] shuld be out I-bore. 

Beryn made a swyff pase; þere my3t no man hym let; 
But hanybald was ware Inow3, & with Beryn met: 
"Al for nou3t, Beryn! þow knowist wel & fyne, 
Thy Shippis been a-restid, & þe good is myne."

What woldist þow do þere? þow hast þere nau3t to do; 
I wol hold thy covenaunte, & þow shalt myne also. 
for 3it sawe I nevir man, þat was of þy manere; 
Somtyme þowe wolt auaunte, & som tyme [wolt] arere; 
Now þow wolt, & now þow nolt; where shuH men þe 
fynde?

Now sey oon, & sith a-nothir; so variant of mynde! 
Saw I nevir, to-fore þis day, man so variabIiH. 
Sith I the fynde in suche plyte, our bargen for to stabiH, 
Wee wolt tofore þe Steward, þere we both shuH have ri3te."

"Nay for-soth!" quod Beryn. "3is trulich, the tite," 
Quod hanybald, "wher/ þowe wolt or no; & so I the 
charge," 

As Prouost. knowe þat, yff me list, my warant is so large, 
And þowe make eny diffence, to by-nym thy lyff. 
Take þyn hors! it gaynyth nat for to make stryffe." 
So, with sorowfulH hert, Beryn toke his hors, 
And soffly seyd[e] to his men: "of me," quod he, "no fors; 
But wend[ith] to yeur shippis; I wol com when I may. 
Yee seth wele euereichone, I may no bet a-vey."

(Now here by this same tale, both[e] fre & bonde 1987 
Mow fele[n] in hir/ wittis, & eke [mow] vndirstonde, 
That litil vailith wisdom, or el[le]s governaunce, 
Ther' fortune evir werrith, & eke hap & chaunce. 
Or what a-vailith bounte, beute, or riches, 
ffrendship, or [eke] sotilte, or els hardines, 
Gold, good, or cateH, wit, or hy lynage, 
Lond, or lordis service, or els hize parage? 
What may al this a-vaiH, þer' fortune is a foo?)
I-wis, ri3te litifH, or nevir a dele: ful offt it fallith so.)

So, shortly to pas ovir; pey fih to such an end,

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.

for how he was begilid, purh-out al the town
per & per a coupiff gon to speke, & [eke] to roune;

And euery man his purpose was to have parte,

With falsnes & with soteltees; pey coud noon oper art.

Beryn rode forth in his wey,—his page ran hym by,—
ful sore a-dred in hert, & cast a-bout his eye
Vp & downl, euen long the strete, & [right] for angir swet.

And er he had ridden a stones cast, a blynd man with hym met,

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 pow for to skape?”

Beryn had pou3t to prik[ke] forth, & pou3t it had be Iape.
The blynd man cast a-wey his staff, & set on both his hondis;

“Nay, pow shalt nat void,” quod he, “for al py rich[e] londis,
TyH I of the have reson, lawe, & eke ri3te;

for trewlich, I may wit it pe, pat I have lost my si3te.”
So, for au3t 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? pow shalt knowe or pow go! pow hast nat al I-doon,”
The blynd man seyd to Beryn. “tel on pen,” quod he.

“The 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.
When I my tale have told, & pow hast made answere,
By pat tyme men shal know, how pow canst pe clere.
Nowe, soveren God! I thank the, of pis ilk[e] day! 2031
Then I may preve pe be my lyve, of word, & eke of fay,
ffals, & eke vntrew of covenant powe hast I-makid.
But litilH is thy charge now, pou3 pat I go nakid,
That som tyme were [my] partinere, & rekenydist nevir [sit;]
But pow shalt here, or we depart, perof a litilH witt; 2036
for, aftir comyn seying, 'evir atte ende
The trowith woH be previd, how so men evir trend.'"

Thus they talkid to ech othir, till they com in-to pe plase,
And were I-entrid in the hah, per the Steward was. 2040
The blynd man first gan to speke: "sir Steward! for
goddis sake
Herith me a litilH while! for here I have I-take
He pat hath do me wrong; most of man of mold:
Be my help, as law woH, for hym pat Iudas sold! 2044
Yee know wele pat off tyme I have to 3ew I-plewynyd,
How I was be-trayed, & how I was I-peynyd,
And how a man, som tyme, & I, our yen did chaunge:
This is the same persone, pou3 pat he make it straunge.
I toke hem hym but for a tyme, & leuyd trew[e]ly 2049
Myne to have I-had ageyn; & so both he & I
Were ensurid vttirlich, & was our/ both[e] wiH;
But, for myne pe bettir were, wrongfullich & iH 2052
He hath hem kept hidirto, with much sorow & 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 seye 'pat ye my3t no ping do 2056
Without presence of the man pat wrou3t me this vnquert:'
Nowe, sith he is to-fore 3ew now, let hym nat a-stert.
flor, many tyme & oft, yee [here] be-hete me,
And he my3t be take, he shuld do me gre. 2060
Sith yee of hym be sesid, howe evir so yee taeue,
Let hym nevir pas, til I myne eyen have."
"Beryn," quod Edwardir, "herist pow nat thy selve
How solilly he pletith, & ware by eche halue?"

Beryn stood al muet, & no word he spak.
And þat was tho his grace; ful sone he had be 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 þey wold fynde
To be-nym a man his good, þurh som maner gile.
ffor þe blynd man wist riȝt wele, he shuld have lost his
while,
To make his pleynt on Beryn, & suyd oppon his good,
ffor Shippis, & eke marchandise, in a balaunce stode; 2076
Therfor he made his chalenge, his eyen for to have;
Or els he shuld[e] for hem fyne, yf [that] 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 condempnyd;
Be riȝt wele avisid, sith þow art examened.”
ff "Sir,” seyd Beryn, “it wold litiH a-vaiH
To answere þus aloon, without[en] good consaiH:
And also fe[r]þirmore, ful litiH I shuld be levid,
What-evir I answerd, þus stonyd & reprevid;
And eke my wit doith faille; & no wondir is:
Wherfor I wold prey ȝew, 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 graunte 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, wij 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 nodis abide! 2099

for þouȝe ye list to knowe me nat, 3it lien by yeur side
I have ful many a tyme; I can nat telle þewe [howe] lome.
Come to-fore the Steward! þere shail ye here yeur/ dome
Of þingȝ that I shal put on þewe, & no word for to ly:
To leve me thus aloon, it is yeur/ vylany! 2104

Alas! the day & tyme þat evir I was yeur/ make!
Much have I endurid, this too yeer, for yeur sake;
But now it shail be know[en] who is in the wronge."

Beryn was al abasshed, the pepil so thik thronge 2108
Aboute hym in eche syde. for ouȝt þat he couth peyn, 2120
He must[e] to þe Steward, of fyne force ageyn.

Now shail yeere here how sotillich þis woman gan hir/ tale
In presence of the Steward; with colour wan & pale,
Petously she gan to tæH, & seyd[e]: "sir/, to þewe 2113
ful offt I have compleynyd, in what manere & howe
My childis þadir lefft me, by my self[.] aloon,
Without[en] help, or conforte, as grete as I myȝt goon 2117
With my sone here, & his, þat shame it is to tæH
The penury þat I have I-had, þat a force seȝH
I must[e] nodis myne aray, wher' me list or lothe,
Or els I must have begett, for to fynd vs both. 2120

for ther was nevir woman I-leave, as I [kan] ges,
Þor lak of hede of lyvlode, þat lyvid in more distres
Then I my self[.], for offt tyme, for lak of mete & drynk:
And ȝit I trow no creatur was feynere for to swynke 2124
My lyff [for] to sustene. but, as I mut nede,
Above al oþer thingis, to his child take hede,
That wondir is, & mervaiȝH, þat I am a-lyve;
Þor 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, withȝ 1 parcelH of my blood
His child I have I-norissid, & þat is by me seen;
Þor [al] my rede colour/ is tournyd in-to grene. 2132

1 MS without.

BERYN.
BERYN'S THIRD TRIAL: THE DESERTED WIFE.

And he pat cause is of aH, 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 mannys hert may grise;
ffor I know in parceH, hir/ tale is nat al lese;
ffor many a tyme & offt, pis womman pat here is,
Hath I-be-fore me, & pleynyd of hir' greffe;
But, without a party, hir/ cause rnyjt nat pref. 2144
Now þow art here present, þat she pleynyth on,
Make thy defence now, Beryn, As wele as þow can."

Beryn stood al mwet, & no word he spak.
"Beryn," quod the Steward, "doist þow scelepe, or wake?
Sey onys oon or othir : ys it soth or nay,
As she hath declarid 2? teH on saunce delay."
"Lord God!" quod Beryn, "what shuld it me a-vaile,
Among so many wise, with-out riȝt good counsailH, 2152
To telle[n] eny tale? ful litiH, as I ges.
Wherfor, I wold prey ȝew, of yeur/ gentilnes,
Graunt me day tiH to-morow to answer forth with othir."
"I graunt wele," quod the Steward, "but, for fadir &
modir, 2156
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 þat þat nold, & he were in such case; 2160
ffor al his trist & hope in eny wordlich thing\nWas cleen from hym passid, save sorow & mys-likyng\nffor body, good & CateH, & lyff, he set at nouȝte,
So was his hert I-woundit, for angir & for þouȝt. 2164
Beryn passid sofftly, & to his hors gan go;
And when he was without þe gatis, he lokid to & fro,
And coude noon othir contenence; but to his page he seyd,

"Preciouse God in heven! howe falsly am I betrayde! 
I trowe no man a-lyve stont in wors[e] pliȝte!  
And aȝ is for my synne, & for my yong' delite; 
And pryncipally, a-boye 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;

Then she was; & pere ageyns, nevir þing so wild 2176 
Ne so eviH-thewid, as I was my self'; 
Therfor sorow & happous environ me by eche helve, 
That I note whidir ryde, nethir vp ne 3 down, 
Ther' been so many devillis dwelling in þis town, 
And [been] so ful of gile, & trechery also, 
That wele I woot in certeyn, the[y] wolde me on-do.

Now, wold to God in heven! what is my best rede?"
He toke his hors [tho] to his page, & thus to hym he seyde: 
"Lede my hors to shipward, & take it to som man ; 2185 
And I wol go on foot, as pryuyly as I can, 
And assay, yf I may, in eny maner wise, 
Ascape[n] vnarested more in such[e] maner wise." 2188 
The Child toke his mastris hors, & laft hym pere alone, 
Walking forth on foot, makeing offt his moon:
And in his moste musing, I can nat sey how lome
He woshid, nakid as he was bore, he had[de] be in Room.
And no mervaiH was it, as the case stode,  
For he drad more to lese his eyen, þan he did his shippis 
or his good.

(Now yee þat listith to dweH, & here of aventure, 
How petously dame ffortune, Beryn to a-mvre,4 2196 
Turnyth hir whelc a-bout[en], in the wers[e] syde; 
With hap of sorow & anguyssh, she gynnyth for to ride.) 
Beryn passid toward þe stronde, þere his shippis were; 

1 MS 'butto,' 2 MS 'sentto.' 3 MS 'fe.' 4 'inure'—Urry.
BERYN IS TAKEN-IN AGAIN: BY MACaigne.

But yee mow vndirstond, his hert was ful of fere; 2200
it nepirles he sat hym down) soffly on a staff,
Semyvif for sorow; & lenyd to the waH,
ffor turment pat he had; so wery he was, & feynt;
And to God a-bove, thus he made his pleyn: 2204
“Glorious God in heven! pat al thing madist of nou3t!
Why sufferist how these cursid men to stroy[e] me for nou3t?
And knowest wel myne Innocent, pat I have no gilt
Of al that the[y] pursu me, or [pat] on me is pilt.” 2208
† And in the meen[e] whils pat Beryn pus gan pleyn),
A Cachepoll stode be sidis, (his name was macaign),
And herd [tho] aH the wordis; & knew also to-fore
How Beryn was turmentid, both with las & more,— 2212
It was I-spronge purh the toun);—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 manteH with the lyste, with fals dissimulacioune,
And a staff in his hond, as pou3 he feliH were; 2217
And drow hym toward Beryn, & seid in this manere:
“ The hi3e God of heven, pat al thing made of nou3t,
Bles 3ew, gentil sir! for many an hevy pou3t 2220
Me pinkith that yee have; & no wondir is:
But, good sir, dismay yew nat, but levith yeur/ hevynes,
And, yff ye list to telle me som what of yeur/ distres,
I hope to God almy3ty, in party it redres 2224
Thurh my pore counsaH,—& so I have many oon;—
ffor I have pete on 3ew, be God & by seynt Ion!
And eke pryuy hevynes doith eke man appeir/
Sodenly, or he be ware, & falle[n] in dispeir’;
And who be in that plag, pat man is incurabiH;
ffor consequent comyth aftir sekenes abominabiH:
And perf, sir, diskeuerith 3ewe, & be no ping’ a-drad.”
“Graunt mercy, Sir/,” quod beryn, “ye seme trewe & sad;
But o ping’ lijth in my hert; I note to whom to trust; 2233
ffor po pat dyned me to-day, ordeyned me to a-rest.”
“A! sir, be ye pat man? of 3ew I have I-herd.
Gentil sir/ doubtih nat, ne be no þing a-ferd
Of me; for I shaþ counseH ȝewe as wel as I can;
ffor trulich in the Cete dwellith many a fals[e] man,
And vsyn litH els but falsohde, wrong[ & while,
And how þey myȝt[e] straungours with trechery be-gile:
But yee shuH do ryȝt wisely somwhat be my counsayH;
Speke with the Steward; þat may ȝewe most a-vaiH;
ffor þere is a comyn byword, yf ye it herd havith;
‘Wele settith he his peny, þat þe pound [therby] savith.’
The Steward is a cowntouse man, þat longe hath desirid
A knyff I have in kepeing’, wher/with his hert I wirid:
[I] Shaþ be ȝewe to help, in covenante þat yee
Shaþ gyve me fyv mark, yeur/ trew[e] ffrend to be. 2248
The knyff is feir, I teH ȝew; ȝit nevir to-fore þis Day
Myȝt the Steward have it, for auȝt [þat] he could prey;
The wich ye shulle gyve hym, þe bettir for to spede,
And behote hym xx li to help ȝewe in yeur/ nede. 2252
And yf he grauntith, truith wele ye stond[en] in good pliȝte;
ffor bettir is, then lese aH, þe las þe more quygt:
And I wolH go with ȝewe, streyte to his plase, 2255
And knele doyn, & speke first, [for] to amend yeur/ case;
And sey yee be my cosyn; þe bettir shuH yee spede:
And when þat I have aH I-told, þe knyff to hym yee bede.”
Beryn þankid hym hertlich, & on hym gan [to] trust,
With hond in hond ensurid, & al [þouȝt] for the best;
Beryn þouȝt noon oþir, al¹ þat it oþir was. 2261
Macaign hym confortid, talking of hir/ case,
And passid forth [ful] styll toward þe Steward blyve,
Beryn & Macaigne; but Beryn bare þe knyff, 2264
And trust much in his felaw to have [of him] som help.
But, or they departid were, þey had no cause to yelp
Of no maner comfort, as ye shuH her’ a-noon;
ffor as some as macaigne to-fore þe Steward come, 2268
He fiȝt plat to þe erth; a grevous pleyn & 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, pat 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 zore, sfor my fadir melan, pleyn to 3ew ful sore,
That with .vij dromodarijs,—as I have told 3ewe 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, pat I herd les or more.
And 3it I have enquered, as bysely as I couthe,
And met nevir man 3it, pat me coude teH with mouth
Any tyding' of hym, onto pis same day: 2281
But now I know to much; allas! I may wel say."

When Beryn herd these wordis, he kist [a]doun his hede;
"Alas!" he pou3t in hert, "Alas! 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:
sfor, be trowith of my body, yf pow scapidist so, 2288
I shuld nevir have mer[e]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 fadar bere, when he of contre past,
Let serch[en] were this felon, & here yee shuH hym fynde;
I know pe knyff wel I-now3, it is nat out of my mynde:
The Cotelere dwellith in this town, pat made pe same knyff;
And for to preve pe trowith, he shalH 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 plee!
I can know noon othir, but pow must, or pow go,
3eld the body of melan, & his good also. 2304
Now, be wel avisid ageyn to morow day!
Then shalt thou have thy judgment; *here* is no more to say."

When Beryn fro *he* Steward *thou* departid was, 2308
And was *with* out *he* gate, he lokid oppon the plase,
And cursid it wondir bittirly, in a feruent *Ire*,
And wisshid many tymes it had been a feir:
"*For* I trow *that* man of lyve was nevir wors be-trayid
Then I am ; & *here*-with *all* my hert is cleen dismayid;
*For* her I have no frendship, but am al counsellers;
And they been falsher *pen* Iudas, & eke mercylese.
A ! lord God in heven! *pat* my hert is woo!
And 3it suyrly I merveH nat *pou3* pat it be so;
*For* 3it in al my lyve, sith I ouzt vndirstode,
Had I nevir with, for to lern[e] good:
foly, I hauntid it evir, *here* myȝt no man me let;
And now he hath I-paid me, he is cleen out of my dett.
*For* whil[e]s I had tyme, wisdom I myȝt have lernyd;
But I drowȝ me to foly, & wold nat be governed,
But had al myne owne with & of no man a-ferd,
*For* I was nevir chastisid: *but* nowe myne owne 3erd
Betith me to sore; *he* strokis been to hard;
*For* these devillis of this town takith but littel reward
To sclee my body to have my good; *he* 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 fole! *for* hate I had to Rame 2329
I wold forsake myne heritage; therfor sorow & shame
Is oppon me falt, & riȝt wele [is] deservid;
*For* I tooke noon maner hede, when my modir stervid;
And disobeyid my ffadir, & set hym at nauȝt also:
What wondir is it than, *pouȝ* *pat* I have woo?
*Fortune* & eke wisdom have werrid with me evir,
And I *with* hem in al my lyff, for *fortune* was me levir.
Then eny wit or governaunce; *for* hem too I did hate;
And *pouȝ* I wold be [now] a-toon, now it is to late. 2338
O myȝtfulH God in heven! *wher* was evir man
That wrouȝt 1hym-selff more foly *pen* I my selff did *pan*?

1 MS my
BERYN LAMENTS HIS PAST FOOLISH LIFE.

A-cursid be the tyme pat I out of Rome went,  
That was my ffladirs rizte heir, of lyvlode & of rent,  
And al the ria\H lordshipp pat he hath in pe town\H!  
Had I had wit & grace, & hold me lowe & bounE,  
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\H wase,  
TyH it was atte last, pat the leem & blase  
Entryd in-to the Chynys, wher\H pe whete was,  
And kissid so pe eves, pat brennt was al the plase;  
But first in the begynnyng, til feer smote in the rafris,\1  
He toke no maner kepe, & pou\J of no ping\H aftir,  
What pere\H ther\H my\]t\He fa\H: ne more did I iwis,  
That wold forsake myne honour/, for pe vnkynd[e]nes  
Of Rame pat was my stepmodir; for, ye\H f I shal nat ly,  
They [stepmothirs] beth 2-soure: wherfor the more wisely  
I shuld have wrou\Jt, had I had wit, & suffrid for a tyme,  
And aftir com to purpose wel I-now3e of myne.  
But evil avengit he [h]is deol, pat, for a litiH mode  
And angir to his ney\]bour, sellith a-wey his good,  
And goith hym-selff a begging aftir in breff tyme;  
He mut be countid a lewd man, in al\Hle] maner ryme:  
So have I wrou\Jt, & wers; for I dout of my lyve,  
How pat it shal\H stond, for plukking of my sleve,  
The knyffe pat was me take, as yee have herd to-fore:  
And 3it it grevith myne hert also much more  
Of myne own) pepl\H, pat no disese a-servid:\3  
I wote wele, aftir pleding, rizt nou\Jt wol be reservid  
To sustene hir\H lyvis;—I trow ry\]zt nou\Jt or lyte;—  
And paraventur li3tly stond in wors[e] ply3tE:  
Of me it is no force, pou3e I be bus arayed,  

\1 Read 'raftir.'  \2 MS seure.  \3 'deserved.'
But it is dole & pete, yet they shul be be-trayid
That hath nouȝt a-servid, but for my gilt aloon.

And when yet Beryn in this wise had I-made his mone,
\[ A CrepiH he saw comyng with grete spede & hast, \]
Oppon a stilt vndir his kne [i]bound[en] wondir fast, 2380
And a crouch vndir his armys; with hondis al for-skramyd.
"Allas!" quod this Beryn, "shaH I be more examenyd?"
And gan to turn a-side, on-to he see stronde,
And the cripiH aftir, & wan oppon hym londe. 2384
Tho be-gan Beryn to drede inwardlich sore,
And pouȝt thus in his hert: "shal I be comberid more?
And It were goddis wiH, my sorowe for to cese!
Me ſpinkith I have I-nowe!" the cripiH be-gan to preche,
And had I-rauȝt nere hond Beryn by the scleve. 2389
Beryn turnyd, as an hare, & gan to renfne blyve;
But the cripiH knew bottir the pathis smale & grete,
Then Beryn; so to-fore hym he was, & gan hym mete.

When Beryn saw it vaylid nouȝt to renne, ne to lepe;
What for dole & anguyssh, o word [ne] myȝt he speke,
But stode stiH a-masid, & starid fast a-boute.
The cripiH be-gan to speke: "sir, to drede or to dout
Of me, wold ye riȝte liȝt, & ye knewe myne hert: 2397
So, where yee like evil1 or il, fro me shuH ye nat parte
TyH I have tretid with ȝew, & yee with me also,
Of aH yeur soden happis, yeur myscheff, & yeur/ woo;
ffor by the tyme þat I have knowlech of yeur/ case,
Yeur/ rennyng & yeur/ trotting, in-to an esy pase
I shaH turn or þat wee twyn, so yee aftir my scole 2
Wol do, & as I rede ȝew; for yee were a folc 2404
When yee cam first a londe. [wolde] yee had met with me,
ffor I wolde have ensensid ȝewe al the iniquite
Of these fals[e] marchandis, þat dwellin in þis towne,
And outid aH yeur/ chaffare without[en] gruch or groun:
ffor, had ye dwellid within yeur/ shippis, & nat go hem
a-mong;

After Beryn' long groan, he sees a Cripple coming to him,
so he turns, and runs.

[leaf 212, back]

But the Cripple catches him up,
and says Beryn wouldn't be afraid if he knew
how the Cripple will help him,
and could have told him beforehand of the wickedness of the False-town merchants.

1 Urry reads 'well.' 2 schooling, teaching. 'stole,' Urry.
BERYN TALKS WITH THE CRIPPLE GEFFREY.

Then had yee been vndaungerid, & quyt of al hir wrong
On 3ewe þat been surmysid, þurh fals suggestiounes.”
Beryn gan to sigh; vnneth he myȝt[e] soune,
Saff o word or tweyn; & “mercy” was the first,
Preying with aþ 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/ 3eue faithfully, have [3e] here my trounth,
Of Shipp or marchandise, a-fore the Ship, or bafft,
I woH shewe 3ew 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 CrypiH nyȝhid hym nere & nere, & hent hym by þe lap.

And, as sone as Beryn knew þat he was in honde,
He vnlaceyd 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 CrypiH aþ perceyvid, and hent hym by the scele
Of his nethir surcote. “alas ! nowe mut y stryve,”
Thouȝte Beryn by hym-selff; “nowe I am I-hent,
Therelpith nauȝte save strength:” þere-with the scele
to-rent ;

Beryn gan to stappe, he sparid for no cost.
“Alas !” pouȝt this cripiH, “þis man woH be [i]lost,
And be vndo for evir, but he counseH have.
I-wis, pouȝe he be lewde, my contremen to save,
3it wiH I my besynes do, And peyn[c] þat I may,
Sith he is of Room, for þat is my contray.”
This cripiH was an hundrit 3ere ful of age,
With a longe thik[ke] berd; and a trewe visage
He had, & a manly, And Iuly was he;
And Geffery was his name, I-knowe in þat contre.
“Alas !” pouȝt this Gefferey, “this man hath grete drede
Of me, bat by my power wold help hym in his nede. 2444
I-wis, pouze he be nyce, vntau3t, & vnwise,
I woH nat, for his foly, leue myne enpryse;”
And lept [po] aftir Beryn, And bat in ri3t good spede.

Beryn was so sore agast, he toke no maner hede 2448
To look onys bakward, till he to pe watir cam;
Then lokid he be-hynd, & saw sir Clekam
Comannd wondir fast, with staff & with his stilt.
“Alas!” pou3t Beryn, “I nowe am I-spilt; 2452
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, bat Beryn my^t nat fle:
“Good sir;” quod this Gefferey, “why do yee void[e] me?
ffor, by heven Quene, pat bare Criste in hir/ barme, 2457
But ri3te as to my self, I woH 3ewe 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 3ewe as prudently as God woH send me grace:
Take conforte to 3ewe, & herk a litiH spase!” 2464

And when that Beryn had I-herd his tale to be ende,
And how goodly as Geffrey spak, as he were his frende;
Non-obstant his drede, yet part of sapience
Stremyd in-tô his hert, for his eloquence, 2468
And seyd; “God me counsayH, for his hizœ mercy!
ffor I have herd this same day men as solilly
Speke, & of yeur/ semblant, And in such manere,
And by-hete me ffrendshippe outward by hir/ chere,—
But! inward it was contrary hir intelleccioune, 2473
Wherfor the blame is les, pou3e I suspicioune
Have of yeur/ wordis, lest othir be yeur/ entent;
ffor I note I[n] whom to trust, by God omnipotent: 2476
3it nethirles, yf yeur/ wiH is to come in-to pe Shipp with me,
I woH som-what do by yeur/ rede, how so it evir be.”

“Then,” quod Geffrey, “yf it be so pat I in yeur/ powere,
entire into yeur Shippis, & 3ewe help in yeur/ mystere, 2482
That yee ageyn yeur aduersaries shalH have be bettir syde, 2496
And gyve 3ewe such counselH to bate down hir pride, 2482
And [yf] yee have amendis for hir' iniquite, 2488
As they purpose to have of 3ewe; yf pey be doun I-bore, 2500
And I 3ewe bryngte to pis end; what shaH my guerdon be?" 2504
"In very sooth," quod Beryn; "yf I 3ewe may trust, 2509
I wolle quyte 3ewe trewly; I make 3ewe be-hest." 2488
"In feith then," quod Geffray, "I wolle with 3ewe wende." 2513
"What is yeur/ name," seid Beryn tho, "my ffrend?"
"Gefferey," he seyd; "but in this marchis I was nat bore; 2517
But I have dwellid in this Cete, yeeris here-to-fore
fful many, & [been] turmented wors[e] pen were yee, 2521
And [have] endurid for my trowith much aduersite:
ffor I wold in no wise suffir hir/ falschedes; 2525
ffor in al the world, so corrupt of hir' dedis
Been noon men a-lyve, I may ry3te wele a-vowe;
ffor they set alH hir/ wittis in wrong, al pat pey mowe;
Wherfor ful many a tyme, the grettest of hem & I
Have stonden in altercacioune, for hir/ trechery.
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 bou3t I, my selff to disfigure;
And have a-monge hem xij yeer go ri3t in pis pli3te,
And evir have had in memory howe 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."

He cast a-syde hem both, and lepe oppon an huche, 2537
And a-down) a-geynes, & walkid too and fro,
Vp & down), with-in the Shippe, & shewid his hondis tho,
Strecching) forth his fyngirs, in si3t ouer al aboute, 2541
Without[en] knot or knor, or eny signe of goute;
GEFFREY OFFERS TO DEFEND BERYN IN COURT.

And clyst te hem efft ageyns, rizt dissetirly,
Som to ride ech e ther, & som a-weyward wry. 2516

Geffrey was rizt myzty, & wele his age did here,
for natur was more substancial, when tho dayis were,
Then [is] nowe in our tyme; for al thing doith wast,
Saffe vile & cursed lyving; pat growth al to wast.¹ 2520

What shuld I telle more? but Geffrey sat hym down,
And Beryn hym besydis. the Romeyns gan to rown,
And mervellid much in Geffrey, of his digisenes;
And Beryn had a-nothir pousit, & spak of his distres. 2524
"Now, Geffrey," seid this Beryn, "& I durst trust in 3ewe,
That, & yee knewe eny man pat is a-lyve a nowe,
That had of discrecieun so much influence,
To make my party good to-morowe in my defence, 2528
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 Geffrey; "but wot wolt I 3ew re-
lese;
But I desire of othir thing to have yer promes; 2532
That, & I bryng yeur/ enmyes into such a traunce,
To make for yeur/ wrongis to 3ew ri3te hire fenaunce,
And so declare for 3ew, pat with 3ew pas such dome,
That yee, oppon yeur feith, brynge me at Room, 2536
Yf God wolt send 3ew wedir & grace to repase."

Quod Beryn, "but I graunt 3ew, I wer'leudder þen an asse.
But, or I fullich trust 3ewe,—holdith me excusid,—
I wolt go counsele with my men, lest þey it refusid." 2540

Beryn drewe a-syde, & spak with his meyne;
And expressid every word, in what plizt & degre
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;
Yee have I-herd what Geffrey to me hath [i]-sayd."
These Romeyns stood aH still; o word ne cowd þey meve;
And eke it passid hir/ wittis. þen Beryn gan releve,

¹ Urry reads 'faste.'
GEFFREY AGREES TO DEFEND BERYN.

And to Geffrey eft ageyn; & mercy hym be-souȝt. 2549
"Help me, sir," *quod* Beryn, "for his love *pat* vs bouȝt,
Dying on the rood!" (& wept ful tendirly;)
"ffor but yee help," *quod* Beryn, "ther/ is no remedy;
ffor comfort nethir counsaI, of my men have I noon. 2553
Help me, as God ȝew help, & els I am vndoon!"

When Geffrey sawe this Beryn so distract, & wept,
Pite in-to eche veyn of his [goode] hert[e] crept: 2556
"Alas!" *quod* Geffrey, "I myȝt nat do a more synfuȝt dede,
I leve by my trowith, þen fayȝ ȝew in this nede!
I sayȝ me God in heven, yf *pat* I ȝewe fayȝ,
That I shaȝ do my besines, my peyn & my travaiȝ, 2560
To help ȝew be my power! I may no fether goo!"
"ȝis, yee be-hete me more," seyd Beryn tho,
"That yee wold help[e] me at aȝ, *pat* I shuld stond[e] cler:"
Beryn gan to wepe, & make wers[e] chere. 2564
"Stillith ȝew," *quod* Geffrey; "for howe so evir yee tire,
More þen my power yee ouȝt[e] nat desire.
ffor purh þe grace of God, yee shuȝ be holp[en] wele;
I have ther'of no doute. but trewlij I ȝewe telle, 2568
That yee woȝ hold me covenante, & I woȝ ȝew 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 aȝ was do: & afterward Beryn comaundit wyne.
They dronk, & þen Geffrey seyd, "sir/ Beryne,
Yee mut declare yeur/ maters to myne intelligence,
That I may the bet perseyve al inconvenience,
Dout, pro, contra, and ambigueu,
Thurh yeur/ declaracioune, & enfourmyd be: 2576
And with the help of our soveren lord celestiaI, ȝ
They shuȝ be behynd, & wee shul have þe baiȝ.
ffor nowe the tyme approchith, for hir/ cursidnes
To be somwhat rewardit; & cause of yeur/ distres
Hath my hert I-seclid

[Leaf 215]

if Beryn will take him back to Rome.

They make the agreement, and kiss, to confirm it.

Geffrey then urges Beryn to tell him his whole story.

'ȝsetlid,' Urry.
As trowith woll, & reson, for hir trechery.  
ffor many a man, to-fore this day, pey have do out of daw,  
ffor pey þink litil ellis, & aH hir wittis fyve,  
Save to have a mannys good, & to be-nym his lyve;  
And hath a cursid custom, al ageyns reson,  
That what man they enpeche, pey have noon encheson,  
þouȝe it be as fals a thing, as God hym-self is trewe,  
And it touch a straunger, þat is [i]com of newe,  
Atte first[e] mocionne þat he begynnith to meve,  
Ther' stondith vp an hundrit, hym [tho] to repreve.  
The lawes of þe Cete stont in probacy;  
They vsen noon enquestis, þe wrongis for to try.  
And yf þow haddist eny wrong, & woldist pleyn[e] the,  
And were as trewe a cause as eny myȝte be,  
Thow shuldist nat fynd o man, to bere þe witnes,  
Thouȝ euery man [then] in the towne knew it, more or les,  
So burrith they to-gid[er] & holdith with ech othir/;  
That, as to countirplede hem, þey yee were my broþere,  
I wold gyve þewe þewe no counselle, ne hir/ enpechement  
In no word to deny; for þat were combríment;  
ffor þen were þey in the affirmatyff, & wold preve a-noon;  
And to þew þat were negatyff, þe lawe wold graunte a-noon:  
So for to plede ageyn hem It woll litil a-vaile;  
And þit to euery mannys wit it ouȝt be grete mervaiß;  
ffor hir/ lawis been so streyt, & peynous ordinaunce  
Is stallid for hir falshede; for þis is hir/ fynaunce,  
To lese hir/ lyff for lesing, & Isope it may knowe,  
That lord is riaȝ of the towne, & holdith hem so lowe:  
Wherfor they have a custom, a shrewid for þe nonys,  
Yf eny of hem sey a thing, they cry[en] aH attony,  
And ferm it for a soth, & it bere any charge;  
Thus of the daunger1 of Isope They kepê hem euer at large.  
And therfor wisdom weer, who-so myȝst eschewe,  
Nevir to dele with hem; for, were it wrong, or trewe,  

1. daunger.

2584
2588
2592
2596
2601
2604
2609
2613
2617

'The men of Falsetown think only how to plunder strangers.

However false a charge against one is,

100 will swear it's true.
Their laws require only affirmative proof:
they have no inquests (juries) to sift a cause.

[leaf 215, back]
So it's no good to counterplead a charge,
as then you're in the negative.

(And yet it's odd,
as Isope, their lord, punishes lying with death.

So when one lies,
all swear it's true,
to keep out of Isope's claws.)
It shuld litiH a-vaitH a-geyn[se] hir/ falshedes; 2620
for they been accusid, & so been [eke] hir/ dedis.
Wherfor wee must, with al our wit sensibiliH,
Such answers vs purvey, pat pey been insolibil
To morow at our/ apparaunce, & shulH be responsaiH
for of wele [?] : & ellis It is thy day fynaH.” 2624
“Nowe, soverien lord celestiaH!” with many sorrowful sighis
Seyd Beryn to Geffrey, “ynmemorat 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 counsaiH; for ophir help is noon!”
“Reherce me then,” quod Geffrey, “pe causis of py ffoon,
ffro poynyt to poynyt, al in fere, [pat] on pe is surmysid;
Wherpurh I myzt, to morowe, pe bettir be a-visid.” 2632
“Now in soth,” quod Beryn, “pouze I shuld[e] dy,
I can nat teliH the tenyth part of hir/ [fals] trechery
(What for sorow & angir) pat pey to me have wrouzt;
So stond I clene desperat, but ye con help[en] ouzt.” 2636
“Deupardeux,” said Geffrey, “& I the wol nat faizH,
Sith I have ensurid the to be of py counsaiH;
And [eke] so much the more, pat pow art nat wise,
And canst nat me enfourm of no maner a-vise. 2640
Here therfor a while, and tend wel to my lore:
The lord pat dwellich in pis town, whose name I told to-fore,
Isope eft rehersid, is so inly wise,
That no man alyve can pas[sen] his devise; 2644
And is so grow in zaris, [a]t[e] lx yer ear ago
He saw[e] nat for age; & 3it it stondith so,
pat purh his witt & wisdom, & his governaunce,
Who makith a fray, or stryvith auct, or mel to much, or
praunce,
With-in the same Cyte, pat he nys take a-noon,
And hath his penaunce forth-with; for pardon vsith he noon.
ffor pe re nys pore ne riche, ne what [e]state he be,
That he nys vndirfote for his iniquite; 2652
And it be previd on hym, pere shal no gold hym quyte,
OF ISOPE, DUKE OF FALSETOWN.

Riȝt as the forfeite axith, [ethir] moch or lite: ffor geyn[c]s his comaundement is noon so hardy quek, So hard[e] settith he his fote in euer[y] mannys nek; 2656 ffor, vndir sky & sterris, pis day is noon a-lyve That coude a-mend hym in o poynjt, al thing to discryve.
The .vij. sages of Rome, þouȝ 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] pat men in bokis write; In poyse, and philosophe, also he can endite. 2664 writes poetry, knows law, philosophy,

Sevile [law], & Canoun, & [eke] al maner lawis; Seneca, & Sydrak, & Salamonys sawis; And the .vij. sciencis, & eke la we of Armys, Experimentis, & pompery, & al maner charmys, As yee shutt here[n] aftir, er þat I depart,

Of his Imaginaciouns, & of his sotitt art. 2668 pumping ?, charms, &c.

ffor he is of age ccc2 yeer/ & more;

Wherfor of alle sciencis he hath þe more lore. 2672 He was born in Denmark, brought-up in Greece,

In denmark he was goten, & I-bore also,

And in grece I-norisshid, til he coud speke & go:

Ther was he putto scole, & lernyd wondir fast;

ffor such was [tho] his grace, þat al oþir he past. 2676 But first, in his begynnyng, litil good he had,

But lernyd evir passyngly, & was wise & sad.

Of stature & of feture, þer was noon hym like þurh the londe of grece, þouȝ men wold hym seke. 2680 and the king of Greece

"A kyng þere was in tho þeris, þat had noon heire male, Saff a douȝter, þat he lovید [right] as his owne saal.

Isope was his seruaunt, & did hym such plesaunce,

e made hym his heir, & did hym so avaunce, 2684 wedded his daughter to him.

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 ēēē.

BERYN.
82

OF ISOPE'S JUDGMENTS, AND HIS PALACE.

140 years has
Isope reigned,

and his wisdom
has maintained
him till now.

Any one who has
a hard cause tries
to get Isope to
decide it.

Now, Beryn,
you must go to
Isope,

and then return
to me.

I'll describe
Isope's house to
you, and tell you
how to get to it.

Don't go in at
the broad gate
of the castle,

but by a window
on the right.

Go in (you'll see
a portcullis) to a
beautiful hall,

Tha[t] vij xx¹ yerer is passid þat Isope þus hath regned,
And þit [ne] was þer nevir, for wrongi on hym compleyned,
þfor no Þugement þat he gaff; þit som ageyn þym wyled
A grete part of his pepiH, & wold have hym exiled; 2692
But his grete wisdom, & his manfulnes,
His governaunce, with his bounte, & his riȝtfulnes,
Hath evir þit meyntenycf² hym vnto [t]his ilch[e] day;
And wiff, whils þat he lyvith, for aȝt þat men can say,
þfor who hath eny quareH, or cause for to wonde, 2697
Within this same Cete, quiklich wiff he fonde—
And it be sotiH mater,—to Isope for to fare,
þgro gynynge to þe end, his quarel to declare. 2700
And eve a-fore, as custom is, þe ple³ shal be on þe morowe;
But ⁴ who-so ly, he scapith nat without[e] shame or sorow.

"Beryn, þow must go thidir, wher' thyhn enpechement
ShuH be I-mevid; & þerfor pas nat thens, 2704
TyH þow have herd hem aH; & [tho] report hem wele
To me, þat am thy counderH; & repeir [here] snele. (leaf 217)

"But so riaH mancioune as Isope dwellið In,
Ther is noon in the world, ne [noon] so queynt of gyn: 2708
Wherfor be wel avisid, how I enfourn[e] the
Of þe wondir weyis, & of the pryuyte,
That been within his paleyse, þat þow must pas[sen] by:
And when þow approchist, & art þe casteH ny3, 2712
Blench[e] fro þe brode gate, & entir þow nat there;
þfor þere been men to kepe it; þit have þow no fere;
Pas doun on the riȝt hond by þe casteH waH,
TyH þow fynd a wyndowe; & what-so the by-faH, 2716
Entir ther, yf þow may, & be no thing agast;
But walk forth in þat entre: þen shalt þow see in hast
A port-Colyse the to-fore. pas in boldly
TyH þow com to an haH, þe feyrest vnðir sky: 2720
The wallis been of marbiH, L-ioyned & I-closed;
And the pilours cristH, grete & wele purposid;

¹ 7 score. Urry prints '27.' ² Urry prints 'preserved.' ³ Urry prints 'peple' for 'þe ple.' ⁴ MS 'Both.'
The keueryng of bove, is of selondyn;
And the pament be-neth, of gold & assure fyne. 2724
But who so passith þurh þis haþ, hath nedde to ren[ne] blyve,
Or els he myȝt[e] be disware of his owne lyve;
For þerewithin lijth a stoon, þat is so hote of kynde,
That what thing com forby, a-noon it wolþ a-tend,1 2728
As bryȝt as any candel leem, & consume a-noon:
And so wold the haþ also, ner coldnes of a stoon:
That is I-clepid 'dyonyse,' þat set is hym ageyn
So, & þow lepe liȝtly, þow shalt have no peyn;
For ethir stone, in kynde proporcioned they be;
Of hete, & eke of coldnes, of oon equalite.

"Þow must pas þurh þe haþ; but tary nat, I rede;
For þow shalt fynd a dur, vp riȝt a-fore þyn hede. 2736
When þow art entrid ther, & þe dor a-past;
Whatso þow se liȝg or stond, be þow nat agast;
And yt þow drede any thing, do no more save blowe:
But ȝit I rede the, be ware þat it be somewhat lowe: 2740
Ther' been to libardis, loos & [eke] vntyed;
If that thy blowing of þat othir in eny thing be spyed,
Anoon he rakith on the, to sese the by thy pate;
For there nys thing: in erth þat he so much doith hate,
As breth of mannys mowith: wherfor refreyne[þ] the. 2745
And blowe but fair & sofft, & when that nede be.
When thow art passid this haþ, anoon þen shalt þowe com
In-to the fayrest gardyn þat is in cristendom: 2748
The wich, þurh his clergy, is made of such devise
That a man shalt ween he is in paradise,
At his first comyng in, for melody & song,
And othir glorious thingis, & delectabiþ a-mong: 2752
The wich Tholomeus, þat som-tyme paynym was,
That of Astronomy knew euery poynþ & case,
Did it so devise, þurh his hize conyng,
That there nys best in erth, ne bird þat doith synþ, 2756
That he nys ther' in figur/, in gold & sylvyr fyne,

1 light, set fire to.
And mowe as they were quyk, knawe ye stott engyne.
In myward of this gardyn stant a feire tre,
Of alle maner levis pat vndir sky [there] be,
I-forgot & 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,
If That he must be ry3te lewd, [pat] perin shuld[e] route.

"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 pow3t,
And do be my counsel, drede the ri3t nou3t;
ffor ther' beth viij tregetours pat pis gardyn kepith;
ffour of hem doith waak, whils the fourse sclepith;
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)
AbominabiH wormys, pat sore ou3t be a-fri3te
The hertiest man on erth, but he warnyd were
Of the grisly sijtis pat he shuld see there.
Among al othir, ther/ is a lyon white,
That, & he se a straungir, he raumpith for to bite;
And hath, to-fore this tyme, .v.C men & mo
Devourid & I-ete, pat therthorbe have I-goo.
3it shalt powe pas suyrly, so pow do as I teH.
The tre I told to-fore, pat round as any beH
Berith bowe & braunce, traylyng to pe ground,
And pow touch oon of hem, pow art saff & sound;
The tre hath such vertu, ther' shal no ping pe dere:
Loke pat be pe first, when pow comyst there.

"Then shalt powe se an entre, by the ferther syde;
Thouz3 it be streyt to-fore, Inner large & wyde
It growth more & more, & as a dentour wriythe;
3it woH that wey the bryng ere pat Isope lijth,
Into the feyrrest Chambir pat evir man sawe with eye.
When thou art therewith-in, govern ye wisely;
ffor, ther shalt thou here[n] al thyn enpechement
Opynly declarid, in Isopis present.
Report hem wele, & kepe hem in thy mynde;
And aftir thy relacioune, wee shalff so turne & wend,
Thurh help of God a-bove, such help for to make,
That they shalff be a-combrit, & we ryzt 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 woHT my selff,” quod Geffrey: “sith I am ensuryd
To help the with my power, powe shalt be a-myrid
As serforth as I may; pat I woHT 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.”

Geffrey tok his leve: but who was sory tho,
But Beryn, & his company? for, when he was go,
Thé had no maner ioy; but dout, & hevynes;
ffor of his repeyryng they had no sikirnes.
So every man to othir made his compleynt,
And wisshid pat of felony they had been atteynt;
And so hem pouHT [it] bettir, to end[en] hevynes,
Then every day to lak[ke] brede atte first[e] mes:
“ffor when our/ good is go, what shaHT fal of vs?
Evir to be hir/ thrallis, & paraventure wers,
To lese our/ lyff[es] aftir, yf wee displesse hem ouHT:”
Aftir Geffrey went, this was al hir/ pouHT
Thurhout pe ny3te, tiff Cockis gan to syng!
But then encresid anguysssh; hir/ hondis gan to wryng;
And cursid wind1 & watir pat hem brou3t[e] ther;
And wisshid many tymes that [t]he[y]2 had been in bere,
And were a-passid, & entrid in-to [grete] dispeyr.
In as much as Geffrey did nat [sone] repeir,

1 MS ‘wyne.’ 2 AS, hi = they.
Eche seyd to othir, 'it my3t nat be I-nayid,
But Geffrey had vttirlich falsly hem betrayed:'
Thurh-out aH the long ny3te [this was hir compleynt,]
They wisshid pat of felony they had been atteynt. 2832
Tho went they to counseH, a litH tofore pe day,
And were aH accordit for to sayH a-way;
And so hem pou3t[e] bettir, & leve hir good[is] ther',
Then a-byde ther-oppon, & have more fere. 2836
They made hir/ takelyng* redy, & wend pe saiiH a-cros,
fior 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* withaH 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, & brynge Geffrey in;
"fior he may more a-vaiH me now pen al my kyn,
And he be trewe & trusty, as myne hope is."
But 3it ther* of had Beryn no ful sikirnes. 2848
These Romeyns fet in Geffrey with an hevy cher*;
fior they had levir saille forth, pen put[ten] hem in were,
Both lyve & goodis; & eviH suspicioun
They had of pis Geffrey : wherfor pey gon roun, 2852
Talking* to eche othir, "pis man wolt vs be-tray."
Geffrey wist wel I-now3e he was nat to hir pay;
And for verry angir he threw in-to pe see
Both stilt & eke his cruch, pat made were of tre, 2856
And gan hem to comfort, & seid in this manere:
"Benedicite, Beryn! why make yee such chere?
fior, & yee wexe hevy, what shuH yeur men do
But take ensaumpiH of 3ewe? & have no cause to;
fior 3it, or it be eve, yeur aduersarijs alle
I shalH make hem spurn, & have a sore falle;
And yee go quyte, & al yeur/ good, & have[n] of hirs too;
And pey to be ry3t feyn, for to scape so, 2864
Without[en] more daunger, & yeur/ wille be.

lor of the lawis her', such is the equyte,

That who pursu[ith] othir, & his pleynnt be wrong,

He shal make a-mendis, be he nevir so strong:

Riȝt as shuld pe todir, yf he condempnyd were,

Riȝt so shal pe pleyntyff, riȝt as I ȝew lere;

And þat shal [I sone] prove by hem, have yee no doute,

3it or it be eve, riȝt 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."

Geoffrey axid watir, & sith[then] brede & wyne;

And seit, "it is holsom to breke our fast be-tyme;

for pe Steward wol to þe court atte hour/ of pryme."

The sonne gan to shyne, & shope a feir[e] day;

But, for aȝt þat Geoffrey coud[e] do or say,

These Romeyns spekyn fast, al the dyner while,

'That Geoffrey with his sotih wordis wold hem [al] begile.'

So when they had I-dyned, þey rysen vp echoon,

And drew hem [þo] to counseH, what was best to doon.

Som seyd, "the best[e] rede þat wee do may,

To throwe Geoffrey ovr þe bord, & seylle forth our' way."

But, for drede of Beryn, som [ne] wold nat so;

3it the more party assentid wele ther'-to.

Geoffrey, & Beryn, & worthy Romeyns tweyn,

Stood a-part with-in the shipp, to Geoffrey gan to seyn;

"Beryn, beth avisid! yeur/ men beth in distaunce;

Sith yee been her' sovereign, put hem in governaunce; 2892

for me thinkith they holdith, contrary opynyoun;

And grace faylith comynlych, wher' is dyvisioun."

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,

for when he sawe the saylis stond[en] al a-cros,

"Alas!" quod this hanybald, "her' growith with a smert los
GEFFREY IS CROPT, TO LOOK LIKE A FOOL.

To me, pat am provost; & have in charge & hest

AH these fytte Shippis vndir myne arest;

And ran in-to the town, & made an hidouse cry,

And chargit al the Cetezin to armys for to hy,

ffrom o strete tiH a-nothir, & rerid vp al pe town;

And made the trompis blowe vp, & [made] pe bellis sound;

And seyd[e] 'pat pe Romeyns were in poynt to pas;

Til ther' were a powsand—rathir mo pen les—

Men I-armyd cleen, walking to pe Strond.

When Beryn hem a-spied: "now, Geoffrey! in thy honde

Stont lyff & goodis! doth with vs what the list;

for aH our hope is on the, comfort, help, & trist. 2912

for we must bide aventur, such as God woH shape

for 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 aftirward lete top my hede; hast[i]lych & blyve!"

Som went to with sesours, som [to] with a knyfe;

So what for sorowe & hast, & for lewd[e] tol;

Ther' was no man a-lyve, bet like to a folc, 2920

Then Geoffrey was. by pat tym[e] pey had al I-do,

Hanybald clepid out Beryn, to motehaH for to go;

And stood oppon the brigg, with an huge route.

Geoffrey was the first, to hanybald gan to loute, 2924

And lokid out a fore Shipp: "God bles 3ew, sir!" quod he.

"Wher'art pow now, Beryn? com nere! be-hold & se!

Her' is an huge pepiH I-rayd & in-dight;

AH these been my children, pat been in armys bry3te;

3istirday I gate hem: [is it] nat mervaiH 2929

That pey been hidir I-com, to be of our' counsaiH,

And to stond[en] by vs, & help vs in our' ple.

A! myne owne childryn, blessid mut ye be!" 2932

Quod Geoffrey, with an hize 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 contenance, & howe he was I-rasid;
GEFFREY HAS FUN WITH HANYBALD.

But evir more he pou3t[e], pat he was a folc
NatureH of kynde, & had noon othir tool,
As semed by his wordis & his visage both;
And pou3t it had been foly to wex[e] with hym wroth;
And gan to bord ageyn, & axid hym in game,

"Sith pow art our sfadir, who is then our' dame?
And howe, & in what plase, were wee be-gete?"
"3istirday," quod geffrey, "pleying in the strete
Atta gentilH game pat clepid is the 'quek,'
A longe peny halter was cast about my nek,
And I-knet [ful] fast with a ryding knot,
And cast ovir a perche & hale a-long my throte." "Was pat a game," quod hanybald, "for to hang fy selve?"
"So ey seyd a-bout me, a Hi ech by hym selff."
"How scapiddist pow," quod hanybald, "pat pow wer' nat
dede?"

"Ther-to can I answere, without[en] eny rede:
I bare thre disë, in myne owne purs,—
for I go nevir without, fare I bettir or wors,—
I kist hem forth al thre, & too fil amys ase.
But here now what fhH aftir! ri3t a mervolouse case! Ther' cam a mows lepe forth, & ete pe bird[e] boon,
That puffid out hir' skyn, as grete as she my3t goon;
And in this maner wise, of pe mouse & me
AHF yee be I-com, my children fair' & fre.

And 3it, or it be eve, faH wol such a chaunce,
To stond[en] in my power/ jaw alle to Avaunce;
for, & wee plede wele to day, we shuH be riche I-now3e."
Hanybald [po] of his wordis hert[i]lich[e] lou3e;
And so did al pat herd hym, as pey my3te wele,
And had[de] grete Ioy, with hym for to telle;
for pey knewe[n] hym noon othir but a folc of kynde:
And al was his discrecioune; & pat previd pe ende.

Thus whiles Geffrey Iapid, to make hir' hertis li3te,
Beryn & his company wer' rayid & I-di3te,
And londit hem in botis, ferefuH howe to spede;

The Falsetowners laugh heartily.

Hanybald takes Geffrey for a real Fool,
and asks him who got all his children.

as I was going to be hung,

I threw my 3 dice;

2 fell double aces;

a mouse eat-up the third, which put her up,
and out of her and me came all yon 1000 children!

[leaf 220, back]
ffor ahh hir/ pouztis in balance stode, be-twene hope & drede;
But zit they did hir/ peyn to make lihtsom chere, 2973
As Geoffrey hem had enfourmed, of port & al manere
Of hir' governaunce, al the longe day,

TyH hir/ pleu wey endit. so went they forth hir' wey,
To the court with hanybald. then Beryn gan to sey, 2977
"What nedith this, sir hanybald, to make such aray?
Sith wee been pese-marchantis, & vse no spoliacione."
"ffor soth[e] sir, quod hanybald, "to me was made relation"
Yee were in poynit to void; & ye yf ye had do so, 2981
Yee had[de] lost yeur lyvis, with-out[e] wordis mo."
Beryn held hym stH. Geoffrey spak a-noon;
"No les wed þen lyvis! whi so, good sir Iohn? 2984
That were som-what to much, as it semeith me;
But ye be ovir-wise, þat dwefH in this Cete;
ffor yee have be-gonne a thing' makith 3ewe ri3te boldf;
And zit, or it be eve, as folis shul ye be hold. 2988
And eke yee devyne [nat] for-in¹ Shipmannys crafft,
And withe lititH what longith to, a-fore þe Shipp, & baft,
And namelich in the dawnynge, when shipmen first arise."
"My good ffrend," quod hanybald, in a scornynge wise,
"Ye must onys enfourmH me, purh yeur/ discretion"; 2993
But first ye must answer to a questioun: ¹
"Why make men croz-saiH in myddis of þe mast?"

[GeF.] "ffor to talowe þe shipp, & fech[e] more last." 2996
[Han.] "Why goon the 3emen to bote, Ankirs to hale?"
[GeF.] "ffor to make hem redy to walk to þe Ale." 2997
[Han.] "Why hale they vp stony[s] by the crane lyne?"
[GeF.] "To make the tempest sese, & the sonne shyne." 2998
[Han.] "Why close they the port with the see bord?"
[GeF.] "ffor the mastir shuld a-wake atte first[e] word." 2999
[Han.] "Thow art a redy reve," quod hanybald, "in fay." 3000
[GeF.] "Yee sir/ trewly, for sothe is þat yee sey." 3001

Geoffrey evir clapped, as doith a watir myH,
And made hanybald to lauce 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 shuH they do *with* the at court? no man on hem pleyñ. 3008
Plede thy case thy selve, ri3t as pow hast I-wrouȝt; To bide *with* the Shippis my purpos is, & *pouȝt.*”
“Nay for-soth,” *quod* hanybald, “pow shalt a-byde on lond; Wee have no folis but the,” & toke hym by pe hond, 3012
“ffor thou 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? shaH I teH thy tale ?”
Hanybald likid his wordis wele, & forward gan hym hale. 3017
Beryn made hym angry, & sighid wondir sore, for Geffrey hym had enfourmyd of euery poynt to-fore, How he hym shuld govern al the longe day.
Geffrey chasid hym ageyn): “sey me 3e or nay !
Maystowe nat I-here speke som maner word?”
“Leve thy blab, lewd folde! me likith nat thy bord !
I have a-nothir *pouȝt,“ *quod* Beryn, “wherof powe carist lite.”
“Clepeist pow me a folde !” *quod* Geffrey; “al *pat* I may *be* wite !”
But first, when wee out of Rome saillid both in fere, Tho I was thy felawe & thy partynere ;
ffor tho the marchandise was more *pen* halff[e] myne ;
And sith *pat* powe com hidir, powe takeist al for thyne. 3029
But *jit* 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; “lewd folde, *pow* art more *pen
masid !
Dres the to *pe* Shippis ward, *with* thy crown) I-rasid; ffor 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,*
*and then Hany-bald.*
*Beryn gets angry,*
*and calls Geffrey a stupid fool.*
*I used to be your partner; tho’ you’ve now bag’d all the goods.*
BERYN’S FINAL TRIAL, WITH GEFFREY AS COUNSEL.

Hanybald is glad: But he’s sorry ere eve.

Whom he had led, in sirkiires he had wel levir in snowe
Have walkid xl myle, & rathir then faiH more;
ffor he wisshid that Geffrey had I-be vnbor[e] 3040
fful off-tyme in that day, or the ple were do;
And so did al pat wrout[e] Beryn shame & woo.

¶ Now, yee pat list a-bide, & here of sotilte,
Mow knowe how pat Beryn sped [there] in his ple, 3044
And [eke] in what aray, [un]to the court he went;
And howe hanybald led Geffrey, disware of his entent.
But 3it he axid of Geffrey, “what is py name, I prey?”
“Gylhochet,” quod Geffrey, “men clepid me 3istirday.”
“And wher’ weer pow I-bore?” “I note, I make a-vowe,”
Seyd Geffrey to this hanybald, “I axe pat of 3ewe;
ffor I can teH no more, but her’ I stond [as] nowe.”
Hanybald of his wordis hert[i]lich[e] low3e, 3052
And held hym for a passing fol to serve[n] eny lord.
Thus py romyd Ianglyng in-to pe court ward;
But, or they com ther, the Steward was I-set,
And the grettest of pe tow[n], a company I-met, 3056
And gon to stryve fast, who shuld have pe good
That com[en] was with Beryn ovir pe salt flood.
Som seyd oon, & som seyde a-nothir’;
Som wold have the Shippis, pe pareH, & pe rothir; 3060
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 romeyns were com in good aray 3064
As my3t be made of woH, and of colour greynyd:
They toke a syde bench pat for hem was ordeyned.
¶ When aH was hust & still, Beryn rose a-noon,
And stode in the myddis of pe 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 ry3te & reson! I axe 3ewe no more.”
“So shaH [I],” quod the Steward, “for perto I am swore.”
"He shall have ry3t," quod Geffrey, "wher' pow wolt or no.
for, & pow mys onys thy Iugement on-do,
I wolH [un]to be Emperour of Rome, my cosyn;
for of o cup he & I ful offt have dronk pe wyne,
And 3it wee shult her'-aftir, as offt[en] as wee mete,
for 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, & [thereto have] the cry;
And starid al-a-boute, with his lewd[e] berd,
And was I-hold a verry fol of ech man [pat] hym herd.
The Steward, & pe officers, & pe burgeyssis alle,
Lau^hid at hym hert[i]lich; the criour 1 gan to calle
The Burgeys pat had pleyd with Beryn atte ches;
And he aros [ful] quiklich, & gan hym for to dres
A-fore the Steward atte barr, as pe maner is.
He gan to tett his tale with grete redynes;
"Here me, sir Steward! 3is day is me set,
To have ryght & reso—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 byddyng'; & 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 redy for to do hir* othe.
Evandir the Steward, "Beryn, now," quod he,
"Thow must answere nede; it wol noon othir be;
Take thy counseH to the: spede on! have I doon."
Beryn held hym stiH: Geffrey spak a-noon:
"Now be my trowith," quod Geoffrey, "I merveH much of 3ewe

1 After this comes in the MS a repetition of the last line:
"Thow must answere nede it may noon othir be."
Geffrey says, 'I'm quite ready to answer,
but I want to hear all the plaintiffs first.
I'm wiser than you think.'
They laugh at Geffrey;
but Beryn too asks for another plaintiff to come on.

So, 2. Hanybald states his case:

* Beryn's 5 ships were put into my charge,
  [leaf 223]
and we agreed that I should have his cargoes,

To bid vs go to counsel! & 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 counsel for o word or tweyn?
Be my trowith we nyl! let se mo that pleyn!
And but he be I-answerd, & pat rizt a-noon,
I 3ewe 3ewe 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 þen yee ween;
& for þere nys noon of 3ewe woot redely what I meen.'

Every man gan law3e al his hert[e] fi3t, 3117
Of Geffrey & his wordis; but Beryn held hym sti3t,
And was cleen astonyd,—but 3it, ner' þe lattir,
He held it nat al foly þat Geffrey did[e] clatir, 3120
But wisely hym governyd, as Geffrey hym tau3te,
& for parcetH of his wisdom, to-føre he had[de] smaught.
"Sir' Steward," quod Beryn, "I vndirstond [right] wele
The tale of þis Burgeyse; now let a-nothir tel,
That I may take counsel, & answer al attonys."
"I graunt[e]," quod the Steward, thyn axing for þe nonys,
"Sith þow wolt be rewlid by þy folis rede,
& for he is ry3te 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 teft his tale with a proud[e] chere:
"3istirday, [my] sovereigns, when [fat] I was here, 3132
Beryn & thes Burgeyse gon to plede fast'
& for 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 answer here þis same day:

So, walkyng to the Strondward, wee bargeynyð by the wey
That I shuld have the marchaundise þat Beryn with hym brouȝte,
(Wherof I am sesid, as ful sold and bouȝte,) 3140 and he have 5 loads of such of my goods as he’d seen in my stores.

In covenault that I shuld his shippis fift ageyn
Of my marchaundise, such as he to-fore had seyn)
In myne owne plase, howsis to or thre, 3144
fful of marchandise as they myȝt[e] be.
And I am evir redy! when-so-evir he wolt
Let hym go, or sende, & charge his Shippis full
Of such[e] marchandise as he fyndith there:
ffor, in such[e] wordis, wee accordit were.” 3148

Yp rose .x. burgeysis,—not the pat rose to-fore,
But opir,—& made hem redy to have swore
That every word of hanybald, from he begynnyng to he ende,
Was soth & eke trewe; & with all hir/ mende 3152
fful prest they were to preve; & seyd þey were present
Atte covenante makeing, by God omnipotent.

"It shalH [nat] nede,” quod Geoffrey, “whils þat I here stonde;
ffor I wolt preve[n] it my selft with my [own] riȝt honde.
ffor I have been in foure batellis her'to-fore,
And this shalH be the sifft; & therfor I am swore;
Be-holdith, & seith!” & turnyd hym aboute.
The Steward & þe Burgeyse gamyd al aboute, 3160
The Romens held hem stiH, & lawuȝid but a lite.

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 3164
Be-twene hope & drede, riȝte in hize 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 comyngh is for the, 3168
That wrongfullich[e] þowe witholdist 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 othir mennys case, 3172
But oonlich of myne owh, that stont me most an hon’d
Nowe blessid be God in heven, þat brouȝt þe to this lond!

S. Comes the Blind Man,
ffor sith our/ laste parting, many bittir teris

Have I lete for thy love, pat som tyme partineris

Of wyunyngr & of lesing' were, 3eris fele;

And evir I fond the trewe; til at the last pow didist stele

A-wey 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 seruesabih;

Ledith off[e] beyard from his owne stabiH.'

Beryn! by the, I meen, powe powe make it' straunge;

ffor pow knowist trewly pat I made no chaunge

Of my good eyen, for thyne pat badder were.'

Ther-widh stood vp burgesys four/, witnes to bere.

Beryn held hym stiH, & Geoffrey spak a-noon:

"Nowe of py lewde compleynt, & thy masid moon,

By my trouth," quod Geoffrey, "I have grete mervaiH.

ffor powe pow haddist eyen-sight, [y]it shuld it litil avaiH;

Thow shuldist nevir fare pe bet, but pe wors in fay; 3193

ffor al thinge may be stil [i]nowe for the in house & way;

And yf thow haddist pyyn eyen, powe woldist no counselehele;

I knowe wele by thy fisnamy, thy kynd [it] were to stele;

And eke it is thy profite, and thyne ese also,

To be blynd as powe art. for nowe, wher'-so pow go,

Thow hast thy lyvlode, whils pow art alyve;

And yf powe myztist see, pow shuldist nevir thryve." 3200

Al the house purh-out, save Beryn & his feris,

Law3id [po] of Geoffrey, pat watir on hir' leres

Ran downe from hir/ eyen, for his masid wit. 3203

¶ With that cam pe vommen,-hir/ tungewas nat sclytt,—

With xv burgeysis, & vommen also fele,

Hir querelH for to preve, & Beryn to A-pele,

With a feire knave child I-loke within hir armys;

And gan to telling hir/ tale of wrongis & of Armys, 3208

1 MS al.
And eke of [grete] vnkyndnes, vntrowith & falsished,
That Beryn had I-wrouht to hir; lat queyntlich from hir'
3ede
Anoon oppon hir' wedding, when he his wif had doon,
And brouht [had] hir/ with child, & lete her sit aloon 3212
Without[en] help & comfort from pat day; " & nowe3
He proferid me nat to kis[sen] onys with his mowith ;—
As istirday, sir Steward, afore 3ewe eche word
Was [fuft] 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 ou3t nat fynd[e] me, as man ou3t his wyffe.”
These fifteene Burgeysis, quyklich also blyve, 3220
And as fele vymmen as stode by hir ther, 3224
Seyd that they were present when they weddit were ;
And that every word pat pe vomman1 seyde
Was trewe, & eke [pat] Beryn had hir so be-trayd. 3224
“Benedicite!” quod Geffrey, “Beryn! hast powe a wyff?
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 thyne heir’!
Be pow nat a-shamyd, for pey both be feyr!
This wedding was ri3t pryvy ; but I shal make it couthe :
Be-hold thy sone! it semeth crope out of py mowith ; 3232
And eke of thy condicioune both sofft & some.
Now am I glad pyne heir shaH [wend] with vs to Rome ;
And I shaH tech hym, as I can, whils pat he is 3ong;
Every day by the strete to gadir houndis doung; 3236
TyH it be abiH of pretynes to crafft 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
2 Tannery. Urry prints ‘Taverner’ [underlined in the MS for omission] taury.’
3it, for his parentyne, to pipe, as doith a mowse,
Geffrey Chaffs Beryn's Pretended Wife.

I woH hym tech, & for to pike a snyH out of his house; And to berk,'as doith an hound, & sey 'baw bawe!' And turne round a-boute, as a Cat doith with a strawe; And to blete as doith a shepe, & ney as doith an hors, And to lowe as doith a Cowe; & as myne owne corps I woH cherish hym every day, for his modirs sake;”

And gan to stapp[e] nere, the child to have I-take, As semyd by his contenauce, al-fou^e he pou3t nat1 so.

Butt modir was evir ware, & blenchid to & fro, And leyd hir* hond be-tvene, & lokid som-what wroth; And Geffrey in pure wrath beshrewid hem al bothe; “ffor by my trowith,” quod Geffrey, “wel masid is thy pan!

ffor I woH teche thy sone the craftis pat I can,
That he in tyme to com my3t wyn[men] his lyvlood.
To wex[en] therfor angry, pow art verry wood! Of husband, wyff, & sone, by the Trynyte
I note wicch is the wisest of hem al[le] thre!”

“No, sothly,” quod the Steward, “it lijth al in ðy noH,
Both[e] wit & wisdom, & previth by ðy poH.”

ffor al be [it] that Geffrey wordit sotilly,
The Steward & þe burgeysis held it for foly,
Al that evir he seyd, & toke it for good game,
And had ful litiH knowlech he was Geffrey þe lame. 3264

Beryn & his company stode stiH as Stone,
Be-twene hope & drede, disware how it shuld goon;
Saff Beryn trist in party pat Geffrey wold hym help;
But 3it in-to þat hour* he had no cause to 3elpe,
Wherfor þey made much sorow, þat 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
Yf yee coude plege as wele as I, ful litiH wold yee care.

1 MS nat nat
Pluke vp thy hert!" quod Geffrey; "Beryn! I speke to the!"

"Leve by blab[ir] Icude!" quod Beryn to hym a-ye, 3276
"It doith no thing' a-vailH! pat sorowe com on thy hede! 3279
It is nat worth a fly, al pat powe hast seyde! 3280
Have wee nat els nowe for to thynk oppon,
Saff her' to IangiH?" machyn rose a-noon, 3280
And wentto the barr, & gan to telH his tale:
He was as fals as Iudas, pat set[te] Criste at sale.

"Sir/ Steward," quod this machyn, "& pe burgeysis aH, changes Beryn
Knowith wele howe melan, with purpiH & with paH, 3284
And othir marchandise, seven 3ere ago charges Beryn
Went toward[is] Rome; & howe pat I also with having
Have enquerid sith, as reson wolH, & kynde, murdered his
Syth he was my ffadir, to knowe[n] of his ende. 3288
ffor 3it sith his departyng, til it was 3istirday, father Melan.
Met I nevir creature pat me coude wissh or say
Reedlynes of my ffadir, dede othir a-lyve.
But, blessid be God in heven! in this thevis sclyve 3292
The knyff I gaff my ffadir was 3istir-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 Cotelerere, 3296
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 stonyss been wthin the hafft
Perfitlych I-couchid, & sotillich by crafft 3300
Endendit in the hafft, & pat ri3t 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, 3305
Every word is trew; so beth the stonyss sett; 3305
I made pe knyff my selff;—who my3t know it bet?—
And toke the knyff to Machyn, & he me pay[i]d wele,

1 What, that which.
So is this felon guilty; ther' is no more to tell.'

Vp arose burgesysis, by to, by iij., by .iiij,
And seyd[e] 'pey were present, pe same tyme and hour,
When Machone wept sore, & brouȝt his ffladirs 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' nat Inowze?"
Make thyne answer', Beryn, case pat pow moye;
ffor oon or othir pow must sey, al-pouze it nat a-vaiH;
And but powe lese or powe go, me pinkith grete mervaiH."

Beryn goith to counselH, & his company;
And Geoffrey bode be-hynde, to here more, & se,
And to shewe the Burgeysis som what of his hert,
And seyd, "but I make the pleyntyfs for to smert,
And al pat hem meyntenyth, for auȝt pat is I-seyd,
I woH graunte 3ewe to kut pe eris fro my hede.
My mastir is at counselH, but counselH hath he noon;
ffor, but I hym help, he is cleen vndoon.
But I woH help hym al pat I can, & meynten hym also
By my power & connyng, so I am bound ther' to.
ffor I durst wage bateH with 3ewe, pouze yee be stronge,
That my mastir is in the trowith, & yee be in the wrong;
ffor, & wee have lawe, I ne hold 3ew but destroyed
In yeur owne falshede, so be ye now a-spied.
Wherfor 3it or eve I shauff abate yeur pride;
That som of 3ew shaH be riȝt feyn) to sclynk a-wey & hyde."

The Burgeysis gon to lawe, & scornyd hym ther'to.

"Gylochet," quod Evander, "& pow cowdist so
Bryng it pus about, it were a redy way."

"He is a good fool," quod hanybald, "in fay,
To put hym-selff a-loon in strenight, & eke in witt,
Ageyn[e]s al the Burgeysis pat on pis bench[e] sit."
BERYN'S ACCUSERS QUARREL FOR HIS GOODS.

And lyf for lyf of my ssadir, what may pat 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 euer party plentyff have his part." 3347 [leaf 226] Let's share his goods!
"That is reson," quod the blynd, "a trew[e] man pow art;
And eke ite were vntrowith, & eke grete syn,
But ech of vs pat pleynyth myzt[e] som-what wyn."

Hanybald bote his lyppis, & herd hem both[e] wele;
"Towching the marchandise, o tale I shaH 3ew teH, 3352 Beryn's goods are all mine.
And eke make a-vowe, & hold[en] my behest,
That of the marchandise yeur/ part shaH be [the] lest;
ffor I have made a bargeyn, pat may nat be vndo;
I woH hold his covenaut, & he shaH myne also." 3356 'Steady,' says Hanybald;

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 'No such thing,' says Syrophanes,
I was the first persone pat put hym in a-rest;
And, for he wold go large, pow haddist in charge & hest
To sese both Shipp & goodis, til I were answerid; 3363 'I first put him in arrest; you had his goods in charge for me.'
Then must I first be servid: pis knowith al men I-lerid."
The womman stode besidis, & cried wondir fast;
"fful soth is pat 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 The Deserted Wife says, it's
That knowith best my cause, & my trew entent;
I ax[e] 3ewe no more but ri3tfuH Iugement.
Let me have part with othir, sith he my husband is:
Good sirs, beth avisid! I axe 3ew nat a-mys."
Thus they gon to sryve, & wer' of h3e mode,
ffor to depart a-mong' hem othir mennys good,
Wher' they to-fore had nevir properte,
Ne nevir shuld pere-aftir, by doom of equyte, 3376 But they had othir cause pen pey had tho.

1 In the MS line 3352 is repeated here by mistake: "Towching the marchandise o tale I shalle 3ewe telle."
Beryn was at counsel; his hert[e] was ful woo, 
And his meyny sory, distraught, & al a-mayide; 3379
for tho they levid noon othir, but Geoffrey had hem trayde:
Be-cause he was so long, they coude no maner rede;
But everich[on] by hym-selfw wisshid he had be dede:
"O my3tfuH God!" þey seyd, "I trow, to-fore this day 
Was nevir gretter treason, fere, ne affray, 3384
I-wrouȝt on-to mankynde, þen now is to vs here;
And namelich by this Geoffrey with his sotil cher'!
So feithfulle he made it he wold vs help echone;
And nowe we be I-myryd, he letith vs sit aloon!" 3388
"Of Geoffrey," quod Beryn, "be as it be may:
Wee mut answere rede; ther is noon oþir way;
And therfor let me know yeur/ wit, & yeur/ counsaille."
They wept, & wrong hir' hondis, & gan to waiHe 3392
The tyme þat they wer' bore; & shortly, of þe lyve
The[y] wisshid þat þey were. with þat cam Geoffrey blyve,
Passing hem towards, & be-gan to smyle.
Beryn axid Geoffrey, 'wher he had be al the while?' 3396
"Have mercy oppon vs! & help vs as þowe hiȝte!" 3398
"I wolff help þew riȝt wele, þurh grace of goddis myȝte;
And I can tell þew tyding of hir/ governaunce: 3399
They stond in altircacioune & stryff in poynt to praunce
To depart yeur' goodis, & levith verrly
That it were impossibiH þewe to remedy.
But hir' hiȝe pryde & hir/ presumpcioune
Shal be, ȝit' or eve, hir/ confusioune; 3404
And to make a-mendis, ech man for his pleyn.
Let se therfor yeur/ good a-vise, howe þey myȝt be ateynt."
The Romeyns stode stiH, as who had shor' hir' hed.
"In feith," quod Beryn, "wee con no maner rede; 3408
But in God, & þewe, we submit vs aH,
Body, lyffe, & geodis, to stond[en] or to faH;
And nevir for to travers o word þat þow seyst:
Help vs, good Geoffrey, as wele as þow maist!" 3412
"Depardeux," quod Geoffrey, "& I wol do me þeyn
To help 3ewe, as my connyng wol strech & a-teyn.'

¶ The Romeyns went to barre, & Geffrey al to-fore
With a nyce contenaunce, barefote, & to-tore,
Pleyng with a 3erd, he bare in his honde;
And was evir wistlyng att euery pase comyng.¹

The Steward & the Burgeysis had[de] game I-now3e
Of Geffreyis nyce comyng, & hert[i]lich[e] low3e;
And eche man seyd, "Gylhochet, com nere!
Thowe art ry$t welcom, for powe makist vs cher.'"

"The same welcom," quod Geffrey, "pat yee wol vs,
sal oppon yeur/ hedis, I prey to God, & wers!" ³424
They held hym for a verry fole, but he held hem wel more:
And so he made hem in breff tyme, al-þou3 þey wer nat
shore.

¶ "Styntith nowe," quod Geffrey, "& let make pese!
Of myrthis & of Iapis tyme is now to cese,
And speke of othir mater þat wee have to doon:
For & 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.
My mastir hath bee at counsell, & ful avisid is
That I shaH have the wordis,—speke I wele or mys.
Wherfor, [now] sir Steward, & yee burgeysis aH,
Sittith vp-ry3t, & wrijth nat, for auntris þat may faH.
ffor, & yee deme vntrewly, or do vs eny wrong;
Yee shuH be refourmyd, be ye nevir so strong,
Of euery poyn and Iniury, & þat in grete hast,
ffor he is nat vnknowe to vs, þat may 3ewe chast.
Hold[i]th forthe the ri3t wey, & [go] by no side lanys!
"And as towching the first pleynytfe Syrophanes,
That pleyde with my mastir Þistir-day atte ches,
And made a certen covenaunte, 'who þat had þe wers
In the last game, (al þou3 I wer' nat ther',)
Shuld do the todirs bidding, what-so-evir it were,
Or drynk[en] al the watir þat salt were in the see;'

¹ Read 'hande—comande,' for the rymes. ² MS hym.
Thus, I trowe, sir Steward, ye wol record pe ple: 3448
And ye I have Imyssid, in lettir, or in word,
The lawe, wol I be rewlid aftir yeur record;
ffor we be ful avisid in this wise to answere."

Evander pe Steward, & al men patent were there, 3452
Had merviH much of Geffrey, patent spak so redely,
Whose wordis ther[to]for semyd al foly,
And were a-stonyed cleen, & gan [tho] for to drede:
And euery man til othir lenyd with his hede, 3456
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 fole, but wee be wel more."

Thus they stodid on Geffrey, & lauzid po ri3t nauzt.
When Geffrey had a-spied they were in such[e] pouzt,
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 patent so is,
That in reportyng of our ple yee fynd nothing a-mys,
As previth wele yeur/ scilence; eke yee withseyith not
O word of our/ tale, but [fynde it] clen[e] without[en] spot;
Then to our/ answer' I prey 3ewe take hede; 3469
ffor wee wol sey[en] al the trowth, ri3t as it is in dede.
ffor this is soth & certeyn, it may nat be withseyd,
That Beryn, patent here stondith, was pus ovir-pleid
In the last game, when wagir was opon:
But patent 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, patent ye had hym engyned;
But yee shul fele in every veyn patent ye be vndirmyned,
And I-brou3t at ground, & eke ovir-musid. 3481
"And a-zenst the first patent Beryn is acusid,
Herith nowe entyntyflach: when wee w'r' on the see,
Such a tempest on vs fiH, pat noon my3t othir se, 3484 a terrible tempest over-took us.

Of pundir, wynd, & listenyng, & stormys ther a-mong;

XV dayis duryn the tempest was so strong,

That ech[e] man til othir began hym for to shryve,
And made Hir' a-vowis, yf pey my3te have pe lyve, 3488

Som to se the1 sepulkir, & som to oPir plase,
To sech[en] holy seyntis, for help & [eke] for grace;

Som to fast, & do penaunce, & som do almys-dede; 3491

Tyl atte last, as God wold, a voice to vs sayde, [leaf 228]

In our/ most turment, & desperate of mynde,

That yf we wold be sauid, my mastir must hym bynde,
Be feith & eke by vowe, 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 taul3t 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-self no harm;
But stop the fresh[e] Ryvers by every cost[is] side,

That they entir nat in the se þurh þe world[e] wyde.

The voyse we herd, but naught wee sawe; so wer' our/ wittis ravid:
flor this was [the] end fynally, yf we lust be sauid. 3504

Wherfor my mastir Beryn, when he cam to this port,
To his avowe & promys he made his first resort,
Er' that he wold[e] Bergeyn 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 pey se hir wyvis.

So mowe ye vndirstond, pat my mastir Beryn
Of fre wiH was I-matid, as he pat was a pilgrym, 3512

And my3t[e] nat perfourm by many powsand part
His avowe & his hest, without ri3t sopil art,

Without[en] help & strength of many mennys my3te. 3516

Sir Steward, & sir Burgeyse, yf we shul have ri3te,

Sirophanes must do [the] cost & aventur,

1 MS the the.
To stopp al the fressh Ryvers in-to pe see pat entir.
ffor Beryn is [ful] redy in al thinge hym to quyte;
So ho be in defaute, must pay[en] for the wite. 3520

Sith yee been wise [men] aH, what neede is much clatir?
Ther' was no covenaunte hem be-twen to drynk fressh water.”

¶ When Sirophanes 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 frendship & Ney3bours he had ther’;
And preyde hem of counseH, the answere to reply. 3527

“These Romeyns,” quod the Steward, “been wondir scly,
And eke rjyt ynmagytyff,1 & of [such] sotiH art,
That I am in grete dowte howe yee shuH depart
Without harm in oon side. our/ lawis, wel powe wost,
Is to pay damagis, and eke also the cost 3532
Of euery party plentyff pat fallith in his pleynt.
Let hym go quyte, I counseH, yf it may so be queynt.”

“I mervell,” quod Syrophanes, “of hir/ sotilte ;
But sith pat it so stondith, & may noon othir be, 3536
I do woH be counseH,” & grauntid Beryn quyte.
But Geffrey pou3t anothir, & without respite,
“Sirs,” he seyd, “wee wetith wele pat yee wol do vs rjte,
And so ye must[e] nedis, & so yee have vs hijte ; 3540
And ther-for, sir Steward, ye occupy our/ plase ;
And yee knowe wele, what law woH in this case :
My mastir is [al] redy to perfourm his avowe.”

“Geffrey,”2 quod the Steward, “I can nat wete howe 3544
To stop aH the fressh watir wer’ possibilite.”

“3is, in soth,” quod Geffrey, “who had of gold plente
As man coude wissh, & it my3t wel be do.
But, pat is nat our/ defaute, he hath no tresour/ to. 3548
Let hym go to in hast, or fynd vs suerte
To make a-mendis to Beryn) for his iniquite,
Wrong, & harm, & trespas, & vndewe wexacioun,
Loss3 of sale of marchandise, disese & tribulacioun), 3552

1 So in MS. 2 Urry prints “But nathelesa.” 3 MS Lost.
That wee have sustenyd purh his iniquite.
What vaylith it to tary vs? for pou\$t [ye] sotil pry,
Wee shuH have reson, wher' yee wol or no.
So wol wee pat ye knowe what pat wee wol do:
In certen, [we be] ful avisid to Isope for to pase,
And declare[n] euyry poynyt, pe more & eke the lase,
That of yeur/ opyn errors hath pleyn correccioune,
And ageyns his Iugement is noon proteccioune:
He is yeur/ lord riaH, & soveren Iugg, & lele;
That, & ye work in eny poynyt, to hym lijth our' a-pele.”
So when the Steward had I-herd, & pe Burgeysis aH,
Howe Geoffrey had I-steryd, pat went so ny3e the gaH;
What for shame, & drede of more harm & repreff,
They made Syrophanes, weer hym looth or leffe,
To take Beryn gage, and plegg[e] fynd also,
To byde pe ward & Iugement of pat he had mys-do.

"Nowe furthermore," quod Geoffrey, “sith pat it so is,
That of the first pleynytff wee have sikirnes;
Nowe to the Marchant wee must nedis answere,
That Bargayned with Beryn, ‘al pat his Shippis bere,
In covenaunte pat he shuld his Shippis fitt ageyn)
Of othir marchandise, pat he to-fore had seyn)
In hanybaldis plase, howsis too or thre,
ful of marchandise, as they my3t[e] be.’
Let vs pas[sen] thidir, yf eny thing be ther’
At our/ lust & likeing, as they accordin[t] were.”
“l graunt[e] wele,” quod hanybalb, “pow axist but ri3te.”
Vp arose these Burgeysis,—“powe axist but ri3te:”—
The Steward & his comperis entrid first pe house,
And sawe no thing within, Strawe, ne leffe, ne mowse,
Save tymbir, & pe tyle-stonys, & pe wallis white.
“I trowe,” quod the Steward, “the wynnyng wol be but
lite
That Beryn wol nowe gete in hanybaldis pleynte;
ffor I can se noon othir 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,
for soris of hir/ hert; but, as to-fore is seyd,
The house was cleen I-swept. *pen* Geffrey *feir* *pey* preyde
To help [hem] *yf* he coude. "let me a-loon!" quod he,
"3it shulft they have the wors, as sotiff as *pey* bee." 3592

Evander the Steward, in the mene while,
Spak to the Burgeyse, & be-gan to smyle:
"Thouze Syrophanes by I-hold these romeyns for to curs,
3it I trow *pat* hanybald wofl put hym to *pe* wers;
for I am suyr & certeyn, within they shul nat fynde."

"What sey yee be my pleynt, sirs?" quod the blynde,
"for I make a-vowe I wol nevir cese
Bryn & his feleshipp wer' within the house,
And spoken of hir/ answer', & made but litiH rouse;
But evir preyd[e] Geffrey, to help *yf* he coude ou3t. 3611
"I wolH nat faiH", quod Geffrey, & was to-fore be-*pou3t
Of too botirfljs, as white as eny sowe:
He lete hem flee within the house, *pat* aftir on the wowe
They clevid wondir fast, as hir' kynde wofl,
Aftir they had flowe, to rest a-nothir putH. 3616

When Geffrey sawe the botirfljs cleving on *pe* walt,
The Steward & *pe* 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 sondir botirfljs *pat* clevith on *pe* walt:
Of such[e], yee must fille our Shippis al[le] fyve.  

Pluk vp thy hert, Beryn, for pow must nedis thrive!  

for when wee out of Rome, In marchantfare went,  

To purchase buttirflyes was our/ most entent.  

3it wolI teH the cause especial & why:  

Ther' is a leche in Room, pat hath I-made a cry  

To make an oyntement to cure al tho been blynde,  

And aH maner infirmytees, pat growth in man-kynde.  

The day is short, the work is long: sir hanybatt, ye mut hy!"  

When hanybald herd this tale, he seyd pryuely  

In counself to the Steward: "in soth I have pe wors:  

for I am sikir by pis pleynpt pat I shal litil purs."  

"So me semeth," quod the Steward, "for in pe world[e]  

rounde  

So many buttirlyis wold[e] nat be founde,  

I trowe, o Shipp to charge. wherfor me pinkith best,  

Lete hym have his good a-geyn, & be in pese & rest.  

And 3it [it] is an auntir and powe scape so,  

Thy covenaut to relese with-out[en] more a-do."  

The Burgeysis everichon, pat were of pat Cete,  

Were anoyid sore, when they herd of pis plee.  

Geffrey with his wisdom held hem hard & streyte,  

That they were accombrit in hir* own) disceyte.  

When hanybald with his frendis had spoke of pis mater',  

They drowe hem toward Beryn, & seid in pis maner':  

"Oonly for buttirlyes ye com fro yeur/ contrey;  

And wee 3ewe teH in sikirnes, & opon our' fey,  

That so many buttirlyes wee shul nevir gete:  

Wherfor we be avisid, othir wise to trete;  

That hanybald shalH relese his covenaut pat is makid,  

And delyvir the good a-geyn, pat from 3ewe was ransakid;  

And wexe 3ewe no more, but let 3ew go in pese."  

"Nay, for-soth," quod Geffrey, "vs nedith no relese!  

Yee shulH hold our' covenaut, & wee shul yeurs also;  

ffor wee shulH have reson, wher' ye wol or no,
While Isope is a-lyve, I am no thing a-ferd;
For I can wipe[n] al this ple cleen[e] from year/berd,
And ye blench[en] onys out of the hy wey."

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

"Now forthimor," quod Geffrey, "vs ou[3] to proceode:
For to the blynd mannys poyn[t] we must answer' nede,
That, for to tel[le] trowith, he lyvith al to long;
For 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.
For, as I vndirstod hym, he seyd pat 'fele 3eris,
Beryn, pat here stondith, & he, wer' pertyneris
Of wynnyng & of lesyng, as men it vse & doith;
And that [e]y chaungit eyen'; & 3it pis is sothe:
But the cause of chaunging 3it is to 3ewe on-know;
Wherfor I wol declare it, both to hize & lowe:
In that same tyme pat pis Burgeys blynde,
And my mastir Beryn, as fast as feith my3t bynde,
Were marchaundis in comyn of al pat [e]y my3t 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 contenuef, and also dispiracioune.
So when pat the pepi[ft] 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 [ankid God above, evir more a-mong,
Of hir relevacioun] from woo in-to gladnes:
For 'aftir 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 creature\(\text{at}\) born was of his modir, \(3692\)
That my\(\text{st}\)[e] se the mirthis of this Iogelour\; a juggler or conjuror,
for of the world[e] wyde tho dayis he bare \(\text{he floure.}\)
for ther' nas man ne womman in \(\text{at}\) Regioun, whom all folk went to see.
That set of hym selff the store of a boton, \(3696\)
Yf he had nat say his myrthis & his game.
"So oppon a tyme, this player/ did proclame
‘That alle maner of pepiH [\text{at}] his pleys wold se,
Shuld com oppon a certen day to \(\text{he grete Cete.}\)"
Then, a-mong othir, my mastir her', Beryn, Beryn and the Blind man set-out to see him too,
And this same blynd \(\text{pat}\) pledith now with hym,
Made a certen covenaunt, \(\text{pat}\) \(\text{pey}\) wold[e] see
The mervellis of this player, & his sotilte:
So, what for hethe of Somyr, age, & feabilnes,
And eke also \(\text{he long}\) way, this blynde for werynes
fell flat adown\) to the erth; o foot ne my\(\text{st}\) he go.
Wherfor my mastir Beryn in hert[e] was ful woo,
And sayd, 'my ffrend, how nowe? mowe ye no fer\(\text{her}\)
pas?'
'No,' he sayd, 'by hym \(\text{pat}\) first made mas!' He refused to go home,
And \(\text{it}\) I had[\text{de}] levir, as God my soule save,
Se these wondir pleysis, \(\text{pen}\) al the good I have.' \(3712\)
'I can nat els,' quod Beryn, 'but yf it may nat be, But \(\text{pat}\) ye\(\text{e}\) & I mut retorn a-\(\text{e}\),
Affir yce be refreshid of year/ werynes;
ffor, to leve 3ewe in this plyte, it were no gentilnes.' \(3716\)
\[\text{\} Then sayd this blynd, 'I am a-visit ed bet:\nBeryn, yee shuH wend[en] thidir with-out[en] eny let;
And have myne eyen with 3ewe, \(\text{pat}\) they \(\text{pey}\) movowe se,
And I woH have yeurs tyH ye com a-\(\text{e}\).'
Thus was hir/ covenaunt made, as I to 3ewe report, But wotith wele the hole science of al surgery
ffor es 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 sotilH 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 Geffrey says he must find sureties for damages;

and the Blind man does so.

So when al was complete, my mastir went his way
With this mannys eyen, & sawe al the pley;
And hast[i]ly returned into that plase a-ye;
And fond this blynd seching, on hondis & on kne
Grasping al aboute to fynd pat he had lore,—
Beryn his both eyen, pat he had to-fore.—
But as some as Beryn had[de] pleynk knowleche
That his eyen were I-lost, vnneth he myzt areche
O word, for pure anguyssh pat he toke sodenly,
And from pat day till now3e ne myzt 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 shalH make a-mendis or he hen[ny]s pas;
R3te as the lawe wol deme, ethir more or les.
ffor my mastris eyen were bettir & more clere
Then these pat he hath nowe, to se both fer & nere;
So wold he have his own, pat propir were of kynde,
ffor he is evir redy, to take to the blynde
The eyen pat he had of hym, As covenauent was,
So he wolH do the same. nowe, soverens! in this cas
Ye mut take hede for to deme ri3te;
ffor it were no reson my mastir shuld lese his si3te,
ffor his trew hert & his [grete] gentilnes.”

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

“Thow mut nede,” quod Geffrey, “for pow art atteynt!
So mut pow profir gage, & borowis fynd also,
ffor to make a-mendis, as othir have I-do.
Sir’ Steward! do vs lawe! sith wee desir’ but ri3te:
As wee been pese marchandis, vs longith nat to fi3te;
But pleynt vs to the lawe, yf so wee be agrevid.”

Anoon oppon that Geffrey pse wordis had I-mevid,
The blynd man fond borowis for al his maletalent,
And were I-entrid in the court to byde pse Ingement;
ffor pou3e pat he blynd were, 3it had he good plente,
And more wold have wonne, purh his iniquite.
"Nowe herith, sirs," quod Geoffrey, "the plentyfs been assurid:
And as a-nenst pe ferth, this vomman hath arerid, 3764
That plentyth her on Beryn, & seyith she is his wyff,
And pat she hath many a day led a peynous lyff,
And much sorowe endurid, his child [for]to sustene.
And al is soth & trewe. nowe ri3tsullich to deme, 3768
'Whethir of hem both shal othir obey,
And folow wil & lustis,' sir Steward, ye mut sey.'
And perewith Geoffrey lokid A seyd l on this vomman,
Howe she chaungit colours, pale, & eke wan: 3772
"Al for nou3t," quod Geoffrey, "for yee mut with vs go,
And endur with yeur/ husband both[e] wele & woo;"
And wold have take hir by pe hond; but shea-wey did breyde,
And with a grete sighing, pese wordis she seyd: 3776
"That ageyns Beryn she wold plede no more:"
But gagid with too borowis, as othir had do to-fore.

The Steward sat as stiH, as who had shor his hede;
And specially the plentyfs were in much[e] drede. 3780
Geffrey set his wordis in such manere wise,
That wele they wist pe my3t[e] nat scape[n] in no wise
With-out[en] los of goodis, for damage & for cost;
for such[e] were hir/ lawis, wher' plentyis wer' I-lost. 3784
Geffrey had ful perseyte of hir' encombirment;
And eke he was in certen pat the Igment
Shuld pas with his mastir; wherfor he a-noon,
"Soveren sirs!" he seyd, "3it must wee ferper goon, 3788
And answere to this Machyn, pat seith pe knyff is his
That found was on Beryn: ther'-of he seith nat a-mys.
And for more pryvy 2 he seith in this manere,
'That here stondith present the same Cotelere 3792
That pe knyff made, & pe precious stony thre

1 Urry prints 'aside.' 'He saw', or 'and saw', is no doubt the meaning.
2 Urry prints 'prefe.' See 'pryue', l. 3797.

BERYN.
Within the hafft been couchid, þat in cristyanite, 3795
Thouȝe men wold of purpose, make serch, & siche,
Men shuld nat fynd in al thinge a knyf þat were it lich:'
And more opyn pryue þan 1 mannys owne knowlech, 3798
Men of lawe ne clerkis con nat teþ ne teche.
Now sith we be in this manere thus ferforth ago, 3803
Then were spedful for to knowe howe Beryn cam first to
To have possessioun of the knyff þat machyn seith is his:
To ȝewe vnknowe, I shaþ enfourmþ þe trowith as it is.

"Nowe .vij. yeer & passid, oppon a tuysday
In the passion-woke, when men leven pley,
And vse more devosioun, fastyng & preyer,
Then in othir tyme, or seson of þe ȝeer,
This Beryns ffadir erlich wold a-rise,
And barefote go to chirch, to [don] goddis service,
And lay hym-selff aloon, from his owne wyff,
In reverence of þe tyme, & mending of his lyff.
So on the same tuysday, þat I to-fore nempt,
This Beryn rose, & rayd hym, & to þe chirch[e] went,
And mervelid in his hert his ffadir was nat ther:
And homward went ageyn, with drede & eke fere.
In-to his ffadirs Chambir, sodenlich he rakid,
And fond hym ligg, standede, 2 oppon the strawe al nakid,
And the clothis halyd from the bed a-way.
'Out alas!' quod Beryn, 'that evir I sawe this day!
The meyne herd the noyse, how Beryn cried Allas!
And cam in-to the Chambir, al þat ther/in was.
But the dole & the sorowe, & anguyssh þat was there,
It vaylith nat at this tyme to declare it here;
But Beryn had[de] most of aþ, have ye no doute.
And a-noon they serchid the body al aboute,
And fond this same knyff, þe poynþ riȝt at his hert
Of Beryns ffadir, whose teris gan out-stert
When he drowȝ out the knyff of his ffadirs wound:
Then, standede 2 I sawe hym fal dow to þe ground, 3823

1 MS 'þat.' Urry prints 'than.' 2 stone-dead.
In sijte of the most part pat beth with hym nowe here."" (And they affermyd it for sothe, as Geffrey did hem lere:) "And zit had I nevir suspecioun, from pat day [un]til noweth, Who did pat cursid dede; tiH machyn with his mowith Afore zewe hath knowlechid pat the knyff is his: 3833 So mut he nedis answer' for his deth I-wis."

¶ When Machyn had I-herd al Geffreyis tale, He rose of bench[e] sodynly, with colour wan & pale, 3836 And seyd [tho] on-to Beryn: "sir/, ageyn[es] the I wolle plete no more; for it were gret pete To combir zewe with accions, pat beth of nobiH kynde."

"Graunte mercy, sir!" quod Geffrey, "but zit ye shulle fynde very well; & yee pas, amendis for to make Borowis, or yee pas, amenidis for to make ffor our/ vndewe vexacioun; & gage also vs take In signe of submissioun for yeur/ Iniury, As lawe woH & resoH; for wee woH vttirly 3844 Procede tyH wee have Iugement finaH. And therfor [now], sir Steward, what pat evir faH, Delay[i]th vs no lenger, but gyve us Iugement! ffor tristith ye noon othir, but we be fullich bent 3848 To Isope for to wend, & in his hize presence Reherce[n] aH our plees, & have[n] his sentence; Then shul yee make sffynys, & hizlich 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 woH 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,1 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 ðey wer' aserd 3864
To lese hir owne lyvis, but they demyd trowith;
And eke of hir ney3bours ðey had grete rowith;
ffor they perseyvid clerelich, in þe pleæ þurh-oute, 3867
Hir' ðirendis had þe wors[e] side; þerof¹ ðey had no doute:
“And yff wee deme trewly, ðey wol be sore anoyid;
3it it is bettir, then wee be shamyd & distroyed.”
And a-noon ðey were accordit, & seyd[en] with Beryn,
And demed euery plentyff to make a grete fyne 3872
With Beryn, & hym submyt hoolich to his grace,
Body, good, & cateH, for wrong & hir trespass,
So ferforth, tilH atte last It was so boute I-bore,
That Beryn had the dobiH good, þat he had to-fore; 3876
And with Ioy & myrth, with al his company,
He droȝe hym to his Shippis ward, with song & melody.
The Steward & þe Burgeyse from þe court[e] bent,
In-to hir/ owne placis ; & evir as they went, 3880
They talkid of þe Romeyns, howe sotil [þat] the[y] were,
To aray hym like a fole, þat for hem shuld answere.
“What vaylith it,” quod hanybald, “to angir or to curs?
And þit I am in certen, I shaH fare the wers 3884
Aþ the dayis of my lyff for þis dayis pleaþing;
And so shaH al the remnaunt, & hir hondis wryng;
Both Serophanus, & þe blynde, þe vomman, & machayn,
And be bet a-visid er they efþ-sonys pleyn;
And aþ oþir personys with-in this [ilk] Cete,
MeH the les with Romeyns, whil[e]s þey here be.
ffor such a-noþir fole was nevir þit I-borne!
ffor he did nauȝt ellis, but evir with vs scorn;
Tyl he had vs cauȝ, even by the shyn,
With his sotiH wittis, in our/ owne gren.”

¹ MS þerof therof.

The Jurors

116 VERDICT FOR BERYN IN ALL THE CASES.

The charge of the Steward; riȝt sore ðey wer' aserd 3864
To lese hir owne lyvis, but they demyd trowith;
And eke of hir ney3bours ðey had grete rowith;
ffor they perseyvid clerelich, in þe pleæ þurh-oute, 3867
Hir' ðirendis had þe wors[e] side; þerof¹ ðey had no doute:
“And yff wee deme trewly, ðey wol be sore anoyid;
3it it is bettir, then wee be shamyd & distroyed.”
And a-noon ðey were accordit, & seyd[en] with Beryn,
And demed euery plentyff to make a grete fyne 3872
With Beryn, & hym submyt hoolich to his grace,
Body, good, & cateH, for wrong & hir trespass,
So ferforth, tilH atte last It was so boute I-bore,
That Beryn had the dobiH good, þat he had to-fore; 3876
And with Ioy & myrth, with al his company,
He droȝe hym to his Shippis ward, with song & melody.
The Steward & þe Burgeyse from þe court[e] bent,
In-to hir/ owne placis ; & evir as they went, 3880
They talkid of þe Romeyns, howe sotil [þat] the[y] were,
To aray hym like a fole, þat for hem shuld answere.
“What vaylith it,” quod hanybald, “to angir or to curs?
And þit I am in certen, I shaH fare the wers 3884
Aþ the dayis of my lyff for þis dayis pleaþing;
And so shaH al the remnaunt, & hir hondis wryng;
Both Serophanus, & þe blynde, þe vomman, & machayn,
And be bet a-visid er they efþ-sonys pleyn;
And aþ oþir personys with-in this [ilk] Cete,
MeH the les with Romeyns, whil[e]s þey here be.
ffor such a-noþir fole was nevir þit I-borne!
ffor he did nauȝt ellis, but evir with vs scorn;
Tyl he had vs cauȝ, even by the shyn,
With his sotiH wittis, in our/ owne gren.”

¹ MS þerof therof.
That they were so delyverid from torment like to heH,
And graciously relevid out of hir' grete myscheff,
And [were] I-set above in conforte & boncheff.

"Now, in soth," quod Beryn, "It may nat be denied;
Nad Geffrey & his wit [i]be, wee had be destroyed!
I-thankid be almy3ty God omnipotent,
That, for our' consolacionne, Geffrey to vs sent!

And in protest oplynly, here a-mong 3ewe aH,
Halff my good, whils pat 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;
And fare as wele as I, amorowe & eke on eve,
And nevir, for man on lyve, his company for to leve."

"Graunt mercy, sir!" qw0d Geffrey, "yeur/profirisfeir&grete;
But I desir no more, but as yee me behete,
To brynge me at Room, for pis is covenante."

"It shaH be do," [quo]d Beryn, "and al the rem[e]naunte.
Depardeux," quoq Geffrey, "therof wee shuH wele do:"
He rayid hym [tho] othir-wise ; & without wordis mo,
They went[en] to 1 pe dyner, the hole company,
With pipis & with trompis, & othir melody.

And in the myddis of hir’ mete, gentil vommen fyve,
Maydyns fressh atirid, as my3[e] be on lyve,
Com from pe duke Isope, lord of pe Rejioune,
Everich with a present, & pe of grete renown:)
The first, [she] bare a cup of gold, & of asure fyne,
So corouse & so nobiH, pat I can nat devyne.
The second brou^t a sword I-shethid, with seynture [leaf 234]
I-fretid aH with perelis orient & pure.
The pird[e] had a manteH of lusty fressh coloure;
The vttir part of purpiH, I-furrid with peloure.
The ferth, a cloth of gold, a worthy & a riche,
That nevir man to-fore sawe cloth it liche.
The fiffit bare a palme, pe stode to-fore the deyse,

1 MS wentto. 2 MS ‘of.’
flor pat was pe custom, purh al the contray.
The message was the levir, & more plesant to pay;  
The Cup was vncoverid, pe swerd was out I-brayid,  
The mante\H was vnfold, pe cloth a-long a-leyid;  
They knelid a-down\e echon, ri\t to-fore Beryn;  
The first did the message, \pat tau\t was wel a fyne:  
"Isope," she seyd, "sir Beryn, \pat is our/ lord ria\H,  
And gretith 3ewe, & sendith 3ewe these presentis aH;  
And Ioy hath of yeur/ wisdom, & of yeur/ governaunce,  
And preyith 1 3ewe to com, & have with hym plesaunce  
To morowe, & se his palyse, & to sport 3ewe ther,  
Yee & aH yeur company."  Beryn made noon answer,  
But sat stiH, and beheld pe vommen, & pe sondys;  
And aftirward avisely the swerd\[e] first he hondis,  
And comandit ther-with-aH pe wymmen wassh & sitt,  
To serve hem of the best, & make hem hertly cher';  
Resseyving al the presentis in worshipful manere.
I can nat wele expres the Ioy\[e] \pat pey had—  
But I suppose, to-fore \pat day, \pat pey were nat so glad,—  
That they were so a-scapid fortune & myscheff;  
And \ponkid God above, \pat al thing doith releff;  
fi\or 'aftir mysty cloudis \pere comyth a cler' sonne';  
So 'aftir bale comyth bote,' who-so byd\e conne.  
The Ioy & nobley \pat they had, whils they 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  
In what manner the wymmen shuld be answerid.  
Geoffrey evir avisid Beryn: ther-of he leryd,  
And of othir thingis, howe he hym shuld govern;  
Beryn saverid wele ther'-on, & fast he gan to lern).  
When aH were vp, the wymmen cam to take hir' leve:  
Beryn, as sat hym wele of blode, hem toward gan releve,  
And preyd hym hertly hym to recomende

1 MS preyd.
Vnto þe worthy lordshipp of Isope; (þat þewe sende)
To me that am vnworthy, save of his grete nobley;
And thank hym of his gyftis, as ye can best, & sey, "To-morow I wþl be redy, his best to fulfþl,
With this I have save condit, I may com hym tþH,
ffor me, & al my feleshippe, saff to com & go;
Trustyng in his discrecioune, þat þou þe 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 riaþ desirith for to see
Eny maner persone, þat is of las degre;
Ere he approche his presence, he wolþ have in his honde
A saff conditi enselid, or els som othir bonde,
That he may com & pas without[en] disturbaunce:
Thurh-out aþ our/ marchis it is the observaunce."

This wymmen toke hir leve without[en] 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 hize prudence,
That in so many daungers made so wise defence. 3988

But as sone as Isope had pleynlich I-herd
Of Beryns governaunce, þat first sesid þe swerd,
Afore aþ othir presentis, he demed in his minde;
That Beryn was I-com[en] of som nobiþ kynde. 3992

The nyþt 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 dayis there they sportid hym3 in myrth & [in] solas;
That þurh the wise instruccioune of Geffrey, nyþt & day,
Beryn plesid Isope with wordis al to pay;
And had hym so in port, & [eke] in governaunce,
Of alle honest myrthis, & witty daliaunce, 4000

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

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 þe wit of Geffrey, þat ech day it fil so,¹

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

This Isope had a douȝtir, be-twen hym & his wyffe,
That was as feir/ a creature as myȝte bere lyff;
Wise, & eke bountevouse, & benyng with-all,
That heir/ shuld be, aftir his day, of his lordshippis all.
So, shortly to conclude, the mariage was made
Be-twene hir & Beryn; many a man to glade,
Saff the Burgeysis of the town, of falshedé þat were rote:
But they were evir hold so lowë vndirfoot,
That they [ne] myȝte 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 brought hym [un]to worshipp þurh his [grete] wisdom.
Now God vs graunt[e] grace to fynde such a frende,
When wee have nede! And thus I make an ende. 4024

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

¹ MS 'ech day did hym lere it fil so:' caught from l. 4006.
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 flatteringunction to their souls that they are, emphatically, "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. Nouvellement 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 bibliothèque, Paris, 1780, tome viii., pp. 225-277. In the short 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 understanding 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 Marthiaux;" and in ch. 128: "Or dit l'histoire ainsi comme marteau 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 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 mediæval stories for a king or emperor to have seven "wise men" for his counsellers, 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.\footnote{1} Games of chance (commonly called \textit{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 \textit{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,\footnote{2} and when the news was brought to Berinus while playing at cards (and losing, as usual), he was enraged at a maidservant 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

\footnotetext{1}{There is not a word of all this passage about athletic exercises in our version, nor in the original romance.}
\footnotetext{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 inexcusable 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 stepmother. 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
1462 difficult to deceive. 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.

1563 After Berinus had been two days 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 Berinus welcomed him with distinction and even obsequiousness. A most sumptuous dinner was served up, at which gaiety was joined to good cheer.

1532 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,1 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 in 1948 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 2001 swindling Blandiens. He at once became the talk of the whole town, and everybody was desirous to have a share in his ruin. A 2008 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." 2045 "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. 2090 "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 2096 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 2210 seek advice? A passer-by came up to him and said, "Take my
ABSTRACT OF FRENCH ORIGINAL.

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 counselor. Martin (such was the man's name) 1 2268 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, 2 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 rat be governed,
But had al myne owne will and of no man a-ferd,
For I was nevir chastised: but now myne owne yerd
Betith me to sore; the strokls be to hard." (1. 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.  

2379 “Is this all you want?” cried the Roman; “if so, I shall for once  
2426 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 sur-  
prised at your distrust, but I know very well how to remove it;”  

2477 and he offered to accompany Berinus on board one of his ships.¹  
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  
supine terror;—evidently a kind of Æsop, 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 lord-  
ship, 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  
advances 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 have 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 keepe a forge or no, to have 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 Couller, 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-fyre (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.”

1 It is not easy to discover any great sagacity in Geoffrey's replies; and the seven sages must have been so many arrant 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 Sabean 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 (II. 2497-2505).

3 In our version Geoffrey advises Beryn to go to the palace of the good Duke Isope, “wher thy empechement shall 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 slink 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. Geoffroy obtained leave to speak for Berinus, who did not know the customs of the country. This condescension may seem strange, but Geoffroy 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 Geoffroy 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 selondyne, the pavement of gold and azure, in which is one stone that searches 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 sylvir and of golde fyne, that lusty 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 Antar, all of marble and carnelian. "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 Isole, 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 Horveglas.

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 3724 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 3769 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 3773 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 Martín, 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, 3824 according to Geoffrey, with this knife that the father of his client had

1 Our English version says that "hir tounge 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.

BERYN, II.
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 Geoffreya, 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 valet.'" 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 valet, or valet," says W. Stewart Rose, in his notes to his free metrical rendering of Partenopes 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, covered with shame, soon after disappeared. Berinus, as a reward of his victory, was married to Cleopatra, and shortly after, Esoppe 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 Engaños y los Asayamientos de las Mujeres, 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 Misklé 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 Pahlaví 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 Khatá, 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 Tantra (The Five Sections); a Sanskrit form of the Fables of Bidpai, or Pilpay.
3 Both Khatá 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 Hajar.”
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." 1 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 Kásghar, 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.2 "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 Kúbád,3 and that he has placed on his head the diadem of Farídún.4 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. "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.

2 Precisely the same answer is made by the old woman in both the Greek and old Castilian versions: "It is worth its weight in gold."

3 Kay Kúbád was the founder of the second, or Kayáuí, dynasty of ancient Persian kings.

4 Farídún was the sixth of the first, or Píshdádí (Achæmenian), 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.\(^1\) 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."\(^2\)

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 sd2 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 Mecca and El Medinah, vol. i. p. 91.

2 A sd, 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 kázi, 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 kázi. 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 rupíš." 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 rupis, 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 rupis, 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 rājā, 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, Mahārāj!" 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 tendered. 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 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."¹ 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 Wazír, 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 years 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 Wazír 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 Wazír 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 Wazír: "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 Wazír: "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 Wazír 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 Wazír 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
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 Wazír: "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 Wazír 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 Wazír: "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 Esope 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 pro-
fessional 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 con-
dition 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 rupî 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 kâzî 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 kâzî falls asleep. At length the crazy fellow’s patience is exhausted, and he gives the kâzî 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

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 Chaucer'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 Trepperel (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 Fawmus, to which Geoffrey replied: "By my faith, sire, Raine 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 Fawmus, both in the city and round about it, was destroyed and extinguished."—We have here an example of the manner in which Dixmieric 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

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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
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. Dannemont, 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 Dhani. 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 therefore 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.1 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.2 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, 1809.
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 Blandin; 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 26 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. clv.).
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 Shakspeare 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 ensaumpill" 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 knaves 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.

BERYN, II.

12
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. (5) 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. (6) 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 unce-mented. 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, *Le 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

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 mediæval Latin, Italian, Sicilian, modern Greek, Albanian, French, Breton, Gaelic, Dutch, Tirolese, Danish, Russian, Algerian (Kabail), Mongolian, Tibetan, Bengali, Indo-Persian, Indian (Sanskrit), and Singalese 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 two 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 a folio 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 acconpy le dit Roman le vj Jour de Septembre Lan Mil quatre cens 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 Bidpai: "A tooth which is decayed," said Kalila 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 Abú-1-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 Jaga-deva 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. cxxv. 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.
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 sketcht in the second book of François de Rues’ Roman de Fauvel, A.D. 1314:

.. Puis faiçoient une crierie,
Onques tele ne fut oie:
Li uns montret son cul au vent,
Li autre rompet un auvent;
L’un cassoit fenestres et huis,
L’autre getoit le sel ou puis,
L’un getoit le bren au visage,
Trop estoient lès et snauages;
Es tètes orent barboeres,
Avoec eus pertoient deux bières,
On il avoit gent trop ayvable (?),
Pour chanter la chanson au diable.
Il i avoit un grant jaiant,
Qui aloiit trop forment braiant;

Vestu ert de bon broissequin;
Je croi que c’estoit Hellequin,
Et tuit li autre, sa mesnie,
Qui le suivent toute enragie.
Montés est sus un roncein haut,
Si tres gras que, par saint Quinault,
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’.

“Oper hobbis je hadden of hurlewaynis kinne,
Reffusynge the reule of realles kynde.”

Piers Plowman, Text C, p. 477, ed. Skeat.

ib., p. 507, is Mr. Thomas Wright’s note on the word: “Hurlewaynes meyne is the Mainsic Hellequin of old French popular superstition; in Latin, familia Harlequinii. 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. 148-160, 240-246; 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. *meine*; 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.


> "God let me neuyr dye in londe."

On which Professor Zupitza says: "*in londe*, used here as often with no great force"; he then compares it with the expression *in town*. 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 town*;
> Ryght amidelward his croun."

*The Seuyn 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. *Benedicite*, pronounce *ben'cite*, 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 *pros't* (*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 (shrill)
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 *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 c Ferne, 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. Romaunt of the Rose*, l. 7:

"An authour that hight Macrobees
That halteþ 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 Laik*, l. 2798, "gladly desyrit," and l. 2946.

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

* pull = pill or peel; *cp.*

"Wyll, Wyll, Wyll, Wyll, Wyll,
He ruleth always still.
Good reason & good skyll,
NOTES TO pp. 5—6, ll. 125—151.

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 author & pilled-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 posterior’s 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 pill garlic.”

p. 5, l. 125. pouze she aquyt his while. Cp. Man of Lawes Tale, 584, where Skeat’s Note is: “quyte 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 toke the sprygill 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 sprygill for to hold,
To spryng upon the remnant.”

? For feynyd may we here read fandian, from the A.S. fandian, to attempt, try. In Chaucer the word appears as fonde, and in Gologros and Gawyyn 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.
Alse he sat in mornynge,  
Anon he thoust upon the rynge.”

_Seven Sages, l. 3013 (ed. T. Wright).  

“he murned ful swiðe  
to habben þat maðen to wyn.”  

_Layamon’s Brut, (Specimens by Morris and Skeat), l. 585.  

p. 6, l. 160. _kynd of brode_ = native breeding.

p. 7, l. 172. _out of contrey_, out of his own country. Cp. l. 2294 :  
“sith he of contre past.” Halliwell, _s. v. country_, says: “county. Var. Dial.” ; this usage is frequent.

“And commandede barouns thre  
Her to lede _out of cuntre_  
To the wyldest forest that myght be  
Of Crystendome.” _Octovian 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. 178. _Save the Sompnour seid somewhat._ ? For _seid_ read _sey_ = saw.

p. 7, l. 188. _powe 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.

p. 7, l. 195. _till girdill gon arise._ Cp. _Man of Lawes Tale_, l. 789  
(ed. Skeat):

“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.

p. 10, l. 284. _rowe_ = rest (cp. G. _ruhen_).—W. W. S.  
Cp.

“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)._” _Piers Plowman_, 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.

_Littré_ (s. v. _loir_) tells us that the Berry pronunciation of _loir_ is _lire_;
also that there are two diminutives of loir, viz. lirou and lérot, which signify une espèce de petit loir gris. Again (s. v. lérot) 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 coud I, [I]yewe prey, when ye com efftson? 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 ascaunce she loved him well. The word ascaunce 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 pouze she had learned cury favel of some old frece. See Hunter's Dict., s. v. curry, "To curry favour, a corruption of Mid. Eng. to curry favell; Fr. étringler 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 pouze she had lernyd cury fauel. "But if such moderation of words tend to flattery, or soothing or excusing, Paradiastole, or the Curry fauell, improperly we call the Curry-fauell, as when we make the best of a bad thing, or turne a signification to the more plausible sence: as, to call an vnthrift, a liberall Gentleman: the foolish-hardy, valiant or courageous: the niggard, thriftie: 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 pat hopid sikerlich to have had al 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.

p. 13, l. 374. houe-so-euir it gone. Cp. l. 791, "or I ferther goon." Also l. 3008, "no man on hem pleyn."

"For sothe as I the sayne." Sir Isumbra, l. 536 (Thornton Rom.).

"The sothe thou me sayne."

The Avernyng of Arthur, 33/8 (Robson's Rom.).


"Ae ever in ernest and arage
Ever speketh French langage." Sir Beves of Hamtoun, l. 2790 (Maitland Club).
p. 13, l. 388. *And then the officers & I.* Cp.

"The Squier came fro chambre 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 sone 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 ye moon.*

"Also the same yere [1421] betwen Cristemasse and Candelmasse, the town of Milen’ [Melun] was yolden to the kyng [Henry V.], and alle chevetyns with the sowdyours were led to Parys in the crooke of the mone they myght seyn, for of them there skaped thens but fewe on lyve."—A Chronicle of London, ed. Sir H. Nicolas, 1827, p. 109.

"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, brake up the sege and wente his way shamfully, and lefte his ordinaunce and his stuff behynyn hym as a coward, and mo than vij score of his galgentires [? gallowglasses] sclayn and taken at the same sege: and so myghte he wel sey, that in the crooke of the mone com he thedirward, and in the wylde wanynde [wasing] wente homward:

‘With reste and pees,
A man schal 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. *at they route.* For they read the or that.

p. 14, l. 424. *& weylied 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 Low Degree.

*weylied him a trest* 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. *dischauce 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. Dischauce yeve nat therefore means, don’t take off your lower garments. The word chausage 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. calc.

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 be twist
Held him out a vwhils.

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 mouth 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 upright": 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 upright," 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
Lyes wyde opyne 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 XIIth Buk of Encados, 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," sayde 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 lesed a domesdai 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 felishipp þat shuld nevir thryue. Cp. l. 1035, “To such maner company as shuld nevir thryue.”

p. 18, l. 536. Jak, þow 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 slepy eye, Pourid fellich vnder hir hode.” Also l. 1833; “þat sotil 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 þow 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 gistis 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 haue 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 Shakspere’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. astert rimes with mark; also ll. 676-7 rype with pyke; ll. 781-2 londis with wrongis.

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 herbar
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;
NOTES TO pp. 21—25, II. 640—750.

See that ye take it thankfully
In Gods name and St. Joly,
I aske no other paye.'"

John de Reeve, 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 Coilyear, 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 warrok here mean "the fettered (one)"? The dog had a clog about his neck.

p. 22, l. 667. for aught that þey coude pour. for þey read he, þey being caught from preceding they.

p. 22, l. 674. helde him to hys 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]!

?read: Lo! how the trees grynth, þat nakid wer, & nothing
Bare þis mouth afore, but now her somer clothing!

p. 23, l. 701. unlace his male. 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 chaunce. chaunce here means "good fortune." Littre, s. v. "2° 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 blosses 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* = douceperer, *douze pairs*, 12 peers of France. Spenser's use of the word is most amusing. He says:

"Big-looking like a doughty *douuépere*" (*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.


"*pe seven sagis were In Rome dwelling dessantly.*"

Cp. with this, "*for thre dayis dessantly pe darknes among hem was,*" l. 1562. Also:

"*iii hunderit baptist men and wivis,*
*Dat desseli* bathe late and are
*Ware tendant to pe 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 *ipenli*. For *ipen* Stratmann gives assiduus, diligens.

"*Dat at pe last þai ordeined twelve*
*De þoghftulest among þem selve,*
*And did þem in a montain dern*
*[Biseli] to wait pe 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 *desselich* 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 *d esse* in *desselich* 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. 13
1. Baucillas.
2. Ancillees
   = Asulus?
3. Lentulus.
5. Cato.
7. Marcus.
   —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 Cockeram’s Dict., 1626), break wind.

p. 27, l. 812. changit onys chere; before chere insert his.

p. 27, l. 817. Angir or disece. 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 Prickle 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 Sithero (Cicero).—W. W. S.

In the French Romance they are termed cipio and eithero, 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. 837. 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. 867. inlich gentil. Cp. l. 1098: inwardlich sory. Halliwell, s. v. inly 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. 959. Save that tournith al to cautele, except that that (viz. glosing) turns entirely to deceit.

p. 32, l. 974. But of my remembrance.

“Your deith not nevir, I woot 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 lafft me behynde.”


NOTES to pp. 33—38, ll. 1032—1196.

"Elles suld þe hert, thurgh sorow & care,
Ourtyte fayle, warn som hope ware; . . .
And men says, 'warn hope ware, it suld brest.'"
Hampole's Pricke of Conscience, ll. 7259-7266.

"war ne 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 î-spronge þurh the toun." 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 serkll celestyn 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:

> o o o 'lo nono [sito] è quello che non è sensibile se non per questo movimento che è detto di sopra, lo quale chiamano molti Cristallino, ciòè diafano, ovvero tutto trasparente. Veramente, fuori di tutti questi, li Cattolici pongono lo Cielo Empireo, che è a dire Cielo di fiamma, ovvero luminoso; e pongono, esso essere immobile, per avere in sè, 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 incomprensibile: 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 myȝt 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,
> Emported with corage,
> A lover's pilgrimage."

Skelton's Phyllip 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. spek ful feir with hym. Perhaps the reading of the MS. spei 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 & mode. In Le Bone Florence (Ritson), l. 90, we have "swete and sware." Perhaps for & in both cases we should read on, or of. Cp. "so love 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 *speede*. The words "the devill hym speede" occur four or five times elsewhere in this tale. Probably the *che* in *speche* was caught from *reche*, which follows.

p. 39, l. 1244. *aweyn*yd. *aweyn*, disaccustom, cp. G. *entwöhaen*, 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. *mänsian*.

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 'Merellier.'—S.

p. 40, l. 1267. *rekelagis = rigolagis = diversions*. Littré gives a verb *rigoler*[se], of which he says: "*v. réflex. 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 *rygolage*,"

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.) *rekelage*.


p. 41, l. 1288. *And lepe out of the chambir, 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 *wilie-coat*, the origin of which word is unknown; see Jamieson.

p. 41, l. 1300. *ffor seith min arey! 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 vilainous 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 fayre, lyme & lythe,
And thereto comly glad tharw."
That cemmely hyt ys to see."

Syre Gawane and the Curle of Careyle, l 190 (ed. Madden),
where for glad read clad. Again we are told that Gengis Khan becomes Cambyscan in the Squire's Tale; glaize, the white of an egg, is from the Latin clarus, and we find knaven for gnaven in the MS. of the Mirrour 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 tware 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 hat myzt avowe. 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 tare 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 his oune wyf away."

Seven Sages, l. 3051 (ed. T. Wright).

p. 45, ll. 1425—1442. Faunus 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 3ewe. The son always addresses the father as 3ewe. Faunus 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 3it, or eue [come], that Bergeyn vndirtake. Cp. l. 1486, “onyis 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. liii. ad fin, we have: “sil eut este dans leur puissance, logres fut de royaume de blandie saisi, avans quil eut este la vespre.” Cp. also “ere it was nyght.” — Squieres Tale, l. 460, ed. Skeat.

p. 46, l. 1460. a reedy for to snache. Cp. l. 659. Perhaps the a-represents the older a. Dr. Morris in his note on the word zeredie, An Bispel, l. 152 (Specimens), says: “in Piers Plowman we find iredi and aredi; aredinesse 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 reedy.

p. 46, l. 1473. And as some as—And hized—And told and made. There is no apodosis in this sentence. We find a similar one in Chancer’s Prologe of the Wyf of Bath, ll. 818—822, when—and—and.

p. 46, l. 1477. She hulld hym & molld hym. For hulld, covered with her arms, embraced, cp.

"how hertily þe herdes wyf hules þat child,
& hov 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 mannys hertis” read herte.

p. 49, 1560. had werdir at will. Frequent in the M.E. writers, who have taken it from the French; cp. Histoire de Berinus, sign. H 1, col.
2, "ils eurent vent a gre et voulenve." ibid. sign. NN 4, col. 1, "ils eurent vent a voulenve."

p. 49, l. 1580. strothir. l. 1884, strodir = steor-rospir = steering rudder. This was corrupted into strothir. See Wright's Vocab. i. 48, col. 1. "Remus, steor-ropir," lit. a steering paddle.

p. 49, l. 1582. That myzte abaten of the Shipp the piknes 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 dispatched 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 wold to God I had wherof, or coude make yewe cher. Cp. l. 1729, "had wherof plente;" to have wherof is a translation of the French avoir de quoi: of which Littre says: "familièrement être dans l'aissance." At the present day we say: "I havn't the wherevithal," and "one doesn't know his whereabouts." Cp. also "every man, who had whereof, shulde peynen him."—Mandeville, Prologue to the Voyage, l. 60.

p. 52, l. 1682. pat faulid neuer of lakk. lakk = fault; cp. lac, Gl. to Havelok (ed. Skeat). Dutch lak, fault. Dr. Furnivall suggests "game," from A.S. lakam.

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 loe (lieue Stunde) in Gl. to Bartsch'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 rime 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. 23 [1871], W. Chappell.

p. 57, ll. 1847-48. *tyme* rime d with *by me* occurs in Chaucer (see *Ryme-Index*), and gives a final *e.*—W. W. S. See also *to me* rime d with *lome,* ll. 1700-1.

p. 57, l. 1851. *indenting every pase,* 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 scaped.”

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 *hiʒ* = high.

p. 59, l. 1922. *let tuk le meyn,* 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. *houe 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 *tawan,* reluctance, and Halliwell *tave,* kick. Cp. also “to *tow* a boat,” and for the rime ll. 1257/8, *withdrawe,* have.

p. 61, l. 1978. *is trulich,* the *tite;* the *tite* = it betideth thee *i.e.* thou must do it. Cp.

“*Opbrede me tyt* of many on
Of *fyne riche kynne.*”

*St. Alexius* (E. E. Text Society), Trinity MS., l. 155.

p. 61, l. 1987. *Now fele in hir wittis & eke undirstonde.* The M.E. writers frequently use *fele* in this sense, especially the author of *Generydes.* Cp. also

“*Ne ilef þou nouht to fele*
*uppe the see þat 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 þe plase.* *Plase* here means Courthouse. 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 ryʒht-bond 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. & *suyd* = 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 *examned.* At ll.
2380-1, for-skramyd rimes with examenyd, where we must pronounce examyd.

p. 64, l. 2092. *pat on me ben surmysisd.* We have the corresponding English term, l. 2103, “Of ping that I shall put on 3ew.”

p. 65, l. 2123. *for offt 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. *pan 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 nyzt 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 eche; appeir = impair, from Fr. pire, worse.

p. 68, l. 2228. *& falle in dispere.* The context seems to require “fallith,” the subject he being omitted.

p. 69, l. 2266. *pey had no cause to yelp.* For pey 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 dyverse lordes”—

where dromondaries evidently = dromonds. In the Taill of Rauf Coilleyear (ed. Herritage), l. 807, a “knicht 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 “canell” 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. neuir 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
diete shall be mery & solace;" here either mery = merriment, or
solace = solacious, as the two words must either be both substantives
or both adjectives.

p. 70, l. 2293. Ther may no man hale murdir, pat it wold 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 spere on hym wold sette,
That after within a lyttel stounde
Hors & man bothe went to ground."

Ipomydon, l. 541 (Weber).

Also Richard Coer de Lion, l. 3500 (Weber); Sir Beves of Hamtoun,
l. 1412 (ed. Köbling); and Tale of Gamelyn, ll. 511-12.

p. 71, l. 2319. ffoly, I hauntid it evir, &c. A redundant object.—S.
p. 72, l. 2348. to speke of had-I-wist. Prof. Earle (Philology of
E. Tongue, p. 514) cites:

"And kepe he 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 he = who; this
is frequent in Chaucer and other M.E. writers.

p. 72, ll. 2356-7. raftris, 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 lizte read lite. Dr. Furnivall however suggests
that lizt may stand, as lightly.

p. 73, l. 2408. outid all yer eu chaffare. 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 Clekam, 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.  Clystie, closed; cp.

"Than comen her frendes hem to,
And seide: ‘Alas! whi seie ye so,
In your armour so fast ye list?’"—Cursor Mundi, 1648/717.

The word is from A. S. beclusian; cp. "beclused inne castle."—Lazamon in Mätzner, 31/14138.

p. 78, l. 2563.  at all pat I shuld 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 Thurh vertu of myne oflice, pat,” which = “so ferforth, pat atte laste, thurh vertu of myne oflice.”
p. 78, l. 2569.  That ye wol full hold me couenante, & I will zew 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 mediæval and modern French.

p. 78, l. 2583.  I-seclid & fixid them a nye.  Again c for t; for I-seclid read iselid, as Urry does, and cp. l. 1742, “yselid ne fixid in the wose.”
p. 79, l. 2590.  ? before pey insert pouze.
p. 79, l. 2606.  pe lawe wold graunte anoon.  ? For anoon read noon, i. e. no opportunity of proving your case.

p. 80, l. 2624.  sfor of wele & ellis it is thy day final = this day will decide finally as to whether you have good fortune or other fortune.  Cp. l. 1122, “So what for drede & ellis 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.  Deupardeux = de part dieu; see Prologue to Man of Lawes Tale, l. 39, 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 grines."—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 Skylock is in an Anglo-Latin Manuscript, where it is said to have occurred in Denmark. Had the name of Denmark been thus accidentally introduced 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 Stratmann, s. v. *wandelien.*

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 myst be disware of his owne lyve* = he might unawares lose his life. *Cp.* l. 3393, "of pe lyve They wished that they were," *i. e.* they wished that they were dead. In the phrase "to be of pe lyve;" *of* = "off, out of;" *cp.* also the common phrase, "to do of dawe."


p. 84, l. 2758. *And mowe, 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 signified also a machine for catching birds.

p. 84, l. 2774. *pe 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; *aperence* 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 wriythe,* 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 Spelman's Glossarium Archaiologicum, and Cowell's Law Dictionary, s. vv. 'Indentura,' and 'Indenture.'—S.

p. 87, l. 2874. *imade al 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; leaswene, 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. "Illi 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 wandlessoures 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 saugh tha juus snell 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 vayn."—Barbour's Bruce, l. 225 (Morris and Skeat's Specimens).

p. 87, l. 2886. ovir the bord. "* * * the Frenchmen had the victory, and take two great shyppes of Engelande with great ryches, and caried them 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 saylisse 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 saylisse 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 yee.”

Shipman’s End-link, l. 1628, and Skeat’s note.

p. 50, l. 2997. *zemien* = 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. 3020. *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 mene whils.* ?after whils insert that.

p. 93, l. 3115. *I telle trevly.* After telle insert yeve.

p. 95, l. 3163. *That God him grant wynnynge, rizle as he hath aservid!* An imprecation: the words “I pray” may be understood before “that.” Cp. l. 3277, “pat sorow com on thy hedel!” also ll. 601, 1012. It is frequent in M.E. writers.


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. *Gylhoget,* in the French romance guigne-hochet, which is from guignol, une sorte de polichinelle, and hocket, plaything. Wade’s boat was termed Guignolot; see Tywhitt’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 hedel. And seyd, &c. Cf. the Homeric “stories δὲ τις εἰπεσκέ ίδων ἐς πιήσιον ἄλλον.”

—I, 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 noon, ne being caught from preceding line.

p. 105, l. 3489. MS. to se the the sepolkur. ? again t written for c; for se the read seche, the word always used for a pilgrimage.

p. 106, l. 3527. *ynmagytiff.* Cp. ignomy, which is found in Shakespere four times; also attame, from Low Latin laminare. Gl. to Prioresses
Tale, &c. (ed. Skeat). "Determyt furth therewith in myn entent." *King's Quair*, l. 13. We find ignomious in Peele's *Sir Clyamon* and *Sir Clymades* Prologue, p. 490 (ed. Dyce); also *Ignomy*, p. 508, 1st col.; and in the tale before us, l. 2382, examyty; on which see note.

p. 106, l. 3549. *Let him go to in haste.* Cp. l. 3229, "Go to, & kis them both." Also

"gap till, and barepp heffenn ut whatt-like pise pinges."—*Ormulum*, 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 vohlan, daran, frisch darauf an. In *go to*, *Macbeth*, V. i. 46, to seems to = the German zer.

p. 107, l. 3554. þouzyl ye sotil pry; for pry read be, which rimes with iniquite, and cp. l. 3592, "as sotill as þey be."

p. 107, l. 3562. þe ye work in eny poynt. 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 zuo þe herte to God."

Dan Michel's *Ayenbite of Inwit*, l. 43 (Zupitza's *Uebungs-buch*).

p. 113, l. 3764. the pleyntyfs. For the read thre.

p. 114, l. 3803. vyi yer & 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 *Octowyan 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 al 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, unsuvelle; 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 pro-verbially crooked. A pun on right, which = (1) correct, and (2) straight.—W. W. S.

p. 10, l. 271. brothir in possession. Cp. Sompnoyres 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 abundaunce.”

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 = frijed in Gl. to Piers Plowman.—W. W. S. Also in Allit. Morte Arthure, 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 chaumber 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. cardiakkil, Fr. cardiaque, Low Lat. cardiaca (Prompt. Parv.).—W. W. S.

p. 16, l. 498. wood rese, mad fit: rese = A.S. read.—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. gronger, Lat. grunnire.
p. 22, l. 674. vpward 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 Persons 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. elyng. See Murray's Dict., s. v. alange. 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.
p. 40, l. 1268. heritagis. Perhaps we may retain the reading of the MS. hostagis. Cp.

"To my hostage ye go by nyght."
Ipomydon (Weber's Romance), l. 773.

"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 sweete. Perhaps hertis may be retained: cp. "My harts sweete" = sweet one of my heart.—Sir Lambwell (Percy Folio MS.), vol. i. 149/139. The usual form is "Myn herte sweete."

p. 52, l. 1692. For *nethirless* read "nervhless" or "nertheless": so again at l. 2477.

p. 62, l. 2010. For *oute & harowe* read "oute" and "harowe," i.e. *out* 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. Littré 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. 2806, possibly "ripen" in both places. Fr. *ameurir*. Cotgrave.—W. W. S.

p. 74, l. 2241. Dele words after *jolif* in Glossarial Index, s. v. *iuly.*—S.

p. 77, l. 2515. *clyzte*. 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. *memoror*, memorum.

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 Tyrwhitt’s Note to Canterbury Tales, l. 17378.—W. W. S.


"Nothing list him to be *imaginatif*,
If any wight had spoke, while he was oute,
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 *outz* read *nowzt*. p. 37, l. 1170, dele *it*. p. 65, l. 2098, for *3it* read *it*. 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. abeggan.
abill, adj. apt, fit, 9/245, 97/3237.
'able, or abulle, or abyle. Habilis, idoneous.'—Prompt. Parv.
acombrist, pp. hampered, overcome, 85/2800; acobrit, 109/3644; comberid, 78/2386.
acordement, sb. agreement, 48/1521, 78/2571.
affray, sb. terror, 102/3384.
aprove, sb. correctness, 81/2658; mendit, pp. amended, 34/1045.
amongis, adv. at intervals, from time to time: evir more a-mong, 110/3686; othir whils amongis, 30/933; opir while a-mong, 38/1197; ther a-mong, 105/3435.
amyre, vb. amure, wall up, bury, 67/2196; 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.
ambiguite, sb. ambiguity, 78/2577.
and, conj. if, 18/546, et passim. Often written thus: &.
anenst, prep. concerning, 15/442; a-nenst, 113/3764.
angir, sb. sorrow, 27/817.
al = all that, 33/1025.
al & som, altogether, 5/115.
al at, all that, 119/3984.
al bothe, adj. both, 98/3252.
alone, adv. ashore, 73/2405.
alowe, vb. praise, 4/94; 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-swá.
altercation, sb. 76/2500.
al, = albe, although, 69/2261.
amayid, pp. dismayed, 56/1807; amayide, 102/3379.
amend, vb. correct, 81/2658; mendit, pp. amended, 34/1045.
amyrid. See a-mvre.
amys ase, sb. double aces, 89/2955.
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AGE A,
first wife of Faunus, bears him a son, Beryn, p. 29; her dying 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.
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, anueir, anuer, anuier: Ennuyer, nuire, &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, 99/3294.
a-poyntid, pret. s. pointed out, 9/240.
apparene, sb. appearance, delusion, 84/2774. See note, p. 196.
appeir, vb. harm, 68/2227.
appid oppon, pret. s. hapt on, lighted on, 21/632.
aqyt, 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.
areche, vb. utter, 112/3734. A.S. arecan.
arede, vb. conjecture, guess, 17/527. See Stratmann, s. v. areden.
arerid, pp. raised, set up, 113/3764. A.S. araran.
armys, sb. pl. harms, injuries, 96/3208.
Armys, lawe of, Heraldry, 81/2667.
as = as far as, 103/3414.
as, 75/2466; that.

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a-say, vb. essay, try, 18/532; assay, 44/1396; assay, 54/1740, 67/2187;
  imp. s. assay, 42/1318.
ascapen, vb. escape, 67/2188; pp.
  a-scapid, 118/3953.
as-caunce, conj. as if, pretending that, 12/361; ascaunce, 51/1627,
  59/1918; as scaunce, 55/1797.
as-clakid, pp. abated, 39/1226.
as-servid, pret. s.? deserved, 72/2371; pp. 73/2377, 95/3163.
as a seyd, 113/3771, he saw? See seen.
as a square, adv. on the square, aloof,
  20/596, 21/643. See a-sware.
as soyll, imp. s. absolve, 53/1716.
as-suryd, pp. answered, satisfied, 113/3763.
as-sterd, vb. escape, 20/611, 63/2058.
as-tonyd, pp. astonished, bewildered,
  77/2544; -stonyd, 104/3455; 
  stonyd, 64/2088.
Astrolages, sb. astrologers, 27/822.
as-tryst, pp. divided, perplexed,
  96/3164.
as-sware, adv. on one s'ide, 19/586.
at, prep. to, 77/2536, 117/3913.
at, ? that, 119/3984.
at-tast, vb. taste, 15/458; a-tast, 
  prove, test, 54/1745. O.F. taster.
at-tend, vb. set fire to, 88/2728. A.S. atendan.
ateyn, vb. reach, 103/3414; ateynt, 
  pp. attainted, 102/3406; ateynt, 
  107/3586, 112/3752.
at, be, vb. be at one, in accord, 71/2338.
at, a, 89/2945.
at, 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, 
  116/3883, 118/3958.
avaunte, adv. forward, 61/1972.
avere, Apr. 23/691. F. Averil.
avuir, auntris. See aventure.
aventure, sb. fortune, chance, 38/1185, 67/2195; aventure, 46/1470, 
  88/2913, 105/3517; auntrir, 109/3639; pl. auntris, 103/3436.
  'A-wviyr or happe (aunter, l.).' Fortuna, fortuitus.'—Prompt. Pare.
a-vise, sb. counsel, 80/2640.
avisely, adv. advisedly, 118/3946.
avoew, sb. vow, oath, 105/3506, 3514; 106/3543; a-vowe, 92/3049, 101/3353, 108/3599; pl. a-vowis, 105/3488, 3509.
aweynyd, pp. weaned, 39/1244.
a-veyward, adv. away, on one side, 77/2516.
axe, vb. require, exact, 8/219; pres. s. axith, 7/196, 14/403, 81/2654; pres. 1 s. axe, ask, 92/3071, 93/3090; 2 s. axist, 107/3580; pret. s. axid, 12/346, et passim.
axing, sb. request, 94/3126. A.S. aceung.
a-ze, adv. again, 43/1373, 62/2026, 111/3714, 111/3720; a-ye, 44/1384, 99/3276, 112/3729.
badder, adj. worse, 96/3187.
baffst, adv. abaft, 49/1576.
bale, sb. woe, sorrow, 58/1862, 118/3956. A.S. beathu.
bali, sb. head, 115/3560.
balstaff, sb. balk-staff, quarter-staff, 6/153. Mr. Vipan thinks that 'bal' may be a corruption of pale or pail. Cf. Cotgrave: 'Courye... a Stang, Pale-staffe, or Colestaife, carried on the shoulder, and notched (for the hanging of a Pale, &c.) at both ends.'
barme, sb. bosom, 75/2457. A.S. bearum.
barr, 93/3087; bar of a Court of Justice.
bate down, vb. heat down, 76/2482. 'haw 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; bethe, 100/3313; imp. pl. beth, be, 32/976, 50/1593, 87/2891, 88/2915; beith, 4/77; subj. pres. s. by, 108/3595; 2 pl. be, 4/96; pp. i-been, 55/1087; i-be, 48/1357; be, 4/81, 113/3902.
be, prep. by, 3/50, et passim. See by.
be-d.tid, 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; behest, condition, 47/1510.
be-hongit, pp. hung round, 27/832; hongit a-bout, hung about, 21/636; hongit, adorned with trap- pings, 61/1632.
be-hote, vb. promise, 69/2252; by-hete, 75/2472; pres. 1 s. be-hote, 11/332; pret. s. be-hihte, 36/1126; pret. 2 pl. be-hete, 63/2059, 78/2562; behete, 117/3912; pp. be- hote, 77/2529. See hihte.
bekk, sb. obeisance, 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.
benyng, adj. benign, 120/4011.
bere, in, on the bier, dead, 85/2826.
bergeyne, vb. 105/3507; deal in, sell.
Beryn, or Bernus, son of Faunnus and Agea, his birth and bad up-bringing, 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 Geoffrey, a cripple, who offers to help him, pp. 73-8; he and his men distrust Geoffrey, and prepare to sail, pp. 85-6; is angry with Geoffrey, 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 Geoffrey, 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-jouxt 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. vv. 'Beverage' and 'Bever.'

bayard, Bayard, a name for a horse, 96/3184. 'Bayart: M. Arde: f. as Bay, (whence we also tearme 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.

blenclid, pret. s. turned away, swerved, 98/3250; blynchid, 22/669; imp. s. blenche, 82/2713; subj. pres. 2 pl. blenchen, 110/3659.

bler, vb. clear, dim, 15/445. 'To clear ones eye, begyle him, enguigner.'—Palsgrave.

Blind man, a, of Falsetown seizes Beryn, and brings him before Evandir, pp. 62-4; his accusation of Beryn, pp. 95-6; agrees to share Beryn’s goods, p. 101; his accusation answered by Geoffrey, 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 blenclid.

blysynq, verbal sb. blazing, 18/561.

blyve, adv. quickly, 18/533, et passim; blyve, dissyl. 33/1008.

bode, pret. s. stayed. See bood.

boucheff, sb. good fortune, 26/779, 117/3900.

bonet, sb. a small sail, 50/1604. See note, p. 189.

bood, pret. s. stayed, 47/1494, 87/2898; bode, 100/3320.

boon, sb. a die made of bone, 89/2957.

bord, sb. jest, 41/1304, 91/3022.

bord, vb. jest, 88/2941. O.F. bowder.

bord, sb. the side of a ship, 87/2886. Ovir þe bord, overboard.

bore, sb. surety, bail, 58/1876; pl. borowis, 112/3753, 113/3778, 115/3841.

borewe, 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.

boturfijs, butterflies, 108/3613, 3617.

boune, adj. ready, 53/1698, 72/2344; boun, 81/2686; bown, 52/1678. O.N. bûinn.

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. breyd vp, started up, 11/316; pp. i-brayid, out, drawn out, 118/3935. See Cole-
ridge s. v. 'Braid,' and Stratmann s. v. 'Breiden.'

briobur, sb. thief, 17/524. See Prompt. Parv., s. v. 'Brybower,' and note.

bridd, sb. bird, 27/814.

brigg, sb. bridge, 87/297, 88/2923.

brithern, sb. brethren, 25/759; brethryen, 26/765.

brode, sb. breeding, 6/160. See note, p. 179.


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.

brou^t, 97/3212, got (with child).

brush, sb.? fluff, 46/1482. But Halliwell gives 'Brush (1) Stubble. Staff.'

bryng hym in, decoy him, 54/1750.

Burgess No. 2 of Falsetown, engages Beryn in talk, p. 53.

burgyn, vb. bud, 23/692.

burlh, sb. borough, town, 25/744.

burrith, pres. pl. stick like burrs, 79/2601.

bush, vb. push, 6/156.

but, prep. save, except, 3/44, et passim; but yf, 7/186, et passim.

but, sb. a drive, butt, thrust, push, 41/1287. Cf. Havelok (E. E. T. S.), l. 1040.

butte, but the, 14/410, 29/885, 49/1590, 98/3250.

by, prep. = in, 25/745, 65/2131; on, 64/2064; with, 76/2444, 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, fro seel to seel.' (Medulla. Harl. MS. 2257).—Way. 'Two yonge knights liggyng by and by.' —Chancer, Knight's Tale, l. 153.

bye = ? but, 16/478. See note, p. 182.

bydë, vb. wait, 118/3956. Scanned as a dissyllable here.

by-nym. See be-nym.

bysely, adv. busily, diligently, 70/2279.

bythynch, vb. devise, bethink, provide, 36/1141; pret. s. be-bou3t, 48/1375; pp. be-bou3t, 108/3612.

byword, sb. proverb, 69/2243, 96/3183. Cf. comyn saying.

Caldey, Chaldee, 81/2662.

Canterbury brooches, 7/175. See signs.

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. 'caring, caping-stone,' coping-stone.—F. capes = gapes.—W. W. S.

cardiakill, sb. heart-burn, 16/493.

carnel ende, sb. death, end of life in the flesh, 81/2638.

case, sb. chance, fortune, 56/1805.

case, in case, if, 100/3316.


cause to [i. e. to do so], 86/2860.

cateau, sb. artifice, 31/959; 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, 63/2034.

charge, vb. care for, 44/1387.

charge, sb. cargo, 59/1917.

charge, vb. load, 47/1512, 96/3146, 109/3637; pp. chargt, 70/2276.

chasid, pret. s. followed up, 91/3020. See note, p. 198.
chast, vb. chasten, 34/1058, 44/1396, 103/3440.
Chaucer's daisies, 22/683.
chaunce, sb. good fortune, 24/728.
See note, p. 184.
chek, sb. trick, mischief, 16/471, 30/914.
chekkir, sb. chess-board, 54/1735.
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.
cheryly, adv. dearly, 29/892.
chese, vb. choose, 37/1166, 58/1865, 1874; pret. s. 31/952; imp. s. 58/1869, 59/1925, 60/1947.
chese, sb. the chess-board and men, 54/1732; ches, 1733.
Chess-board, a, and its pieces described, 54/1733-34.
chireheward, 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.
cleen, adv. completely, 88/2909.
'Men i-armyd cleen,' i. e. in full armour.

Clekam, 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 doth a waitir myll,' 90/3005. 'Claquette: f. A Lazers Clicket, or Clapper.' Cotgrave—F. See note, p. 195.
clepeist, 2 pres. s. callest, namest, 91/3024; pret. s. cleped, 3/65; clepid, 14/415, et passim; pret. pl. 92/3048; imp. pl. clepeth, 75/2460; pp. i-clepid, 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.
cloth, sb. cloth, 117/3930.'
cloute, vb. clout, patch, 97/3240.
clyste, pret. s. closed, clenched, 77/2515. From a vb. 'clicchen'—Strat. conj.
cold sot, cold sweat, 16/493.
colyner sword, Cologne sword, 20/621. See footnote, p. 20.
comand, 'som comand,' some one coming, 74/2426.
comandned, pres. p. coming, 75/2451; comynng, 103/3418.
combirment, sb. embarrassment, 79/2604.
compers, sb. pl. fellows, 6/145; comperis, 51/1644, 107/3581.
comyn seying, sb. proverb, 63/2037. Cf. byword.
comynng, 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; pres. s. can, 7/183, 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. coud, 4/80, 11/326; conde, 51/1652; couthe, 70/2279; 2 pret. s. cowdist, 100/3336; pret. s. coude, 21/628, et passim; coude, 17/527, 51/1634, 69/2250, 81/2674; couthe, 16/482, 65/2109; couthe, 37/1166; 2 pl. couthe, 4/100; coude, 98/3274; pret. pl. coude, 22/667, 49/1581, 51/1628, 102/3381; coude, 62/2004; cowd, 77/2547; couthe, 6/165, 60/1945; couthe, 27/817.
cond, vb. coniunct, 119/3995.
conig, vb. conjure, 12/339; pp. i-conigerid, 16/489.
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.
corage, sb. courage, daring, 16/470; heart, disposition, 30/914.
courouse, adj. curious, elaborate, 117/3924.
cors, sb. body, 52/1686; corps, 98/3246.
cosshon, sb. cushion, 52/1660.
cote, sb. bodice, 4/88.
cotelere, 70/2297; cutler, 99/3296, 3303; 113/3792.
couchid, pp. set, 114/3794. See i-couchid.
coule no chere, knew no pleasure, 120/4005.
counselles, adj. without counsel, 71/2313; consaillis, 55/1791; counsellis, 27/808.
countid more with, accounted of, 28/842.
countiplede, sb. counterplead, 79/2602.
Court, the, at Falsetown opens at 9 a.m. 87/2878.
court ward, to the court, 92/3054. See -ward.
couthe, adj. known, 97/3231. A.S. eav.
coujid, pp. coughed, 11/323.
covanabill, adj. accordant, 9/246.
coverture, sb. cover, 37/1147.
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.
cripill, sb. cripple, 74/2439; crepill, 75/2379, &c.
cristyanite, sb. Christendom, 114/3794.
crope, pp. crept, 97/3232.
cros-sail, make, to haul the yards square across, 90/2995. Cf. 'wend he saill a-cross,' 86/2837, and 'the saylis stouden al a-cros,' 87/2899. See note, p. 197.
crouch, sb. crutch, 78/2381, 76/2509; cruch, 86/2856.
cry, sb. proclamation, 109/3628.
cry, have the, obtain public notice and approval, 93/3080. 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, 11/323.
cury fauel, sb. flattery, currying favour, 12/362.
cusky, drouse to, ? went to sleep, 14/423. Urry, in his Gl., says (s. v.): '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 Cayso, to sleep.'—F. J. Vipan.
cut, sb. horse, 41/1288.
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 obnoxious est sive ratione feudi, sive ex conductione: ita ut res dicatur esse in dangero 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, every, every whit, 60/1934; everydele, 58/1899; nevir a —, never a whit, 62/1996; no —, no whit, 11/307; som —, somewhat, 14/403. A.S. deel.
dele, sorrow, 38/1183. See pole.

Denmark, Isope born in, 81/2673. See note, p. 195.
dentour, sb. indenture, 84/2791.
deoI, sorrow. See pole.
dere, vb. harm, 59/1926, 84/2787. A.S. derian.
desperate, (?) sb. desperation, 105/3493.
dessyvabill, adj. deceitful, 50/1621, 51/1658.
deth-day, 40/1262.
devise, sb. skill, device, 80/2644, 83/2749.
devise, vb. contrive, describe, 83/2755; pres. 1 s. devise, 84/2767; pres. p. devising, 9/239.
devoir, sb. duty, 47/1487.
deveyne, vb. describe, understand, 117/3924; 2 pres. pl. 90/2089.
deyse, sb. dais, 117/3931.
diete, sb. ? way of living, 46/1431.
dietes, sb. pl. days, 25/749.
diffence, sb. resistance, 61/1981.
discrye, vb. describe, set forth, 35/1100, 81/2658.
disé, sb. pl. dice, 89/2953.
disfetirly, adv. misshapenly, 77/2515.
disfigure, vb. 76/2504.
disgisenes, sb. disguisedness, disguise, 77/2523.
diskennyng, (?) ignoring, 2/20. See note, p. 176.
diskeuerith, imp. pl. discover, 68/2231; pres. p. diskyueryn, 6/151.
dispiracioune, sb. desperation, 110/3680.
dissimilyng, pres. p. dissembling; 31/956.
distance, sb. discord, 87/2891.
disteynyd, pp. distained, defiled, 12/341.
distract, pp. distracted, 78/2555; distrakt, 102/3379.
disware, adj. unawares, doubtful, 83/2726, 92/3046, 98/3266. (In 83/2726, of == out of. See note, p. 196.)
docers, sb. pl. tapestry, 27/833. F. dosser. Lat. dosserium. See Prompt. Parv. s. vv. 'Docere' and 'Dorcere.'
doctryne, sb. wisdom, 39/1245, 81/2663.
Dog, the Welsh, at the Cheker-: the-Hope, 21/631-51.
dole, sb. sorrow, 42/1331, et passim; dele, 38/1183; deel, 72/2363.
dome, sb. judgment, 65/2102, 77/2535; doom, 101/3376; pl. dominus, 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.
dotaunce, sb. fear, awe, 25/738.

O.F. doutance.

dont, vb. fear, 9240. 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, 108/3530.

drad, feared, 67/2194. See drede.
draughte, sb. a move at chess, 55/
1779, 56/1812.

Dreans go by contraries, 5/108.
drede, vb. fear, 12/337; 1 pret. s.
dred, 3/55; pret. s. drad, 67/2194.
See a-dred.

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.
drouge, 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 Tristem, Fytte
III., stanza 72.
dyner while, dinner-time, 87/2881.
See while.
dyneryward, to dinner, 7/170. See
ward.

Dyonysa, a stone of a very cold
nature, in Isope's hell, 83/2731.
See Stone, a.

Ebrewe, Hebrew, 81/2661.

ehoch, each one, 2/38, et passim;
ehoch, 21/655, 49/1569; echoon,
87/2883; echoon, 118/3937.

efft, 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.
egallisch, adv. equally, justly, 26/
781.
eggge, sb. edge, margin, 19/587, 22/

679. 'egg of the firmament,'
horizon, 22/679.
eggr, adj. eager, angry, 5/105. F.
aigre.
elder more, older, 97/3240.
ellis, adj. else, other, 96/1122, 80/
2624. See note, p. 195.
eyling, adj. wretched, 81/967. 'Dan.
elendig. O.N. eligr.'—Coleridge,
s. a. 'Eling.' 'Here be catte is a
kitoun. be courte is ful elyng.'—
Piers Plowman (E. E. T. S.), Text
B. prol. l. 190.

encheson, sb. occasion, reason, 79/
2590, 97/3218.

encombirment, sb. embarrassment,
113/3785.
ende or end, courteous, 47/1491,
52/1671. See hende.

endecnting, pres. p. 'snapping, biting,
57/1851; pp. endendit, set, 99/
3301. Fr. 'Endenter. To indent,
spip, notch, lig on the edges;
also, to set or make teeth in.'—
Cotgrave.
eniten, vb. speak, rehearse, 25/
760; endite, 95/3162.

endlong, adv. along, 51/1634.
enendyte, sb. ? place (F. endroit),
14/404. endreutey ? = entreat =
treatment.—F. J. Vipan.

endyng day, life's end, 82/974, 986.
'vorterne 3er he [Edred] was kyng,
and at ys ende day,' &c.—Robert
of Gloucester, ed. 1810, p. 279, l. 3.

Engelond, England, 26/772.

England conquered by Julius Cæsar,
26/772.

engyne, sb. contrivance, 84/2758;
gynne, 19/570; gyn, 82/2708.

engyne, vb. beginne, 47/1501, 68/
2214, 76/2508; pp. engyned, 104/
3479.
enpeche, pres. pl. impeach, 79/2590.
enpecnement, sb. impeachment, 82/
2703, 85/2795.
enpeledit, pp. impleded, 74/2415.
enselid, pp. sealed, 119/3980.
ensensid, pp. impleaded, taught, 68/
2213, 73/2406.

ensurid, pret. s. plighted troth, pro-
mised, bound, 69/2260; ensurid,
pp. 63/2951, 80/2638; ensuryd,
36/1122, 85/2805.
entende, vb. understand, 26/777.
F. entendre.
ententilifich, adv. attentively, 9/239; ententilylich, 104/3483.
entere, vb. bury, 34/1047; pp. enteri, 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 to his ere,' listened intently, 8/205.
er, sb. hair, 42/1350.
erly, 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. internal parts of a house, chambers, 18/556, 28/837.
ethir-is, either's, 5/126. Cf. fffift-is, s. v. fffift; 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 Macaign's accusation, pp. 69-71; presides at Beryn's trial, pp. 98-116; 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 judgment for the defendant, p. 116.
eve a-fore, on the evening before, 82/2701.
evenuante adj., F. avenant, seemly, 28/837.
everich, adj. each one, every, 5/132, 6/140, 39/1212, 40/1256, 117/3922.
everichone, each one, every one, 23/689, 61/1086; everichon, 102/3382, 109/3641; everychon, 92/3068; everichon, 94/3130; everichoon, 26/792; everichoon, 60/1948; everychoon, 94/3112.
everyle dele, everydele, every whit, 59/1899, 60/1934. See dele.
everese, sb. eaves, 72/2354.
evif, adv. evilly, ill, 33/1012.
evif, ? read 'well', Urry's correction, 78/2398.
evill-thewid, adj. ill given, of evil habits, 67/2177. A.S. yfel and þeaw.
evir more a-mong, at intervals, 110/3686. See a-amogis.
excellent, pres. p. excelling, 36/1110; adj. 36/1114.
Eye, 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.
fale, many, 89/1224. 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 Isoever, 2610-16; Geffrey and Beryn tame them, 120/4017-20.
fare, sb. demeanour, 31/967.
fare, vb. go, 82/2699; imp. pl. fairil feir, go on fairly, go softly, 57/1831.
fast, 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, pp. 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 fyn.
fay, sb. faith, 24/720, 63/2032, 90/3003, 96/3193, 100/3338; fey, 58/1886, 109/3648.
feir, sb., fire, 38/1187; feire, 18/551; feer, 72/2355.
fele, adj. many, 96/3177, 3205, 97/
GLOSSARY AND INDEX.

fit, sb. turn, tustle, 41/1309. ‘So mery a fytt [of swiving] ne he had sche nat ful yore.’ — Chaucer, Reeves Tale, l. 310.—F-

flaptaill, sb. whore, 41/1283: cf. Fr. ‘Culeter. To wag or stirre the buttockes vp and downne; 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, sternuere.’ — 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. fond, 17/529. A.S. fandian.

Fools have shorn heads, 102/3407, 103/3426, 113/3779.

foon, sb. pl. foes, 26/771; ffoon, 80/2630.

for, prep. = on account of, 2/34, 3/51; 15/440, 21/644, 72/2358, 97/3241; ffowr, 32/973; ffor = from, 28/854; = in spite of, 112/3759; conj. = because, 48/1370, 63/2052; ffor = in order that, 7/172.

forby, adv. near, 83/2728.

fore stage, sb. forecastle, fore part of the ship, 88/2934.

for-in, adj. ? foreign, 90/2989.

formally, adv. in good form, 104/3457.

fors, no, no matter, 13/396, 61/1984; no force, 72/2375.

for-skramyd, pp. shrunk, distorted, 73/2381. Scram, 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.

3221, 110/3667; fale, 39/1224

(‘I sey no fale,’ I say not many [words].) A.S. feala. ‘Fale.’—Robert of Gloucester, ed. 1810, p. 146, l. 4.


fell (for fill), full, 90/3006.

fellich, adv. felly, cruelly, 11/311.

fenaunce. See fynaunce.


fentyse, sb. deceit, 47/1487. O.F. faintise.

fere, sb. companion, 13/389, 31/966, 37/1174, 46/1476, 52/1683; pl. feris, 96/3201.

ferforth, adv. fully, far, 24/731, 76/2503, 85/2807, 94/3134, 114/3799, 116/3875.

ferm. pres. pl. affirm, 79/2615.

ferth, fourth, 27/809, 49/1570, 113/3764, 117/3929.

fese a-way, vb. drive away, 12/351.

A.S. fésian.

fet, pret. s. fetched, 3/61; pl. 86/2849; pp. i-fett, 29/890; i-fet, 44/1395.

fetcously, adv. skilfully, 6/141. O.F. adj. faictis.

feyn, adj. fain, 86/2864, 100/3334, 108/3607, 116/3896; fawe, 62/2022, 120/4017.

feyn, vb. ornament, trill, 3/70. (E.E. feyen.) — F. See note, p. 177.

feyner, adj. fainer, readier, 65/2124.

feynymd, pret. s. (?) for feynymd, attempted, 6/141. See note, p. 178.

fheer, vb. terrify, 33/1013.

ffiff, fifth, 95/3158; ffiff-ist, fifth’s, 27/815. Cf. ethir-is, and his.

ffrank, sb. 39/1228. ‘Franc: A piece of money worth, in old time, but one Sol Tournois ['the tenth part of our shilling']. — Cotg.: now it goes for twentie; which amount vnto ijs. sterl.’— Cotgrave.

ffrountis, sb. pl. fronts, 50/1609.

‘Frount, or frunt of a churche or oher howsys. Frontispicium, C. F. Cath.’—Prompt. Parv.

fikil, adj. deceitful, 41/1283.

fill, adj. full, 94/3117; fell, 90/3006.

fishnamy, sb. physiognomy, 96/3196.
fourm, sb. form, bench, 93/3079.
fray, vb. frighten, 33/1013; be afraid, 42/1335.
frelich, adj. freely, unconcernedly, 33/1024.
frendshipp, 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-
ful riote, adv. straight, 48/1546.
fynall, adj. last, 80/2624.
fynaunce, sb. fine, penalty, 64/2079, 79/2610; fenaunce, 77/2534.
fynd, vb. provide for, 65/2120, 97/3219.
fyne, vb. pay a fine, 64/2078, 92/3062.
fyne, or flynys, 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.
gall, sb. gall, ill humour, 14/402, 43/1382, 48/1552. A.S. geallo.
galle, sb. gall, sore place, 87/1150; gall, 107/3564. 'galle, O. Icel. galli, 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 plaintiffs 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).
'Qwan ilke note til other leper makes hem a-sawt, That we calle a moyson 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.
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.
goodshipp, sb. goodness, 40/1247.
goone, 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,
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70/2277; a-goO, 91/3033; i-goO, 84/2782; go, 76/2505, 85/2812.

governance, sb. behaviour, conduct, 9/248, 102/3399, 110/3990; ? self-
control, 71/2337; good management, 82/2594; control, discipline, 87/2892.

gre, sb. aid, succour, 64/2066.

greme, 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, 116/394. See Halliwell, s.v. 'Green.' Dame Ju-
lOCKE said of the trap in which Tibert was caught, 'in the deelees
name was the grynne therse sette / &c.'—Caxton's Reynard the Fox,
Cap. x., Arber's ed., p. 22.

grenyth, pres. pl. graw.green, 23/687.

grete 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. agrisian.

groundit, pp. established, 26/757.

groundly, adv. deeply, seriously,
120/4001.

guerdon, sb. reward, 76/2486.

guy, sb. guide, 46/1458.

GYLHOCHET, a name Geffrey gives
himself, 92/3048, 103/3421; Gy-
hogot, 100/3315; Gylochet, 3336.

gyn, gynne, 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.

halfyndele, sb. half-part, 35/1084.
A.S. healf, half, and dael, part.
halk, sb. corner, 44/1407.

halowid, pp. halloo'd, shouted for,
2/21.

'halsien, A.Sax. hålsian, hälisien
(augurari, obscurare), &c.'—
Stratmann. 'Halson. To promise
or bid fair, good, or bad; to pre-
dict. Devon.'—Halliwell.

haluve, 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.
hapsis, 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. hanter.

haut, adj. high, 57/1837. F. haut.
havith, subj. pres. 2 pl. have, 69/
2243; pp. i-had, 30/903, 68/2050.
hazard, sb. dice-play, 30/924, 38/
1211.
hazardours, 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;
ham, 7/178.

hen, adv. hence, 60/1930.
hend, adj. courteous, gentle, 10/
287; ende, 47/1491; end, 52/
1671.
hent, pret. s. caught, 74/2424, 2429; pp. i-hent, 2431.

her, their, 49/1569. See hir.

herberage, sb. inn, lodging, 13/379, 21/627. O.F. herberjage. L. Lat. herbergagium.—Roquefort, s. v. 'Hoberge.'

herbery, sb. herb-garden, 10/289. O.F. herbie, herbie.—Roquefort.

hert fill, heart's fill, 90/3006, 94/3117.

hertiest, adj. most courageous, 84/2777.

hertis rote, heart's root, 3/59.

hertis swete, sb. sweetheart, 48/1536.

hertly, adj. hearty, 8/201, 37/1173, 118/3949.


hey, sb. (A.S. ege) awe, restraint, 30/903. 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 ffiffit-is, s. v. ffiffit.

hit, pron. it, 29/892. Cf. hown.

hije noon, i.e. midday, or the tip-top point of the wheel of fortune, 31/945.—W. W. S.

hijte, pret. s. named, 27/799.

hijte, 2 pret. s. promised, 102/3397; hijte, pp. 106/3540. See behote.

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, 72/2358. 'Honor, * * * fief, domain.'—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.

hosing, sb. pl. houses, 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. Geru, hullen; pret. hullda. —Stratmann, s. v. 'hulien.' See note, p. 190.

husst, pp. husht, 92/3067.

hy, vb. hie, haste, 106/3631; hije, 39/1236; imp. hyen, 95/3170.

hyust, interj. hist! 18/536.

[Some past participles are here collected.]

i-answerd, pp. answered, 94/3111.

i-armyd, 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 congir.

i-couchid, pp. set, 99/3300; couchid, 114/3794.
i-dened, judged, 4/96. See deme.
i-dyned, pp. dined, 87/2833.
i-entrid, pp. entered, 112/3760.
i-esid, pp. eased, 80/2628.
i-et, pp. eaten, 84/2782.
i-fett, fetched, 29/890. See fett.
i-fournyd, pp. formed, 84/2761.
i-frethid, pp. protected, 10/292. A.S. freothian, to set apart, protect.
i-fretid, pp. fretted, 69/2258.
i-goo, gone, 84/2782. See goon.
i-hent, caught, 74/2431. See hent.
i-herd. See i-herd (below).
i-hold, pp. held, thought, 93/3082; bound, obliged, 108/3595.
i-hurid, pp. wearing headgear, 55/1772. 'Howe, or hure. heed hylynge.'—Prompt. Parv. See the note thereon, and also Halliwell, s. v. Hure.
i-iapd, mocked, 104/3459. See iapd.
i-iyned, pp. joined, 82/2721.
i-i-knet. See i-knyt.
i-i-knowe, known, 91/3037. See knawe.
i-i-knyt, pp. knit, i. e. married, 40/1280; i-knet, knotted, 89/2947.
i-i-lased, pp. lessened, 25/754; lassid, 8/44.
i-i-led, pp. laden, 48/1526.
i-i-lerid, learned, 101/3364, 115/3857. See lere.
i-i-leve, ? pp. lived, 65/2121.
i-i-loggit, lodged, 5/131, 11/304, 13/374. See loggit.
i-i-loke, pp. locked, embraced, 96/3207.
i-i-lore, lost, 39/1216. See lere.
i-i-lost, pp. lost, 113/3784.
i-i-makid, pp. made, 10/291.
i-i-massid, pp. when it was al, when mass was over, 5/102.
i-i-natid, pp. mated at chess, 54/1749, 55/1767, 93/3093, 105/3512.
i-i-merkid, pp. stamped, as a coin is, 15/434.
i-i-met, pp. met, 92/3056.
i-i-mevid, spoken, 8/199, 82/2704, 112/3758. See move.
i-i-mynt, pp. minted, 15/434.
i-i-myryd, pp. ? bemired, stuck in the bog, 102/3388.
i-i-myssid, pp. misst, misstated, 104/3449.
i-i-nayid, pp. denied, 86/2829.
i-i-paid, pp. paid, 71/2320.
i-i-parid, pp. adorned, 10/291. F. parer.
i-i-peynd, distressed, 63/2046. See peyne.
i-i-pikid, pp. cleansed, brushed up, 54/1734. 'Pykyd, or purgyd fro fylthe, or oth thynge grevows.' Purgatur.—Prompt. Parv.
i-i-pilt, pp. struck, 18/559. See Stratmann, s. v. 'bulten.'
i-i-pleynd, complained, 63/2045. See pleyne.
i-i-previd, pp. proved, 112/3738.
i-i-pusshid, pp. polished, 54/1734.
i-i-rasid, pp. shaved, 88/2936, 91/3032. F. raser.
i-i-ratu, caught, 73/2389. See ratu.
i-i-rayd, pp. arrayed, 88/2927.
i-i-raylid, pp. ruled, 10/291.
i-i-secedid, pp. ? settled (Urry reads ysettild), 78/2583. 'i-secedid,' became sick. Lagamon, 30549.—F.
i-i-sesid, pp. possessed, 58/1880; sesid, 48/1549, 63/2061.
i-i-set, seated, 92/3055. See sat.
i-i-set, fixed, 26/798; set, 54/1746. See setten.
i-i-shethid, pp. sheathed, in a scabbard, 117/3925.
i-i-sod, ? buried, 39/1217. A.S. seoxan. See note, p. 188.
i-i-sotyd, pp. besotted, 36/1138.
i-i-spilt, pp. ruined, 75/2452. A.S. spillan.
i-i-spronge, spread, 68/2213. See sprang.
i-i-steryd, pp. steered, 107/3564.
i-i-swept, pp. swept, 108/3590.
i-i-take, taken, 63/2042, 98/3248. See take.
i-i-thankid, pp. thankt, 117/3903.
i-i-told, pp. told, said, 69/2258.
i-i-went, brought about, 40/1264; contrived, 48/1522. See wenden.
ilche, adj. same, 1/11, et passim; ilk, 46/1467, 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 parcell. See parcell.
in-dight, equipped, 88/2927. See i-digete.
influence, sb. inflow, quantity, 77/2527.
inlich, adv. inly, deeply, 28/867; inly, 47/1515, 80/2643.
inner, more within, further inside, 84/2790.
inocent, sb. innocence, 68/2207.
i-nowe, adv. enough, 8/220; i-nowe, 17/529.
insolible, adj. unanswerable, unsolvable, 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.
isope, sb. hyssop, 10/292.
Isop, Duke, Geffrey'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.

iape, sb. jest, 62/2012; pl. iapis, 1/7, 103/3428.
iapid, pret. s. jested, mocked, 89/2969; pp. i-aapid, 104/3459.
iogelour, sb. juggler, 111/3693.
Judges should be like Marcus Stoycus, 27/804.
uzzle, 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.
karff a too, pret. s. carved or cut in two, 19/588. A.S. ceorfan.
karse, sb. cress, 31/971. A.S. cerse.
keke, vb. look hard at, 29/900.
kelen, vb. cool, 16/470. A.S. cêlan.
kenebowe, in, akimbo, 57/1838.
kepe, sb. care, 72/2356.
kepe, pres. s. care, 15/465.
keueryng, sb. covering, ceiling, 83/2723.
kiss: men kiss each other to settle an agreement, 78/2572. Cf. tuk le meyn.
kissid, pret. pl. kissed, licked, as flames do, 72/2354.
kist, pret. 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.
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. "Canrar, L. Germ. knarre, knar (gnar), tuber, vertex;" &c.—Stratmann.
knot, sb. 'knote yn the fleshe, vndyr th· skynne. Glandula.'—Prompt. Parv. 76/2514.
knowlechid, pp. acknowledged, 115/3833.
kynd, adj. natural, 72/2345.
kynde, sb. nature, natural disposition, 9/247, 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.
lash, pret. s. let, shed, 2/34. O.Fr. lascher, laxare. See Stratmann, s. v. 'lasken.'
lass'd, lennensed, 25/754. See i-lassid.
last, sb. ballast, 90/2996. 'Lest et Lestage, Gallis præterea dicitur pro sabulo navibus injecto ut stabiliiores navigent, the ballace, vel rectius, ballance of the ship: eodemq; sensu occurrit vox in Stat. de Caleis, 22. Ríc. 2. ca[p.] 18.'—Spelman. 'fech more last' = bear a heavier burden, draw more water.
launch out a bote, 86/3845.
lauze, vb. laugh, 86/3006; lawze, 94/3117, 100/3335; pret. s. louze, 89/2964; lowze, 92/3252; pl. lauzhid, 93/3084; lawuizid, 95/3161; lawzid, 96/3202; lowzé, 103/3420; lawuid, 104/3461.
leche, sb. leech, physician, 39/1242, 109/3628.
leen, sb. flame, 72/2352, 83/2729. A.S. leona. 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. hleor.
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, 89/1216; 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. lete, let [fall], shed, 96/3176.
lett, sb. hindrance, 58/1892; let, 92/3069, 111/3718.
leue, vb. ? better, 'lène,' 18/562. 'Lèue' is the A.S. lífân = allow, permit: 'lène,' the A.S. lænan = 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. leauté.
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. 1 s. leywd, 63/2049; 3 pl. levid, 102/3380; 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. leve, 68/2222; pp. levid, 48/1368.
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:
liggen, vb. lie, 12/346; lygg, 15/452; lige, 20/621; ligg, 64/2079, 83/2738, 114/3816; pres. s. ligge, 2/28; pres. p. liggyng, 11/310, 58/1879; ligging, 53/1697.
liqter, adj. more active, 17/505.
liqty, adv. easily, quickly, 18/562, 72/2374; liqthly, 58/1873.
liqtsom, adj. cheerful, 22/663, 90/2973.
Lion,Isope's, his voracity, 84/2751-2.
liyrlyong, adv. stretcht out, 11/310.
lis, vb. ease, comfort, 31/948. A.S. liission.
list, impers. pres. pleases, 54/1752, &c.; lyst, 72/2347; pret. lust, 54/1749; subj. pres. list, 61/1980.
listith, pres. 2 pl. wish, 67/2195; list, 65/2100; lest, 74/2422; subj. pres. 2 pl. lust, 26/796; list, 45/1438, 59/1899, 1921; pret. 1 pl. lust, 105/3504.
lite, adj. little, 22/660, et passim; lyte, 72/2373; lyst, 73/2397.
lither, adj. wicked, 46/1459. A.S. lyser.
loder, sb. the guiding star, lode-star, pole-star, 49/1569.
lodisman, sb. pilot, 50/1601; pl. lodismen, 48/1555.
lombard, sb. Italian, 81/2662.
lombe, sb. lamb, 56/1803.
lome, or lom, frequently, 53/1701, &c. See i-lome.
londe, or lond, sb. land, 21/626, 47/1508, et passim; pl. londis, 25/738, et passim.
londit, pret. pl. landed, 89/2971.
long the gladder, by far the more [glad of the two], 99/3078.
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. lātian.
lowe, allow, 51/1653. See alowe.
lowe, 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 Geffrey, pp. 113-15; finds sureties for damages, p. 116.
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.
maleantel, sb. malice, 112/3759.
O.F. maldantel.

man, sb. chess-man, 56/1821.
Manciple, the, goes into the town,
marchantfare, sb. merchant's voy-
age, 109/3625. A.S. far, journey.
marchis, sb. pl. marches, country,
114/377, 119/3982.

MARCUS SEXTUS, Cato of Utica, 27/799.

Marshall, a, his office at supper, 13/387.
mase, sb. pl. maces, 56/1806.
masid, adj. crazy, 96/3190, 3203,
98/3255.

mastris, gen. s. master's, 53/1710,
67/2189, 112/3741; mastris, sb. pl.
masters, 111/3726. Cf. raftris.

mastry, sb. mastery, cunning, skill,
11/320. Fr. maistrie.

may, vb. be troubled, 62/2018. Fr.
's emayer. To be sad, pensive,
astonied, carefull; 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 ac-
cussed of murdering, p. 70; evi-
dence 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.—
Roquefort.

men, sb. used like the F. on, 34/1066.

mende, sb. mind, 95/3152. The
Prompt. Pars. has: 'Mende. Me-
moria, mencia, 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 be-
tween, 110/3675-76.

merceylese, adj. merciless, 71/2314.
merellis, sb. nine men's morris, 40/
1250. See note, p. 187.

merely, adv. merrily, 22/676, 678.
mery, ? sb. merriment, 70/2289.
See note, p. 194.

mes, sb. mess, dish, 55/1773, 85/
2818, 110/3688. Fr. 'Més: m.
A messe, or service of meat; a
course of dishes at table.' Cot-
grave.—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-merid, spoken,
uttered, 8/199, 82/2704, 112/3758;
administered, 112/3737; mevid, spoken, 115/3852.

meyne, sb. company, ship's crew,
household, 9/237, 59/1923, 114/
3819; meyny, 102/3379. Ap-
plied to chess-men, 54/1733.

meynten, vb. assist, 100/3327; meynentynth, 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,

MI = Miller = 1000, 52/1677. — W.

W. S.

mo, adj. more, 17/516, et passim.

moblis, sb. pl. goods, movable, 47/
1511. F. meuble.

mocioune, sb. proposition, motion,
9/264, 79/2593; moicioun, 60/1932.

mode, sb. temper, spirit, 5/105, 45/
1421, 53/1725, 65/2129, 101/3373;
anger, 72/2363; mood, 17/502.

mode, ? adj. moody, 38/1196. See
note, p. 187.

Modern times bad, 77/2518.

moilled, pret. s. wetted, 6/139, slob-
ered; molild, 46/1477. F.
mouiller.

mold, man of, earth-born, mortal
man, 63/2043. Cf. Henry V.
III. ii. 23.

Monk, the, characterized by the
Summoner, p. 7; invites the
Parson and the Friar to go with
him to see an acquaintance, p. 10.
monstrefulle, adj. monstrous, 84/2767.

moon, sb. moan, complaint, 96/3190.
more, sb. root, 34/1056. * * * on o More he grown."—Piers Plowman, Text B, pass. xvi. l. 58 (E. E. T. S.). Still common in Dorset. 
mother, ñ, & eke the lase, the greater and the less also, 107/3558. See 
las & more.
motest greatest, 110/3681.
motehall, sb. town-hall, 88/2922. 
A S. mût-heal.
mourned, pret. pl. were deep in thought, 6/151. See note, p. 178.
mow = may, 25/755; et passim; 
mow, 24/749.
mut, adj. mute, 35/1096; mutet, 64/2065; mewet, 2081; mwet, 66/2147.
mut = mayest, or may, with opt. sense, 2/57, 5/116, 33/1012; = 
must, 29/391, et passim.
mydmorowe, sb. mid-morning, i. e. 
9 a.m. 1/13.
myere, sb. mere, lake, 11/304.
myrthis, sb. pl. pleasantry, amusement, 
1/4, 8/203, 103/3428, 119/4000. Applied to the performance of a conjuror, 111/3693, 
3697.
myistfull, adj. mighty, 71/2339, 102/3383.
mys-do, pp. done amiss, 107/3568.
mys-wronj, 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.
napon, sb. apron, 2/33. O.F. nap-
peron.
nas (ne was) was not, 30/907, 49/ 
1581, 111/3695.
nat, adv. not, 2/31, et passim; nowt, 
4/71; nowte, 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.
nor (ne were), pres. 2 s. subj. were 
not, 35/1019; pres. s. nere, 39/ 
1220; nor, 83/2730.
nor 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 þt, nearer yet, 95/3168.
nethirles, adv. nevertheless, 53/1722.
nevir a dele, never a whit, 62/1996. 
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, 119/3969. O.F. noblois.
Roquefort, s. v. 'Nobilite.'
nol (ne wol), pres. 1 s. will not, 7/ 
190; nyl (ne will), 47/1517; nolt 
(ne wolt), 2 s. wilt not, 61/1973; 
nyl, 1 pl. 34/3110.
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. hnuull.
non-obstant, pres. notwithstanding, 
75/2467. F. nonobstant.
nouys, for þe, for the occasion, 18/ 
544, 79/2613, 94/3126; the nouys, 
111/3726. See note in Prompt. 
Parv. s. v. 'For the nouys.'
note, I, I know not, 3/62, et passim; 
not, 53/1699.
nouit, nothing, 41/1291; naujt, 71/ 
2333.
noute, not, 45/1426. See nat.
noweth, adv. now, 115/3831; nowe, 
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.
nyce, adj. foolish, 1/7, 75/2445, 88/ 
2933, 103/3416, 3420. In 9/262 
its seems to mean wicked. 'Nice:
nycte, s.b. folly, 39/1222.
ygramamcrers, s.b. pl. necromancers, 111/3725.
nygromancy, s.b. necromancy, 12/339; nygramance, 84/2773. O.F. 
nigremance. L. Lat. necromantia, from vexopartrie.
nythith, pres. s. approaches, 31/970, 42/1318; pret. s. nythid, 29/879, 
yl, will not, 47/1517. See nol.
y (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 wroth 
vor þys, and suor ys more op,’ 
‘Hire [the Priorress’s] grettest ooth 
nas but seyn Loy.’—Prol. 
Cant. Tales, l. 120.

Oaths and Adjurations.

Amyas, by seyn, 20/593.
Benedicite, 2/40, 11/314, 40/1271, 53/1718, 97/3225.
book & bell, be, 33/1017.
bouët me dere, be hym þat, 53/1706.
Bromholm, by þe rood of, 23/717. 
Cf. 53/1720. See P. Pl. (Clarendon Press), Pass. V. l. 281, 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 Brom-
holme in Norfolk.’—Bell’s Chauc-
er, ed. 1854, vol. i. p. 233, note.
conscience, be my trewe, 3/50.
cote, for my, 4/38. The ‘cote’ is 
the rondeau or cote-hardie intro-
duced 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) wear-
ing one.—Womankind, chap. xii. 
‘for’ = by.
Criste died on the rode, and for al 
men-kynde his gost pas lete, leve 
powe 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; Depardeux, 
80/2637. See note, p. 195.
deth, Away . . . with evil, 16/483.
devill, what, is 3ewe, What the 
devill’s the matter with you? 98/ 
3270.
devill, the, hir spede, 16/488. 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.
devill, 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, flourish, &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 seyn Iou, 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.
— gyve 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, right as he hath a-servid, 95/3163.
—, so, me help, 44/1402.
—, wold to, 4/100.
— woote, God knows, 12/339.
Goddis blessing have pow, 9/66.
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, pat bare Criste in his barme (i.e. bosom), by, 75/2457. Cf. 4/79.
Jame, by, 33/1016. See God, be.
Iohn, be seynt, 39/1220. See 68/2226.
Iudas sold, for (i.e. by) hym pat, 63/2044.
lady, our, gyve hym sorowe, 7/183, 16/489.
lady Mary, pat bare Ihesu on his arm, by our, 4/79. Cf. 75/2457.
lord, 12/346, 16/492, 56/1803.
Lord God, 52/1661.
mas, by him pat first made, 111/3710.
Petir, by, 33/1016. See God, be.
sorowe com on thy hede, 99/3277.
Thomas shryne, 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.
Trnyte, by the, 98/3257.

oeptas, sb. oetas = 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, 57/1856, 72/2367, 89/2964, 92/3052, 108/3420, 118/3966; = for, for the sake of, 106/3527; = in, at, 55/1788; = from, away from, 33/1015, 49/1584, 70/2294, 72/2368, 102/3393, 108/3428; = with, 48/1526.
of = off, 115/3836.
of-bove, adv. above, 83/2723.
of lyve, for on lyve, in lyfe, i.e. alive, 71/2311. See i-leve and on lyve.
of newe, recently, 79/2592.
of wele, our weal, 80/2624.
offter, adv. oftner, 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 lyfe, i.e. alive, 36/1137, 37/1174, 70/2289, 117/3920. See i-leve and of lyve.
on-do, undone, quashed, 93/3074. See vndo.
on-know, adj. unknown, 110/3671; vnknowe, 114/3802.
onys, adv. once, 14/406, et passim.
opyn, adv. open, plain, 107/3559, 114/3797. 'In opyn & no roun,' 48/1529, means: openly and not in secret.
or, adv. cre, 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.
other whils a-mongis, sometimes, 30/933. See amongs.
ouzhwier, adv. anywhere, 37/1166.
outid, pp. sold, 73/2408. See note, p. 194.
out-stert, vb. spring forth, 114/3826; 
pret. s., escaped [his lips], 46/1467. 
See a-stert.
ouer al about, all over, in every part, 76/2513.
oyer eve, over night, 23/706.
ovir be bord, overboard, over the side of the ship, 87/2836.
ovir-do, pp. over done, too much, 4/91.
ovir grove, vb. overgrow, 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, bethinke himselfe of.' &c.—Cotgrave.
ownt, pret. s. owed, 37/1161; oust,
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, 83/2724.

pan, sb. skull, 98/3253. O.E. hern-panne, brain-pan.


Paramour, the, the sups with the Tapster, 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, the flirts with the Tapster, pp. 2-5; his behaviour at church and during dinner, pp. 6-7; re-visits the Tapster 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, 118/3787.

passen, vb. surpass, 80/2644.

passing, adj. excellent, 92/3053.

Passion-week, devotion and abstinence during, 114/3804-10.

passyngly, adv. beyond measure, 2/38, 81/2678.

pay, sb. liking, 19/582, 86/2854, 118/3934, 119/3998.

payryd, pp. impaired, 26/754.

peloure, sb. fur, 117/3928: 'Pellure, or furrure.' — Prompt. Parv.

penance, sb. punishment, 80/2650.

perce, sb. pierce, tap, 52/1689.

perche, sb. perch, projecting piece of wood, 89/2948.

perdurabill, adj. eternal, 25/751.

perelis, sb. pl. pearls, 117/3926.

perseyte, sb. perception, 113/3785.

pese-marchantis, sb. pl. peaceable traders, 90/2979; pese marchandis, 112/3756.

peyn, vb. labour, essay, 65/2109, 74/2437; pp. i-peynyd, disturbed, 63/2046. F. peiner.

peyn, do my, vb. endeavour, 13/375, 78/2560, 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, 105/3508-10.

pilt, pp. pusht, driven, put, 68/2208. M.E. pulten. 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.
GLOSSARY AND INDEX.

plerer, adj. full, 26/787. O.F. plenier. See Plantier in Roquefort.
plentiouse, adj. fertile, 47/1496. O.F. plantieux. See Plantier in Roquefort.
plente, vb. plead, 115/3838; pres. s. pleteth, 64/2064.
plesy, sb. conjuring, 111/3719, 112/3725; pl. plesyis, 111/3699, 3712.
pleyer, sb. conjuror, 110/3690, 111/3698.
pleyn, vb. playing, moving, 22/679.
plesyn or plesy, vb. complain, 30/919, 68/2209, 70/2274. 79/2597, 112/3757; pres. s. pleynith, 66/2145, 101/3350, 113/3765; pres. pl. pleyn, 94/3110, 116/3885; pp. i-pleynyd, 63/2045; pleynyd, 66/2143.
plesynich, adv. fully, 119/3989.
plesyntiff, sb. plaintiff, 87/2870.
Ploughman, the, precedence granted him at the church door, p. 6. The Ploughman is the Parson's 'brother' (Prol. Cant. Tales, l. 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, i.e. 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.
pour, vb. look intently, pore, 22/667; pret. s. pourid, 11/311; pret. pl. 6/149.
poyn, in, immediately, forthwith, 88/2907, 90/2981, 102/3400. Under Point, Roquefort gives: 'quant point est, quand il est temps, à propos.'
poyse, sb. poesy, 81/2664.
practik, sb. treachery, 38/1188.
prauence, vb. dance about, quarrel, make a disturbance, 102/3400; pres. s. 80/2648. 'Penader. To bound, prauence, brag, vaunt, braue it.'—Cotgrave.
prechement, sb. sermon, 40/1263.
pref, sb. proof, trial, 17/511.
pref, vb. prove, 66/2144.
prelatitis, sb. pl. clergymen, 6/137, 13/386. 'Prelati Ecclesiae vocantur nandum superiores, ut Episcopi, sed etiam inferiores, ut Archidiaconi, Presbyteri, Plebani, & Rectores Ecclesiarum.'—Spelman, s. v. Prelatus. Sir John the Parson of Wrotham is called: 'An honest country Prelate, who laments
To see such foul disorder in the Church.'—The History of Sir John Oldcastle, Shakspere Fol. 3, p. 34, col. 2.
present, sb. presence, 82/2796.
pres, adj. ready, 56/1822, 95/3153. O.F. prest.
preve, sb. proof, trial, question, existence, 68/1903.
prikke, vb. spur, 62/2012.
Prioress, the, goes with the Wife of Bath to see the inn-garden, p. 10.
pro, contra, things for and against, 78/2577.
probacy, sb. proof of assertions, 79/2595.
Probate Law, 64/2066-70. See Civil Law.
profir, sb. offer, 117/3911.
prudenciall, adv. prudently, 13/381.
pry, pres. 2 pl. enquire (taking sotil to be an adv.), 107/3554. Or for pry read be. See note, p. 199.
Proverbs and Phrases.

al hole!, all's well! 2/43. See note, p. 176.
asse, lewer (more stupid) þen an, 77/2533.
bagg of treechry, vndid þe, 38/1182. Cf. 23/701.
bale, They shall be behynd, & wee shul have þe, 78/2580. This may be a metaphor taken from the game called Hurling, thus described by Strutt: 'The contending parties endeavour 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.

begynynge, Who take heed of þe, what fal shal of þe ende, He leyith a busshe to-for the gap, þer fortune wold in ryde, 55/1788-89.
berd, I can wipe al this ple cleene from yeur, 110/3658.
berd, make his, 15/436, 16/485, 20/622.
Bayard, a man to sernesabill, 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. ordeal 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, fese (i.e. drive) a-vey þe, 12/351.

cloudis, affir mysty, þere comyth a cler sonne, 118/3955. 'After sharpes shoures ' moste shene is þe sonne.'—Piers Plowman (E. E. T. S.), Text B, xviii. 409.—W. W. S.
clowdis, Lo! how the, worchyn, ech 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 woul þew also, 78/2569. See note, p. 195.
cupp, þe, he drank with-out, 11/306. Cf. 15/460.
citt, as who seyd, 41/1288. Like one who says 'citt.' 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.
deol (sorrow), evil avengit he his, pat for a littill mode (passion), and angir to his neybhour, sellith a-vey his good, &c., 72/2363-64.
dogris lyden, i.e. Latin, language, 16/482.
doith as othir doith, 37/1151.
dub him knytt, 15/456.
fals, as, a thing, as God hym-selff is trewe, 79/2591.
fete, thow shalt . . . stond 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 garlic, 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.
goldfynch, glad as eny, 16/476.
Glossary and Index.

gren, cau't 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-cau'te somewhat oppon the, 55/1780-81.

hors, as, pat evir trottid, trewlich I jew tell, it were hard to make hym, aftir to ambill well, 39/939-40.

Hurlewaynes meyne, familiae Har-lequin, 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. Parv. A.S. mynetian, to coin money.

Judas, as fals as, 99/3282.

karse, vaylith nat a, is not worth a cress (A.S. cerce), 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, pe, of brode (natural disposition), 6/160.

kynde woll have his cours, Nature will have her way, 4/86.

lawe, the, goith by no lanys, but holdith forth the streyt way, even as doith a lyne, 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 croeinge of pe, in the croock of the moon, 13/398. See note, p. 181.

murdir, ther may no man hele (i.e. conceal), pat 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 pe, 104/3464.

part as it comyth, of rouze & eke of smoth, take yeur, 37/1152.

pecok, I make a-vowe to pe, 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, banqueting at Lille in 1453, was presented by his herald, Toison d'Or, with a roasted pheasant, 'que on nomme autrement colimo, 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 a raccump-ter.'—Memoires, ed. Buchon, tom. xiii. p. 168 (Chroniques de Mon-strelet).

peny, wele settith he his, pat pe pound therby savith, 69/2244.

pot, to, who comyth last, 101/3366.

'quek,' the, i.e. quick, alive, 89/2945. A make-believe game of Geoffry'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.

soure, 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.)

styll as ony stone, 21/653.

swete, aftir, pe soure comyth, ful
offt, in many a place, 29/898. Cf. 110/3688. taberd, touch his, 7/190. A tabard was a short coat or mantle. The term has been latterly confined to a herald’s coat.—See Halliwell, s. v. ‘Tabard.’ ‘In a tabbard he [the Ploughman] rood upon a mere.’—Prol. Cant. Tales, 1. 541.
tole, tyne is nowe to worchen with som othir, 100/3342.
trowth, the, evir atte ende, well be previd, how so men evir trend, 63/2037-38.
twinking of an eye, in the, 94/3107. wedir at will, 49/1560. See note, p. 190.
while, the [of Fortune], was i-chauungit in-to a-nothir cours, 39/1234.
—, wronge went my, 38/1184. wherof, wold to God I had, 51/1652. See note, p. 191.
wyvis tayll, setten al his wisdom on his, 40/1278.
3olke, telle zewe þe, & put þe white a-way, 24/732.
prowes, sb. integrity, 81/2686. ‘Prusthe: Honnour,probite; probitas.’—Roquefort.
pryme, sb. prime (9 a.m.), 87/2878.
pryme-rosis, sb. pl. primroses, 23/693.
pryvy, sb. proof, 113/3791; pryue, 114/3797.
pryvy, adj. intimate, 120/4002.
‘Wher thou schalt knowne of our privete
More than a maister of divinité.’—Chaucer’s Freres Tale, ll. 339, 340.
PTOLEMY the astronomer, his skill in astronomy, 83/2754; designs Isope’s garden, 83/2755.
pulcritude, sb. beauty, 36/1109. Lat. pulchritudo.
pull, sb. spell, short space of time, 108/3616.
purchase, vb. procure, 38/1188. See Purchoacer in Roquefort.
purpensid, pp. premeditated, 68/2214. O.F. purpenser.
purposid, pp. designed, 82/2722.
purs, vb. purse, pocket, 109/3634.
pursuith, pres. s. sues, accuses, 87/2867; pres. pl. pursn, 68/2208.
purveance, sb. foresight, precaution, 48/1540. O.F. poureance.
putaigne, sb. 40/1275. ‘Putain: f. a whore, queane, 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. ‘wentto.’
pyne, sb. pain, 35/1088. A.S. pin.
pyrid, pret. pl. peered, 6/149. See pire.
pypy, sb. pear-tree, 41/1315. Lat. pirum. ‘Piries and plom-trees were puuffed to þe erthe.’—Piers Plowman, Text B. pass. V. i. 16 (E. E. T. S.).
quartery, 9 p.m. 16/474.
quek, adj. alive, 81/2655. See quyk.
The ‘quek’; a make-believe game of Giffrey, 89/2945.
querelouse, adj. querulous, litigious, 64/2071.
queynt, adj. subtle, ingenious, 12/349, 82/2708.
queynt, pp. quencht, settled, 106/3534.
quencht, adv. adroitly, slyly, 94/3129, 97/3210.
quod, pret. s. quoth, 2/23, et passim.
quyete, put hem in, hushed them up, 30/934.
quyk, adj. quick, alive, 84/2758; quek, 81/2655.
quyt, adj. quit, free, 74/2410; quyte, 106/3534, 3537; 108/3601.
quyete, vb. requisite, acquit, 76/2488, 80/2653, 106/3519; quyt, 69/2254; pres. 1 s. quyte, 7/186.
grage, sb. rashness, 13/380.
grage, vb. sport, 72/2346. O.F. vagier.
—Roquefort.
GLOSSARY AND INDEX.

rakith, pres. s. rushes, 83/2743; pret. s. rakid, 55/1701, 114/3815.
RAME, second wife of Faunus, sets him against his son Beryn, pp. 37-9; fears she’s gone too far, pp. 43-4; 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 creep, runne, crawl, or traile itselfe along on the ground, &c.’—Cotgrave.
ranipte, pret. pl. reached, came, 6/168; pp. i-raunpt, caught, 73/2389.
ravid, pp. taken away, 105/3503.
rayd, pret. s. arrayed, dressed, 114/3812; rayid, 117/3916; pp. rayid, 89/2970; = furnished, 48/1545.
See aray.
rebadwy, sb. dissipation, 40/1249; rebadwry, 40/1257.
rechen, vb. reckon, enumerate, 17/517.
red (? A.S. réd), a ful even, ? a very true opinion, 4/99. See note, p. 177.
rede, pres. s. counsel, 20/615. et passim.
rede, pres. 1 s. counsel, 73/2404, 83/2735, 2740. A.S. rédan.
reedynes, sb. pl.? tidings, 99/3291. ? Du. ‘Rede, or ofte Speake. Reason, Speech, or Oration.’—Hexham. I suppose it’s from rede, advise. ‘Advise me of the arrival of So-and-So.’—F. J. F.
Reeve, the, goes into the town, p. 10; sings after supper, p. 14.
refourmya, pp. reformed, set right, 103/3438.
refrëyn, imp. s restrain, 83/2745.
refute, sb. refuse, 86/2840. O.F. refuy. See note on Refuge in Prompt. Parv. ‘Refuète; f. a flight or course, a running or flying backe; an evasion or avoidance.’—Cotgrave.
rekelagis, sb. pl. diversions, 40/1267. ‘Rigolage, . . . Ris, risée, raillerie, plaisanterie, moquerie; suite d’une affaire, libertinage.’—Roquefort. See note, p. 188.
rekenydist, pret. 2 s. reckoned, stated an account, 63/2035.
releff, vb. relieve, 118/3954. See relieve.
relevacionn, 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, 86/2828; imp. s. repeir, 82/2706; pres. p. repeyryng, 119/3984. O.F. repaier, repeirer.—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. reprevid, 64/2088.
reprouabill, adj. blameable, 9/256.
rere soper, late supper, 12/365. ‘Regoubillonner. To make a reare supper, steale an after supper, banquet late anights.’—Cotgrave. See note on Rere soper in Prompt. Parv.
rerid vp, pret. s. roused up, 88/2905.
rese, sb. a rush of emotion; here of anger, 16/498, 18/548. A.S. rés.
rese, vb. rush, 30/910. A.S. résan. reservid, pp. kept back, 72/2372.
respite, sb. delay, 106/3538.
responsaill; ? surety, 80/2623. L. responsalis, qui pro aliis spondet; répondant, caution (Vet. Gl.).—D’Arnis.—F. J. F.
retourn, imp. s. send back, 91/3007.
reve, sb. servant, 90/3003. ‘Reve,
lordys serwawnte.  Prepositus.
—Prompt. Parv.

reve, vb. take away, 31/942; pp. rapid, 105/3503.
reward, sb. regard; ‘take reward,’ care, 71/2326.
rewe, vb. have ruth, pity, 32/982; imp. s. rew, 39/1242.
riall, 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, rode (at anchor), 87/2897.
Rod, the, its educational value, 34/1060-1.
rodyloese, 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.

ROMULUS, 25/758, 26/765.
Romus, Remus, 25/758, 26/765.
ronyd, pret. pl. roamed, wandered, 92/3054.
rood, pret. pl. rode, 87/2897. See rid.
rote, sb. root, 120/4015.
root, vb. rot, 34/1057.
rothir, sb. rudder, 8/212, 92/3060.
A.S. roder. See strothir.
roun, sb. whisper, 48/1529. Rounne = rune = mystery.—W. W. S.
rouse, sb. talk, noise, 52/1669, 108/3610.
rouit, sb. company, 14/405; route, 20/613, 22/670, 26/763, 88/2923.
route, vb. snore, 84/2766. ‘Ronetyn, yn slepe, Sterto.’—Prompt. Parv.
A.S. hriitan.
routhe, sb. ruth, 74/2417; rowith, 66/2135.
rowe, adj. rough, harsh, 17/520, 40/1272.
rowe, vb. rest, 10/284. O.H. Germ. ruocean (quiescere)? So Straftmann, s. v. rowen.
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 shrive 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.
Salmonys 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. w'sdom, 75/2467.
sat, pret. s. lay, was situate, 2/36, 19/590; sete, 19/591; pret. pl. souit, sat, 6/148; sett, sat, 13/389; set, 54/1729; pp. i-set, 92/3055.
sat, impers. 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. saver.
saw, sb. speech, saying, 58/1882; sawe, 64/2070; pl. sawis, 81/2666.
scapidist, pret. 2 s. escapest, 70/2288; scapidist, 89/2951.

Science, the seven, 81/2667. Grammar, logic, and rhetoric formed the trivium; arithmetic, geometry, music, and astronomy, the quadrivium.
sclawe. See sce.
sce, vb. slay, 27/816, 71/2327; pp. seclawe, 26/796.
—F. J. F.
scline, vb. sleep, 15/454.
sclynk, vb. slink, 100/3334.
sclytt, adj. slit, 96/3204.
sclyne, sb. sleeve, 43/1356; scluye, 99/3202.
scole, sb. schooling, teaching, 73/2403.

se at eye, (?) see with eye, 25/755. Cf. tell with mouth, 70/2280.

secle, vb. seek, 32/1004, 52/1665; sech, 19/563, 99/3298; sechen (visit), 105/3490; siche, 114/3795; seke, 81/2680; pret. s. souqt, 21/632, 33/1034; pres. p. sechung, 112/3730; shechung, 44/1407; pp. souqhe (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; see 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. sawe, 11/311, et passim; seid, 7/178; seyd, 113/3771; imp. s. se, 88/2926; imp. pl. seith, 23/696, 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, 99/3079, 111/3697; seen, 52/1673.

selde, adverb. 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 seeme, 15/446.

semybousy, adj. half tipsy, 23/706.

semyyf, adj. half alive, i.e. half dead, 68/2202. 'Semyyf he semed.'—Piers Plowman, B. Text, pass. xvii, 1. 55 (E. E. T. S.).

Seneca, 81/2666.

sent, vb. assent, 50/1614.

sentyn, pres. pl. diffuse fragrance, 84/2765.

serkyl celestynye, primum mobile, 35/1087. See note, p. 187.

sesid, pp. seised, 48/1549, 63/2061. See i-sesid.

sesours, sb. scissors, 88/2918; sourss, 88/2916.

seten, 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, 19/377; = set out, 62/1999; = laid, put, 62/2013, 70/2290; disposed, arranged, 113/3781; pret. pl. set of, cared for, 86/2383; imp. s. set = put, orda'n, 43/1363; pp. i-set, fixed, 26/798; = set, 54/1746; = set = put, 40/1272; = appointed, 93/3089, 97/3217. See 'game, set a,' and 'sale, set at.'

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 conso1 faire, F. p. 35; are not so wise as Isope, 81/2659-60.

seville, civil law, 81/2665.

sew, sb. soup, 10/290.

seyne, say, 50/1608; seyn, 87/2890; sey, 8/215, et passim; say, 44/1414, 82/2696; pres. 1 s. sey, 2/32, et passim. In 4/76, 52/1666 = tell. pres. 2 s. seist, 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 peir, 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.
skaunce. See a-scaunce.
skill, sb. knowledge, artifice, 51/1628.
smale, adv. small, 23/686.
smaught, pp. tasted, 94/3122. A.S. smeechan. See svecchen in Stratmann.
snote in, struck into, seized, 42/1340, 72/2355.
snache, vb. snap at one as a dog does, 21/651, 46/1460.
snell, adv. quickly, 36/1120; snelle, 53/1604; snel, 54/1750; snele, 82/2706.
sofft, adj. soft, foolish, 97/3233.
sockeyng, verb sb. sucking, 65/2128.
solas, sb. recreation, 110/3678, 119/3996.
solase, ? adj. cosy, recreative, 45/1432.
solue, 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. gesóm.
sommon, ? some men, 9/264.
sondys, sb. pl. things sent, gifts,
GLOSSARY AND INDEX.

118/3945. 'Sand, or 3yfte sent. Eccennium.' — Prompt. Parv.
Often, 'messages'; also 'men sent,' 'messengers.' See sande in Stratmann.

Songs.

'now, loue, pou do me ri^e,' 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 seme, appear true, 15/446. Cf. seemen, make, 84/2777.

Sother legifieer, 26/794.
soule, adj. sole, 32/989, 35/1095.
soune, vb. sound, utter, 74/2412.
souqt, pret. pl. sat, 6/148. See sat.
soujt, souyte, sought. See seeche.

souverens, my = my Lords, 112/3746. *
Cf. 'Soveren sirs,' 104/3465.

spech, imp. ? patch, 39/1229. 'Spetch.
To patch. Yorke.'—Halliwell.
speche-tyme, sb. time of converse, 75/2461.

spedful, adj. helpful, 114/3800.

spene, vb. spend, 47/1520. 'Nede
y mot spene that y spared 3ore.'—
Political Songs (Camd. Soc.), p.
151.

spetouse, adj. savage, 21/635.

spetously, adv. savagely, 21/641,
30/910; spitouslich, 17/520.

spone, sb. spoon, 103/3430. Here
used in its original sense of chip
(A.S. spón).—W. W. S.

sportis, sb. pl. ? portis, gates, 28/837.

sprang, pret. sp. spread, 33/1031; pp.
i-spronge, 68/2213. A.S. springan
= (1) to spring; (2) to sprinkle.
Cf. note to Havelok, ed. Skeat, I.
959.—W. W. S.

sryng, vb. sprinkle, 6/142. A.S.
springan.

spryngill, sb. holy water brush, 6/
138; spryngil, 6/141.

spurn, vb. wince, shrunk, or spin off,
86/2862. 'Spurnyn (or wynyn)
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, 46/1464.
stall, sb. place, seat, 68/2201. A.S.
steal.

A.S. stellian.

stan dede, adj. stone-dead, 42/1341;
standede, 114/3816, 3828.
stappe, vb. walk, step, 7/192, 74/
2433; stap, 62/2010; stapp, 70/
2285, 98/3243; pret. s. stappid,
11/309, 19/585.

statis, sb. pl. rank, 6/140. See estate.

Stepmothers unkind, 41/1282, 72/
2360.

stere, vb. stir. bustle, 7/198, 28/859;
pres. s. stirith, 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 Geffrey and
Hanybald, 90/2996-3004.

stillith, imp. pl. still, calm, 78/2565.

stilt, sb. wooden leg, 73/2380, 76/
2451, 76/2509.

stodied, pret. pl. pondered, 104/
3461. See studied.

stond, vb. stand, 12/355, et passim;
stonde, 20/617; pres. s. stonde,
80/2636, 92/3051; stonde, 95/
3155, 98/3271; pres. s. stodith,
38/1207, et passim; stont, 55/1785,
67/2169, 95/3173; stant, 84/2759;
pres. 2 pl. stonden, 69/2253; pres.
pl. stodein, 1/10; stont, 79/2595,
88/2911; stond, 102/3400; pret.
s. stode, 42/1322, et passim; stond,
64/2065, 77/2543; pret. pl. stoden,
14/417; stode, 44/1410, 55/1772,
64/2076, 90/2972; stodein, 95/
3164; imp. s. stond, 95/3168; pp.
stoden, 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.
Glossary and Index.

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.
strengthis, sb. pl. fortifications, 9/239.
streyte, adj. strict, 14/403, 109/3643; streyt, 79/2609; = narrow, 84/2790.
streytly, 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. stodied, 104/3461.
stuffid, adj. well-provided, stored, wealthy, 54/1730. 'Stuffyd wythe stoore. Instauratus.'—Prompt. Parv. Cf. Chaucer's 'A bettre envyned (= supplied with wine) man was nowhere noon.' 'The Frankeleyn,' in Prov. l. 342.—F. J. F.
styed, pret. s. climbed, 50/1592; imp. s. sty, 49/1588. A.S. stygan.
Styfio, 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.
suyr, pres. 1 s. pledge, promise, 47/1486, 58/1886, 74/2418.
swat, pret. s. sweated, 56/1813, 70/2299; swet, 62/2007.
swele, vb. burn, 72/2349. A.S. swelan.
swer, sb. sword, 118/3946.
swere, sb. neck, 2/40, 12/361. A.S. sveora.
swetyng, sb. term of endearment, 2/36; sweting, 11/327. Cf. 'hertis rote' and 'hertis swete.'
swith, adv. quickly, 19/583.
swowe, sb. sween, 42/1341.
swynke, vb. labour, 65/2124. A.S. swincan.
syne, 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 Falsetown, pp. 57-8; his charge against Beryn, p. 95; 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.
tach, sb. disposition, habit, 4/84, 46/1459; pl. tacchis, 35/1079. Under 'Teche, tece,' &c., Roquefort says: 'Ces mots se prenoient en mauvaise part lorsqu'ils étoient précédés du mot male, et ils signifioient, défaut, mauvaise habitude, vice, crime; mais ils étoient employés en bonne part pour, qualité, perfection, vertu, preuve, signe, marque, disposition.' The Prompt. Parv. has: 'Tetch'e, or maner of condycyone, Miss, condiicio.' 'Tache' is thus glossed by Cotgrave: 'A spot, staine, blemish;
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, 72/2360. In 63/2049, 67/2184, 2185, 95/3170, and 96/3179 the word = 'entrust.'

'Takŷn,' or delyueryn a thynge to a-nother. Trado. 'Takŷn,' or betakyn a thynge to a-nother. Committo. — Prompt. Parc.

takelyng, sb. tackle, 86/2637.
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.

'He [the Frere] knew wel the tavernes in every toun, And every ostiller or gay tapstere,' &c.


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.

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, 6/126.
terrene, adj. earthly, 25/751.

that or 'at, 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 = imperative as, 78/2560.

pat pat, that [man] that, 66/2160.
thé, pron. they, 61/1962, 81/2660, 85/2813; pé, 113/3782.

the, vb. thrive, 33/1012. A.S. ðéon.
then, adv. thence, 61/1962.
ther a-geyn, prep. there-against, on the other hand, 9/243; bere ageyn, 67/2176.

ther a-mong, there amidst, mingled, 105/3485. See a-mongis.

per & þer, here and there, 62/2002.

here, 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, 95/3149, 110/3677, 111/3694; þo, 68/2234; tho = those that, 26/769, 109/3629; = that, 29/885.

tho, adv. then, 3/46, et passim.
tho, pron. those, 68/2234. See tho.

Tholomæus, Ptolemy the astronomer, 83/2753.

þowe, pron. thou, 33/1012.
thrallis, sb. pl. slaves, 85/2820.

A.S. ðral.
throff, pret. s. throve, 29/889.
thrustelis, sb. pl. throsteles (a kind of thrush), 22/654: 'Thrusty, bryd (thrusshill or thrustyll, P.). Me- rumla, 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 = fit = tideth.—W. W. S. See note, p. 192.
to, prep. at, 82/999.
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.
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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, 98/3004.
to-fore, adv. before, 1/2, et passim; to-form, 110/3684.
toke, pret. 1 s. gave, 63/2049, &c. See take.
Tokens (See signes) 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 Nomenclator, 1585, p. 223, col. 1.
touzle, adj. tough, difficult, 57/1830.
trance, sb. quandary, condition of amazement and fear, 77/2533.
travail, sb. toil, 9/246.
trover, vb. cross, oppose, 102D3411.
F. traverser.
trayde, pp. betrayed, 102/3380.
tre, sb. wood, 60/1950, 86/2856.
Tree, a, in Isope's garden described, 84/2784-83; its virtue, 84/2786.
tregetours, sb. pl. magicians, conjurers, 84/2771; tregiouris, 96/3180. O.F. tressgeteres.—Roquefort. See Tyrwhitt's long note on this word, in his ed. of Chaucer's Cant. Tales.—F. J. F.
tregetrie, sb. magic, 84/2774.
trend, pres. pl. turn about, 63/2038.
trest, sb. ? beam (or projection), 14/424. O.Fr. traste; It. trasto, a transom or crossbeam; W. transat, a rafter; Bret. treust, beam, rafter.
Wedgwood, under trestle; Littré, under treteau.—F. J. F. See note, p. 181.
tretid, pp. discoursed, 73/2399. 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. trislist, 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, 31/3033. 'Trouser. To truss, 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 touche 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, 79/2386.
twist, sb. door-fastening, 16/478.
twyn, sb. jot, 15/433.
Thus lafte they the leder that hem wrong laddre,
And tyned no twynete, but tolled her cornes, &c.
Deposition of Richard II. (Camden Soc.), 17/18.
twynnyth, pres. s. separates, 23/686; 1 pres. pl. twyn, 73/2403.
typle-stonys, sb. pl. tiles, 60/1950, 107/3583. Prompt. Pare. Glosses, 'Tylestone': 'Tegula, later.' It might thus mean either a roofing tile, or a brick.
vnbore, pp. unborn, 92/3040.
vndaungerid, pp. undamaged, secure, 74/2410.
vndirmynead, pp. undermined, 104/3480.
GLOSSARY

vndo, vb. interpret, 4/100; pp. vndo,
broken, 101/3535; on-do, undone, quashed, 98/3074.
vn-knowe, adj. unknown, 114/3802.
See on-know.
vnlacyd, pret. s. unlaced, 74/2426;
vulaided, opened, 3/67.
vnmeth, adv. scarcely, 38/1197, 42/1322, 74/2412, 112/3734; vnmethis, 34/1066.
vnquert, sb. discheer, discomfort, trouble, 63/2057. 'Quert, sb. = joy.
Ps. lxiii. 11; lxxxviii. 27.'
F. coeur, coeur.—Coleridge. And see 'Quert' in Wedgwood.
vnryte, sb. injustice, wrong, 18/557. A.S. unriht.
vntrouwith, sb. faithlessness, 97/3209, 101/3349.
vnyn, pp. united, combined, 111/3724.
vp rft a-fore, straight before, 83/2736.
vse, I pres. s. follow, practise, make use of, 4/84; pres. s. vsitth, 80/2650; pres. pl. vsyn, 69/2239; vseen, 79/2596; subj. pres. s. vse, 39/1230.
vittir, adj. outer, 117/3928.
vvttirlich, adv. utterly, fully, 28/848, 48/1537, 63/2051, 86/2830; vvttirly, to extremity, 115/3844.
vvallith, pres. s. avails, 65/2098. See a-vaile.
valowe, sb. value, 76/2501.
variaunce, sb. changeableness, 38/1135.
vaunce, vb. advance, 12/340.
vaylith, 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 waxacioun.
visenage, sb. term of abuse, 33/1012:
Cotgrave.—F. J. F. See note, p. 186.
vlyes, sb. pl. flies, 72/2349.
void, vb. depart, flec., 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.

voie, in his, in his natural unconcerned tones, 59/1918.—F. J. F. See note, p. 192.
vombe (v = w), sb. womb, belly, 28/859, 41/1298.
vomman (v = w), sb. woman, 10/287, et passim:—voman, 65/2121; —vommen, 15/436; gen. s. vom-
mans, 29/872; pl. vyomen, 28/863, et passim; vommen, 11/325, 15/440, 96/3205, 117/3919, 118/3945.
waite, vb. keep watch, observe, 54/1744; pret. s. waitid, 14/424, 19/576, 51/1637; imp. s. weyte, 49/1589; subj. pres. 2 s. weyte, 20/614. O.F. waite.
wane, pret. s. won, gained, 51/1642, &c. See wone.
wanaise, 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 Wan-
lassi ad Stabulum, and in Domes-
day Book, Stabilitio Venationis.'
Kersey's Phillips, 1706. I believe
the word is, as explained by Mr.
Hensleigh Wedgwood, windlas, a
winding course, and thus do we
of wisedome and of reach, with
windlasses, and with assaies of
bias, By indirections finde direc-
wars. sb. award, 107/3568.
-ward, versus, chicheward, fro, 28/858, — unto the, 42/1333, —
to, 42/1320; court ward, in-to pe, 92/3054; dorward, to kittis, 16/477; dynerward, to, 7/170, —
to the, 7/192; shippis ward, to his, 62/1999, — 116/3878, — to
pe, 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, 64/2064, 104/3458.
warrok, sb. savage dog, 21/640. See note, p. 184.

wase, sb. torch, 72/2351. ‘wase, O.Dutch was, face.’—Stratmann.

wassh, vb. wash, 118/3947; pret. & wish, 7/193, 22/661; pret. pl. wasshith, 54/1729; 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. wend, 104/3479.

weer bow, pret. 2 s. wast thou, 92/3049; pret. s. weer, were, 79/2617, 107/3566; wher, 70/2300.

weet, sb. wet, i.e. blood, 33/1022.

wel, adj. much, very; wel the bett, 29/889; wel bettur, 29/902; wel thee more, 39/1224; wel more, 103/3425, 104/3460; vel fikil, very fickle, 41/1283; wel levir, much rather, 92/3038; wel a fyne, thoroughly well, 44/1393, 118/3938; wel & fyne, 41/1302, 61/1967; wel fyne, 81/2662. ‘Affin, conjunc. et adv.: Totalement, en entier.’—Roquefort.

weld, vb. possess, 28/849; weld, manage, take care of oneself, 56/1803.

wele (or wel) was hym, fortunate was he, 49/1562, 1574.

welplich, adv. like a wheelp, 17/481.


wept, pp. bewept, bathed in tears, 78/2555.

were, sb. penalty, danger, 86/2850. A.S. wæl.

werid, pp. past, 35/1990. See wrrid.

wenyd, pret. s. forbad, 29/901. A.S. wrynnan.

werr, sb. war, 50/1590. O.F. werre.


wete: wethit, vb. and imp. pl. know, 106/3544; 29/880, 31/960. See witt.

wexacioun, so. vexation, 106/3551.

wexe, vb. wex, 106/3653.

wexe, vb. wax, 46/1459; wex, 89/2940, 98/3256; pret. pl. wexen, 14/420; subj. 2 pres. pl. wexe, 88/2859.

wher, pret. s. were, 70/2300.

where, adv. whether, 73/2398.

wher-purh, adv. wherethrough, whence, 53/1712, 80/2632.

while, sb. wile, craft, 69/2239.

while, sb. time, 5/125, 64/2074. A.S. hwele. 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.

willokis, sb. pl. rags, 41/1295. See note, p. 188.

Winchelsea, Sussex, impaired of late years, 25/756. See Rye.

wirchen, vb. work, 105/3499. See worchen.

wirid, 1 pret. s. worried, fretted, 69/2246; pp. wirid, worn out, past, 35/1090.

wiss, pret. s. and pret. pl. washed, 7/193, 13/389, &c. See wassh.

wiss, vb. tell, 92/3290. A.S. wissian.

wist or wiste, pret. s. and pret. pl. knew, 7/177, &c. See witt.

wistling, pres. p. whistling, 103/3418.

wit, sb. knowledge, 61/1993; witt, 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 pis (this), provided that, 24/729, 119/3972.
withdrew, vb. draw from, shun, 40/1257.
withseyth, 2 pres. pl. deny, 104/3467; pp. withseyd, 104/3471.
withit, 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, 5/45; wost, 17/509, 106/3531; pres. s. woot, 12/339, 38/1201, 94/3116; 1 pres. pl. wewith, 106/3539; 2 pres. pl. woot, 13/385, 15/438, 54/1751; wothit, 90/2990; pret. s. and pret. pl. wist or wiste, 7/177, et passim; imp. pl. wethit, 29/880, 31/960; withit, 60/1955; wooth, 111/3723; woot, 10/276; subj. 2 pret. s. wiste, 41/1311.
wold nat, would not do, avail, 35/1082.
wonde, vb. 2 fear, 82/2697. A.S. wondian. See note, p. 196.
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: wan oppon hym londe, gained ground upon him, 73/2384.
woo, sb. woe, 38/1176.
wood, adj. mad, 16/498, et passim.
A.S. wod.
woodman, sb. madman, 43/1351, 60/1957.
woodnes, sb. madness, 41/1289.
wook, sb. week, 18/547, 19/578; 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; 38/1201; 13/385; 10/276. See Witt.
worch, vb. work, do, 37/1154, 50/1618, 100/3342; wirchen, 105/3499; pres. pl. worchyn, 4/83; imp. s. worch, 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. wos.
wooshid, pret. s. wished, 67/2192.
wost, 2 pres. s. knowest, 17/509. See Witt.
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.
wowe, sb. wall, 108/3614.
wraike, sb. mischief, 60/1932. A.S. wyse.
wrench, sb. trick, 36/1142. A.S. wrenche.
wry, vb. twist, turn, 77/2516; pres. s. wrythe, 84/2791; imp. pl. wryth, 103/3436.
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.
yede, pret. s. went, 33/1034, 97/3210.
yeer, sb. year, 27/811; pl. yeris, 34/1065.
yeld, vb. yield, requite, 52/1680.
yelpe, vb. boast, 98/3268; yelp, 69/2266. A.S. gelpau.
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.
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