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The Society intends to complete forthwith the Reprints of its out-of-print Texts of the year 1866. Prof. Skeat has finisht Partenay; Dr. M'Knight of Ohio King Horn and Floris and Blancheflor; and Dr. Furnivall Myre's Duties of a Parish Priest. Dr. Otto Glauning has undertaken Seinte Marherate; and Dr. Furnivall has Halt Meidenhad and his Political, Religious and Love Poems in type, so that the Society may have all its Texts in print by 1904. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

The friends of the Society's Founder and Director, Dr. F. J. Furnivall, to commemorate his 75th Birthday on Feb. 4, 1900, raised a Fund to present him with his Portrait, and a big three-sculling Boat for his Sunday outings, and to benefit his Early English Text Society. Out of this Fund, its Committee decided to devote £200 towards a new edition of Dr. F.'s Robert of Brunne's Handlyng Synne, A.D. 1303, and its French original, William of Waddington's Manuel des Pechiez, ab. 1260 (Roxburghe Club, 1861), for the Original Series of the E. E. T. Soc. in 1901-2, -3; and another £200 to lessen the Society's debts to its printers, Clay and Sons, and the Clarendon Press. These sums have now been paid, and will set free the like part of the Society's money for its Reprints, which are necessary to enable it to supply complete sets of its Texts. The thanks of the Society are hereby given to the Furnivall Birthday Fund.

December 1902. The Original-Series Texts for 1901 were, No. 117, Part II of the Minor Poems of the Vernon MS. edited by Dr. F. J. Furnivall; The Lazy Folks' Catechism by Archbp. Thoresby, edited by the late Canon Simmons and the Rev. H. E. Nolloth, M.A.; and Robert of Brunne's Handlyng Synne, A.D. 1303, and the French poem on which it was founded, Wm. of Waddington's Manuel des Pechiez, ab. 1260 A.D., Part I.


The Original-Series Texts for 1902 are: No. 120, The Rule of St. Benet in unique Northern prose and Northern verse texts, with Caxton's Summary of the Rule, edited by Dr. E. A. Kock of Lund, and No. 121, The Laud MS. Troy-Book, edited from the unique Laud MS. 595 by Dr. J. Ernst Wülfing of Bonn, Part I.

The Extra-Series Texts for 1902 are to be, No. LXXXV, Alexander Scott's Poems, 1568, re-edited from the unique Edinburgh MS. by A. K. Donald, B.A.; No. LXXXVI, William of Shoreham's Poems, re-edited from the unique MS. by Dr. M. Konrath, Part I.

The Extra-Series Texts for 1903 ought to be the Second Part of the prose Romance of Melusine—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), Promptuariun Parslorum, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members. But if these Texts are not ready, as they probably will not be, substitutes will be taken from the others next mentioned.

The Extra-Series Texts for 1903 will be chosen from Lydgate's DeGuillelve's Pilgrimage of the Life of Man, Part III, edited by Dr. F. J. Furnivall; Dr. M. Konrath's re-edition of William of Shoreham's Poems, Part II.; Lydgate's Reason and Sensuality, edited by Dr. Ernst Sieper, Part II.; Prof. Erdmann's re-edition of Lydgate's Siege of Thebes (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of Emain; Mr. I. Gollancz's re-edition of two Alliterative Poems, Winner and Waster, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of The Book of the Foundation of St. Bartholomew's Hospital, London, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; The Craft of Nombringe, with other of the earliest English Treatises on Arithmetic, edited by R. Steele, B.A.

The Original-Series Texts for 1903 and 1904 will probably be chosen from Part II of Robert of Brunne's Handlyng Synne, ed. by Dr. F. J. Furnivall; Part II of the Exeter Book—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's Vices and Virtues; Part II of Jacob's Well, edited by Dr. Brandes; the Alliterative Siege of Jerusalem, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the Minor Poems of the Vernon MS. by Mr. H. Hartley; a Northern Verse Chronicle of England to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to The
English Conquest of Ireland, Part II. Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book.

The 'Texts for the Extra Series in 1904 and 1905 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collaration of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Oval and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographic* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soul*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish the *Texts* that the Society ought to publish. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their *Texts*.

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

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS., which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage of l'Homme* in 1380-1 when he was 36. 1 Twenty-five (or six) years after, in 1385, he revised his poem, and issued a second version of it,2 a revision of which was printed ab. 1500. Of the prose representative of the first version, 1380-1, a prose Englishing, about 1480 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Land Collection in the Bodleian, no. 740.3 A copy in the Northern dialect is Ms. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Land MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library: 4 "The Pilgrimage of Man in this World," copied by Will. Basjoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herbage's edition of the *Gesta Romanorum* for the Society. In February 1646,4 Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pelerinage* into a prose *Pelerinage de la vie humaine.*5 By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was English in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's Englishing of Deguilleville's *A B C or Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted

1 He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 734.—P. M. The Roxburghe Club printed the 1st version in 1898.
2 The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.
3 These 3 MSS. have not yet been collated, but are believed to be all of the same version.
4 Another MS, is in the Pepys Library.
5 According to Lord Aldenham's MS.
6 These were printed in France, late in the 15th or early in the 16th century.

Theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,1 and Additional 22,9372 and 25,5943) are all of the First Version.

Besides his first Pèlerinage de l'homme in its two versions, Deguillville wrote a second, "de l'ame separée du corps," and a third, "de nostre seigneur Jesus." Of the second, a prose Englishing of 1413, The Pilgrimage of the Soule (with poems by Hoccleve, already printed for the Society with that author's Regement of Princes), exists in the Egerton MS. 615,4 at Hatfield, Cambridge (Univ. Kk. 1, 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addictions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier Englisher's interesting Epilog in the Egerton MS. This prose Englishing of the Soule will be edited for the Society by Prof. Dr. Leon Kelner after that of the Man is finished, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no Englishing is known.

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

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

Members are reminded that fresh Subscribers are always wanted, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work. The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English Lives of Saints, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

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

Besides the Saints' Lives, Trevisa's englisching of Bartholomaeus de Proprieatibus Rerum, the medieval Cyclopaedia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the untranslated and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,6 Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the Ancren Rivo, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the Earliest English Metrical Psalter, one of which was edited by the late Mr. Stevenson for the Surtees Society.

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

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbìng, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock ; Holland, Prof. H. Logeman, who is now working in Belgium ; France, Prof.

1 15th cent., containing only the Vie humaine.
2 16th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
3 14th cent., containing the Vie humaine and the 2nd Pilgrimage, de l'Ame : both incomplete.
4 Ab. 1439, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.
5 Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock. Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.
Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickett, Prof. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society’s work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society’s life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society’s efforts.

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Lydgate's Minor Poems.

The Two Nightingale Poems.
Lydgate's Minor Poems.

The Two Nightingale Poems.

(A.D. 1446.)

EDITED FROM THE MSS.

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

OTTO GLAUNING, Ph.D.

LONDON:

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Dedicated

TO MY PARENTS.
About two generations ago the works of Lydgate were very little known even among scholars in Middle-English literature, and the monk of Bury had little credit as a poet. To the late Professor Zupitza it is due that, in the second half of the nineteenth century, more attention has been paid to the study of Lydgate's life and works. About this first real period of Lydgate study, inaugurated by the editor of Guy of Warwick, Professor Schick gives us a concise account on pp. xii and xiii of the Introduction to his excellent edition of the Temple of Glas. This fundamental work itself stands at the end of this period; and in it, for the first time, nothing has been neglected which could give a vivid picture of Lydgate's life and works as a whole; and his qualities as a poet have found a more favourable judgment than before.

The edition of the Temple of Glas has therefore served, in a way, as a basis for all the following publications of works of Lydgate.

To give a brief account of the further progress made in the study of Lydgate, I include in the following list all the editions of works of the monk, published in this second period, as far as they have come to my knowledge:


1 See Ritson's "this voluminous, prosaick, and driveling monk," and "in truth, and fact, these stupid and fatiguing productions, which by no means deserve the name of poetry, and their stil more stupid and disgusting author, who disgraces the name and patronage of his master Chaucer, are neither worth collecting (unless it be as typographical curiousitys, or on account of the beautifull illuminations in some of his presentation-copys), nor even worthy of preservation: being only suitably adapted 'ad ficum & piperem,' and other more base and servile uses."—Bibl. Poet. (1802), p. 87, 88.

2 Th. Arnold's publication of Lydgate's verses on Bury St. Edmunds was not accessible to me.


DEGENHART, Max, Lydgate's Horse, Goose, and Sheep. Mit Einleit-

¹ Part II was not accessible to me.
Preface.

ung und Anmerkungen herausgegeben. (Münchener Beiträge zur Romanischen und Englischen Philologie. Heft xix.) Erlangen und Leipzig; 1900.

Brotanek, Rudolf, Die Englischen Maskenspiele. (Wiener Beiträge zur Englischen Philologie xv.) Wien, 1902.

With the exception of the Pilgrimage of the Life of Man, for the edition of which the students of Middle-English language and literature are infinitely obliged to the labour of Dr. Furnivall, the larger works of the monk still have to wait for critical or even handy editions. Of some of the so-called Minor Poems some accurate editions have been published, as we have mentioned; for the rest the student has still to recur to the edition by Halliwell, which has now turned out to be insufficient for modern researches. Therefore I have not looked upon it as a superfluous task to undertake, with Dr. Furnivall's approbation, a new edition of Lydgate's Minor Poems in critical texts for the Early English Text Society, of which the present two poems are to be the first part.

The pleasant, if somewhat difficult task now remains to me to discharge, in this short space, a heavy weight of indebtedness for much kind help received in the course of my work, an agreeable duty, recalling, as it does, much pleasant intercourse not only with books, but with men.

I wish to express my gratitude to the authorities and attendants of the British Museum, the Bodleian, and the University Libraries in Cambridge and Leiden, and to the librarians of Corpus Christi College, Oxford, and Corpus Christi and Pembroke College, Cambridge, for having kindly given me access to their treasures. I also wish to thank very cordially Dr. Furnivall and Mr. Jenkinson for much help in my work, and especially for great personal kindness.

Dr. Furnivall, and Miss Annie F. Parker of Oxford, have been kind enough to oblige me very much by reading the proofs of the texts with the manuscripts.

In more than one respect I have to acknowledge my deep indebtedness to Professor Schick: not only do I thank him for his continued personal interest in this work, but also for his suggestive teaching; the influence of both will be noticed everywhere throughout the following pages.

1 November 1901.

Munich, February 1902.
INTRODUCTION.

§ 1. THE TITLE.

There is but little to be said about the titles of our poems, as there are but slight differences to be stated. MS. c has the title: The nightyngale, supplied by a later hand; its running title is also: The nyghtynghale. As this running title is in the same handwriting as the poem itself, we may conclude that it is the original title. MS. C shows the title in a modern hand: The Nightingale by John Lidgate. MS. H got its title from Stowe: it runs: A sayeng of the nyghtyngale; and in MS. A we find, again in the old chronicler's hand: Here folowinge begynneth a sayenge of þe nightingalle Imagened and cumpyled by daune John Lidgate, munke of Berye. Therefore the first poem may be christened: The Nightingale, the second: A Sayenge of the Nyghtyngale.

§ 2. DESCRIPTION OF THE MSS.

A. FIRST POEM.

1. MS. Cotton Caligula A. II = c.


1 This reads like a copy of one of John Shirley's titles.
2 There is a mistake in this catalogue: the Christian name of Hoveden is "John," not "Sam." (D. N. B. xxvii, 427 a, ff.).
fol. 1–139 of the MS. are in one handwriting. The title, supplied by a later hand, is: The nightyngale; the running title on fol. 59 b, 60 b, 61 b, 62 b, 63 b the same, with slight variations in spelling; fol. 60 a, 62 a, 63 a, 64 a are without running title. On fol. 61 a the first line of that page (l. 155), with exception of the last word, is found once more on the top of the page in a very bad handwriting. The colophon runs: Amen ; Explicit. With few exceptions, we find capitals at the beginnings of the lines, and they are illuminated in red. The stanzas are marked by a certain sign on the margin. In the index of the MS. we read: Another poeme intitled the nightingall.

The abbreviations are quite clear and in conformity with the common usage; the scribe only shows some inconsistency in using  in with a curl. In Romance words\(^1\) ending in -on, this curl is generally meant for -oun; as in derisioiin 309, confusion 311, consecratioin 405, saucacioin 406, that is to say, when the stress is laid on the ending. Then, the vowel is the same as in: doun 64, 80, 126, 276, 279, 290, 339, 395, soun 66, croun 312, where  with curl is always shown. If, however, the ending is unaccented, and the vowel therefore shortened, the scribe expresses the difference by writing: séson 22, 28, 35, 58, résoun 24, 60, 117, 317, enchésoun 61, pardoun 228. This system is often violated; not only do we find léson 39, lamentáciouin 163, pásión 328, compássiouin 372 with curled  but the scribe also applies the overline in words where he is not authorized in the least to do it, as in doñ (p.p.) 148, 382, borñ 156, 313, thorn 312, monñ 350. I have therefore expanded this abbreviation only in the first class of cases; in the rest I have marked it by a stroke above the  above the  above the  above the  above the.

The scribe has very few peculiarities in his spelling, and the poem in general shows an orthography not very much differing from the standard of Chaucer's spelling. We find a predilection for  not only in the Latin ending -al: mortall 77, morall 109, originall 142, celestyal 145, speciall 176, 327, etc., eternall 413;—but in other words too: sotell 136, appell 151, pepyll 152, purpull 310, Eysell 368. Other consonants are not generally found in doubled form, though we have always: myddes 99, 339, 340, etc. Instead of the original spirant we find the media in: Wheder 38, 127, oder 124, 291; de 19 may be due to the assimilating power of the

---

\(^1\) Compare Schick, T. G., p. lxi.

\(^2\) See Morsbach, Mittelenglische Grammatik, p. 40, Anm. 2.
§ 2. Description of the MSS.

preceding d, or it is a mere carelessness of the scribe.—y occurs as a consonant, representing O.E. palatal ʒ, in: yaf 61, 389, Ayen 130, 226, 402, Yevyn 194, yate 325; prosthetic in "yerth" 123, 384, 395.—There are only a few cases where we find i (y) for e in endings:¹ hertis 21, 62, bemys 391; banyshid 383; wyntyr 27, aftir 92, 265, etc.; pepyll 152.—The scribe always writes: be (= by) 22, 23, 35, 39, etc.; whech 46, 88, 91, etc.; Thenk (60), 139, 153, etc.; besy 353.—n and l are not unfrequently omitted: con-

2. MS. Corpus Christi College, Oxford, 203 = C.

Oxford, Library of Corpus Christi College; see Coxe, Cat. Cod. MSS. in Coll. Aud. Oxon. II. On vellum, small 8°; date: second half of the xvth century. Our poem begins on p. 1, ends on p. 21, and is written throughout by the same scribe, though it is not likely that the whole was finished at once. There is no title by the hand of the scribe, nor any running title. At the end stands: Amen. Explicit. The index at the beginning, in recent handwriting, has: The Nightingale. By John Lydgate. Ded. to the Duchesse of Buckingham i. e. Anne, daughter of Ralph Nevill first Earle of Westmerland, wife of Humfrey Stafford, created Duke of Buck. 1444. (See § 7.) Below: Proverbiwm Scogan,² p. 22. Pro-
verbiwm R. Stockys,³ p. 23. Ext. under Chaucers Name among his Workes, f. 335. b. b. Middle of the page: Henry Duke of Warwick, p. 17. dyed 1446. At the bottom of the page: Liber Collegii Corporis Christi Oxon Ex dono Gulielmi Fulman⁴ A. M. hujus Collegii quondam Socii. These last lines are of still later date.

There are no initials in the MS., and at the beginning of the lines capitals are generally used. On p. 1, which is badly injured by dirt, we find a Latin invocation of the Virgin Mary: Assit principio sancta Maria meo. Amen. Then follows a short prose treatise, in which the contents of the poem are given by the scribe, as I think, not by Lydgate himself, judging from its incorrectness (compare § 8). At the beginning an initial was to be inserted, probably by the hand of the illuminator, but was forgotten afterwards. The introduction and the first two stanzas are, in our

¹ See Schick, T. G., p. lxv, note 8.
³ See Ritson, B. P., p. 106. ⁴ See D. N. B. xx, p. 326 ff.
§ 2. Description of the MSS.

edition, taken from this MS., as they are not found in MS. c. But from st. 3 onwards, the Caligula MS. has been preferred as basis (see § 3).—ll. 299 and 300 are transposed in this MS. In l. 335 "hen(ne)," l. 336 the e of "whenn(e)" is cut down in binding, and l. 399 "shede" is illegible.

Some of the most conspicuous orthographic and phonetic peculiarities of the scribe are the following. The voiceless s is given as ss: Assendyth iv, gesse 86, blessyd 259, or sc: sentensce 12, sensce 16, Ascendyng 26, or c: secyth 37, or s: persed 52, perse 138, consyte 60 (Schleich, Fabula, p. liii). About 'norsyne' 30, compare ten Brink, § 112; about 'slepe' 29, 35, 44, etc. (but 'slepe' 118), 'sclowth' 57, 'sle' 161, etc., compare Varnhagen in Anglia, Anzeiger, vii (1884), p. 86–91.—w often occurs as a second constituent in diphthongs (i), representing O.E. ð or O.Fr. ð: trowblos 48, owre (= hour) 78, 86, (= our) 264, Abowte 105, fownde 108, nowmber 125, downe 126, etc.—Compare: sclowth 57, trowth 374; revth 344; ruthe 372.—Twice, w is put instead of v: Awayll 76, concewe 134.—c occurs for q in: can 25, 136, 308, canne 54, neclgyence 65.—p occurs in: pu 156, pat 394.—y as a consonant, representing O.E. palatal ʒ, in: yaf 61, 389, yeuynge 194, Ayene 226, 402; prosthetic in: yerth 348, 384, 395, yeke 402.

The scribe shows a great predilection for putting i or y for e in endings: myddys viii, ourys xi; declaryd 17, seclyth 37, boryn 156, etc.; lillyl 1, wyntyre 27, Whedyre 38, opyn 100, etc. Besides we find: this (= thus) 28, 178, thys 169, ych (= each) 143 (vche 236), fynde (= fiend) 353, thyn (= then) 388. Less frequently than i or y we find u in endings instead of e: murthus 74, clowdus 94, bemus 391; owythe 116; vndurstondeñ xii, ffadure xiii, remembure 119, Appull 151, pepull 152. In some cases a special flourish is used for abbreviating the ending -us, as in galantus 11, hertus 21, 62, kalendus 45, boffetius 255.—hure i, ii, iv, 5, 6, 39, hur 4, etc., but hyre 7, 10, hyr 8, 9, etc.—e for i: a, in unaccented syllables: mescheue 137, orygenall 142, rightwesnesse 204, consydrenge 234; yef 177, yeff 196, hes (= his) 410; b, in accentuated syllables: leue 168, 384, leueste 172. 'perseue' 67, 'conceuede' 68, 'concewe' 134 on one side, and 'deceyve' 136 on the other are no peculiarities of the scribe, but the representatives of the O.Fr. double forms: 'concevôns': stress on the ending, and 'concéif': stress on the stem.

As in MS. c, the scribe fairly often has a flourish above n. A glance at the following examples will justify my reproducing it as in
§ 2. Description of the MSS.

MS. c: swan iii, doun viii, crystyn x, passyoun xi, vndurstone in xii, mañ xiv, Ascencyone xviii, etc.

Moreover, we find that the scribe sometimes omits single letters: lame[n]table v, An[d] x, 155, 349, rygh[t] 59, Rygh[t] 63, etc., ffe[r]thyre 85, wor[l]de 121, etc.

B. SECOND POEM.

1. MS. Harleian 2251 = H.

London, British Museum; see Catal. MSS. Harl., II, p. 578, 581, and 582. A paper book in small fol.; Foerster, Herrig's Archiv, ciii, p. 149 ff., dates it 1459, from internal evidence. This MS. was always¹ considered to be written by Shirley's hand, till Foerster in the article mentioned above proved that this opinion was erroneous. Our poem, in one handwriting, is found on fol. 229 a–234 b (formerly fol. 255 a–260 b). The title, in the hand of Stowe, the historian, runs: A sayenge of the nyghtyngale. No running title. At the end we read: Of this Balade Dan Iohn Lydgate made nomore.—At the beginning, there is an initial in red and blue; the headings of the lines generally begin with capitals, which are illuminated with red. There is no index in the MS.—l. 236 is omitted.

There are dots marking the caesural pause. I think they teach us nothing, as they are put in very arbitrarily by the scribe—e. g. l. 8 after: forsoth, l. 9: song, l. 31: hem, l. 36: herde, l. 87: doo, l. 97: dide, l. 218: me,—so I do not reproduce them or take them into consideration when dealing with the metre.

Of the peculiarities of Shirley (see above and § 3), mentioned by Furnivall, Odd Texts, p. 78, and Schick, T. G., p. xxiii, we find here but: we for ev: -huwed 2, nuwe 15, suwen 163.—Other peculiarities of the scribe are: i (y) for e in endings: fowlis 4, sterris 38, grassis 39, briddis 55, 59, 64, handis 114; meanyth 56, 82, takith 65, 83, Betokenyth 66, Shakith 74, qwakyth 74; callid 25, 333, blessyd 127, 143, 249, 364, pressid 154, offendid 213; gardyn 53, 340, etc.; also: hym (= hem) 117, 282, etc.—ie for e (Schleich, Fabula, p. xxxv) occurs in: bien 17, 29, 106, 362, ciere 36, 252, 284, 362, chiere 46, fieble 186; triewe 69 (17, 56, 80).—w as a vowel (Schleich, Fabula, p. xliv): twnes 36, 58, etc.; as the second element of a diphthong in: Emerawdes 34.—Very

¹ e. g. Cat. Harl. MSS. II, p. 578; Morley, English Writers, v, p. 148 note; Skeat, Chaucer, I, p. 57; D. N. B. li, p. 134a; Steele, Scroces, p. xi; Schleich, Fabula, p. i.
often consonants appear in doubled form: bridde 20, 51, 71, langwisshyng 29,\(^1\) Cherishsh 30,\(^1\) Castell 32, allone 48, 160, etc.

2. Additional MS. 29729 = A.

London, British Museum; see Catal. Addit. MSS. On paper, small fol., in the handwriting of Stowe; date 1558 (see Catal. Index). Our poem extends from fol. 161a–166a. The title runs: Here folowinge begynmeth a sayenge of the nightingale Imagened and cumpyled by daune John Lidgate, monke of Berye. There are no running title, no colophon, no initials; capitals are also rare and without system. On the title-page of the MS. we read: Daune Lidgate monke of Burye, his Woorkes, supplied below, by a later hand: written by Stowe.

According to fol. 179a of the MS. (compare also Schick, T. G., p. xix), the MS. is a copy by Stowe from Shirley, therefore we are not surprised to find some cases where the peculiarities of the original spelling are preserved (see Schick, T. G., p. xxiii): \(uv\) for \(ev\): -huwed 2, truwe 30, 69, huwe 121.—\(e\) for \(y\) in the p.p. in: eblent 130, emeynt 137, eleff 220.—There are many examples which still show Shirley’s predilection for \(ff\) (see p. xii\(^2\)), though it is possible that these may be due to the same predilection of Stowe’s, as we find an exceedingly large number of cases where other consonants too (see below) are doubled without any apparent reason: \(ff\) in: sauffe 10, yff 50, 77, 207, theffe 102, lifft 103, cheffe 246, 251, etc., off 252, 312, soffte 264, lyffe 342, contempliffe 343.

Other peculiarities are: \(i\) or \(y\) in endings for \(e\): grasys 39, thevys 174; pressin 152, pressyd 154, forsakyne 170, spokyn 202, bonchyd 206, -percyd 210, blessyd 249, clepyd 257, makid 298; gardin (gardyn) 53, 340, etc.—Notice: pardy 24, maundy 248.—\(a\) for \(e\) before \(r\): evar 159, 178, nevar 172, 179.—\(w\) as a vowel, occurs in: nwe 123, (but newe 15), endvre 181, wnkynd 182; emerawdes 34.—Not without interest for the date of the MS. is the changing of \(d\) and \(th\) in the words: moder 162, mother 257, fader 259, fathers 274, and also the forms of the pronouns (see § 5).—Of the doubled consonants, \(ll\) occurs in the largest number of examples: dalle 9, nightingalle 11, allone 48, -selfe 72, etc., chaundeallabre 320, mortall 352, crystall 362, etc.—\(tt\) in: grett 67, 88, etc., fett 114, 283, Pylatt 138, -otten 179, etc.—The pron. possess. fem. occurs as: her 13, 36, hur 15, 16, 23, hir 37, 62, 73, hyr 83,

\(^1\) See Schleich, \(Fabula\), p. li; ten Brink, § 112a.
§ 3. Genealogy and Criticism of the Texts.

I. The MSS. c and C.

The text of the first poem is handed down to us in fairly good condition, as the two MSS. do not generally differ much from each other, so that we may say with certainty that both go back to a common original. But notwithstanding the general coincidence, they cannot either of them have been derived directly from the other:

1. c cannot be derived from C, because, though there is no very remarkable difference in the date, c is certainly the elder of the two, and, moreover, C has a very long list of its own individual faults, where c has the better reading:


2. C is independent of c, because the first two stanzas are missing in c. The prose treatise at the beginning in C, being not by the poet, but probably by the scribe (see § 8), may be a special foreword to C, and independent of the form in which the poem may have circulated. Farther, though the scribe of C is not a very careful man, C offers in some cases the preferable reading, where c is wrong, though it is not at all likely that the careless scribe of C corrected these errors:

genealogy and criticism of the texts.

we hence conclude that c and C go back to a common original MS. X, which is lost, but probably through the medium of a MS. Z. As arguments, we can bring forward that, roughly speaking, both versions exhibit the same wording—e. g. i (y) for e in endings—are found in both MSS. in the same places. Considering that c has mostly the better reading, we may even be allowed to suppose that C is not a direct copy from MS. Z, but from an intermediate MS. Y which has also been lost.

\[ X \]
\[ Z \]
\[ Y \]
\[ C \]
\[ e \]

II. The MSS. H and A.

the case here is very much the same as in the foregoing paragraph. The nearly complete parallelism of the text, which on the whole is well preserved, forces us to assume a common original; the more, when we consider that certain more or less delicate traces of the peculiarities in the original spelling are preserved in both MSS. But here also the two MSS. are independent of each other.

1. H cannot be derived from A, because it is just a hundred years older than the other. Besides, A shows a certain number of individual readings, which are not found in H.


3. Nor can A come from H: the peculiarities of Shirley's spelling are better preserved in A than in H; 1. 236 is omitted in H; further A sometimes has the better reading than H.

§ 3. Genealogy and Criticism of the Texts.


It is impossible to believe that A in these cases should have, of itself, found the true reading, considering the long list of inferiorities above, where A always ranks secondarily to H. At last, two in themselves insignificant faults of A seem to me very interesting. l. 334 A writes : palegorye, whereas H has : the Allegorye; again, in l. 362 A : paleys, H thaleys. I think it is evident that Stowe would not have misread H, but he must have had a MS. before him, where the old p was used : now p is one of Shirley’s predilections.

III. The MSS. taken as bases.

The foregoing discussion of the genealogy of the MSS. has proved that, 1. in both cases we have not the original; 2. in each case which of the MSS. is preferable: In c and H the number of better readings outweighs the faults; moreover, both are older than C and A, so I took them as the bases of my texts.

The introduction and the first two stanzas of the c-version are taken from C, not being found in c. I need not say that I profited by C and A to correct the errors of c and H.

Every deviation from the MSS. taken as bases is indicated. Square brackets are used to supply omissions of words, syllables, and letters. Where it was not possible to use brackets, I marked the altered word, or the first of a group of words, by an asterisk. In all cases the reading of c or H is each time noted at the bottom of the page. Abbreviations are expanded in the usual way (italics); about n compare § 2; underlined proper names in H are printed in heavy type. Various readings of C and A, so far as they represent variations of meaning, are given at the bottom of the page. Mere orthographical or phonetic variations of no interest are neglected, the peculiarities of the scribes being discussed at large in § 2. About the caesural pause, compare Description of MS. H, p. xv above. The tags to d, f, g, r are not printed.

The entire punctuation is mine. — ff, at the beginning of the lines, is replaced by F. As it is often very difficult to say whether the letter standing in the MS. is a capital or not, I have introduced capitals regularly at the beginning of a line, and in proper names. The indefinite article, certain adverbs, or other short words are often joined to the word following them; these I have separated. On the contrary, words separated by the scribe are joined by hyphens.
The metrical form of the poems is the Rhyme Royal (Schipper, *Englische Metrik*, I, § 196; Schick, *T. G.*, p. liv), seven-line stanzas of five-beat lines, with the sequence of rhymes $a\ b\ a\ b\ c\ c$. In the first poem we find st. 34 with the sequence $a\ b\ a\ b\ a\ c\ $; in the second one st. 18 and st. 54 are six-line stanzas with the rhymes $a\ b\ a\ b\ b\ c\ c$; st. 20 is an eight-line stanza with $a\ b\ a\ b\ b\ b\ c\ c$.

Following Prof. Schick's system in his *T. G.*, p. Ivii ff., we have five varieties of verse.

Type A. "The regular type, presenting five iambics, to which, as to the other types, at the end an extra syllable may be added. There is usually a well-defined caesura after the second foot, but not always."

I. Poem.

15. Commandyng thefym // to héro wyth téndernésse
17. Whos sonte and déth // déclaré is exprésse
19. But nóthelés // considré the senténce
21. And fleschly lást // out ôf theyre hértis cháçe
23. In príme-téns // renóueled yêre be yêre
40. Gret mérvell is // the endúryng ôf hir thróte.

Of such entirely regular lines we have 133. Besides, I read as of type A 98 lines where the -e in the caesura was surely dropped in Lydgate's time, especially before vowels; compare Krausser, *Complaint*, p. 14, and O. Bischoff, *Englische Studien*, xxv, p. 339:

8. Vn-tô the tyme // hyr ládylyf goodnésse
9. Luste för to càll // vn-tô hyr high présencé
41. That hér to hêre // it is a second hêuen
49. But, às gôd wôld, // in hást y wás Reluéed
56. Me câlde ande saydê: // "A-wåke & Ryse, for shámé
67. For tô perceyfug // with áll my diligéncé.

In the following examples the caesura presents a particular interest:

Usual caesura after the arsis of the 1. measure: ll. 73, 297.

Lyric caesura after the thesis of the 3. measure: ll. 45, 46, 74, 108, 121, 129, etc. = 37 lines.

For the usual caesura after the arsis of the 2. measure: see the two classes of regular lines above.
Usual cæsura after the arsis of the 3. measure: ll. 12, 16, 32, 60, 84, 86, etc. = 20 lines.
Lyric cæsura after the thesis of the 4. measure: ll. 53, 314, 341.
Without apparent cæsura: ll. 3, 47, 48, 52, 54, 57, etc. = 20 lines.
To sum up, we have in the first Poem $133 + 98 + 82 = 313$ lines of type A, or 76.5 per cent. of all the lines.

II. Poem.
Entirely regular lines: 85 examples.
Regular lines with mute -e in the cæsura: 79 examples.
Usual cæsura after the 1. measure: l. 72.
Lyric cæsura after the thesis of the 2. measure: ll. 66, 106.
[Usual cæsura after the arsis of the 2. measure: all the regular lines.]
Lyric cæsura after the thesis of the 3. measure: ll. 1, 4, 6, 13, 17, etc. = 81 lines.
Usual cæsura after the arsis of the 3. measure: ll. 221, 286, 317, 351.
Without cæsura: ll. 68, 115, 177, 180.
Together $85 + 79 + 92 = 256$ lines of the type A or 68 per cent.
Type B. "Lines with the trochaic cæsura, built like the preceding, but with an extra-syllable before the cæsura."

I. Poem.
26. Phebûs ascéndyang, // clere schýnyng ín hys spére
28. And lásty sésôn // thus néwly réconciled
35. Whych ín her sésôn // be slép[e] sét no tále
39. Redlý rehérseyng // her léson aý be rôte
65. Expélling clérly // all wíllfle négilêncé
71. Ande ín Auróra, // that ís the mórowe gráy.
65 lines = 15.5 per cent.

The following 3 lines present special difficulties, wherefore I give them scanned:

[4. Thé Dûchés òf Bókûnghâm,1 // ñand òf hûr éxçéllêncé]
30. Vntó thè nóříshing // òf éúery créâtûre2
251. Rëmëmbrýng spècîllî // ñpôn thís òure òf prîmê.

1 Compare Shaksper\'s Buckingham = Bucknam.
2 Schleich, Fabula, l. 27; Krausser, Complaint, l. 59.
II. Poem: 39 lines = 10 per cent.

Type C. "The peculiarly Lydgatean type, in which the thesis is wanting in the cæsura, so that two accented syllables clash together."

I. Poem.

31. With-oûte whéch // bráynes múst be màd
34. Menèth to wách, // às the nýghtingále
85. Till thát hyt drógh // fórther of the dáy
122. Ande hów grete gôd, // òf his éndles mýght
123. Hath hëven ande yérth // fôrmed with a thóght
127. Hýgh or lówe, // whédér-so-éuer thow bë.

21 lines = 5 per cent.

II. Poem. 44 lines = 12 per cent.

Compare the amount of this type in The Complaint of the Black Knight, 1402-3 = 10 per cent.

Temple of Glas, 1403 = 3.5 per cent.

Hors, Goose, and Sheep, 1436-40 = 6.2 per cent.

Nightingale, I. Poem, 1446 = 5 per cent.

Nightingale, II. Poem, ? = 12 per cent.

Type D. "The acephalous or headless line, in which the first syllable has been cut off, thus leaving a monosyllabic first measure."

I. Poem.

22. Méued of Córage // be vértu óf the sëson
24. Gládyng éuery hért // of véray résón
33. Exceptë thóô // that kýndelý nàture
131. Sáue thy sòûlé, // or ëlles shált thou smértë
146. Críst, consýderyng // the grétt captýuyté
254. Póunce Pylát, // that Itúge was óf the lâwë.

11 lines = 2.5 per cent.

With epic cæsura (as in type B): 4 examples.
With usual cæsura after the arsis of the 2. measure: 6 examples.
With usual cæsura after the arsis of the 3. measure: 1. 24.

II. Poem. 38 lines = 10 per cent.

With epic cæsura (as in type B): 4 examples.
With usual cæsura after the arsis of the 2. measure: 16 examples.
With lyric cæsura after the thesis of the 3. measure: 18 examples.

Type E. "Lines with a trisyllabic first measure."

Lines of this type occur but in the I. Poem 3 = 0.5 per cent.

4. See type B.

13. Of the nýghtyngále, // and ìn there múnde enbráce
§ 4. The Metre.

113. Be this nyghtingále, // thát thus fréshly cán.

The following list will show the proportion of the types in both poems:

<table>
<thead>
<tr>
<th>Type A</th>
<th>I. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76·5 per cent.</td>
</tr>
<tr>
<td>Type B</td>
<td>II. Poem.</td>
</tr>
<tr>
<td></td>
<td>68 per cent.</td>
</tr>
<tr>
<td>&quot;</td>
<td>15·5 &quot;</td>
</tr>
<tr>
<td>Type C</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 &quot;</td>
</tr>
<tr>
<td>Type D</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2·5 &quot;</td>
</tr>
<tr>
<td>Type E</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0·5 &quot;</td>
</tr>
</tbody>
</table>

The proportion of the different kinds of cæsuras is as follows:

<table>
<thead>
<tr>
<th>I. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual cæsura</td>
</tr>
<tr>
<td>Epic</td>
</tr>
<tr>
<td>Lyric</td>
</tr>
<tr>
<td>Cæsura wanting</td>
</tr>
<tr>
<td>II. Poem.</td>
</tr>
<tr>
<td>Usual cæsura</td>
</tr>
<tr>
<td>Epic</td>
</tr>
<tr>
<td>Lyric</td>
</tr>
<tr>
<td>Cæsura wanting</td>
</tr>
</tbody>
</table>

Compare Krausser, Complaint, p. 16, 17, and Degenhart, Hors, p. 35. Some lines exhibit the peculiarities of two types at the same time, as in the first poem l. 4 of B and E, l. 113 of C and E and l. 127 of C and D; in the second l. 83 also of C and D.

Inverted accent is found in the first poem in 29 lines (7 per cent.) and in the second in 37 lines (10 per cent.); again 24 (= 83 per cent.) of those 29 lines have it in their first measure, of the 37 lines of the second poem 25 or 70 per cent. have it at their very beginning. Double thesis may nearly always be read by slurring over without injuring the flow. The one line 251 of the first poem makes an exception, and perhaps ll. 195, 197: Fro mórow to nýght . . .

The absence of thesis I observed in ll. 38, 397 of the first poem. Hiatus is very often found. In the c-version in 81 lines, in the H-version in 65 lines.

Synizesis, elision, syncope, etc. also occur very often in both poems. I only mention, as being of particular interest, ll. 137, 138 of the second poem: This is he . . . = This' he; comp. Schick, T. G., p. lix; Krausser, Complaint, p. 15, l. 241.

Slight traces of alliterative traditions also occur in our poems (compare ten Brink, § 334 ff.; McClumpha, The Alliteration of Chaucer. Diss. Leipzig. 1888; Triggs, Assembly, p. xx; Krausser, Complaint, pp. 17, 18; Morrill, Speculum Gy de Warewyke, p. cxlvii). However, I rather doubt that any system is to be observed; only poetical formulas like the following ones may have been used by Lydgate more or less intentionally:

c: Redly rehersyng 39, melodious and mery 42, slomore-bed of
slouth & sleep 57, my myrthes ande my melodye 74 (104), to hyrt then hele 154, vice ande vertu 214, bareyne ... and bare 245, salf thy sore 319, woo or wele 320, soth to say 341, bemys bright 391, etc.

H: Rowes Rede 3, downe nor daale 9, notes nuwe 15, ful fayre and fressh 46, Bathed in bloode 136, reken or remembre 189, shoone so sheene 194, poynaunt as poysouň 201, Beten and bonched 206, sores for to sounde 268, trouble and tribulaciouñ 347, calle and crye 356, etc.

2. The Rhyme.

a. Quality of the Rhymes.

Most of the rhymes we find are pure, so that they would agree with Chaucer's system. Therefore I have taken this as the standard, and confine myself to pointing out only the differences. In both poems we find some peculiarities such as occur in Lydgate's works (Schick, T. G., p. 1x).

q- and q-rhymes (ten Brink, § 31; Bowen in Englische Studien, xx, p. 341):


In H: alsq 366 (O.E. ealswâ), herto 368 (O.E. her-tô).

Doubtful is the rhyme: stoole 141 (N.E. stole), stoole 143 (N.E. stool). The first stoole is Lat. stôla (στόλα); O.E. stôle is, I suppose, not absolutely impossible (compare cóc : cóquum, scôl : scôla, etc.), but modern English stole = stôl. Kluge in Paul's Grundriss, i. 931, has stôle, Sweet, Student's Dictionary of Anglo-Saxon, stole. The second stoole is surely O.E. stôl.

e- and e-rhymes:

In c: natuiute 160, sle 161 (inf., O.E. sleân); Trinite 289, thre 291 (O.E. þrê), Sê 292 (O.E. sê).

In H: freê 328 (O.E. freô), Sê 329 (O.E. sê).

In c, the rhyme here 111, 344 (inf., O.E. hêran)—were 112 (opt. pt., O.E. wære) and—were 346 (pt. pl., O.E. wâron) is probably pure, as the Anglian form were is wêre, wêron. In Chaucer it rhymes but in a few cases with e, generally with e (ten Brink, § 25).

A good many cheap rhymes are found. Suffixes rhyming with each other, e. g. in c: -ence 2–4–5, 65–67–68, -ure 30–32–33; in H: -ance 16–18–19, -aciouñ, -ouñ 198–200–201, -acle 317–319–320. Further e. g. in c: conceyue 134, deceyue 136; procede 155, succede 157; born 156, for-born 159; displese 230, plesó 231; in H:
dismembre 72, membre 74, Remembre 75; observe 107, conserve 109; heede 83, flesshlyhede 84. About the rhymes, in c hele 317 (subst.), hele 319 (verb), and in H stoole 141, stoole 143 compare ten Brink, § 330. Once, in c, we have the same word rhyming with itself: age ll. 298 and 299. Double forms occur of the verb to die:

The infinitive deye rhymes H 178 with w&y 176 (dat. sg.) as well as c 107 the preterit singular deyede with signifiede 109 and notified 110. The same verb occurs in the rhyme e. g. c. ll. 75, 91, 166. eye (pl.) c. l. 100 rhymes with melodie 102 and sodenlye 103.

b. Number of rhyming syllables.

There can be no doubt that we have monosyllabic or strong rhymes in c: 29–31, 36–38, 43–45, etc.; in H: 20–21, 30–32–33, 55–56, etc., and disyllabic or weak rhymes in c: 2–4–5, 6–7, 8–10, etc.; in H: 15–17, 16–18–19, 22–24, etc. Note the weak rhymes in c: séson 22, réson 24, and séson 58, réson 60, enchéson 61.

To the far greater number of lines we can rigorously apply Chaucer's standard for preserving the final -e, representing the different vowels of the old full endings. We shall find but a comparatively limited number of cases which will not agree with it.

There is first a very considerable number of -i, -ie-rhymes (ten Brink, § 327; Gattinger, p. 74 ff.). In the Temple of Glas—about 1403—no example of that kind of rhyme is found; in the Black Knight (1402–3) there are 3, in Horse, Goose, and Sheep (1436–40) none. (Compare Deutsche Litteratur-Zeitung, 1901, 33, p. 2074 ff.).

In c: ocy 90, dyë 91 (inf.).
eyë 100 (pl.), melodïë 102, sodenlye 103.
cryë 163 (O.Fr. cri), richly 165, dyë 166 (inf.).
perftyly 282, multiplië 284 (inf.), viciously 285.


Other examples are as follows:—

In c: presencë 9, -tens 11 (O.Fr. temps), sentencë 12.
sense 16 (O.Fr. sens), eloquencë 18, sentencë 19.
ayeyn 226, paynë 228, restreyñë 229 (inf.).
lawe 254 (dat. sg.), to-drawë 256 (p.p.), sawë 257 (3. sg. pt.).
a-wayte 302 (O.Fr. await), baytë 304 (O.N. beita).
ys 331, myssë 333 (inf.), blisse 334 (dat. sg.).

1 Schick, T. G., p. lxi.
§ 5. The Language.

delite 352 (O.Fr. delit), quitë 354 (inf.), appetite 355 (O.Fr. appetit).

Doubtful: tendernessë 15, expresse 17.

diuine 184 (O.Fr. divin), declynë 186 (inf.), matutyne 187.


In H: messangier 44 (O.Fr. messager), chierë 46 (O.Fr. chiere),

here 47.

In H: messangier 44 (O.Fr. messager), chierë 46 (O.Fr. chiere),

tellë 295 (inf.), Danyell 297.

nature 373 (O.Fr. nature), pure 375 (O.Fr. pur).

Doubtful: forsoke 160 (pi.), tooke 161 (sg.).

§ 5. THE LANGUAGE.\(^1\)

A. DECLENSION.

I. Substantives. Strong Masculines and Neuters.

Nom. and Acc. without ending, but in H wey[ë] 350 (inorganic, see Schick, T. G., p. lxv; Krausser, Complaint, p. 21; Speculum Gy de Warewyke, ed. by G. Morrill, p. clxix; Pilgr., ll. 74. 4606).—

Genitives in ès: in c: lordës 328, lyues 408.—Dissyllable in ès:
sómerës 36.

In H: sonës 24, briddës 51, 76, briddis 55, 59, 64.


In H: the following doubtful examples: daale 9, wey 176, morwe 344 (or mórow).—ja-stem: hewe 121.

In all other examples without ending.

Plural in ès:

In c: 1. masc.: bemës 93, bemys 391, othës 171, lordës 323; theves (?) 366, 375.—But angels 125.

2. neutr.: Braynës 31, cloudës 94, thingës 124, 173, folkës 356; yeres (?) 247.—Besides we find: childës 311 (elision) and two examples of the old plural without ending: thing 260 and folk 279.

In H: 1. masc.: fowlis 4, thevës 174, thornës 191, stônës 330.—
i-stem: wittës 184.—Dissyllables in ès: lóvers 17, 63; besides: showrës 338 (rh. paramours 340).

2. neutr.: grassis 39, folkës 266, sorës 268.—in ès: folkës 204.

—in èn: childrës 328.

\(^1\) On the principles followed in this paragraph, compare Schick, T. G., p. lxiv and lxv, note 2.
One example of the old plural: folk 89.

**Strong Feminines.**

Nom. Neither of the poems has any example with sounded e, there are but disputable cases:

*In c:* goodnesse 8 (ten Brink, § 207, 2), queene 62.

*In H:* qwene 35, synne 70, sorwe 181 (or sórow).

**Genitives:** louës c. 14 and mankyndë H. 323.

**Dat. and Acc.** The ending is preserved:

*In c:* worldë 48.—In some cases it is doubtful whether the e was pronounced or not: lustynesse 10, tale 35, shame 56, swetnesse 89, ryght-wisnesse 204, wretchednesse 206, synne 212, snare 244, sake 266, youth 272, trewth 374,1 mynde 378, tyde 389. But there are many examples where the e was evidently mute: louë 20, tyde 102, synne 70, helle 126, 144, byrth 169, sothfastnes 184, world 210, 278, soule 244, 315, 334, woundë 319, rode 364. In *H:* love 29, 68, sake 110, blissë 243, synnë 279; but downë 9, myght 31, love 35, 96, 109, hede 98, 368, worldë 349. Doubtful cases are love 43, honde 64, synne 70, reklesnes 90, kyndenessë 91, sake 97, mone 157; mekenesse 225, clennesse 227, wondë 270, boote 323, sorwe 346 (or sórow).

**Plural in ës.**

*In c:* handës 255, souës 303, 396, tydës 341; myrthes (?) 74.


**Weak Nouns.**

1. **Masculines.**

Nom. wele c. 153 and bowe H 24 are doubtful; the e was certainly mute in: nek c. 255.

Genit. in ës: Crabbës H 1.

Dat. and Acc. No conclusive example of sounded ë, all the examples being dubious: in *c:* tyme 80, 197, 242, smert 223, wele 320; but tymë 382.

*In H:* mone (?) 48, tene (?) 193.

**Plural.** In *c* occurs but sterrës 283 and feres (?) 249; in *H:* sterris 38, dropës 150; but dropës 121.

§ 5. The Language.

2. Feminines.

Nom. Again no conclusive example of sounded ę. In c nyghtyn-gale 337, 393 are doubtful; but herté 47 and sunné 390.

In H: nyghtyngale (İ) 355.—lady as vocative occurs 20, 24, 30.

Gen. in ės: hertis c. 62.

Dat. and Acc. In c: in ě: the single hertë 138; the others disputable: nyghtingale 34, throte 40, hert 128, 397 (enumeration), smert 223, hele 317, side 387. Certainly ě have hert 52, 270, 295, syde 236.

In H: nyghtyngale 11, side 26, 114, 164, hert 95, smert 96, pride 233, almesse 241, all dubious; in ė, with certainty, erth 215.

Plural in ės: hertis c. 21 and sidēs H 273, 305.


Plural: eye (İ) c. 100.—Iēn H 194.

Root-stems.

In H we find the two old plural forms: feete 114, 210, 283 and men 209, 299. Besides there occur:

Gen.: in c: fadrēs 183, but mannēs 261.

In H: mannēs 97, 110, 169, 193, 197, 230, 357, 365; faders 274.


Gen.: in H: feendis 286, 294.

Note: crysten-man / Soule c. 115/6.

Romance Nouns.¹

Singular: We have the French -e preserved: in c: peplē 285, tiercē 342; in H: spouse 360. Only in c occur (10) cases where the -e was certainly mute: grace 154, voice 178, vice 215, Inge 254, prime 268, croun 312, peyne 315, tierce 337, syxte 365, 378.

Polysyllables, with the accent thrown back, have -e: in c: prynses 1, Corage 22, nāture 46, 75, rīchessē 164, etc. (l. 180, 182, 213, 219, 257, 263, 265, 329, 354); also: mēlodē 104.—in H: nāture 6, sēntence 56, fóly 60, māner 70, custom 107, suffraunce 144, fīnaunce 147, mālice 288; also: mēlodē 13.


Polysyllables have -ēs, when the accent is thrown back: in c:

¹ In order to avoid a rather too big number of doubtful examples, I enumerate here only the unquestionable cases.
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The Language 11, 267, bōfettes 255, cītes 291, tórmentès 367, but: discipës 189.—in H: accúsours 139, vértuës 142, but: Emeráwdës 34.

II. Adjectives.

ja- (and i-) stems: in c: grene (?) 63 (obl.)—in H: 1. sg.: triewë 69 (obl.); newe (?) 123 (acc.), swoote (?) 325 (acc.); deere (?) 360 (voc.); grene 359 (obl.) rhyming with: clene 361 (voc.).
2. pl.: grene (?) 34, kene (?) 191; nuwe 15 rhyming with: vntriewe 17.

The other adjectives have lost their inflexion in the singular. There are but two examples to be mentioned: in c: bare (?) 245 (acc.); see ten Brink, § 231; rhyming with: snare (?) 244 (obi.); comp. Skeat, Chaucer, II, Tr. I. 662).—in H: grete (?) 242 (acc.).

Plural: In c: derk[ë] 95; glade (?) 69, kynde (?) 377.
In H: white (?) 40, vnkynde (?) 106, 218, smale (?) 354.
In all the other cases ë.

The weak form of the adjective occurs:

1. After the definite article.

2. After a demonstrative pronoun.
   In c: this samë 73; but: this same 223, This (That) hygh 148, 383, that (This) gret 208, 298.
   No examples in H.

3. After a possessive pronoun.
   In c: hyr ladly 8, hyr high 9, his endles 122, thy (your) wor[î]dly 132, 153, Their filthi 288, theire besy 353.
   In H: oure gretë 99, his faire 114, myn ownë 206, My fayrë 360; but: his holy 124, His blessyd 127, 249, 256, His hevenly 130, his holy 240, thyn old 342.

4. Before proper names.
   In H: seynt Iohn 124, 164, 258, worthy Moyses 327, worthy David 331.
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5. Before a vocative.
In c: welthy 152, synfull 190, 316, lusty 267, wrecched 316, myghty 323.
In H: vnkyndë creature 182, but: vnkynd 103, synful 337.

Romance Adjectives.
These generally keep their forms.
In c: strong: humblë 2, 181; stable 281 rhyming with: innumerable 283; veray 24, curious 76, etc.—weak: noblë 6, propre 55, tendrë 247; amerousë 12, troblus 48, etc.
In H: strong: noblé 318; purpure 121, perfite 238, etc.—weak: humblë 145; purpure 253, mortal 352, etc. The only exception is:
his cliere H. 321 (ten Brink, § 242).

Plural: In c: fals[e] 375; clere (?) 53; in all other cases we have the unchanged French forms: Desyrous 12, sure 326, etc.
In H: falsë 17; cliere (?) 36, 362, serpentyne (?) 315; the other forms are unchanged: fieblë 186; vicious 266, etc.—Weak forms in the plural do not occur.

III. Numerals.—Cardinals.
In c: one (follows: of) 167 (obl.); to 375, Bothë 114, 335, 349; thre 291; six 124; seuen 205; viii 209.
In H: oone 19 (obl. sg.), none 71, 125, etc. (acc. sg); two 81, tweyne (?) 174, 240 (comp. Schleich, Fabula, p. xlviii), both[e] 81,¹ both 153, 344; fvyë 334 (before a noun), fyve (?) 184, 287, 330 (after a n.), fyve 118 (after a n.), 335 (before a n.), fyve 113, 115 (in the caesura); seven 223; Fourty 231.

Ordinals: In c: first 121, 199 (follows: ourë); 161 (adv.; in the caesura); third 278, 299 (both followed by: age).—In H: first 120, 367 (adv.).

IV. Pronouns.
The same as in Chaucer. Therefore we mention only the following forms:
In c: hem 354 (C. theym), theym 15, 263, 305; theyr: in all cases; al: invariable in all cases; vch 143, 236.
In H: theym 20, them 26 (224 and 236 are taken from A), hym (= hem) 117, 282, hem: in all other cases (A has "them" throughout but l. 7 after: drought); theyr: in all cases; all: invariable, but alle (?) 183 (pl.; rhyming with: apalle 185); echë 187; thilk[e] 97; —g. pl.: alre (?) 92.

¹ See also note to this line.
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V. Adverbs.

In e: in c: With-outë 31, 361; hyë (l) 72, 307, 324; expresse (l) 17; more (l) 209, a-twynne (l) 214. Surely: longë 81, soñë 331, 333; when 92, 144, soñë 148, 189, more 238, a-fore 242, 253.—In H: Withoutên 21, 27, 179, allonë 160, betwenë 174; blyve (l) 186, behynde (l) 220; surely: wrong 57.


Besides numerous adverbs on -ly.

VI. Composition.

In c: primë-tens 23, day[e]-rowes 54, slombrë-bed 57; kyndëly 33. In H: hert[e]-bloode 112; kyndenesse 91, inekenesse 232; triew[e]ly 56.

In the other examples we have: in c: prime-tens 11; godëly 51, swetnesse 89, endles 122, 133, etc.; in H: sperhed 158; gretëly 3; falsehede 28, mekenesse 225, etc.

B. CONJUGATION.

Infinitives. In both poems the number of examples with undoubtedly sounded è is very small. We find in c: endure 81, helë 223, thenkë 232, sufrë 261, 264, 266 (but: sufrë 399), perceyvë 271; in H: wexên 120, 136, susteynë 131, suwën 163, makë 279, savë 306, reherse 335, takën 337, Relevë 378.

Much larger is the number of forms with mute e, e. g.: in c: tabide 84, desener 167, dyë 168, remord 190, thenkë 192, folow 195, lyë 222, etc. (26 examples); in H: herken 13, take 16, markë 26, woundë 26, se 49, pay 99, seen 127, etc. (29 examples). The dropping of n is proved by the rhyme in: dyë c. 91 (rhyming with: ocy c. 90), sle c. 161 (rhyming with: natuitë c. 160), myssë c. 333 (rhyming with: ys c. 331); flee H 165 and tee H 166 (rhyming with: me H 163), se H 207, 237, 311, 367 (rhyming with French words ending in -ité and tre H. 208, 309).

We find, 15 times in c, 14 times in H, infinitives rhyming with each other; these, as well as about 35 doubtful cases in c, 31 in H, may still have been pronounced in Lydgate's time with e, e. g.: in c: dresse 1, embrace 13, apere 25, dye 75, expresse 88, here 111, etc.; in H: knowe 22, abyde 23, espye 28, avaunce 63, crye 105, vnclose 113, etc.

Indicative Present. 1. sg.: in c: gesse (l) 86.—In H: Reherse (l) 281; trowe (l) 15, calle (l) 363 (indecisive); certainly: cast 52.

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2. sg.: in c.: vsëst 171, entrëst 240; but: lyëst 172, standëst (?) 191.—In H.: Takestow (?) 71.

3. sg.: in c.: Meuëth 34, sesëth 37, tellëth 114, owëth 116, endyth 199, hatëth 217, be-tokenëth 278, knoppëth 325; desireth 225 rhyming with: expyrëth 227; but: louëth 46, comëth 159, perseverëth 275; contracted forms (ten Brink, § 186) in: set 35, a-byt 275 (rhyming with: yit 277 and yit 278), probably in: biddeth = bit 166, perhaps also in: rewardeth 357, 361.—In H.: Betokenyth 66, Syngëth 72, Streynëth 73, peynëth 73, meanyth 82, takith 83, cryëth 106; doubtful: meanyth 56, takith 65, Resownyth 84; but: Shakith 74, qwakyth 74, Callith 365, 366; contracted forms occur in: list 345, 348.

Plural: in c.: be-sechè 411.—In H.: passën 176, darë 292; take (?) 98, pressen (?) 152, trespas (?) 204, specifie (?) 331; seen 292.

Subjunctive: in c.: 2. sg.: lust 174, dye (?) 198; 3. sg.: Lustë 9.—In H.: 2. sg.: list 50, advert 77, ride (?) 117; 3. sg.: list 207, 237, 367, beholdë 311, see 311.

Imperative: in c.: conceyue (?) 134, wep (?) 175; but certainly: Rysë 56, Enprintë 128, armë 129, Saoë 131, let 138, 222, etc. (13 examples); plural: Entendëth 363; Beth 325; but: Let 268, Restreynë 270, Call 327, thenk 335.—In H.: considrë 85, remembrë 225, gaddrë 341; but in all other cases ç: sle 20, bryng 21, Let 26, Cherissh 30, herkë 35, Risë 49, etc. (22 examples).—Of the plural occurs but the indecisive form: Lift 177.

Participle Present. With the exception of: langwisshyng (?) H 29 (pl.: rhyming with: bryng 31 (inf.)), we have but invariable forms in both poems.

Verbal noun, in -ing: in c.: the norishing 30, the enduryng 40, my conny[n]gë 112, the begynnyn[g]g 121; mornyn 70, wepyng 163, connyng 177, etc.—In H.: the meanyng 13, Thyn vndrestondyn 81, hir synggyng 83, myn heryng 185, The kepyng 258; meanyng 69, Smellyng 186, lokyn 197, heringe 202, towchyng 207, mysfotyn 209.

Strong Preterit. “Ablaut” as in Chaucer; so we mention but the following forms: in c.: sg.: can = gan 136, 339, 395; leap 59, Fell 126; pl.: can = gan 54, ran 236, camë 279, sank 290.—In H.: sg.: can = gan 144; fille 42; pl.: drough 7, can = gan 19, saugh 125, d[r]ewë 171, Sawë 178, shoone 194; forsoke 160 rhyming with: tooke 161 (sg.).

Weak Preterit. In éd, ed: in c.: sg.: walkëd 61, romëd 64,
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cesed 88, expirëd 107, causëd 137, enterëd 161, suffrëd 257, 321, Openëd 349, Thirlëd 387, Ascendëd 402; but: conceyued 68, manaced 161, swolowed 349. Doubtful are the following forms: rehersed 50, deyede 107, signifiede 109, suffred 193, 315, 371, reserved 205, cesse 233, ailed 367, died 371, expired 388.—pl.: offrëd 369; enchesoned 84, persyched 209, passed 300; presed (?) 236, desyred (?) 386.

In H: sg.: thrilled 128, suffrëd 188, 199, 205, 242, trespassëd 211, offendid 58, pi.:

In dë, ëë, ëë, ëë.: in c.: seide 60, sayd 73; made (?) 70, 179; thoght 91, lust 186, sent 403; a-lyght (?) 96; pl. indecisive: set 312.

—In H: taught[ë] 6; herde 36, sayde 203, Spradde 235, made 325, 328; list 110, past 248, synt 324; pl. left 171, 173.

Participle Past. Strong: in c.: vnderston儋 120, etën 151, Takën 253, 298; but: ouerflow 212, slayn 400. Doubtful are: born 156, 313, for-born 159 rhyming with: be-form 158, taken 188 rhyming with: forsaken 189, to-drawe 256; yeuen 397.—The sole plural form: bounde 255 is indecisive.

In H: stongën 95, foundë 141, Betën 206; doubtfull are: borne 8, lorne 60, founde 271; Forsaken 170 and spoken 202 (pl.); plural besides in.: founde 218, but undecisive.

Weak: in ed: in c.: declarëd 17, considröd 19, renoûlëd 23, entrëd 45, blessëd 50, formëd 123, etc. (27 cases).—In H: -huwed 2, sugröd 5, callid 25, gouernëd 57, Rootëd 69, Steynëd 135, Blessyd 143, made = makëd 298, etc. (17 cases).

In ed (?) in c.: Meued 22, herd 101, brent 133, past 239, 247, keept 248, etc. (10). Doubtful are the participles rhyming with each other as: exiled 27, reconciled 28, etc., or with preterits as: notified 110, etc.—In H: Spreynt 121, I-left 220 (compare: I-blent 130, Imeynt 137), Meynt 347. Rhyming are: to-Rent 127, spent 129, I-blent 130; depeynt 134, Imeynt 137, atteynt 138.

Polysyllables and contracted forms: in c.: raueshed 52, enûyged 95, pyniched 237, fynysched 274, bánysheid 383; sprad 93, bent 255, put 263, hurt 318, fed 409.—In H: fulfilles 197; Fret. 34, sent 224, sprad 298.

About: infecte c. l. 143 see note to this line.
§ 6. The Authorship.

The first of our poems is cited by Tanner as ‘Philomela’ among Lydgate’s works. In his Bibliotheca Britannico-Hibernica (1749), p. 491, l. 11 f. a., we read:

A saying of the nightingale signifying Christ: Ad Annam duciss. Buckingh. Pr. pr. prosa. “It is seyd that the nightingale.” Pr. l.


Besides him, only Ritson mentions the title of our poems in his Bibliographia Poetica (1802), but, unfortunately, he has rather lost ground since the publication of Dr. Schick’s T. G. (see p. cxlviii ff.).

In his long list of Lydgate’s writings Ritson quotes as No. 213:

A saying of the nightingale touching Christ: “In Iune whan Titan was in Crabbes hede” (Caligula A. II. & the Harley MS. 2251).

And indeed, we immediately meet with his incorrectness; for the title and the first line of the poem he cites agree only with H (or A; but this he apparently was not aware of). As to c, he seems to have known the MS. and the poem as one of Lydgate’s works, but afterwards, when compiling his Bibliographia, the similar subject led him astray, and he forgot that neither the title nor the beginning of the poem was the same as in H (and A).

If we had no other argument than this statement of Ritson’s to bring forward in favour of Lydgate’s authorship, we could hardly venture to support our opinion. But Tanner’s judgment is much more reliable, and, besides his authority, the internal evidence is, as we shall see, so striking, that we cannot but attribute this first poem to Lydgate. As the poem has not yet been printed, we need not wonder that the common sources like Bale and Pits do not mention it.

The second poem is acknowledged as one of the monk’s works by Stowe: both MSS. got their titles from the hand of this chronicler, and at the end of A we find: Of this Balade Dan Iohn Lydgate made nomore. This testimony of Stowe is the more valuable, as it goes back, according to his own words (see § 2), to Shirley. Then [1802] again we may refer to Ritson, and, at last, to Warton-Hazlitt, iii, 53, note 1:


Though this statement about Lord Warwick is disputed, as we

1 But compare also: Brotanek, Die Englischen Maskenspiele. [Wiener Beiträge zur Englischen Philologie xv.] Wien, 1902, p. 9.
shall see (compare § 7), the notice nevertheless gives evidence that Warton and Hazlitt considered the H-version to be one of Lydgate's works.

Examining and comparing the style of the poems, which offers the strongest support in favour of Lydgate's supposed authorship, I venture to remark that it is superfluous to cite examples from H, as all said about c may also, mutatis mutandis, be applied to H.

Firstly, as we have seen, the metre in c is the same as in H. We have ô- and ë-rhymes, e- and ê-rhymes (not, however, -ere and -ire-rhymes, as in the T. G., p. lxxi); the disregard of the final e in the rhymes has made progress; we find, e. g., a considerable number of i- and ie-rhymes. Other licences of Lydgate as to the structure of the verse exhibit themselves throughout the poem (see § 4; especially type C.), so that we are fully authorized in claiming the evidence of the metre in support of Lydgate's authorship. The language, in the main, shows the same character as, for instance, the language of the Temple of Glas, Complaint of the Black Knight, and Horse, Goose and Sheep; compare the outlines of grammar in the editions of Dr. Schick, Dr. Krausser, and Dr. Degenhart.

Again, the style is entirely Lydgatian. As we have no convincing external evidence, we may be allowed to draw the special attention of the reader to the peculiarities of Lydgate, found in the first poem. When we compare Dr. Schick's remarks about the monk's style (T. G., p. lxxxiv and cxxxiv ff.; see also Gattinger, p. 70 ff.), we must say, that—so far as the different subject does not exclude comparison—all these characteristics are to be observed in our poem. The very beginning of the poem gives us an argument:

"Go, lityll quayere, . . . ."—these introductory lines are entirely in accordance with his usage. Not only are the ideas, the expressions used in that stanza nearly all found in his envoys, so e. g.: M. P. 45, 48, 149; Kk. I., i. 196 a; T. G., ll. 1393-1403, but even the characteristic "lityll" is not wanting, which he never forgets, be it a poem of 35 or 35,000 lines (Falls, 219 b 1). Though his favourite request "to correct" his poem 2 has not found a place in this very first stanza, he afterwards cannot conceal his self-deprecatory manner; compare ll. 18, 88/9, 112, 177, 181, 182.

Further, the astronomical allusions, ll. 25, 26, 45, 92, the framework of a vision, st. 7-15, the sleepy poet, l. 44, the season-motive, st. 4, the reference to his real or supposed source, ll. 108, 114, 238,

1 See note to this line. 2 See note to l. 1400 of the Temple of Glas.
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344, the use of Latin and foreign words, ll. 308, 388 (see Köppel, Laurent’s de Premierfait und Iohn Lydgate’s Bearbeitungen von Boccaccio’s De Casibus Virorum Illustrium. München, 1885, p. 40), all these points are quite as common in Lydgate’s works as are the numerous anacolutha which occur in this short poem; compare st. 4, 8, 9, 10, 13, 16, 20, 27, 34, and ll. 412, 413.

A pretty large number of Lydgatian stock phrases could be gathered from our poem; but on this point I had better refer the reader to Gattinger, pp. 72, 73 and Schleich, Fabula, p. 64 ff.

In respect to the theological matters, for instance, Pride the chief sin, etc., see Triggs, Assembly, Literary Studies, 10, 11, and the notes to our two poems. All these points, I think, give evidence that the style of our poem is entirely in accordance with the common features of Lydgate’s works. Besides, I shall give in the notes quotations from other poems of our poet, which will show that the whole atmosphere of the poem, the whole range of ideas, the vocabulary, the motives and allegories are essentially the same as in the other works of the monk.

§ 7. THE DATE.

The first stanza of the c-version contains the dedication to a Duchess of Buckingham, which allows us to fix the date of the first poem pretty exactly.

Go, lityll quayere, And swyft thy pryntes dresse,  
Offringe thyselfe wyth humble reverence  
Vn-to the ryght hyghe and myghty pryntesse,  
The Duches of Bokyngham, and of hure excellency  
Besechinge hyre, that, of hure pacynce,  
Sche wold the take, of hure noble grace,  
Amonge hyre bokys for the Asygne A place.

As the compiler of the index of MS. C rightly points out, this Duchess is Anne, daughter of Ralph Nevill, first Earl of Westmorland. Her mother was the Earl’s second wife, Joan Beaufort, daughter of Iohn of Gaunt and his second wife, Katherine Roet, sister-in-law (?) to Chaucer. She married Humphrey Stafford, who was created Duke of Buckingham 14 September, 1444 (D. N. B.

1 e. g. adolescens c l. 267.  
2 He m. secondly, before 3 Feb. 1397, Joan (formerly Joan Beaufort, spinster), widow of Sir Robert Ferrers, the legitimated da. of John (Plantagenet, called “of Gaunt”), Duke of Lancaster, by Catharine, da. of Sir Payne Roet.—G. E. C. Complete Peerage, viii. 111.  
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l.iii, p. 451). This date fixes the terminus a quo to the last months of the year 1444.

We are fortunate enough to find another allusion in our poem which allows us to determine the date more closely: st. 48, ll. 330-333 we find:

A myghty prince, lusty, yonge, & fiers,
Amonge the peple sore lamented ys:
The duc of Warwyk; entryng the oure of tierce
Deth toke hym to whom mony sore shall mysse.

The Duke of Warwick who is mentioned in these lines, is Henry Beauchamp, Duke of Warwick (from April 5, 1444), and is said (without evidence) to have been King of Wight, Jersey and Guernsey from 1445. The date of his death is disputed. It is given as June 11, 1445, by D. N. B., iv, p. 28 b and the Nouvelle Biographie Générale, p. 556; but neither of these, nor both combined, can stand against the best authority, Mr. G. E. Cokayne, who in his Complete Peerage, viii. 59 (1898), adopts the date given by Baker in his Northamptonshire ii. 219, 11 June (1446), 24 Hen. VI. This is confirmed by the grant of Letters of Administration to him on 17 June 1447 at Lambeth. He was the son of Richard Beauchamp, Earl of Warwick, d. at Rouen, 4 Oct. 1439, regent of France during the absence of the Duke of Bedford (D. N. B. iv, p. 29 a–31 a), and brother-in-law to Richard Nevill, who married Anne, Henry’s sister and heiress, in whose right he was created afterwards Earl of Warwick, and who is well-known as the

1 In the Nouvelle Biographie Générale, vii, p. 707, however, we find the notice: En 1445, ce comté [Buckingham] passa à la maison de Stafford, dans la personne d’Edmond, comte de Stafford, qui fut fait Duc de Buckingham l’année suivante.

2 “He is asserted (Mon. Ang. ii. 63; Leland’s Itinerary) to have been, also, crowned King of the Isle of Wight, by Henry [VI], but for this (Coke, 4th Inst., p. 287; Stubbs’s Const. Hist. iii. 433) there is no evidence” (Nat. Biogr., in an article written by J. H. Round).... He died without male issue at his birthplace, Hanley Castle, 11 June, 1446.—G. E. C. viii. 59.

3 See also Schick, T. G., p. xciii.

4 One of the sisters. Earl Richard left 4 daughters, coheirs on the death of Duke Henry’s girl Anne, b. at Cardiff in Wales, Feb. 1442-3, d. an infant, at Evelme, Oxon. 8 Jan. 1448-9, and was bur. at Reading Abbey. “Those four coheirs, all of whom left issue, were (1) Margaret, m. John (Telbot), Earl of Shrewsbury, which Lady was mentioned in the entail of the Earldom of Warwick, cr. in 1450; (2) Eleanor, m. firstly Thomas (de Ros), Lord Ros, who d. 18 Aug. 1431, secondly Edmund (Beaufort), Duke of Somerset, slain 22 May 1455, and thirdly, Walter Rodesley; (3) Elizabeth, m. George (Nevill), Lord Latimer, who d. 30 Dec. 1469; (4) Anne, only da. by the second wife [Isabel, Baroness Burghersh, a grand-daughter of Edw. III.,] who m. Richard (Nevill), Earl of Warwick, so cr. in 1449.”—G. E. C. viii. 60. Duke Henry was ‘scarce ten years of age’ when he married in 1434. His father’s first wife was seven years old when he wedded her.
“King-maker.” This Richard was the nephew of the above-mentioned Anne, Duchess of Buckingham, to whom Lydgate dedicated the poem.

These facts confirm to a certain extent the authorship of Lydgate. As we find in Schick, T. G., p. xciii, the poet was, during his sojourn in France, in the service of Lord Richard of Warwick, the father of Henry, mentioned in st. 48. Therefore we are not astonished to find this allusion in a poem of Lydgate’s, the more so as the Duchess of Buckingham herself, to whom the poem is dedicated, was, as we have seen, the aunt of Henry’s brother-in-law.

We must therefore fix the date of the c-version in the second half of the year 1446, considering that the poet says, “lamented ys,” and that it is most probable that Lydgate’s dedication to the Duchess Anne, she being related to the deceased Duke of Warwick, was in some way connected with this sad event.

As to the date of the other version it is no easy matter when we attempt to fix it. There are no allusions to historical events to be found in the poem. Only, the note by Stowe, at the end of H: Of this Balade Dan John Lydgate made nomore, might possibly induce us to date it before c, but a glance at the metre makes us immediately withdraw this conjecture, as the numerous examples of type D, for instance, would rather prove a later date. The language cannot help us, nor any other internal evidence, so that the best we can do, is to omit the fixing of any date at present; perhaps, later on, we may be more fortunate, and light upon some clue.

§ 8. THE SOURCES.

As we have already stated in a preceding paragraph, both poems have a common source, which is also referred to by the poet himself in MS. c, l. 108:

106. This brid, of whom y haue to you rehearsed, Whych in her song expired thus ande deyede,
108. In latyn fonde y in a boke well versed,

There are two “Latin Books” known under the title “Philomela.” The one, of a fairly large size, is a work of John of

1 As this statement was no doubt copied by Stow from his Shirley original, we may fairly compare it with the like entry in the Lydgate and Burgh’s Secree of Secrees (†1446, Schick), after the poet’s decease, and conclude that the cause of the break-off in the Nightingale poem was Lydgate’s death. This is borne out by the character of the metre, as the many examples of type D tend to prove a late date.—F.
Hoveden (Howden, Yorkshire), but has nothing in common with our poems here but the title (compare D. N. B. xxvii, 427 a ff. and Hahn, Arnold, Quellenuntersuchungen zu Richard Rolle's Englischen Schriften. Halle, 1900, p. 3 and note). The other, the source of Lydgate's poems, is a shorter Latin poem, also called "Philomela," printed among Bonaventura's works, e. g. in the edition of Ad Claras Aquas (Quaracchi) 1882–1898, tom. viii, p. 669–674. This poem, the authorship of which is uncertain, was of great popularity during the Middle-Ages. At that time it was generally ascribed to Bonaventura, but the editors of the edition above-mentioned reject his authorship, whereas the probability of John Peckham being the author is more likely. There are more than thirty Latin MSS. extant, and many imitations and translations. The poems here printed represent the English imitations; compare Warton-Hazlitt, i, p. 172 note; D. N. B. xxvii, p. 427; Schick, T. G., p. xcvii and Addenda.

The two poems do not bear a like amount of resemblance to their model. MS. c follows much more closely than H (see later) the Latin poem, as a short analysis of the two will show.

Before we sketch the contents of the poems, we have a few remarks to make on the opening words in MS. C. In most of the MSS. of the Latin version we find prefixed to the poem a short admonitory treatise in prose, the genuineness of which is rejected by the editors of Bonaventura's works. Similarly, there is, in MS. C

1 Lydgate, of course, was acquainted, at least in his way, with the works of Bonaventura; he cites him, e. g. Court of Sapience, e 6 a (I englishit his Life of our Lady).
4 Most of the MSS. are enumerated in the Prolegomena of the Quaracchi-edition, tom. viii. I only add the following: Pembroke College, Cambridge, B. 3. 19, Harl. 3766, Cotton Cleopatra A XII, Laud 402, Rawlinson C. 397 (Rawlinson C. 348 is but one leaf, missing in Rawlinson C. 397), Digby 28, University Library, Cambridge, Ee VI, 6.
only, a kind of prose introduction, not intended to suggest to the reader the necessary elevation of mind, but simply to give a concise epitome of the principal contents. These lines in C, however, reproduce the ideas of the poem so incorrectly that we cannot consider them as originally written by the poet, but must presume them to be the work of a scribe:

Matutina—Beginning of the World, Fall of Adam, Nativity of Man, “patris sapiencia.”
Hora I.—Noah.
[Hora III. =] “crucifige”—Abraham.
Hora VI. } Resurrection, Ascension, Pentecost, Corpus-Christi-
Hora IX. } Day.

Compared with the real structure of the c-version below, this short analysis exhibits too serious discrepancies to allow us to attribute this introduction to Lydgate.

We now return to the comparison of the two poems:

Structure of the Latin Poem.

St. 1–4: Introduction,
  5–10: The story of the nightingale,
  11–13: General interpretation of the story and
  14–16: of the single hours.

Then follow the special meditations of the different hours:

  17–24: Matutina,
  25–34: Prima,
  35–47: Tertia,
  48–77: Sexta,
  78–90: Nona.

Structure of the c-version.

St. 1–6: Dedication and introduction,
  7–15: The story of the nightingale,
  16: The source,
  17: General interpretation.

Then the meditations of the single hours follow:

  18–28: Aurora,
  29–39: Prime,
  40–48: Tierce,
  49–54: Sexte,
  55–59: Nones.
This shows clearly that the structure of the c-version is wholly borrowed from the Latin source. Lydgate only omitted the short interpretation of the hours, st. 14–16 of the Latin poem, to which we do not find corresponding lines in the c-version. But we must state that, though the story of the nightingale and the general interpretation are the same in both, the English poet treats different subjects in the meditations for the single hours. In the Latin source we have the following themes:

14. *Mane vel diluculum* hominis est status,
    In quo mirabiliter Adam est creatus.
    *Hora prima*, quando est Christus incarnatus,
    *Tertiam* dic spatium sui incolatus.

15. *Sextam*, cum a perfidis voluit ligari,
    Trahi, caedi, conspui, dire cruciari,
    Crucifigi denique, clavis terebrari
    Caputque sanctissimum spinis coronari.

16. *Nonam* dic, cum moritur, quando consummatus
    Cursus est certaminis, quando superatus
    Est omnino zabulus et hinc conturbatus.
    *Vespera*, cum Christus est sepulturae datus.

In the c-version we always find two subjects for each hour, one from the Old and the other from the New Testament, i.e. from the passion of our Lord:

Aurora: Creation of the world, fall of Lucifer, fall of Adam—Jesus taken Prisoner,
Prime: Noe—Christ before Pilate,
Tierce: Abraham, Sodom—Christ led to Calvary,
Sexte: Dathan and Abiron—Christ on the cross,
Nones: Adam banished—Christ dies.

This comparison proves that, though Lydgate adopted the general idea and the structure of the poem from Peckham, he was by no means a slavish imitator, but on the contrary followed his own bent.

Again we find another trace of Lydgate’s originality. To the parallelism of the quotations from the Old and New Testament, he adds the comparison of the ages of man with the different hours of the daily divine service. At each hour he subsequently addresses people of another, higher age; compare

st. 23: “Aurora”—l. 156:
Be-thenke thy-self, hough porely þu was born
§ 8. The Sources.

st. 35/6: "Prime"—l. 239:
O thow, that hast thus past the oure of morow

l. 247: Ande of thy tendre age art past the yeres,

st. 43/6: "Tierce"—ll. 299, 300:
Ande namely ye that are in the third age
Of your lyfe ande passed morow & prime,

ll. 316, 317: Thenk on this oure, thou wrecched synfull man,
That in this age hast reson, strenght, and hele,

st. 52: "Sexte"—ll. 358, 359:
And, in speciall, ye of perfyt age,
This oure of sixt, in myddes of your lyfe,

st. 59: "Nones"—l. 412:
That, fro this worlde when so we shall deseuer.

I think we cannot carry the comparison further, as most of the ideas found in c are commonplaces, which do not rise above the average education of a priest in those times. Therefore, even when we find the same ideas in both poems, it is no proof that Lydgate borrowed them from Peckham.

The "Monk of Bury" had, of course, an extensive knowledge of Holy Scripture.¹ We give here a list of all lines to which parallel passages are to be found in the Bible, which I consider as Lydgate's second principal source. The references are from the Vulgate.

[114: see note to this line].
ll. 121–124: Gen. i.
ll. 125–126: Is. xiv. 12–16.
[129, 130: see note to these lines].
l. 133: Mat. xxv. 41.
l. 136: Gen. iii. 1–6.
ll. 139, 143: Rom. v. 12.
ll. 150, 383: Gen. iii. 23, 24.
[ll. 164–168: see note to these lines].
l. 185: Jo. i. 29.
l. 188: Mat. xxvi. 48–50 = Mar. xiv. 44–46 = Lu. xxii. 47, 48, 54 = Jo. xviii. 5, 12.
l. 189: Mat. xxvi. 56 = Mar. xiv. 50–52.
l. 203: Gen. vii. 10.
l. 205: Gen. vii. 13.

¹ See Köppel, I. c., p. 48 f., Gattinger, p. 37/8, and again Köpeppel in Englische Studien 24 (1898), p. 281 f.
1. 220: 1 Pet. i. 18, 19.
2. 224: Lu. xv. 7, 10.
3. 225–226: Ezech. xxxiii. 11; (Sap. i. 13); 2 Pet. iii. 9.
5. 236: Gen. xi. 1–9, xiii. 13, xviii. 20, 21.
10. 260: 2 Macc. vii. 28 = Hebr. xi. 3.
11. 262–263: Mat. xxvi. 53.
16. 296: Gen. i. 27.
18. 307–308: Mat. xxvii. 23 = Mar. xv. 13, 14 = Lu. xxiii. 21 = Jo. xix. 6, 15.
20. 311: Jo. xix. 4, 5.
22. 313: Jo. xix. 17.
23. 314: Mat. xxvii. 33 = Mar. xv. 22 = Lu. xxiii. 33 = Jo. xix. 17.
24. 348–350: Num. xvi. (1, 2) 31–33.
25. 365: Mat. xxvii. 31 (45) = Lu. xxiii. 33 (44) = Jo. xix. 18, but Mar. xv. 24, 25 (see li. 379, 380).
26. 366, 375: Mat. xxvii. 38 = Mar. xv. 27 = Lu. xxiii. 33 = Jo. xix. 18.
27. 367–368: Mat. xxvii. 48 (34) = Mar. xv. 36 (23) = Lu. xxiii. 36 = Jo. xix. 29, 30.
29. 385, 387: Jo. xix. 34.
30. 386: Jo. xix. 31.
31. 388–389: Mat. xxvii. 46, 50 = Jo. xix. 30 (Mar. xv. 34, 37, Lu. xxiii. 46).
32. 390–392: Mat. xxvii. 45 = Mar. xv. 33 = Lu. xxiii. 44, 45.
33. 399: Mat. xxvi. 28 = Mar. xiv. 24 = Lu. xxii. 20.
§ 8. The Sources.

ll. 401-402: Mat. xxviii. 1-10 = Mar. xvi. 1-8, 19 = Lu. xxiv. 1-12, 51 = Jo. xx. 1-10 = Act. i. 9, 10.


This detailed list of references will, I hope, justify my opinion as to Lydgate's being influenced by the Bible.

The two sources which I have just investigated with regard to the first poem, have also exercised their influence on the H-version, though here the imitation of Peckham's work is by no means a close one. We may sketch the structure of the second poem as follows:

st. 1-5: Introduction: Secular interpretation of the song of the nightingale,

st. 6-7: The vision, in which the poet is addressed by an angel from heaven,

st. 8-15: Beginning of the heavenly messenger's tale, he introducing the nightingale meditating on Christ's passion.

st. 16-22: Her song, in which are contained:

st. 23-33: The words which Christ speaks.

st. 34-54: The nightingale's song goes on, but is not finished.

Were the poem complete, we should expect to find the end of the nightingale's song, the end of the angel's speech, and the conclusion of the vision. It seems that the poet found the task too tiresome, or he had some other reasons; at all events, he did not finish his work—no doubt he died. We see, however, that here the structure of the Latin original is totally abandoned, the different hours are not even mentioned; only the general idea of a religious interpretation of the nightingale's song is retained.

As to the other principal source, the Bible, the following list will show to what extent the poet has put his theological knowledge into this poem:

ll. 95, 158, 212: Jo. xix. 34.

I. 101: see c, l. 365.

ll. 111-112: see c, l. 399.

ll. 122-123: Mat. xxvii. 59 = Mar. xv. 46.

ll. 124, 162, 164, 257, 258: Jo. xix. 25-27.

ll. 128, 191: see c, l. 312.

ll. 134, 135, 141, 142: Is. lxiii. 1.

ll. 137, 196, 201, 265: see c, l. 368.

I. 138: see c, l. 254.
§ 8. The Sources.

I. 139: see c, l. 252.


I. 157: Mat. xxvii. 50 = Mar. xv. 37 = Lu. xxiii. 46.

II. 160, 165, 170, 173: see c, l. 189.

I. 174: see c, l. 366.

II. 179, 211, 213: 2 Cor. v. 21 = 1 Pet. ii. 22.

I. 206: Mat. xxvi. 67, xxvii. 30 = Mar. xiv. 65, xv. 19 = Lu. xxii. 63, 64 = Jo. xviii. 22, xix. 3.

I. 226: Lu. ix. 58 (ii. 7).

I. 231: Mat. iv. 2 = Mar. i. 13 = Lu. iv. 1, 2.

I. 232: Jo. xix. 30.

II. 246-248: see c, l. 404.

I. 249: Mat. xxvi. 27, 28 = Mar. xiv. 23, 24 = Lu. xxii. 20.

I. 252: Jo. xix. 34.

II. 253-254: Jo. xix. 23, 24 (Mat. xxvii. 35, Mar. xv. 24, Lu. xxiii. 34).

II. 255-256: Mat. xxvii. 57-61 = Mar. xv. 42-47 = Lu. xxiii. 50-56 = Jo. xix. 38-42.

I. 259: Lu. xxiii. 46.

I. 264: Jo. xviii. 19, 22, 23.

II. 276-280: Jo. iii. 16, 17.

II. 289-290: see c, ll. 313, 314.

II. 297-298: Dan. iv. 7-9, 17-19.

II. 300-301: Gen. xxxii. 10.


I. 303: Job xl. 20.

II. 307-308: 1 Reg. xvi. 23.

st. 45: Num. xxi. 8-9.

II. 318-319: Ezech. ix. 4-6.

I. 320: Ex. xxxvii. 17.

I. 325: Ex. xv. 23-25.

II. 327-329: Ex. xiv. 16, 21, 22.


II. 353-354: Cant. iv. 8, etc.

I. 358: Cant. v. 1.

I. 374: Jo. i. 14.

I. 375: Lu. i. 28.

I. 377: Is. xi. 1, 10.

This list, even somewhat longer than the first, likewise shows Lydgate's knowledge of the Scriptures.

I first intended to collect all the lines which show the influence of other works, and give them here, but I preferred putting this material into the notes, in order to avoid repetition, as many of these quotations at the same time serve to illustrate Lydgate’s language and style. I draw the attention of the reader to the notes to e, l. 90 and H, l. 5.

§ 9. CONCLUDING REMARKS.

I insert this last paragraph for the sole reason of giving a short summary of the researches.¹

Lydgate’s Nightingale exists in two versions: one dates from the second half of the year 1446, the other is of uncertain date² and unfinished. Two MSS. of each version are preserved, and the texts are, on the whole, carefully handed down. Metre, language, and style are in accordance with Lydgate’s general usage. As principal sources of the two poems, we find John Peckham’s Latin poem “Philomela” and the Bible.

¹ Compare Schick, T. G., p. xcv and xcvi. ² See p. xxxviii, note 1.
The Nightingale.

[PROSE. INTRODUCTION. Not by Lydgate:
see p. xl.]


1 it is seyd that the nyghtyngale of hure nature hathe A knowleche of hure deth. And, lyke as the swaõ syngeth Afore his deth, so sche, in the day of hure deth, Assendyth in-to the top of the tre and v syngeth In hora matutina A lame[n]table note; and so aftyre, by mene degrees Aualynge lowere, hora prima, hora tercia, hora sexta, et hora nona, thy sche com dou[n] in-to the myddys of the tre. And there, in hora nona, sche dyeth. This ys moralysyd vn-to x Cryste An[d] in-to euery crystyñ sowle, that schuld remembre the ourys of Cristys passyouw. And alse by 'hora matutina' ys vndurstonden the begynnynge of the world, and the gret fall of owre sfiadure Adam, and the natyuite of euery man, And 'patris sapiencia' xv declared; and in like wyse 'hora prima, Crucifige, hora sexta, And hora nona' declared wyth the Ages of the worlde in tyme of Noe and of Abraham, And so forthe brely touched the Resurectioum, the Ascenceyone, pentecost, And Corpus Cristi day et cetera.

1 For the wanting capital, see description of C. vii. prima] a above the line. tercia] see note to this line. viii. of] follows q. ix. moralysyd] ysy illegible. xiii. Adam] a above the line. xiv. patris] the first half illegible. xvii. Abraham] a above the line.
I. The Proem and Dedication.

[PROEM. THE DEDICATION.]

[59 stanzas of sevens, ababbcc.]

(1)
Go, lityll quayere, And swyft thy pryneses dresse,
Offringe thyselfe wyth humble reverence
Vn-to the ryght hyghe and myghty prynssesse,
The Duches of Bokyngham, and of hur excellence
Besechinge hyre, that, of hur paceynce
Sche wold the take, of hur noble grace
Amonge hyre bokys for the Asygne A place,

(2)
Vn-to the tyme hyr ladyly goodnesse
Luste for to call vn-to hyr high presence
Suche of hyre peple, that are in lustynesse
Fresschly encoragyt, as galantws in prîme-tens,
Desyrous for to here the amerouse sentence
Of the nyghtyngale, and in there mynde enbrace,
Who favoure moste schall fynd in loues grace,

[MS. Cott. Calig. A ii, leaf 59.]

(3)
Commandyng theym to here wyth tendernesse
Of this your nightyngale the gostly sense,
Whos songe and deth declared is expresse
In englysh here, right bare of eloquence,
But notheles consirdred *the sentence :
All lone vnlawfle, y hope, hit will deface
And fleshly lust out of theyre hertis chace,

(4)
Meued of Corage be vertu of the seson,
In prîme-tens renoueled yere be yere,
Gladyng enery hert of veray reson,
When fresh[e] May in kalendes gan apere,
Phebus ascendyng, clere schynyng in hys spere,
By whom the colde of wyntyr is exiled
And lusty seson thus newly reconciled.

1 lityll—And] illegible by dirt. 2 Offringe thyselfe] illegible by dirt. 4 Bokyngham] a above the line. 19 the] de c. 21 out] above the line c. 24 veray] a preceding verray blotted out c.
I. In May the Nightingale bids me rise.

(5) To speke of sleep, hit nedes most be had
   Vnto the norishing of euery creature,—
   With-oute whech braynes must be mad,
   Outragesly wakyng oute of mesure,—
   Excepte thoo that kyndely nature
   Meueth to wach, as the nyghtingale,
   Whych in her seson be slep[e] set no tale.

(6) For sche, of kynde, all the someres nyght
   Ne seseth not with mony a lusty note,
   Wheder hit be dry or wete, derk or lyght,
   Redly rehersyng her lesοn ay be rote—
   Gret mervell is the enduryng of hir throte—
   That her to here it is a second heuen,
   So melodiouse ande mery is her steuen.

[THE POEM.]

(7) And, on a nyght in Aprile, as y lay
   Wery of sleep & of my bed all-so,
   Whene that the kalendes entred were of May
   (Whech of hir nature neither loueth of thoo),
   My herte with mony a thoght was ouer-go
   Aunde with this troblus worlde sore agreued,
   But, as god wold, in hast y was Relieued.

(8) Thys blessed brid, of whom y you rehersed,
    As fer as that y godey myght hir here,
    So thorghly my hert raueshed had and persed
    Ryght with hir longyng notes, hye and clere,
    Longe or the day[e]-rowes can a-pere,
    Ymagynyng that sche be my propre name
    Me calde ande sayde: "A-wake & Ryse, for shame,

(9) Oute of thy slombre-bed of slouth & sleep,
    Remembring the vpon this lusty seson"—

I rose

Ande right with that out of my bed y leep,

Thenking in my conceyt, she seide me reson,

Ande walked forth—she yaf me gret encheson—

Til that y come ther as my hertis queene

Ryght freshly sang vpon a laurer grene.

(10)

Entendyng, as y romed vp and doun,

Expelling clerly all wilfle negligence,

Hir clere entoned notes and hir soune

For to perceyue with all my diligence,

And sodenly conceyued y this sentence,

Hough that this brid, a-mong hir notes glade,

Right of hir deth a note of mornyng made.

(11)

So she sang in 'Aurora,'

Ande in Aurora, that is the morowe gray,

Ascending vp into this tre full hye,

Me thought she syngyng sayd this same day:

"For all my myrthes ande my melodye,

As nature will, about none shal y dye.

My curious note ne shall noght me a-vayle,

But mortall deth me sharply will a-saile."

(12)

Contynving so vnto theoure of prime,

Vpon the *bogh she euer sat and songe,

But, doun descenyng, she sayde in hasty tyme:

"My lyfe be kynde endure shall not longe."

But notheles thorgh-oute the wode yt ronge—

Hir notes clere—so merily ande so shryll,

The wych enchesoned me tabide there styll,

(13)

Till that hyt drogh forther of the day,

Aboute theoure of tierce, right as y gesse,

That euer y-lyke with notes fresh ande gay

She cessed not, whech y can not expresse

So delitable, replet with all swetnesse,
But euer among she song: “Ocy, ocy,”
Whiche signified, me thoght, that she shuld dye.

(14)
Ande aftur this, when Phebus in his spere
Ouer all the world had sprad his bemes bright,
Cavysynge the cloudes dym for to be clere,
Ande derk[e] mystes enlumyned with his lyght,
Aboute the oure of sixt then she a-lyght
Ande singynge seet in myddes of the tre:
“Ocy, Ocy, o deth, well-come to me!”

(15)
Thus, fro the morowe *to myddes of the day
Ande all the nyght a-fore, with open eye,
This bryd hath songen, as ye haue herd me say,
Rehersyng euery tyde with melodie,
But at the last, she shright—and sodenlye,
Hir songe, hir myrth, & melodye was done
Ande she expyred aboute the oure of none.

(16)
This brid, of whom y haue to you reredes,
Whych in her song expired thus ande deyede,
In latyn fonde y in a boke well versed,
Ande what in morall sense it signifiede,
The whech in englysh y wold were notified
To all that lusty are it for to here,
Yf that my conny[n]ge suffycyent ther-to were.

(17)
Be this nyghtingale, that thus freshly can
Bothe wake and singe, as telteh vs scripture,
Is Crist hym-self ande euery cristen-man
Soule vnderstande, whech oweth of nature
Ande verryay reson do diligence ande cure,
Oute of the sleep of synne to a-wake, & ryse,
Ande to remembre, ande fully aduertise,

This story I found in a Latin book,
and under-took to trans-late it.

It is an allegory of the Christian soul,
which ought always to bear in mind the passion of our Lord as a remedy for man’s sin.

97 seet] sate. 99 to] to the c.C. 106 of] to. 111 To all]
Toull ull. lusty[y] a precede[inge] are blotted out c. 112 conny[n]ge]
conynge. 115 cristen-man] kyrsteñ manes. 118 a-wake]
I. By Aurora, understand the Creation and Adam's fall.

That be Aurora is understooden right

The first begynny[n]g of this world of noght,
Ande how grete god, of his endles myght,
Hath heven ande yerth formed with a thought,
And in six dayes all oder thynge wroght,
Ande hogh grete noumbre of angels bright & clere
Fell down for pride to helle with Lucifere.

Therefore man ought to be humble.

Enprinte that fall right myndely in thy hert
Ande arme the surely with humylite
Ayen all pride, yf thou wylt lyue in *quert!
Sauë thy soule, or elles shalt thou smerte
For all thy wor[l]dly pride ande veyne desyre,
Ande euer in hell be brent with endles fyre!

Muse on this morow further, and conceyue
How that oure fader Adam ande also Eue,
Whom that the sotell serpent can deceyue
Of pure envy and caused to mischeue,—
Ande let theyr smert thi herte perse & cleue:
Thenk well that fall is to thy-self extended
Ande, nade Crist died, it had not yit be amended!

Before whos deth the grete Infyrmyte
Of that offens, cleped originall,
Thorogh-oute the world infecte had vch de-gre,
That, when they deyed, streyght to hell went all,
*Tyll fro the trone a-bofe celestyal
Crist, consyderying the grete captyuyte
Of all man-kynde, cam *doune of pure pite.

This hygh forfeit whych Adam sone had don
Was grounde & cause of oure mortalite

127 Hygh] Hyght c. 128 fall] schall. 129 the] the rygh.
I. Think on thy poor birth and thy vicious life.

And paradise made hym for to voide *Anone:
   Oo sely appell, so eten of a tre!
O welthy peyll, in your prosperite
   Think every morowe how pat your wor[l]dly wele
   More lykly ys, safe grace, to hyrt then hele! 154

(23)
Ande in Aurora further to procede,
Be-thenke thy-self, hough porely *pu was born
Ande, as kynde will, *pu nedest mvst succeede
In pyne ande wo, lyke other the be-forn:
   Deth cometh in hast, he will not be for-born,
      For in theoure of thy natuuite
   He entered first & manaced the to sle. 161

(24)
In-to the wor[l]de what hast thou broght with the 162
But lamentacio[n, wepyng, woo, & crye?
Non other richesse, safe only lyberte,
   With which god hath endowed the richly,
Ande byd[de]th the frely chese to lyue or dye:
   Fro one of tho ne shall thou not desener,
      In Ioie or wo to liue or dye for euer.

(25)
Be nothyng prowde thy byrth thus to remembre,
Thou hast thy youth dispended folilye,
Ande veest with othes gret thy lord dismenbre,
   Ande other-wyse yit lyuest thou viciously.
   Call to thy mynde these thinges by & by,
      And every morowe, thogh thou lust to sleep
   Ande softly lye, a-wake, a-ryse, and wep!

(26)
But, forther to declare in speciall
This oure of morowe, yf pat y conzyng hade,
   Ande hogh this brid thus song with voice mortall
Ande in hire song a note of mornyng made,

I. **Remember Christ’s death, and at Prime, Noah’s Flood.**

Konnyng and langage in me are so fade,
That nedes y mvst in humble wyse exhort
You that are konning, with pacience me supporte.

(27)
Oure lorde Ihesus, the fadres sapiens,
The well of trewh & sothfastnes diuine,
The lombe vnspotted, the grounde of Innocence,
That gyldes for oure gyld lust to declyne,
This oure of morow, cleped matutyne,
Falsly be-trayed, and with pe Iewes taken,
And of hys o[w]ne disciples sone for-saken:

(28)
O synfull man, this oure the aght remord,
That standest exiled oute fro charite,
To thenke howe that thy maker & thy lord
So lowly suffred this reprefe for the,
Yevyng the ensample, that with humilite
Fro morow to nyght thou folow shuld his trace,
Yf thou in heuen with hym wilt cleyme a place.

(29)
Fro morow to nyght be-tokenes All the tyme,
Syth thou wast born streyght tyll pat thou dye.
Thus endyth the first oure and now to prime.
Ande be this oure, what we may sygnifie,
In whych this brid thus songe with melodie,
The seconde age ys clerly notyfied
When all the world with water was destroyed,

(30)
In tyme of Noe whom for hys ryghtwisnesse,
And with hym seuen, all-myghty god reserued;
And elles all oder for synne ande wretchednesse,
Of verye rygour, ryght as thay had deserued,
In that gret flood were dreynt and ouer-terved.
Except viij soules, all persyched, lesse and more,
And they preserued, this world for to restore.
I. Think how Christ bought thee with His blood.

Thisoure, to thenke that with the water wan
Noght all the world was ouerflow for syrre,
Aught for to exite every maner man,
That vice and vertu can discerne a-twinnne,
All vice to eschew and vertuously be-gynne
Oure lord to plese, thenkyng furthermore,
He *hateth synne now as he dud be-fore,

Therefore eschew sin, and live
to-virtuously.

Therefore eschew sin, and live
to-virtuously.

God is not
hasty to take
vengeance;

Thagh that hym lust of mercy and pite,
As for a tyme, his vengance to differre,
Sith with hys precious blod vpon a tre
Hath boght oure soules—was neuer thyng boght
derre:—

*Ley to thy sore, & let no-thyng lye nerre
Then this same salfe, to hele with thy smert:
Full glad ys he, when so thou wilt conuert.

He rather
likes a peni-
tent sinner.

For of the synner the deth he not desireth,
But that he wold retourne to lyfe a-yeyn.

For, whosoeuer in dedly synne expyreth,
Ther is no pardon that may abregge his payne.
This to remembr augte cause the to restreyne
Fro euery synne bot wyll this lord displesse
And for to vse that hym may queme & plese.

If thou die in
deadly sin,
thou forfeit-
est pardon.

Ande on this oure to thenke furthermore,
When all the flood *aswaged was and cesed,
They, not considryng the gret vengaunce afore,
The seed of Noe, whych gretly was encreased,
But vn-to vice on vch syde ran and presed,
For which they pvniched were with plages sore,
As in the byble more pleynly may ye here.

Noah's pos-
terity soon
forgot God's
judgment,
and turned
to evil;

O thow, that hast thus past the oure of morow
Ande newly entrest in *the oure of prime,

but thou, ad-
vanced in life,
1. Think, young Gallants, of Christ's tortures for you.

Aught to be war to here of woo and sorrow
Which in this world hath be a-fore thy tyme,
And of the fend, that *redy is to lyme 243
Thy soule wyth synne & each the in his snare,
Yif he in vertu the bareyne fynde and bare. 245

God hath protected thee, as a youth, against evil;
Now do it thyself with the help of Christ,
Ande namely now, sith thou of Innocence 246
Ande of thy tyned age art past the yeres,
In which god the hath kept fro violence,
In all thy yth fro Sathan and his feres,
Dispose the nowe to sadnes and prayers, 250
Remembryng specially upon thisoure of prime,
Hogh Crist acused falsly was of Cryme, 252

Taken ande lad afore the president, 253
Pounce Pylat, that Iuge was of the lawe,
His handes bounde, his nek with boffettes bent,
On euery syde to-togged and to-drawe.
He, full *of pacience, suffred all & sawe 257
Hogh that the Iewes, fals and voide of grace,
There all defouled with spat his blessed face. 259

Se, hogh this lord that all thing made of noght, 260
To saue mannes soule, wold suffre this repref,
That myght haue staunch and cesede with a thought
The Iewes malice & put thym to myscheef,
To oure ensample, pat we shuld suffre grefe 264
Aftir oure desert and paciently hit take
For hym that all wolde suffre for oure sake. 266

O lusty gaylauntes in youre adolescens, 267
Let not this oure of prime fro you desuer!
When ye be sterede to wanton in-solence,
*Restreyned your-self & in your herte thenk euer
How Salomon sayde; he cowde perceyve neuer 271

I. At Tierce, dread God’s judgment on Sodom’s crime.

The waunton weyes & dyuers of your youth,
For all the prudent wisdom that he *kowthe! 273

(40) Thoure of pryme fynysched thus & ended, 274
This brid all-wey perseyuereth ande a-byt,
Doun on the tre a-valed and descended,
Thoure of tierce clerely syngyng yit.
The third age of the world be-tokeneth hyt, 278
In whech thoo folk that doun fro Noe came
Gretly encrased in tyme of Abraham,

(41) Which in his daies perfit was ande stable, 281
Dredyngoure lord and lyuyng perfytly;
*To whom god swore, lik sterres in-nvmerable
His seed he wolde encresse and multiplie.
But, notheles, mocch peple viciously
Were in this age damptyly demeyned
Ande thorgh theirie vice destreied sore & steyned.

(42) Their filthi synne abhominable stank 288
Ande so displesed the blessed Trinite,
That doun to hell sodenly ther sank
Sodom, ande Gomor, and oder cites thre,
Ande now is there but the Ded[e] See.
Alas the while that euer they wolde do so!
Vnkyndly synne was cause of all their woo.

(43) This for to here aghit cause your herte to colde, 295
That are enprined aftyr the ymage
Of god, and to considere and be-holde
This gret vengaunce, taken in pat age.
And namely ye that are in the third age
Of your lyfe ande passed morow & prime,
Aght euer be war to vse vnkyndly crime.

279 In] followes erasure c. 280 In] om. 283 To] The c. 287
destreied] desteied. 292 is there] ther is. 299 and 300 trans-
posed in C. 301 euer] follows erasure c.
The Fiend always tries to catch souls; but Christ's sufferings make us able to avoid the Devil's snares.

For our sake the Jews forced Him to bear the cross to Calvary. Christ suffered all this to give thee defences against the attacks of Satan.

Lords, be watchful, Death may come on a sudden.

A myghty prince, lusty, yonge, & fiers, Amonge the peple sore lamented ys:

<table>
<thead>
<tr>
<th>305 Wysnge</th>
<th>306 lygh[t]ly</th>
<th>314 Vnto</th>
<th>315 Beth</th>
<th>323 Ye</th>
<th>325 Ye</th>
<th>328 peyne</th>
<th>331 peple</th>
</tr>
</thead>
<tbody>
<tr>
<td>the first letter not clear neither in c nor in C.</td>
<td>lyghtly.</td>
<td>Vpoñ.</td>
<td>peynes, calde c.</td>
<td>The.</td>
<td>peyne</td>
<td>pempe</td>
<td>pepul that.</td>
</tr>
</tbody>
</table>
The Duke of Warwick is dead. Why please the Devil?

I.
The Duke of Warwick is dead. Why please the Devil?

Deth take hym to whom mony sore shall myss.

All-mygthy Iheu, receuyue his soule to blisse! 334

Both hye & lowe, thank well that ye shall henne,
Deth wyll you trise, ye wot not how ne whenne.

(49)

Aftir the oure of tierce this nyghtyngale,

Synging euer with notes fresh and gay,

To myddes of this tre can downe *avale,

When that yt drogh to myddes of the day:

Syngynge all the tydes, soth to say,

When that haue be fro tierce vnto syxt.

(50)

Of the byble, he may hane revth to here

Hogh dampnably in mony a sondry place

Of the world that folk demeyned were,

Destryed for synne and destitute of grace.

O synfle Dathan, the yerth *in lytyll space

Opened & swolowed bothe the and Abyron,
And sodenly with yow sank mony a synfle mon.

(51)

Lo, in all ages, be freelte of nature,

Thorgh all the world peple hath had delite

The fend to serue with all theire besy cure,

Which for theire seruyce no-thyng wil hem quite

But endles deth. Alas, what appetite

Haue folkes blynde, such a lord to plese,

That noght rewardeth but mysccheef & desese.

(52)

And in speciall, ye of perfyt age,

This oure of sixt, in myddes of your lyfe,

Aught to be war and wayte aftir pe wage

That Crist rewardeth with-oute werre or stryfe,

Wher endles Ioye and blysse are euer ryfe.

In the 'Tierce' of his life, the Duke of Warwick was taken away.

From 'Tierce' till 'Sexte,' the nightingale continued singing.

In this hour Dathan and Abiram were swallowed by the earth.

In the middle of their lives people ought to look for the mercy of Christ.

348 in] in a c. 349 &] an. 354 for] of or, or partly erased. hem] theym.
Entendeth duly this blessed lord to serue,  
That, you to saue, vpon the rode wolde serv[e. 364

Vnto the crosse, thoure of syxte, was nayled 365
Oure lord Ihesus, hangyng ther with thev[es,  
And for the thrist of tormentes, that hym ailed,  

Eysell and gall in scornes and repreues 368  
They offred hym—oure crym & olde mescheues,—  
The manhed suffred, the godhed neuer died. 371

Thus heng oure lord nayled to the tre, 379  
Fro the oure of sxt vnto *the oure of none,—  
Ande also longe was in prosperite  

Oure fader Adam, tyll tyme that he had don 383  
That high forfet for which he banyshid sone  
Was *in-to yeryth, to lyne in langour there  
Ande all his o[f]spryng,—till Longens with a spere,  

The oure of none, as Iewes hym desyred, 386  
Thirled and persed thorth his hert & side.  

He, seyng then: "Consunmatum est," expired 390  
And heed enclyned, the gost yaf vp fat tyde  

Vnto the fader. The sunne, compelled to hyde  
His bemys bright, no lenger *myght endure  
To see the deth of the auctor of nature. 392

365 crosse[ + . 367 the] follows erasure c. thrist[ ] stryfe.  
ailed] inled. 369 crym] tyme. 372 ryght] ryth c. &] follows  
erasure c. 374 he] follows erasure c. all] om. c. 375 to] ij.  
378 sixt] vi[te. 380 vnto] in-to. the oure] thoure c. 383 ban-  
yshid] banched. 384 in-to] in-te c. 385 all] Also. 386  
I. He has bought us, & slain Death. May He grant us Heaven! 15

(57)
Thus hath this brid, thus hath this nyghtyngale, 393
Thus hath this blessed lord pat all hath wroght,
That doux to yerth fro heuen can a-vale,
Vpon a crosseoure soules dere y-bought
Ande yeven vs cause in hert, wyll, & thought, 397
Hym for to serve & euer lone and drede
That, vs to saue, wold suffre his blod to shede.

(58)
Hell despoiled, & slaynoure mortalfoo,
Oure lord vpryse with palme of hye victorie,
Ascended eke ayen there he come fro,
The holy gost sent from the see of glory
His precious body to vs in memory,
With holy wordes of dewe consecracion
To be receyued to oure hele & sauacioun.

(59)
Who may be glad but all thoo, at lest,
That worthy are, in this lyues space,
For to be fed here, at this glorious fest,
Ande after, in heuen, with bryghtnes of his face,
Whom of his godhed be-seche we ande his grace, 411
That, fro this worlde when we shall desueuer,
In Ioye eternall with hym ther to perseuer.
Amen. . ;

Explicit.

394 this] 399 to shede] illegible. 402 come] came.
406 sauacioun] saluacyou. 407 at] at the. 409 glorious] a following ste blotted out c.
II.

A Sayenge of the Nyghtyngeale.¹

[By DAN JOHN LYGDATE: see p. 28.]

[54 stanzas of sevens, ababbcc.]

[MS. Harl. 2251, leaf 229 a.]

(1)

On a lovely day in June, when the birds had just finished their even-song, and gone to rest, I was lying in a valley and listening to the tunes of a nightingale. I understood that she was asking Venus to take vengeance on false lovers:

In June, whan Titan was in Crabbes hede, 1
Towards Even the Saphyre-huwed sky
Was westward meyt with many Rowes Rede,
And fowlis syngen [in] theyr melody
An hevenly complyne with sugred Armonye,
As *that hem nature taught[e] for the best:
They gan hem proygne and drough hem to theyr [Rest—

(2)

That sith the tyme, forsoth, that j was borne,
Hadde j nat herd suche song in downe nor daale—
And alle were gone, sauf vpon a thorne
The same tyme j herd a nyghtyngeale,
So as j lay pensyf in a vale
To herken the meanyng of hir melody,
Whos hertly refreyd was euer: "Occh, occy." 14

(3)

She ment, I trowe, with hir notes nuwe
And in hir *ledne, Venus to take vengeaunce
On false lovers whiche that bien vntriewe,
Ay ful of chaunge and of variaunce,
And can in oone to have no plesaunce.
This bridde ay song: "O sle theym, lady myn,
Withouten mercy and bryng hem to theyr fyne,

II. I dream that an Angel from God comes to me. 17

(4)
To shewe ensample, that other may wele knowe 22
How that they shal in theyr trouthe abyde!
For parde, lady, yit thy sones bowe
Nys nat broke, whiche callid is Cupide.
Let hym marke them and wounde hem in the side
Withouten mercye or any remedye,
Where-so that he suche falsehede can espye. 28

(5)
And suche as bien for love langwiッシュyng,
Cherisshe hem, lady, for trewe affectionu̇n,
Support and help hem with thy myght to bryng
In-to thi Castell, sette in Cithero̅n:
On dyamaundes sette is the Dungeu̅n,
Fret with Rubyes and Emerawdes grene.
Now herkne my song, that art of love the qwene!"  [leaf 229, bk.]

(6)
And as I lay, and herde hir twines cliere,
And on hir notes me gretely gan delite,
Vpon the Eve the sterris dide appere,
The bawmy vapour of grassis gan vp-smyte
In-to myn hede of flooures Rede and white,
That with the odour, or that I toke kepe,
I fille anon in-to a dedly sleepe. 42

(7)
And than me sempte that from the god of love
To me was sent an vnkouth messangier—
Nought from Cupide, but fro the lord above—
And, as me thought, ful fayre and fressh of chiere,
Whiche to me sayde: 'Foole, what dostow here summoned me,
Sleepyng allone, gapyng vpon the mone?
Rise, folowe me, [and] thow shalt se right sone

of love] corrected out of: above, but by the same scribe H; of loue A. 45 Nought] not. fro] from. 47 dostow] dost thou.
49 and] om. H.

NIGHTINGALE.
II. The Angel is to teach me the Nightingale’s meaning.

(8) The briddles song I shal to the vnclose, For trust me wele, I cast the nat to leede
Nothyng towards the gardyn of the Rose, And I thi spirit shal otherwise dispose,
For to declare the briddles song: “Oc[y]y,” And what she meanyth in sentence triew[e]ly.

(9) Thyn aduertence is gouerned wrong
Towchyng the twnes thow herdest here to-forne: “Oc[y]y, oc[y]y,” this was the briddles song,
Whiche many a lover hath thurgh foly lorne.
But thynk among vpon the shar[e] thorne
Whiche priked hir brest with *fyre remembraunce,
Lovers in vertu to encres and avaunce.

(10) This briddis song, whiche we have on honde—
Who that takith the moralite—
Betokenyth, playnly for to vndrestonde,
The grete fraunchise, the grete liberte,
Whiche shuld in love be so pure and fre,
Of triewe meanyng Rooted so withynne,
Fer from the conceyte of any maner synne.

(11) *Takestow none heede, how this bridde so smal
Syngeth as that she wold hir-self dismember,
Streyneh hir throte, peyneth hir brest at al,
Shakith and qwakyth in euery Ioynt and membere?
O man vnkynde, why dostow nat Remembre
Among in hert vnto this briddles song?
If thow advert,—thow dost to god grete wrong.

(12) Thow art desseued in thyn oppynioun
And al awrong also thow dost goo,

II. The bird shows folk Christ's sufferings for them.

Feynt and vntrew thynne exposicioun,
Thyn vndrestondyng, thy conceyt both[e] two.
This bridde, in soth, ne meanyth nothyng so:
For hir synggyng—who-so takith heede—
Nothyng Resownyth vnto flesshlyhede.

(13)
Towchynge: "Occy"—considre wele the woord!—
This brid it song of Impacience,
Of Inuries doo vnto the lord
And wrong grete to his magnificence
Of worldly folk thurgh theyr grete offence,
Whiche can-nat knowe for theyr reklesnes
The grete love, the grete kyndenesse

(14)
Whiche he shewed for theyr *alre good,
Whan that he, yif they kowde adverte,
For theyr sake starf vpon the Roode
And with a spere was stongen thurgh the hert:
Who felt euer for love so grete a smert
As thilk[e] lord dide for mannnes sake?
And yit, alas, non hede therof they take.

(15)
To pay the Raunsoun of oure grete losse,
He was in love so gentil and so fre,
That hym deyned be nayled vpon the crosse
And liche a thief hang vpon a tre.
Lift vp thyn hert, vnkynd man. *and see!
The nyghtyngale in hir armonyne
Thus day and nyght doth vpon the crye.

(16)
She cryeth: "Sle al tho that bien vnkynde
And can of love the custom nat observe,
Nor in theyr Ien no drope of pite fynde,
Nor in theyr brest, for love, no sigh conserve!
Why list the lord for mannnes sake sterve

II. Christ's wounds and death were foreseen by Isaiah.

But for to pay of fredam the Raunsouñ, His hert[e]-bloode, for theyr redempcioun? 112

(17)

Never forget His five wounds, which are like a rose,

His woundis fyve for man he did vnclose:

Of handis, of feete, and of his faire side.

Make of these fyve in thyn hert a Rose

And lete it there contynuauly abyde;

Forgete hym nought, where thow go or ride,

Gadre on an hepe these rosen-flores fyve,

In thy memorye prynt hem al thy lyve: 119

(18)

red with His blood.

This is the Rose whiche first gan wexen rede,

Spreynt oueral with dropes of purpurer hewe,

Whan Crist Theseu was for mankynd dede

And had vpñ a garnement ful newe:

His holy moder, his Cousyn eke, seynt Iohn,

Suche array to-fore saugh they neuer none,

(19)

every man ought to be touched to the utmost, to see Him endure such torments.

Whiche to behold, god wote, they were nat fayne:

His blessyd body to seen so al to-Rent;

A Crowne of thorn, that thrilled thurgh his brayne;

And al the bloode of his body spent;

His hevenly Ien, Alias, deth hath I-blent;

Who myght, for Rowth, susteyne and behold

But that his hert of pite shuld cold!

(20)

"Isaiah, when speaking of the man who comes from Edom," meant the same who was accused before Pilate.

This was the same whiche that *Isaye

Saugh fro Edom come, with his cloth depeynt,

Steyned in Bosra; eke dide hym aspye,

Bathed in bloode, til he gan woxen feynt;

This is he that drank galle and eysel Imeynt;

This is he that was afore Pilate atteynt

With false accusours in the consistorye,

Only to bryng mankynde to his glorye.

II. How Christ's disciples forsook Him, & the Jews tore Him. 21

(21)

He was most fayre founde in his stoole, 141
Walkynge of vertues with most multitude,
Blessyd, benyngne, and hevenly of his stoole,
Whiche with his suffraunce Sathan [can] conclude.

His humble deth dide the devil delude, 145
When he mankynd brought out of prisoun,
Makyng his fynaunce with his passioun.

(22)

Isaye, the most renomed prophete,- 148
Axed of hym, why his garnement
Was rede and blody, ful of dropes wete—
So disguysed was his vestyment!
Like hem that pressen quayers of entent 152
In the pressour, both the Rede *and white—
So was he pressid thy Raunsoun for to qwyte !—

(23)

' It is, quod he, that trade it al alone. 155
Withouten felawe I gan the wyne out-presse,
Whan on the crosse I made a doleful mone
And thurgh myn hert the sperhed gan it dresse—
Who felt euer so passyng grete duresse !— 159
Whan al my friencis allone me forsoke
And I my-self this Tourney on me tooke.

(24)

Except my moder there durst none abide 162
Of my disciples, for to suwen me.
Seynt Iohñ, for love, stode on myn other side,
Alle the Remenaunt from me diden flee.

The Iewes my flessh asonder dide *tee :
Who was it but I that bode in the vyne
To presse the wyne, thy Raunsoun for to fyne?

II. How Christ suffered in His five wits for man's sake.

(25)
For mannes sake with me ful hard it stoode:
Forsaken of alle and eke disconfortable;
They left no drope, but drewe out al my bloode.
Was never none so poore in none estate!
Al my disciples left me desolate
Vpon the crosse betweene thieves twayne
And none abode to Rewe vpon my peyne.

(26)
O ye al that passen bi the wey,
Lift vp the Ie of yowre aduertence!
Sawe ye euer any man so dye
Withouten gilt, that neuer dide offence?
Or is there any sorwe in existence
Liche the sorwe that I dide endure,
To bye mankynde, vnkynde creature?

(27)
For the surfete of thy synnes alle,
And for the offence of thy wittes fyve
My towche, my tast, myn heryng dye apalle,
Smellyng and sight ful fiele were als blyve.
Thus, in eche part that man can contrive,
I suffred peyne and in euery membre
That any man can reken or rememble.

(28)
Ageyne the synnes plainly of-thyn heede
I had vpon a crowne of thornes kene,
Bitter teres were medled with my brede—
For mannes trespas I felt al the tene—
My Ien blynde, that whylom shoone so sheene,
But for man, in my thurst most felle,
I drank galle tempred with eyselle.

(29)
For mannes lokyng fulfilled with outraghe,
And for his tunge ful of detractiouin
I alone souffred the damage,
II. Christ is the remedy against man's Seven Sins.

And ageyne falsehed of adulacioun
I drank galle poynaunt as poysoun;
Ageyn heringe of tales spoken in vayne
I had rebuke and sayde no word ageyne.

(30)

Geyn pride of beawte, where-as folkes trespas,
I suffered my-self grete aduersite:
Beten and bonched in myn owne face;
Ageyns towchyng, if man list to se,
Myn handes were nay led fast vn-to the tre,
And for mysfortyng, where men went[e] wrong,
My feete thurgh-perced: Were nat my peynes strong?

(31)

Was it nat I that trespassed nought,
That had myn hert perced even atweyne,
And neuer offendid oones in a thought,
Yit was it korve thurgh in enery veye?
Who felt euer in erth so grete a peyne,
To Reken al, giltes as dide I?
Wherfor this brid sang ay: "Occy, occy."—

(32)

Suche as ben to me founde vnkynde
And have no mynd kyndly of resoun,
But of slowth have I-left behynde
The holy remembrance of my passiouñ,
By meane of whiche and mediacioun
Ageyne al poysoun of the synnes seven
Triacle I brought, sent [them] downe from heven—

(33)

Ageyns pride, remembre my mekenesse;
Geynst covetise, thynk on my pouerte;
Ageynst lecherye, thynk on my clennesse;
Agenst envye, thynk on my charite;
Agenst glotonye, aducete in hert and se

II. Christ gave His body and blood for man’s food.

How that I for mannes grete offence

Fourty dayes lyved in abstynence.'

(34)

"Of mekenesse he dide his [heued] enclyne
Agenst the synne and the vice of pride;
Agenst envy, streyght out as a lyne,
Spradde his armes out on euery side,
[To embrace his frendes and with them abyde,]
Shewyng hem signes, who so list to se:
Grounde of his peynes was perfite charite.

(35)

Agenst covetise mankynde to redresse
Thurgh-nayled weren his holy handis twayne,
Shewyng of fredam his bountevous almesse,
Whan he for love suffred so grete peyne
To make mankynde his blisse to atteyne;
And his largesse to Rekene by and by,
I shal reherse his gyftes seriously.

(36)

He gaf his body to man for chief repast,
Restoratif best in the forme of brede,
At his maunde, or he hennys past;
His blessid bloode, in forme of wyne so Rede;
His soule in price, whan that he was dede;
And of our synnes as chief lauendere,
Out of his side he gaf vs water cliere.

(37)

He gaf also his purpure vestement
To the Iewis, that dide hym crucifie;
To his apostels he gaf also of entent
His blissed body, ded whan he dide lye;
And his moder, that clepid was Marie,—
The kepyng of hir he gaf to seynt Iohn;
And to his fader his gost, whan he was gon.

II. Christ died to make man free. Arm thee with His wounds! 25

(38)
Agenst slowth he shewed grete doctryne,
When he hym hasted toward his passioun;
Agenst wrath this was his disciplyne,
When he was brought to examynacioun:
A soft Aunswere without rebellioyn;
Agenst glotenye he drank eyssel and galle,
To oppresse surfayte of vicious folkes alle.

(39)
He gaf also a ful grete remedye
To mankynde, his sores for to sounde,
For, agayne the het of lecherye,
Mekely he suffred many a grevous wounde,
Nor ther was seyn other apparaile,
But bloode, alas, aboute his sides rayle.

(40)
There he was sone and his faders heyre,
With hym allone by the eternyte:
It was a thyng incomparable fayre,
The sone to dye, to make his servaunt free,
Hym fraunchisyng with suche liberte,
To make man, that was thurgh synne thralle,
The court to enherite above celestial.

(41)
These kyndenesses, whiche I to the Reherse,
Lete hym devoyde from the[e] oblyvioun
And lete the nayles, whiche thurgh his feete dide perce,
Be a cliere myrrour for thy redempcioun;
Enarme thy-self for thy proteccioun,
Whan that the feendis list ageyn the stryve,
With the Carectes of his wondes fyve.

(42)
Agenst theyr malice be strong and wele ware,
Al of his crosse Reyse vp the banner;

II. Christ's Cross is typified by Old-Testament symbols.

And thynk how he to Caluarye it bare,
To make the strong agenst theyr daungier;
Whiche when they seen, they dare com no nere, 292
For trust wele, his crosse is best defence
Agenst the power of fiendes violence. 294

(43)

It is the palm of victory;
The tree of Daniel;
The key of Heaven;
The staff of James;
The ladder of our ascen-
[leaf 233, bk.]sion; the hook of Leviathan;
The press of our Redemp-
tion;
The harp of David;
The pole whereon Moses ex-
hibited the brazen serpent;
The sign of Tau shown to Ezekiel; the chief candelabrum of the taber-
nacle;

Scale and ladder of our *ascencyon;
Hooke and snare of the Leviathan;
The strong pressour of oure Redempcioun,
On whiche the bloode downe be his sides Ranne,
For nothyng ellis, but for to save man;
The harp of Dauid, whiche most myght availe,
Whan that the fiend kyng Saul dide assaile.

(44)

This was the poole and the hygh[e] tree,
Whilom sette vp by Moyses of entent—
Al Israel beholde nygh and see—
And therevpon of brasse a grete serpent,
Whiche to behold [who] were nat necligent,
Receyved helth, salve, and medicyne
Of al theyr hurtis, that were serpentyne.

(45)

This banner is most myghti of vertu,
Geyns fiendes defence myghti and chief obstacle;
Most noble signe and token of Tau
To Ezechiel shewed by myracle;
Chief chaundelabre of the tabernacle,

II. Sinful soul, think on Christ's pains! This world is exile. 27

Wherthurgh was caused al his cliere light
Voidyng al derknesse of the clowdy nyght. 322

(47)
This was the tree of mankynde boote,
Thatt stynt hir wrath and brought in al the pees,
Whiche made the water of Marath fressh and swoote,
That was to-forme most bitter dout[es].
This was the yerd of worthy Moyses,
Whiche made the children of Israel go free
And dry-footed thurgh the Rede See. 329

(48)
This was the slyng, [with] whiche with stones fyve
Worthy David, as bookes specific,
Gan the hede and the helme to-Rive
Of the Geaunt, that callid was Golye,
Whiche fyve stones, takyng the Allegorye,
Arn the fyve woundes, as I reherse can,
With whiche that Crist venqwisshed Sathan.

(49)
O sinful soule, why nyltow taken kepe
Of his peynes, Remembryng on the showres?
Forsake the world, and wake out of thy sleepe,
And to the gardyn of perfite paramours
Make thy passage, and gadre there thy flowres
Of verray vertu, and chaunge al thyn old lyf,
And in that gardyn be contemplyt! 343

(50)
*For this world here, both at Even and morwe,
Who list considre aright in his Reasoun,
*Is but an exile and a desert of sorwe,
Meynt ay with trouble and tribulacioun;
But who list fynde consolacioun
Of gostly Ioye, lete hym the worlde forsake
And to that gardyn the Right[e] wey[e] take, 350

*For this world here, both at Even and morwe,
Who list considre aright in his Reasoun,
*Is but an exile and a desert of sorwe,
Meynt ay with trouble and tribulacioun;
But who list fynde consolacioun
Of gostly Ioye, lete hym the worlde forsake
And to that gardyn the Right[e] wey[e] take, 350

324 brought] bought. 329 thurgh] outer. 330 1st with]
334 the Allegorye] palegorye. 336 venqwisshed] venqysht hath. 344 For] From H. 346 Is] It is H.
II. Christ calls man's Soul as his Sister and Spouse.

(51)
Where-as [pat] god of love hym-self doth dwelle 351
Vpon an hille ferre from the mortal vale—
Canticorum the booke ful wele can telle—
Callyng his spouse with sugred notes smale,
Where that ful lowde the Amerous nyghtyngeale 355
Vpon a thorn is wont to calle and crye
To mannnes soule with hevenly Armony :

"Come thither to live in purity, as Christ's sister and bride:

[leaf 234, bk.]
Bride by affinity of grace,
Sister by nature, because Christ is the Virgin Mary's son, and our brother."

(52)
' Veni in ortum meum: soror mea. 358
Com to my gardyn and to myn herber grene,
My fayre suster and my spouse deere,
From filth of synne by vertu made al clene ;
With Cristal paved, thaleys bien so cliere.
Com, for I calle, anon and thow shalt heere.'
How Crist Ihesu, so blessid mote he be,
Callith mannnes soule of perfite charite ! 365

(53)
He callith hir ' suster ' and his ' spouse ' also :
First his suster, who-so list to se,
As by nature—take goodede herto !—
Ful nygh of kynne by consanguinite ;
And eke his spouse by affynyte,—
I meane as thus : be affynite of grace,—
With gostly love whan he doth it embrace ; 372

(54)
And eke his suster by semblance of nature,
Whan that he toke oure humanyte
Of a mayde most clennest and pure,
[. . . . no gap in the MS.]
Fresshest of floures that sprang out of Iesse,
As flour orleyned for to Releve man,
Whiche bare the fruyt that slough oure foo Sathan." 379

Of this Balade Dan Iohn
Lydgate made nomore.

351 pat] om. H. 353 Canticorum] -um abbreviated; cantico
NOTES.

POEM I.


l. iii. swan See Gattinger, p. 67.


Horae, hours, in the sense of the old Christian Church, means not only the hours of devotion, but the divine service itself, celebrated in these hours. Generally seven are mentioned—1. Nocturn, 2. Matins, 3. Prime, 4. Tierce, 5. Sexte, 6. Nones, 7. Vespers. As Prime was not observed everywhere, 8. Compline (completorium) was added in the 6th century, in order to get the full number of seven hours of divine service, as this number was considered to be commanded by the psalm cxviii, 164: 'Septies in die laudem dixi tibi.'

1. vii. tercia] In the MS. there is a flourish attached to this word, similar to those which in Latin MSS. signify the termination of the gen. plur. -rum; see H. l. 353: Canticorum. As this expansion would be mere nonsense here, I have omitted this sign altogether.

1. xv. Crucifige] occurs in the part which is dedicated to Tierce, l. 308. p. 2, st. 1-4. The order of thoughts is as follows: The poet sends the little book to the Duchess, to present itself to her and to beseech her that she will take and keep it, till she gather her courtiers around her. These were always inclined to listen to the song of the "amerous" nightingale, interpreting her song in a worldly way. Therefore the Duchess ought to read them the poet's song of the "gostly" nightingale, to drive their idle thoughts out of their hearts, which otherwise would be conquered again by the charms of the fresh month of May.


dresse] instead of "adresse"; compare H. ll. 204, 226, 227, 229, 239, 265, 317, which I also do not consider as type E. This dropping of a first unaccented syllable often occurs in Lydgate. M. P. 12 (rayed), 174, 175 (mong); Schick, T. G. 875 (longip); Steele, Surveys, 526 (cordith). Falls, 143 b 2 (Gynneth); Pilgr. 1165 (cordyng). Compare also Skeat, Chaucer, iii, L. o. g. W. B. 359 (parteth = departeth) and v, Addenda, p. 493, note to l. A. 3237 (do wey, go wey = away).

l. 2. wyth humble reuerence] See Æsop (Zupitza) 271:

The lambe answerd with humble reuerence.

l. 4. The Duches of Bokyngham] See § 2, A, 2, Description of the MSS., and § 7, The Date.
Notes: Poem I. Page 2, lines 4-26.

p. 2, l. 4. of hur excellence] and l. 5 : of hur pacyence, and l. 6 : of hur noble grace—"of " denotes here the cause; compare Paul’s Grundriss der Germanischen Philologie, 2 i (Einenkel), p. 1104, § 155 λ).

M. P. 49: Noble pryntessis of meek benyvolence,
Be example of hir your horns cast away.

Rom. of the R. 3655, 3656:
This is to sayne, that of his grace
He wolde me yeve leyser and space.

Ibid. 4604 : I praye Love, of his goodlihede.

S. of Thebes (Skeat) 1291 :
Beseching hire, only of her grace.

The same l. 142.
1. 5. of hur pacyence] See note to l. 4.
1. 6. of hur noble grace] See note to l. 4.
1. 8. Vnto the tyme] See Schick, T. G. note to l. 1082.
1. 9. Luste] The construction of this verb is very inconsistent in Lydgate; compare Schleich, Fabula, p. lxv ; Degenhart, Hors, note to l. 127. In our poems compare also, e. g. : c. ll. 174, 175 ; H., ll. 50, 110, 111, 237, 345, 348 ; both constructions in one sentence we find Falls, 40 a 2 :

But such as list not corrected be,
by example of other fro vicious gouernaunce
and fro their vices list not for to flee.

l. 11. primetens] Compare l. 23. Pilgr. 3455 :
At prȳmë tem̄ps, with many a flour.

Rom. of the R. 3373 :
At primë temps, Love to manace.

Ibid. 4534 : At prȳmë tem̄ps of his foly.

But ibid. 4747 :
 Prȳmë tem̄ps, ful of frostes whyte.

l. 16. gostly sense] There are among the M. P. (Minor Poems, Percy Soc.) some verses, entitled “Make amendes,” where likewise the song of a little bird is interpreted “in gostly sense,” but the poem is not considered to be Lydgatian (compare Gattinger, p. 78). I cite here the first two stanzas (p. 228 f.):

By a wykle wodes syde
As I walked myselfe alone,
A blysse of bryddes me bad abyde,
For cause there song mo then one;
Among thes bryddes everych one,
Full gret hede y gan take,
How he gon syng withdrawfully mone,
Than fond I by good schyle, in fay,
“Mon, y rede the, amendes make,”
Why he sede “amendes make.”

For a worldly song of a nightingale compare, e. g. Kingis Quair, st. 34.

l. 20. vnlawfle] Lydgate probably read “vnlawful”; in this way the hiatus is also avoided ; see l. 65.

l. 22. vertu] See note to H., l. 316.

l. 25. freshe May] Schick, T. G. 184 :
For it ne sit not vn̄to fressh[e] May.

l. 26. Phebus and Titan (compare l. 92 and H., l. 1) are very common for the sun, see Schick, T. G. note to ll. 4–7, and the following quotations:
Schick, T. G. 272:
Lich Phebus bemyshynyng in his spre.

Edmund, i, 314:
Shyne in vertu as Phebus in his speer.

Voss. Gy. 9, f. 76 b:
Which be nyght as Phebus in his spire.

M. P. 182:
Til on a morwe, whan Tytan shone ful clere,

Ibid. 195:
Titan to erly whan he his cours doth dresse.

Ibid. 216:
So as Phebus perceth thorouhe the glas
With brihte bemysh, shynyng in his speere.

Falls, 3 a 1:
highe as Phebus shineth in his sphere.

Skeat, Chaucer, vii, x, 114:
O fyry Tytan, persing with thy bemes.

Schleich, Fabula, 688:
And nyght approchith, whan Titan is gon doun.

Skeat, Chaucer, vii, ix, 265–266:
The foules alle, whan Tytan did springe,
With devout herte, me thoughte I herde singe!

p. 3, l. 29–32. A similar passage occurs in Skeat, Chaucer, i, 3, 16–27:

And wel ye wite, agaynes kinde
Hit were to liven in this wyse;
For nature wolde nat suffyse
To noon erythely creature
Not longe tyme to endure
And I ne may, ne night ne morwe,
Slepe; and thus melancolye,
And dred I have for to dye,
Defaute of slepe, and heviness,
Hath sleyn my spirit of quiknesse,
Withoute slepe, and been in sorwe;
That I have lost al lustihede.

l. 29. nedes most] Compare C. Stoffel in Englische Studien 28 (1900), p. 303 ff. See also ll. 157, 181.

l. 33. kyndely] See Degenhart, Hors, note to l. 512, Mätzner, and note l. 294 of our poem.

ll. 34, 35. It is a very common idea to represent the nightingale as singing all the night. Compare l. 100 of our poem and the following quotations:

M. P. 153:
Nyghtynngales al nyght syngen and wake,
For long absence and wanting of his make.

Skeat, Chaucer, iv, C. T., A. 98:
He sleep namore than dooth a nightingale.

Ibid. vii, xxiv, 1355–6:
He (i.e. the nightingale) might not slepe in all the nightertale,
But ‘Domine labia,’ gan he crye and gale.

Percy Society, vii: The Harmony of Birds, ed. by J. Payne Collier, p. 6:

than sayd the nightynngale,
To make shorte tale,
For wordes I do refuse,
Because my delght,
Both day and nyght
Is syngyng for to use.

Ibid. xi: The Owl and the Nightingale, ed. by Thomas Wright, p. 16:
Bit me that ich shulle singe
Vor hire luve one skentinge;
And ich [i.e. the nightingale] so do thurȝ niȝt and dai.

Ibid. p. 26:
Ich singe mid hom niȝt and dai.
Notes: Poem I. Page 3, lines 35–39.

Confessio Amantis (E. E. T. S., E. S. 81), p. 378, ll. 2872–2874:

I thenke upon the nyghtingale,
Which slepeth noight be weie of kinde
For love, in bokes as I finde.

Ibid. (E. E. T. S., E. S. 82), p. 109, l. 5976:

Wher as sche [i.e. Philomene] singeth day and nyght.

George Gascoigne in *Specimens of the Early English Poets*, London 1790, p. 23:

And as fair Philomene again
Can watch and sing when others sleep,
And taketh pleasure in her pain,
To wray the woe that makes her weep.

p. 3, l. 35. set no tale] Compare G. L. Kittredge, *Authorship of the Romaunt of the Rose* (Studies and Notes in Philology and Literature, i), Boston, 1892, p. 39. I add the following quotations out of works of Lydgate:

Degenhart, Hors, 440:

Sette litil store of swerde or arwis kene.

Ibid. 479:

Whiche, of madness, bi wolde set no fors.

Ibid. 237 (and note to this line):

And, for he set of me that day no fors.

Pilgr. 4718, 4719:

And I am she that set no cure
Off gruczhyng nor detraccioun.

Falls, 199 a 2: Fortune of me set now but litle prise.

Ibid. 210 b 2: Of his manace set but litle tale.

Æsop (Sauerstein), iv. 116:

To ouerpresse a pore man the riche set no tale.

Also, Confessio Amantis (E. E. T. S., E. S. 81), p. 53, ll. 649, 650:

.... . for of the smale
As for tacompte he set no tale.

Ibid. p. 330, ll. 1062, 1063:

And of the conseil non accompte
He sette, .... ....

Ibid. p. 347, l. 1716:

For al ne sette I at a stræ.

Ibid. (E. E. T. S., E. S. 82), p. 197, ll. 1130, 1131:

Withinne his herte he set no pris
Of al the world, .... ....

Ibid. p. 329, l. 3342:

Which mannes lif sette of no pris.

l. 37. The same sequence of rhymes as in ll. 37, 39, and 40 occurs also in Skeat, Chaucer, iv, C. T., B. 1735–7–8, and Ibid. vii, xviii, 71–2–5 : rote-note-throte.

l. 38. dry or wete, derk or lyght] It is not altogether unusual with Lydgate that the thesis is wanting in enumeration; compare Degenhart, Hors, p. 37. Perhaps we are allowed to assume the same metrical phenomenon in l. 397 of our poem, and in Falls, 82 b 2:

Break his coller thicke, double, and longe.

l. 39. be rote] About the etymology of this word consult Stratmann-Bradley, article 'route,' Skeat, Chaucer, vi, p. 218; vii, p. 527, and
Notes: Poem I. Page 3, lines 41–57.

Confessio Amantis (E. E. T. S., E. S. 82), p. 515, note to l. 1312. It occurs also in M. P. 152:
Suych labourrys synge may be roote.

and Skeat, Chaucer, iv, C. T., B. 1735:
Fro day to day, til he coude it by rote.

Ibid. vii, xvii, 71:
They coude that servyce al by rote.

p. 3, l. 41. Lydgate is very fond of the construction exhibited by this line.

M. P. 4: That to behold it was a noble sighte.
Ibid. 181: That to beholde it was an hevenly sighte.

G. W. (Robinson), 360:
That to be-holde hit was verray wondre.

Falls, 81 b 2: That to beholde it was an ougly syght.

S. of Thebes, 376 b 1:
That to beholde, it was a verie wonder.

Similarly in Kingis Quair, st. 162, l. 3:
That to behald thereon I quoke for fere.

Compare also: Court of Sapience, f. 1 b:
That heuen it was to here her beauperlaunce.

Skeat, Chaucer, iv, C. T., F. 271:
That it is lyk an heven for to here.

ll. 43–45. Compare for the explanation of these lines, Schick, T. G. p. cxiv, and note 1, and also Skeat, Chaucer, ii, p. 468.

1. 46. ’Where’ and ’hir’] refer to ’May,’ l. 45. The poet probably had in mind the idea of an allegoric personification or a goddess of May.

1. 46. theo[ refers to ’sleep’ and ’bed,’ l. 44. The sense is: Overmuch sleep is not in harmony with the merry month of May: poets, lovers, etc., go forth early at that season.

’To do obeissance to the month of May.’

1. 47. thought] means ’heavy thought, trouble.’ See Schick, T. G. l. 1 and note. Also in Hoccleve (E. E. T. S., E. S. 72), p. 10, ll. 239, 240:
I haue herd seyn, in kepyng of richesse
Is thought and wo, & besy a-wayte al-way.

Ibid. l. 245: Pas thought turmentip folk in sondry kynde.

Ibid. p. 11, l. 267:
Be war of thought, for it is perillous.

1. 51. As fer as] see Schick, T. G. note to l. 1029.

1. 52. So] without continuation in the following part of the sentence.


1. 54. can] =gan =began, without any proper meaning; compare, e.g.
ll. 156, 339, 396, and H., ll. 19, 144, (156, 158, 332); also Ellis, E. E. P. i, p. 375, and Degenhart, Hors, l. 137 and note.

1. 55. Ymagynyng—56. calde] Perhaps it would have been preferable to enclose this parenthesis within dashes.

1. 57. Lydgate likes to join these alliterative words. Falls, 173 a 1: Of superfluitie, of slouth and of slepe.

Kk. i. f. 194 b:
That slombre & sleepe // be longe wynteres nygt.

Aesop (Sauerstein), ii, 77:
And suche folke to rebukyn, that leyvin in slombir and slowth.

M. P. 68: And slowth at morow, and slomberyng idelnes.
Notes: Poem I. Page 4, lines 63–74.


*Venus-Mass*, MS. Fairfax, f. 314 b:

In slep / slogardyse / and slouthe.

(quoted from E. E. T. S. 71).

Also Skeat, *Chaucer*, vii, xxiv, 649:

Trowbled I was with slomber, slepe, and slouth.

And *Hocecle* (E. E. T. S., *E. S.* 72), p. xxvi, l. 93:

Puttyng away thi slomber & [thi] slouthe.

p. 4, l. 63. laurer grene] The nightingale represented as sitting on a laurel occurs also in Skeat, *Chaucer*, vii, xx, 109:

Wher she (i.e. the nightingale) sat in a fresh green laurer-tree.

*Ibid.* 435, 436:

For then the nightingale, that al the day
Had in the laurer sete, . . .

The laurle has very often the epitheton ‘green’: *Flour of Curtesye*, f. 248 a 2:

I set me downe, vnder a laurer grene.

*Ibid.* f. 249 a 2:

Fayrest in our tongs, as the laurer grene.


In the *Canterbury Tales* Chaucer tells us why the laurel got this epithet:

Skeat, *Chaucer*, iv, C. T., E. 1465, 1466:

Myn herte and alle my limes been as grene
As laurer thurgh the yer is for to sene.

And Lydgate himself states, *M. P.* 180:

And the laurerle of nature is ay grene.

Compare also the following lines from *Confessio Amantis* (E. E. T. S., *E. S.* 81), p. 272, ll. 1716–1720:

This Dapline into a lorer tre
Was torned, which is evere grene,
In tokne, as yit it mai be sene,
That sche schal duelle a maiden stille,
And Phebus failen of his wille.

l. 65. wilfle] See note to l. 20.

l. 70. Compare l. 179.

l. 71. morowe gray] This motif reminds us of the beginning of the ‘Flour of Curtesye,’ where we hear that the lark sings (*Flour of Curtesye*, 248 a 1):

Ful lustely, againe the morowe gray.

*M. P.* 23: And Aurora, agye the morowe gray.

It occurs also among the poems of Charles d’Orléans, iii (Wülcker, *Altenglisches Lesebuch*, ii.), p. 123, 2:

Aftir the sterry nyght the morow gray.

But *ibid.*, *Story of Thebes*, 9:

When Aurora was in the morowe redde.

Compare also Skeat, *Chaucer*, i, 4, 1:

Gladeth, ye foules, of the morow gray.

*Ibid.* iv, C. T., A. 1491, 1492:

The bisy larke, messager of day,
Saluëth in hir song the morwe gray.

l. 74. For] = in spite of; compare Paul’s *Grundriss*, i, 1102 b, and e.g.:

*M. P.* 215: Blenchithe never for al the cliere light.
Notes: Poem I. Pages 4, 5, lines 78–90.

Skeat, Chaucer, iv, C. T., C. 129:
This mayde shall be myn, for any man.

Ibid. i, 3, 534, 535:
Right wonder skilful and resonable,
As me thoght, for al his bale.

See also l. 273.
p. 4, l. 78. Contynving] Lydgate uses normally the other form of this verb: 'contune'; compare Brotanek, Die Englischen Maskenspiele, p. 309, ll. 3, 4: 'fortune'—contune rhyming with each other; Schick, T. G. 'contuned' 390 rhyming with 'vnfortuned' 389; 'contune' 1333 rhyming with 'fortune' 1332.

l. 82. thorg-oute the wode yt ronge) Compare Krausser, Complaint, 44, 45:
Which (i.e. the briddles) on the braunches, bothe in pleyn [and] yale,
So loude songe that al the wode ronge.

To the quotations given in the note to l. 45 add the following ones from Skeat, Chaucer, vii, xx, 99, 100:
The nightingale with so mery a note
Answered him, that al the wode rong.

Ibid. vii, xviii, 96–100:
And as I with the cukkow thus gan chyde,
I herde, in the nexte bush besyde,
A Nightingale, so lustily singe
That with her cler vois she made ringe
Through-outhe al the grene wode wyde.

Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1841), p. 43:
This foules singeth ferly fele,
Ant wylteth on hurere wynter wele,
that al the wode ryngeth.

ll. 88, 89. These two lines may be a reminiscence from the Latin original, ii, 3–4:
Tollens eius taedia vice dulcis lyrae,
Quem, hen! modo nequeo verbis convenire.

p. 5, l. 90. euer among] Compare note to H., l. 61.

Ocy] = the call of the nightingale, occurs in our poems here and
l. 98, in H., ll. 14, 55, 59, 85, 217. Compare Uhlands Schriften zur
Geschichte der' Dichtung und Sage, iii, Stuttgart, 1866, p. 97 ff.; Reinhold
Köhler, Kleine Schriften. Hrsg. von Jo. Bolte, Berlin, 1900, iii, No. 32,
p. 216–218 (also in: Zeitschrift für romanische Philologie, viii (1884),
pp. 120–122); Gustav Thurau, Der Refrain in der französischen Chanson,
Berlin, 1901 [Litterarhistorische Forschungen, hrsg. von J. Schick und M.
v. Waldberg, No. 23], p. 73 ff.

In mediaeval literature we meet not unfrequently with this imitation
of the nightingale's song. The quotations which have come to my
knowledge may be divided into two main groups: The poets of the one
use 'oci' as an onomatopoeia for her plaintive song, those of the other
interpret it as an imperative, addressed by the bird to the hearer.

To the first group belong the author of Lydgate's Latin original,
Peckham (?) and the greater number of his imitators (see also Introduc-
tion, p. xxxix, note 5), as e.g. Jacobus de Porta, Diepenbrock, Anonymus
S. (Des hl. Bonaventura Philomèle oder Nachtsigallenlied, Lingen, 1883),
and C. Fortlage (Gesänge christlicher Vorzeit, Berlin, 1844). There are
with the latter but slight varieties in reproducing 'oci': J. de Porta by
Notes: Poem I. Page 5, line 90.

‘ochij,’ Diepenbrock by ‘oci,’ Anonymus S. and Fortlage by ‘ozi.’ Only Jacobus Balde (Poematum tomus iv, Coloniae Ubiorum, 1660) attempts an allegoric interpretation:

Pars. iv.: . . . cum sol medium flagrantior igne scandit axem
Ilâ, nescio quos, crebro voctat impotentem hora,
Ocyus, exclamans, huc ocyus, ocyus venite.
Ocyus, advolita soror ocyus, ocyus, sorori.
Adriacum rapidis toties mare non tumet procellis
Nec folia arboribus, simul ingruit Africous, moventur:
Multa suum quoties canit ocyus, ocyusque plorat.

Pars. xxi.: Oti blanda quies, dulcedo nobilis oti,
Recepta Cordis angulo
Mens Philomela canit.

The other group is represented chiefly by French poets, many of whom understand ‘oci’ as the imperative mood of ‘occir’ = kill, and use it both in epic and lyric poetry, e. g.:

Histoire littéraire de la France, xxii, p. 345 (also in Martonne, Analyse du roman de dame Aye, p. 23):
Et chantent li oisel et mainent grant delit,
Et li roussignolet qui dit: Oci, oci!
Pucelle est en effroi qui loing set son ami.

Guillaume le Vinier in Histoire littéraire, xxiii, p. 592 f.:
Trop a mon cuer esjoi
Li louseignols qu’ai oit,
Qui chantant dist:
Fier fier, oci oci,
Ceux par cui sont esbâi
Fin amant.

Wistasse le Moine, hrsg. von Wendelin Foerster und Johann Trost, Halle, 1891 [Romanische Bibliothek, hrsg. von W. Foerster, 4], ll. 1142 ff.:
Illueques se fist loussignol. “Ochi! ochi! ochi! ochi!”
Bien tenoit le conte por fol. Et li quens Renaus respondi:
Quant voit le conte trespasser, “Je l’ocirai, par saint Richier!
Wistascès commenche à criër : Se je le puis as mains ballier.”

Compare W. W. Comfort in Modern Language Notes, xiii (1898), col. 513 ff.
Charles de Bourdigné, Faitz & Dictz Joyeux de Pierre Faifeu, Paris, 1833 [Trésor des vieux poêtes français, 6], pp. 23, 24:
Me pourmenent, ung Roussignol s’esveille;
De son doux chant très fort je me esmerveille,
Quar il disoit en son chant: “Fy, fy, fy,
Fy de dormir, fy d’homme qui sommeille,
Fy de songear, fy d’homme qui ne veille
A son honneur.” Alors je vous affy
Que j’heu bien peur & ung très grant deffy
De perdre honneur par ma grant nonchalance,
Veu qu’on ne acquiert sans bien grant[s] porchantz lance.
Je l’escouté; lors commença à dire,
Tournant son chant mieux que une harpe ou lire,
En chant bien doux & plaisant: “Suy, suy, suy.”
A l’escouter je ne peuz contredire,
Mais suis facê, quasi rencontré de ire,
Que ne le voy, & il semble estre icy,
Car il disoit: “Vien tost, aussy, aussy;
Notes: Poem I. Page 5, line 90.

37

Ne sois lassé; le gaing est à poursuyvre”:
Tel va bien tost qu’on aconsuyt pour suyvre.

Compare Wistasse, ed. Foerster, note to l. 1146.


Et li rousignous ça et ci
Crie : ‘Fui! Fui!—Oci! Oci!’
Si que sa menace tormentce
Tout le vergier.

Raynaud, Recueil de Motets français (Bibl. fr. du m.-âge), Paris, 1881, i, p. 49:

Et si orrons le roussignol chanter
En l’ausnoi,
Qui dit: Oci ceux qui n’ont le cuer gai,
Douce Marot, grief sont li mau d’amer.

Skeat, Chaucer, vii: The Cuckoo and the Nightingale, ll. 121–135:
And every wight may understande me;
But, Nightingale, so may they not do thee;
For thou hast many a nyce queinte cry.
I have herd thee seyn, “ocy! ocy!”
How mighte I knowe what that shulde be?’
‘A fele!’ quod she, ‘wost thou not what it is?
When that I say “ocy! ocy!” y-wis,
Than mene I that I wolde, wonder sayn,
That alle they were shamfully y-slayn
That menen aught ayeines love amis.
And also I wolde alle tho were dede
That thenke not in love hir lyf to lede;
For who that wol the god of love not serve,
I dar wel say, is worthy for to sterve;
And for that skil “ocy! ocy!” I grede.’

To these we may also reckon the quotations from the poetry of the troubadours alluded to by Thurau, p. 75.

Though ‘ocy’ does not verbally occur, we must necessarily suppose the same idea in Jourdain de Blaivies in Amis et Amiles und Jourdains de Blaivies. Hrsg. von C. Hofmann, Erlangen, 1882, ll. 1546–1550:

En un vergier s’en entra maintenant,
Dou rousseingnol i a oi le chant,
Cil autre oisel se vont esbanoient.
Lors li ramembre de Fromont le tyrant,
Qu’ocist son pere a l’espec tranchant ...

In some cases I am not able to classify the quotations, e. g. Uhland, p. 167, 198, from a manuscript in Strassburg, fol. 37a:

He tres dous rousignol ioli
qui dis oci oci oci, etc.

Or Godefroy, Dictionnaire de l’ancienne langue française, Paris, 1881–95, from R. de Houdenc, Meraugis, MS. Vienne, f. 28 c:

Quant j’oji chanter a mes oreilles
Le roussignol oci, oei.

Later instances prove that this second group has degenerated and that the idea of ‘ocy’ as an imperative has been effaced by degrees, so
that the two groups again coincide at last. Compare La Curie de Sainte-Palaye, Dictionnaire historique de l'ancien langage francois, Niort—Paris [1880, viii]:

J'oie oi le roxignol mener, \(\text{Oci, oci, vilaine gent :}\)
Qui me fet plaindre, et dolouser, \(\text{Jolis cuer doit bien amer,}\)
Por les maus que je sens por li, \(\text{Par amours joliment.}\)
Qui sor l'arbre chante à haut cri,

Pourquoi tient on le chant à gracieus
D'un ozeillon qu'on claimme rossignol?
Pour ce qu'il est jolis, et amoureus, . . .
Et dist occi, ooci, jolieux, jolieux. \(\text{(Froiss. Poës. p. 336.)}\)
Le rossignol crie, sur les ramssiaux,
Vray messaige d'amour entretenir,

Oocy, oocy, entre vous damoisiaux . . . \(\text{(Desch. f. 164.)}\)

See also Thurau, p. 74.

Finally, how have we to classify the lines in our poems?

To the first group we have to reckon H., ll. 55, 59, 85, 217, whereas to the second evidently belongs H., l. 14, as it is proved by ll. 20, 106.

The two lines from c., however, ll. 90, 98, exhibit another trace of Lydgate's originality, in so far as these are the only lines where 'occi' refers to the death of the nightingale herself.


ll. 93. Ouer] to be read as a monosyllable,
ll. 94, 95. M. P. 24:

The golden chayre of Phebus in the eyre
Chasith mistis Blake, . . .

l. 98. Ocy] See note l. 90.
ll. 100. Compare note to ll. 34, 35.
l. 103. she] 'Hir' l. 104, and 'she' l. 105 wrongly refer to 'bryd' l. 101.
The poet certainly was thinking of 'nightingale' instead of 'bird.' Compare ll. 106, 107, and H. ll. 56, 72, 73.
l. 105. I may be allowed to insert here two quotations from Grimm, J. und W., Deutsches Wörterbuch, vii, Leipzig, 1889:
mir geschiet von ir minne sunder wanc
als der nahtegal, diu sitzet tôt ob ir vrönden sanc.

minnesinger 1, 28b Hagen.

Megenberg: diu nahtigal . . . singt gar ämsicleich und gar frävenlich über ir kraft alsö grozleich, daz si sô kran kirt, daz si sterben muoz.—221, 4 ff. (vergl. Plinius 10, 83: certant inter se, palamque animosa contentio est. victa morte finit saepe vitam spiritu prius deficiente quam canto).

ll. 106, 107. About 'brid'—her see note to l. 103. 'brid,' with poetical licence, is put instead of 'the story of this bird.'

l. 108. [latyn—boke] See Introduction, § 8, and Gattinger, p. 73
versed] Compare versie = versify in Skeat, Piers Plowman, C. 18, 108–10:

For þer is nouthe non · who so nymeþ hede,
That can [versifie] 1 faye · ope formelle endite,
Ne þat can construen kyndeliche · þat poetes maden.

1 versie, P.
Notes: Poem I. Pages 5, 6, lines 114–137.

p. 5, l. 114. I was not able to find out any passage in the Holy Scripture to which Lydgate alludes here.

ll. 115, 116. crysten-man Soule] Perhaps we have here an example of a genitive case without ending? Compare Gough, On the Middle English Metrical Romance of Emare, p. 7, and also the following quotations:


p. 27. To save mon soule spesialy.

p. 36. Mon soul with mekenes to have in kepyng.

p. 46. Serrs, so is mons soule with the sacrement.

p. 47. That han the cure of mons soule in youre kepyng.

p. 48. And manse soule that was forjuggyd to dammiacion.

Again, Hoccleve (E. E. T. S., E. S. 72), p. 175, l. 4862: for a kyng is but a man soule, parfay!


p. 6, l. 120 ff. Compare William of Shoreham, ed. by Wright (Percy Society, xxviii), pp. 82–89.

l. 126. Compare Schick, T. G., note to l. 761, Triggs, Assembly, Introduction, p. lxxii f., and Morrill, Speculum, notes to ll. 109 and 638.

ll. 129, 130. This idea may be suggested from the allegoric struggle in the Psychomachia by Prudentius, or by Ephes. vi, 10–17. Compare Schleich, Fabula, 595:

Than the to arme strongly in pacience.

M. P. 177: I fonde a lyknesse depict upon a wal,

Armed in vertues, as I walk up and doun.

Aynenbite, ed. by R. Morris, p. 203: ... bet ofte recorderp pane dyap and ȝe pine of Iesu crist. Vor bet is ȝe armure bet ȝe dyeuel dret mest...

Hoccleve (E. E. T. S., E. S. 72), p. 194, l. 5376:

With pees and restë, armë yow and clothe!

Yorkshire Writers, Rolle of Hampole, ii, p. 112, l. 5, f. a:

and arme hym with that holy passyon.

See also H., l. 285.


Nay! be fow riche or poore, or seke or querte.

Besides, in Lydgate, M. P., where also the adjective occurs:

p. 32. But she have al than, thouhe he be nat querte.

p. 38. As Sampson did, whil he was hole and quert.

l. 136. can] See note to l. 54.

l. 137. mischeue] The following three quotations are taken from the Century Dictionary and Stratmann-Bradley:

When pryde is moste in prys,
Notes: Poem I. Page 6, lines 141-143.

Ande couetyse moste wyns, ...
Thenne schall Englonde mys-chewe.

Booke of Precedence (E. E. T. S., E. S.), i, 85.

Merueile it is pat y not myscheuue,
pat y neere kild, drowned, or brent.


... and up thai wol atte eve
Into a tree lest thai by nyght myscheve.

E. E. T. S. 52, i, 613, 614.

In the Manipulus Vocabulorum (E. E. T. S. 27), I found, col. 53, l. 14:

to Mischéée, destruère.

p. 6, l. 141. Before whos deth] The relative instead of the demonstrative
pronoun, in order to effect a closer connection with the preceding sentence
(compare Paul's Grundriss, i, p. 1119, ε, and Spies, Studien zur Geschichte
des Englischen Pronomens im XV. und XVI. Jahrhundert, Halle, 1897,
p. 222, § 230 ff.). See also l. 343.

l. 142. off] See note to l. 4.

offens, cleped original] In Forcellini, Totius Latinitatis Lexicon,
Prati, 1858, we find under the heading 'originalis' (2) the following
remark: 'Speciatim apud Scriptores Ecclesiasticos originales peccatum
dicitur illud priorum parentum in posteros generatione transsumum.
Augustin 1. de Anim. 9. n. 10. et alibi.' This quotation from St. Augustin
runs as follows: Sed utumque sentiens quid mali dixerit, sine uilla
Christi gratia animas redimi parvulorum in aeternam vitam regnumque
colorum, et in eis posse solvi originale peccatum sine Baptismo Christi,
in quo fit remissio peccatorum: videns ergo, in quam se profunditatem
naufragos gurgitis jecerit, "Sane," inquit ...

II. Hoc enim eis etiam haeresis Pelagiana promisit: quia nec
damnationem metuit parvulis, quos nullum putat habere originale pec-
catum ...

Lydgate, being a cleric himself, of course often makes use of this
theological term. It occurs in the form 'synne orygnay,' Pilgr. 986,
1139 ff., 1158, 1255, 1280, also as 'orygynal trespass,' ibid. 1276. Again

Hoccleve: Poems of William de Shoreham, ed. by T. Wright, p. 105:

Oryginale thys senne hys cleped,
For man of kende hyt taketh syn.

Hoccleve (E. E. T. S., E. S. 61), p. 46, l. 85:

pat for our gilty original wern slayn.

Confessio Amantis (E. E. T. S., E. S. 81, 82), v, 1767; vi, 1.

1. 143. infecte] = infected; 'depeint' = depeinted (compare Schick,
T. G., note to l. 44; Hoccleve, E. E. T. S., E. S. 72, l. 5003), or 'depict' =
depicted (M. P. 177, 259), and 'detecte' = detected (Percy Society, xi, ii:
Thirteen Psalms, p. 10). Mätzner, however, in the dictionary to his
Altenglische Sprachproben, article 'infecten,' doubts whether it is con-
tracted from 'infect' or not, but considers it rather a form directly taken
from the Latin. Quotations of this verb are also given in Schleich,
Fabula, p. 104, to which we add the following ones:

Steele, Secrees, 1272:

Of enfect placys / Causyng the violence.

Pilgr. 5792:

SWych as be nat infect with synne.
Skeat, Chaucer, vii, xxiv, 217:

And punish me, with trespace thus infect.
But *ibid.* vii, xxiv, 1053:
Her gentilness may not infected be.

*Hoccleve* (E. E. T. S., E. S. 72), p. 171, l. 4742, 4743:
And a-mong othir pingës, hat your wilne
Be infecte wip no wrecched chyncherie.

*Hoccleve* (E. E. T. S., E. S. 61), p. 117, l. 194:
that so myche of this land / shall be infecte
(rhyming with: correcte (inf.) and secte).

p. 7, l. 150. paradise] The metre requires if not elision of, then certainly
slurring over the second syllable: paradise.
M. P. 209: The stoon of paradys was fyn of his labour.
*Ibid.* 235: Man to restoore to paradys, his cite.
*Albon and Amphabel* (Horstmann), 1, 261:
It was a paradise vpon hem to se.

Steele, *Secrees*, 627:
It was a paradys / verray incomparable.

*Kk.* i, f. 195 b:
The theeff / of Paradyse / made a sitesiene.

*R. of the Rose*, 648:
Have been in paradys erth[e]ly.

l. 150. sely] has here rather the meaning of ‘unfortunate, fatal’ as e. g.
Schleich, *Fabula*, 589, 590:
O seely marchaunt, myn hand I feele quake
To write thy woo in my translacioun.

Skeat, *Chaucer*, iii, p. 162, l. 2339:
O sely Philomene! wo is thyn herte.

l. 156. *Holland’s Duke of the Houlate*, ed. by A. Diebler, l. 976:
Think how bair thow wes borne, and bair ay will be.

l. 157. *nedes mvst*) Compare note to l. 29.
ll. 160, 161. A similar thought is met with in *Ayenbite of Invyt*, ed. by
R. Morris, p. 71:
Vor huanne þou begonne libbe: anhaste þou begonne to sterue.

*Yorkshire Writers, Rolle of Hampole*, ii, p. 36, ll. 21–24:
For fro bigynnynge ofoure childehede
ilk day to dye we are dredande;
þen þis [lif] is faylande at þo nede,
for whils we here lyue [we] are dyande.

Also in *Anglia*, vii (1884), *Anzeiger*, p. 85, ll. 17, 18:
For yn þe our ofoure natvyyte
Thy [*i. e. death*] setoll entre us perschet everychon.

Nearly the same idea occurs again, Skeat, *Chaucer*, iv, *C. T.*, A. 3891 ff.:
For sikerly, whan I was bore, anon
Deeth drogh the tappe of lyf and leet it gon;
And ever sith hath so the tappe y-ronne,
Til that almost al empty is the tonne.

I could not find out where this idea is borrowed from.
ll. 164–168. A similar passage occurs in Morrill, *Speculum* (E. E. T. S.,
E. S. 75), ll. 215–222:
And 3af to man fre power
To chese, bópe fer and ner,
Off god and yuel shed to make,
be euel to late and god to take.

*Wheiper* he wole chese, he háp power
þurw þifte of god, while he is her;
þanne is hit noht on god ilong,
If man wole chese to don wrong.
The note to l. 215, p. 66, rightly points out the different opinion of Chaucer on this subject, referring to Skeat, Chaucer, C. T., B., ll. 4424-4441; especially ll. 4433-4438:

Whether that goddes worthy forwiting
Stryneth me nedely for to doon a thing,
(Nedely clepe I simple necessitee);
Or elles, if free choyes be granted me
To do that same thing, or do it noglust,
Though god forwoot it, er that it was wrought.

The following quotations, however, will prove, as it seems to me, that Lydgate's dogmatic point of view was more generally adopted. I noticed similar passages in Yorkshire Writers, Rolle of Hampole, ii, p. 45, ll. 753, 754:

And þerfore chese þe, or þou wende,
whelþer þou wolt to payne or blis.

Percy Society, xiv, 1: Poems of John Audelay, ed. by J. O. Halliwell, p. 8:

Better mon ys made resnabyl,
Good and evyl to have in his mynd;
And has fre choyes, as we fynde,
Weder he wyl do good or ylle,
Ovther y-savyd or ellys y-schent,
Ovther have heven or ellus have hell,
þou hast fre choyes.

Ibid. p. 52:

For thou ast fre choyse to ryse or fallæ,
Both thou may.

Ibid. p. 53:

Here twey wayes [i.e. to heaven and to hell], my sone ther be,
Thou hast fre choyse wedur to passe.

Confessio Amantis (E. E. T. S., E. S. 81), p. 218, ll. 3260-3262:

For every man his oghne wone
After the lust of his assay
The vice or vertu chese may.

Hoccleve (E. E. T. S., E. S. 61), p. 112, ll. 73-75:

for sythen god to man / gyven hathe libertie,
which chese may / for to do well or no,
ys he myse-chese / he is his owne foo.

Ibid. p. 215, ll. 18-24, f. a.:

And sikirly, syn god of his hy grace and benigne courtesie hath yeuen vs libertee and freedam for to purchace by ourre wirkes in this present lyfe þat oon or þat othir / al standith in our choyes and eleccion: to grete fooles been we / but if we choose the bettre part / which part, god of his infynyt goodnesse grante vs alle to choose / Amen!

Anglia, vii (1884), Anzeiger, p. 86, ll. 36-38:

And of two wayes þou most nedys chese oon.
Thenk, of fre choyes god hath the jeve alon
With wyt and reson to rule thy lybere.

This opinion is not only in accordance with Sirach, xv, 12-17, but has also been supported as doctrine by great fathers of the Church.

Sirach, xv, 12-17:

15. Adjecit mandata et praecepta sua: nos ipsum verum et salutis perditionis habentibus causas, nit: An divitas bonitatis ejus ... conternnis ... ?”

Augustinus, **Hypognosticon**, lib. iii, c. 3 (Migne, *P. lat.*, 45, 1611 ss. = x, 2):

“Igitur liberum arbitrium hominibus esse, certa fide credimus, et prae- 
dicamus indubitanter.

Thomas Aquinas, **Summa theologica**, i, 23, 3 (Rome 1888, iv.):

“Culpa provenit ex libero arbitrio eius qui reprobatus et a gratia deseritur.”


p. 7, l. 171. [dismembre] Compare Skeat, *Chaucer*, vii, 255, and the notes by the same (ibid. v) to C. T., C. 474, 651, l. 591, where many quotations on this subject are found. I may only be allowed to add that the ten com- mandments from which Todd cites the second one are printed by Zupitzer in Herrig’s *Archiv*, ixxxv (1890), p. 46 ff., from Ashmole MS. 61. Compare also Percy Society, 23, i, 73:

*Of newe tourment we do hym rent,* 
*When we lysi membres swer.*

*Hocclvce* (E. E. T. S., E. S. 72), p. 23, ll. 628–630; 
*pere, pe former of every creature* 
*Dismembred y with opes grete, & rente* 
*Lyme for lyme, or hat I pennes wente.*

l. 179. Compare l. 70.

p. 8, l. 181. nedes—most] Compare note to l. 29.

st. 27. The anacoluthon in this stanza—there is no verb—is nearly as bad as the well-known one at the beginning of Lydgate’s *Guy of Warwick*, ed. by Zupitz, *Sitzungsberichte der (Wiener) Kais. Akademie der Wissen- schaften*, 74, Wien, 1873, p. 655, note to l. 1, 8. Compare also Skeat, *Chaucer*, i, xiv, l. 1 ff. and note.

p. 8, l. 183. the fadres sapiens] Compare Skeat, *Chaucer*, iv, C. T., B. 1660–1662:

*Thurgh thyn [i. e. Maria] humblesse, the goost that in thalighte,* 
*Of whos vertu, whan he thyn herte lighte,* 
*Conceived was the fadres sapience.*
Notes: Poem I. Page 8, lines 184–208.

p. 8, ll. 184, 185. well—grounde] See Schick, T. G. 292, 293, and note, 754, 758, 971. Also in Hoccleve (E. E. T. S., E. S. 72), p. xlix, l. 34.
1. 185. lob] See Morrill, Speculum (E. E. T. S., E. S. 75), note to l. 1.260.
1. 186. declyne] has the meaning of ‘to die’; see Mätzner and New English Dictionary.

1. 195. folow shuld his trace] Skeat, Chaucer, i, xiv, 1–4:
   The firste stok, fader of gentilless—
   What man that claymeth gentil for to be,
   Must folowe his trace, and alle his wites dresse
   Vertu to sewe, and vyces for to flee.

See also the notes to these lines.

M. P. 93: Who foloweth his traceys is never liche to thryve.
Ibid. 248: To folowe the traceys of spiritual doctriney.

Percy Soc., xiv, 1: Poems of John Audelay, ed. by J. O. Halliwell, p. 80:
To heven to folow the trasse.

Hoccleve (E. E. T. S., E. S. 72), p. 146, l. 4061:
If ou be god, thow folow most his trace.

Yorkshire Writers, Rolle of Hampole, ii, p. 42, l. 535:
Synne dos þe to folow þo fendas trace.

196. Compare the last lines of a carol in Percy Society, 23, i, 48:
   And of owre synnys we ask remyssion,
   And grace

In heveyn to have a place.

   As to its etymology Skeat combines it with the frequentative verb terfen, O.E. tearflian (Low G. tarven, um- tarven, O.H.G. zerben, zirben, zirbelwint); Holthausen, Anglia Beiblatt, xii, p. 146, refers to Ettmüller, Ludo-
   vious, Vordal Vealhstod Engla and Saxon. Lexicon Anglosaxonicum. [Bibliothek der gesammten deutschen National-Literatur, xxix.] Qued-
   Holthausen also suggests the idea that ‘Tyrfingr,’ the icelandic name of a famous sword, belongs to the same root. In Athenaeum, 3467 (7. iv.
   1894), p. 445, F. B. (?) draws the attention to the noun and verb ‘turf,’ used by labourers in southern and south-western counties for ‘piece of
   ground’ and ‘strip and roll up layers of rooted grass.’

   From the references above mentioned, and the Century Dictionary, I collect the following quotations, to which I add some others.

   (ed. by Holthausen, Heidelberg, 1900), ll. 603, 918; Wars of Alexander
   (ed. by Skeat, E. E. T. S., E. S. 47), l. 4114; Alliterative Poems (ed. by
   Morris, E. E. T. S. 1), B. 630; Sir Gawayne and the Green Knight (ed. by
   Morris, E. E. T. S. 4), l. 1921; Prompt. Parv. sub ‘tyrf,’ sb.; The Poems
   of William Dunbar (ed. by J. Schipper, Vienna, 1894), 86, l. 23:

   Off all his claythis thay tirvit him bair.

Ibid. ll. 33, 34:
   In tene, thay tirvit him agane,
   And till ane pillar thay him band.

Ibid. l. 57:
   Agane thay tirvit him bak and syd.

The Poems of Walter Kennedy (ed. by J. Schipper, Vienna, 1901, in
Notes: Poem I. Pages 8, 9, lines 210–219.

Denkschriften der K. Akademie der Wissenschaften in Wien. Philosophisch-Historische Classe. Band, xlviii, i), p. 87, st. ccvi:

Ane to name wes callit Clophas,
 Said: Merwall is þat þou misknowis allane
Thir cruell dedis quhilion thir daiz wes
To Jesus done into Jerusalem,
Be oure pryncis how he wes tane [and] slane,
As tirruit [him] with mony panis fell,
Quhom we trowit to redeeme Israel.

ouertorue occurs:

Promptorium Parvulorum (1440), p. 373:
Ovyr (tyr) wyn (ovyr tyreyn, K. ouerturnyn, S.H. ouyrturnyn, P.).

Subverto, everto.

J. Hardyng, Chron. of England (ed. Ellis, 1812), p. 47:
So dred they hym, they durst no thing ouer terue
Againe his lawe nor peace.

Ibid. p. 75:
The lawe and peace he kept, and conserved,
Which him vpheld, that he was neuer ouer terued.

Jamieson, John, An Etymological Dictionary of the Scottish Language, ii, Edinburgh, 1841, p. 173:
Reprowyd scho suld nocht be for-thi
Of falshede, or of trychery,
For til owtrywe that is abowe.—
Bot qwhen thai tryst hyr all thair best,
All that is gywyn be that Lady,
Scho owtrywys is suddanly. Wyntown, viii, 40, 39, 46.

Holland's Duke of the Houlate, ed. by Arthur Diebler, Leipzig, 1893, ll. 836–839:
The golk gat vp agane in þe grit hall,
Tit þe tuquheit be þe tope and owirtirwit hit his heid,
Flang him flat in þe fyre, fedderis and all.

Hoccleve (E. E. T. S., E. S. 72), l. 1811:
Wolde honest deth come, and me ouerterue.

I think ‘ouertorue’ occurs once also in Skeat, P. P. (E. E. T. S. 28), A. ix, ll. 30, 31:
For þif he ne rise þe raper 1 and rauhte to þe steorne,
þe wynt wolde with þe water 2 þe Bot ouer-browe.1

p. 8, l. 210. they] i.e. the eight souls; ‘world’ = mankind. I think, we
cannot refrain from supplying “were” to render the construction clear:
‘and they were preserved.’

p. 9, l. 213. manner used without ‘of’; see Skeat, Chaucer, vi, p. 159,
and v, p. 176, note to l. 1689; Mätzner, Englische Grammatik, Berlin,
1885, iii, p. 338.

219. As for a tyme] ‘as’ is here used pleonastically, without proper
meaning, as it fairly often occurs before adverbs; compare Schick, T. G.,
note to l. 39, and the note to H., ll. 186, 368, 371; also Prof. F. J. Child’s
Observations on the Language of Chaucer and Gower in Ellis, On Early
further:

M. P. 63:
Folowyng these baladis as for your plesaunce.

1 ouertorne H₂ [= ouertorue?]
Ibid. 196: Cold and moist, as of his nature.
Ibid. 257: Oonly outward as by apperance.
Sוכה, Fabula, 41, 42:
Another marchaut, as by relacioun,
Of hym hadde herd and of his high renoun.
Ibid. p. 70, where some other quotations are found.
Steele, Secrees, 1595, 1596:
Off which as by Age / Oon is natural,
The othir by fortune / As be thynges accidental.
Falls, 91 a 1:
And leuer he had his father toffende,
As in such case than through negligence,
Vnto his goddes for to do offence.
G. W. (Robinson), 493:
As for a tyme to holde with hym soiour.
Skeat, Chaucer, vii, xxi, 74:
So must me nedes abyde, as for a space.
Ibid. vii, iv, 120, 121:
For-thy, my worthy prince, in Cristes halve,
As for a part whos fayth thou hast to gyde.
Ibid. iv, C. T., B. 122, 123:
O riche marchaunts, ful of wele ben ye,
O noble, o prudent folk, as in this cas !
Ibid. iv, C. T., E. 404-406:
That to Janicle, of which I spak bbefore,
She doghter nas, for, as by conieucture,
Hem thoughte she was another creature.
Percy Society, xi, ii: Thirteen Psalms, p. 24:
The heavens also, as with a thought,
Thou havest set vp with all theire light.
Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 344, 345:
Was it not eek a monstre as in nature
Pat god I-boré was.of a virgine ?
Confessio Amantis (E. E. T. S., E. S. 81, 82), i, 1940, 2765; ii, 76; iii,
1122; iv, 1181, 1651; v, 750, 6547; viii, 1297.
p. 9, l. 221. boght derre] See Morrill, Speculum, note to l. 160.
l. 223. Then] = than. The structure of this phrase is entirely
Lydgatian. l. 222 L. begins: 'Ley to thy sore—this same salfe . . .' 
but his beloved parenthesis: ' & let no-thing lye nerre' puts him out, and
he inconsistently goes on: 'Then (= than) this same salfe.' Evidently,
the scribe of C was not satisfièd by this phrase and tried to improve it by
inserting 'that' after 'Ley,' l. 222.
with] postponed preposition.
ll. 225, 226. These two lines recall the beginning of the Parson's
Tale: Skeat, Chaucer, iv, C. T., I. § 1: 'Our swete lord god of hevene,
that no man wole perisse, but wole that we conen alle to the knoweleche of
him, and to the blisful lyf that is perdurable, aemonsteth us by the
prophet e Jeremie.'
A very similar passage occurs, Pilgr. 8591–94:
But, of that lord grettest off myght,
Whos mercy euer passeth ryht,
Off synnyrers desyreth nat the deth;
for he doth mercy or that he sleth.

p. 9, l. 231. queme & plese] Compare Schick, T. G. 1312 and note to this line, and Schleich, Fabula, l. 147 and p. 127.

p. 10, l. 243. It is preferable to follow C and to omit 'the,' though we could take it as 'dativus ethicus'; compare Spies, Studien, § 152.

l. 244. Ayenbite of Inwit, ed. by R. Morris (E. E. T. S. 23), p. 154: 'Pet habbeþ zuo þe herten engrined ine þe dyeneles nette / ase zayþ Iob.'

l. 250. Dispose] Steele, Secrees, 595:
 Dispose them sylff / to mornynge or to gladnessse.

l. 256. to-to-dagger and to-drawe] As to the signification of the prefix to- compare Skeat, Chaucer, v, note to B. l. 3215, and vii, note to xviii, l. 137. In H., l. 127, occurs 'to-Rent.'

l. 260. Pügr, 2899, 2900:
 'Whan God Almyghty (yiff yt be souht,)
 Al thy world hadde maad off nouht.

Ibid. 6603, 6604:
 "God the ffader," sful wel ywrouht,
 That heuene and ethë made off nouht.

Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 341, 342:
 Schal he rebelle ageyn his lordës myght,
 Which þat þis wydë world haþ made of noght.

Percy Society, vii, 2: A Paraphrase on the seven penitential psalms, in English verse, ed. by W. H. Black, p. 7:
 'Zyf God, that made all thynge of nouht.

Yorkshire Writers, Rolle of Hampole ii, p. 41, l. 431:
 Þi-selcume, mon, he made of noght.

Ibid. p. 102, l. 10 f. b.:
 god þat made the of nought.

The Poems of William Dunbar, ed. by J. Schipper, Vienna, 1894, p. 350, No. 78, ll. 107, 108:
 . . . , Man, lufe the Lord most deir,
 That the and all this world maid of nocht.

l. 262. cesede] = put an end to.

l. 267. adolescencs] The earliest quotation of this word in the New English Dictionary is from Lydgate's Bochas, 1554 (i.e. ca. 1430). Again, I found it in Manipulus Vocabulorum, by Peter Levins (1570), ed. by H. B. Wheatley [E. E. T. S. 27.], London, 1867, col. 96, l. 28: A'dolescencia, adolescentia, æ. The Dictionaries by Mätzner, Stratmann-Bradley, the Century Dictionary, and the Index to Chaucer's works by Skeat, vi and vii, do not give any quotation. I noticed it once, but in the Latin form, in Anglia, xiv, p. 496:
 'When adolescencia is auncient & cûmyth to gravite.

p. 11, l. 272. weyes . . . of your youth] Anglia, vii (1884), Anzeiger, p. 89, ll. 3, 4:
 'Thow mynyly myrroure yn whom all old may se
 The wayes of youth yn whych they have myssoon.

l. 273. For] See note to l. 74.

kowthe] Though assonance is not unknown in Lydgate (see Schick, T. G., p. lx, and Schleich, Fabula, p. lxvii), we think it preferable to read, against the MSS., 'kowthe.'

l. 281. Falls, 3 b. 1:
 For vnto a man that perfit is and stable.

Notes: Poem I. Page 11, 12, lines 293–305.

p. 11, l. 293. Compare Schick, T. G., note to l. 191, and Krausser, Complaint, note to l. 484.

l. 294. Unkynedly = unnatural, against nature. Compare Falls, 20 a 1: who search aight was unkindly marriage, speaking about Oedipus.

Ibid. 20 a 1:
also of her (i.e. Iocaste) sonnes the great unkynedness, because one brother murdered the other.

Ibid. 23 a 1:
Bloud vnto bloud to shew unkindnes, in the story of Atreus and Thyestes.

Percy Soc. 28: Poems of William de Shoreham, ed. by T. Wright, p. 115:
And sodomyt hys senne
Ajens kende y-do.

Ayenbite of Invyt, ed. by R. Morris (E. E. T. S. 23), p. 9:
Ine pise hoste is uorboide / alle zennen a-ye kende / ine huiz manere / hy byeip y-do / ooper ine his bodie : ooper in oopren.

Confessio Amantis (E. E. T. S., E. S. 81), p. 236, ll. 373–375:
And for he [i.e. Tiresias] hath destoured kindes
And was so to nature unkindes,
Unkindeliche he was transformed.

In this meaning the word occurs still in Shakespeare. Venus and Adonis, ed. by Delius, p. 13:
O ! had thy mother borne so hard a mind,
She had not brought forth thee, but died unkind.

Delius remarks: unkind = unnatural, contrary to the laws of nature, which bid the wives to bring forth children.

Compare l. 301, and also ll. 33 and 36.

l. 301. Unkynedly See note to l. 294.

p. 12, l. 302. The fende, youre enmye] M. P. 97:
The fende oure enemye outrage and confounde.

lyeing in a-waite] Pilgr. 64, 65:
And deth, ay redy with hys dart to kerue,
Lyth in a-waity, dreadful off manacys.

Ibid. 4491: In a-waity (i.e. Penance) lygye alway.

Ibid. 8130, 8131:
Ther lyth A mortal hunteresse,
In a-waity to hyndre the.

S. of Thebes, 359 b 1:
That on this hill, like as I conceive,
Liest in a waite, folkes to deceiue.

Ibid. 364 b 1: By false engine, ligging in a weite.

Falls, 212 b 2: The people alway in a wayte lying.

Rom. of the R. 4497:
Which in a-wayte lythe day and night.

Hoccleve (E. E. T. S., E. S. 72), p. 137, l. 3806:
The fend lyth in a-wayte of oure freelle.

ll. 304, 305. Lynes—hokes] Schleich, Fabula, 740:
He wolde, that deth had leyd hook and lyne.

There are many quotations to this line found ibid. on p. 102. We add

Falls, 95 a 1:
Notes: Poem I. Pages 12, 13, lines 308–336. 49

hym to betraishe she cast out hoke and lyne.


[1. 311. confusioun] = ruin, perdition, as in the Bible. Compare Falls,

140 b 1:

And overcom[e] for his great pride,
At great mischief to his confusion.

Ibid. 173 b 2: For thei not knew to theynr confusion,
Time of their notable visitacion.

M. P. 5:

Altho that bethe enmyes to the Kyng,
I schalle hem clothe withe confusiione.

Schick, T. G. 228:

A man to lone to his confusioun.

Compare also the note to this line.

Rom. of the R. 3833, 3834:

To truste (to thy confusioun)
Him thus, . . .

Hoccleve (E. E. T. S., E. S. 61), p. 145, l. 154:

My deeth wole it been, & confusion.

l. 317. strenght] instead of 'strength.' Compare Schleich, Fabula,

p. lii, below.


l. 324. here] = on earth, in this life.

p. 13, l. 335.

M. P. 239:

S. our Savacioun, whan we shal hens weende.

Ibid.:

Do mercy Ihesu l or that we hens pace.

Ibid. 240:

Or I passe hens, this hooly myn entent.

Ibid. 249:

Or I passe hens, Ihesu, graunt unto me.

Voss., Gg. 9, fol. 108 b:

Thynk how that thi-self shall henne.

l. 336. M. P. 229:

The seconde schyle ys that thou shalle dye,
Bote 3yt what tyme thou woste never.

Voss., Gg. 9, f. 35 b:

For deth cometh ever when men list (i. e. least) on him thynk.

Percy Society, vii: A paraphrase on the seven penitential psalms, in

English verse, ed. by W. H. Black, p. 32 (and note on p. 64), st. lxxxiii,
ll. 5, 6:

My deth evermore in mynde I kepe;
I wote nogt whanne myn ende schal be.

Hoccleve (E. E. T. S., E. S. 72), p. 21, ll. 566, 567:

No thynyg is moré certon hyan dep is,
Ne more vncertcinen hyan be tyme l-wis.

Ibid. p. 105, ll. 2893, 2894:

Remembereth ever a-monge, pat ye shul dye,
And wot naght whan; it commeth in a stelthe.

Ibid. (E. E. T. S., E. S. 61), p. 67, ll. 7, 8:

pat dyen I sholde / & hadde no knowynge
Whanne, ne whidir, I sholde hennes sterte.

Ibid., p. 117, l. 210:

war that / for deathe cometh, wot ther no wyght whan.

Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S.
15), p. 108, ll. 169, 170:

Dou kepe me, lorde, for I sal dye,
& wot neuere whore, ne how, ne when.

NIGHTINGALE.
Notes: Poem I. Pages 13, 14, lines 339–388.

Ibid. p. 221, Three Certainties of the Day of Death:

\[ \begin{align*}
& \text{It beoþ þreo tymes on þo day} \\
& \text{pat soþe to witen me mai:} \\
& \text{pat on ys, þat i shal henne;} \\
& \text{þat oþer, þat y not whenne;} \\
& \text{þat þridde is my moste care,} \\
& \text{þat y not whider i shal fare.}
\end{align*} \]

Yorkshire Writers, Rolle of Hampole, i, p. 367, viii, 17, 18:

With I. and E., þe dede to þe sall come als I þe kene,
Bot þou ne wate in whate-kyn state, ne how, ne whare, ne whenne.

Ibid., i, p. 106, ll. 12–14 f. a.:

An other thyng is the vncertaynte of our endynge / for we wote not
when we shal dие nor how we shal dие nor whether we shal goo when
we be deede.

p. 13, l. 339. can] See note to l. 54.
I. 343. which] See note to I. 141.
whoso] Compare Schick, T. G., note to l. 1090, and e. g. M. P. 3, 8, 15,
69, 97, 137, etc.
I. 357. Margarete, 540:

And be her shelde in myschief and disese.

l. 361. werre or stryfe] one of Lydgate’s favourite expressions. Compare
Degenhart, Hors, 405:

Lat al werre and stryfe be sette aside.

Ibid. 410: Of newe stryf and of mortal werre.
M. P. 85: Whiche for vertue, without werre and stryff.
Pilgr. 1968: With-outen werre or any stryff.
S. of Thebes, 359 b 1:

Muse herevpon, without warre of [sic! or ?] strife

Ibid. 360 a 2: Edippus aie, deuode of warre and strife.
Ibid. 361 a 1: Finde plentie of conteke, warre and striffe.
Ibid. 372 b 1: Replenished, with conteke werre and striffe.

It occurs also Skeat, Chaucer, iv, C. T., F. 757:

As in my gult, were outher werre or stryf.

Hocecle (E. E. T. S., E. S. 72), p. 182, l. 5041:
Euene as a man is euer in werre and strife.

Ibid. p. 195, l. 5405:
Now, pees! approche, and dryue out werre & strif!

Ibid. (E. E. T. S., E. S. 61), p. 34, l. 302:
Malencolie engendrith werre & stryfe.

Confessio Amantis (E. E. T. S., E. S. 81), p. 11, l. 248:
Hath set to make werre and strif.

Ibid. (E. E. T. S., E. S. 82), p. 122, l. 6414*:
Upon knythode in werre and strif.

Ibid. p. 257, l. 900:

And desiroys of werre and strif.

p. 14, l. 374. We follow here the reading of C and insert ‘all’: ‘of all
trewth,’ because it makes the metre so much better.
I. 384. in-to] e and o are much alike in our manuscript, as is also
pointed out by Schleich, Fabula, p. xliii.
I. 385. Longens] Compare Gattinger, p. 39, and Skeat, Chaucer, i, 1, 163
note. This proper name occurs also e. g. Kk. i, fol. 195 b, 198 a.
I. 388. Kk. i, 195 b:
Notes: Poems I & II. Pages 15, 16, lines 393–413; 1, 2. 51

Consummatum est // seyde whan all was do.

Compare Introduction, § 6.
p. 15, l. 393. Compare Skeat, Chaucer, iv, C. T., A. 981:
Thus rit this duk, thus rit this conquerour.
l. 395. can] See note to l. 54.
l. 397. hert, wyll, & thought] Another stereotype expression. Compare Flour of Curtesye, 248 b 1:
Yet or I die, with hert, wil, and thought.
Degenhart, Hors, 510:
Ondeviied, with herte, wil, and thouht.
Margaret, 204:
Quod she ageyn: with hert, wille and thoughte.
Also in Skeat, Chaucer, vii, xxiv, 205:
Caitif and wrecche in hert, in wille, and thoughte!

Ibid. 426:
Clere of entent, and herte, and thought and wille.
l. 398. Skeat, Chaucer, vii, xi, 43:
Now, lady myn! sith I you love and drede.

Hoccleve (E. E. T. S., E. S. 72), p. 105, l. 2898:
Hym [i. e. God], loue & drede; and his lawes obeyeth.


& fe[r]ently þe lufe and drede.

Ibid. p. 251, ll. 6, 7:
Good god I pou graunt me bis,
That I may lyue in loue & drede.
l. 400. Kk. i, f. 195 a:
Helle robbed // thourgh myn imperyal mygt.

ll. 411–413. It is quite common to close a poem, especially a spiritual one, with a prayer. We find this custom, e. g. in M. P. 58, 66, 73, 179, 232; Giles, 329–368; Edmund, ii, 1457–1520 (again, p. 445, ll. 457–464); Margaret, 534–540; Anglia, vii (1884), Anzeiger, p. 86, ll. 53–58; Skeat, Chaucer, ii, Troilus, v, 1860–1869; ibid. i, 1, 181–184. Also in many poems in Publications of the Percy Society, iv, 1.
l. 418. M. P. 198:
Toward that lyf wher joye is ay lastyng.

Ibid. 220: With hym to dwelle above the sterrys cleere.

POEM II.

l. 2. Even] Here, and l. 38, it means ‘evening,’ and is not an expression of space, as l. 344, but of time.

Sephyre-huwed sky] Lydgate’s predilection for alluding to jewelry is well known; compare Schick, T. G., p. cxvi, note, and l. 259, note, and in our poem, ll. 33, 34, 362. Compare also Kk. i, fol. 199 a:
Charboncle of Chastite / & grene Emeroude stoon.
Notes: Poem II. Page 16, Lines 4–5.

Ibid.:  O sapher, lowbe / all swellyng to represse.
Ibid.:  The Cristal Cloystre / of by Virginite.
M. P. 181, 183, 188, 190, 191, 222.
Æsop (Sauerstein), i, 23:
Riche saphyrs, and rubyes, ful royal.
p. 16, l. 4. Compare Skeat, Chaucer, iv, C. T., A. 9:
And smale fowles maken melodye.
Steele, Secrees, 1308:
The bryddys syngen / in their Armony.
See in our poem, l. 357.
l. 5. sugred] A favourite expression of Lydgate when speaking of music
or poetry. Compare Koeppel, De casibus virorum illustrium, p. 46, and
note 3, and in our poem, l. 354.
Steele, Secrees, 1309:
Salwe that sesoun / with sugryd mellodye.
Ibid. 220:
Thorough his sugryd / Enpyred Elocuence,
and note to this line.
M. P. 11:  For to pratyse withe sugrid melody.
Ibid. 26:  Where is Tullius with his sugrid tongue.
Ibid. 102:  Ambrosius withe sugred eloquence.
Ibid. 150:  Speche is but fooly and sugryd eloquence.
Ibid. 182:  And the soote sugred armonye.
S. of Thebes (Wülcker), p. 106, l. 52:
By rehearsaile of his sugred mouthe.
Falls 32 a 1:  And for his sote sugred armonie.
Ibid. 63 a 1:  With many a colour of sugred eloquence.
Pilgr. 176, 177:
Nor I drank no-wer of the sugryd tonne
Off Iubiter, ...
as an excuse for his 'rudenesse.'
l. 5, complyne] See note to c., l. v.—About the idea of 'divine service
sung by birds,' compare Neilson, William Allan, The Origins and Sources
of the Court of Love in Studies and Notes in Philology and Literature, vi
[Harvard University], Boston, 1899. Here an entire chapter, vi, p. 216 ff.,
is devoted to the investigation of the 'Birds' Matins,' and especially, p.
225 ff., sub C., examples of 'Parodies sung by birds' are collected: La
Messe des Oisius of Jean de Condé (Scheler, Dits et Contes, iii, 1
ft.); Devotions of the Fowles of John Lydgate (M. P. 78 ff.); A Proper
New Boke of the Armony of Byrdes (Percy Society, vii); Cuckoo and
the Nightingale (Skeat, Chaucer, vii, 350); The Golden Targe of Dun-
bar (Scottish Text Society, ii, 1–10; Schipper, 17, 100–113); Testament of
other examples are noted in Skeat, Chaucer, vii, p. 552: Chaucer, Parl. of
Foules, and Dunbar, Thistle and Rose.
I may be allowed to add some others:
M. P. 182:  Esperus enforced hir corage,
Toward evyn whan Phebus gan to west,
And the braunches to hir avantage,
To syng hir complyn and than go to rest.
Ibid. 242:  The amerous fowlys with motetys and carollys,
Salwe that sesoun every morwenyng.
Skeat, Chaucer, i, iii: *The Book of the Duchesse*, ll. 294-304:

[I] loked forth, for I was waked
With smale foules a gret hepe,

*And songen, everich in his wyse,
The moste solemne servyse*
By note, that ever man, I trowe,
Had herd; . . .


For then the nightingale, that al the day
Had in the laurer sete, and did her might
The hool servyse to sing longing to May.

*The Owl and the Nightingale*, ed. by Wright (Percy Society, xi), p. 41, ll. 1177-1180:

For prestes wike ich wat thu dest,
Ich not þef thu were þavre prest;
Ich not þef thu canst masse singe,
1. 8. Compare *M. P.* 145:

If he hadde sithe tyme that he was born.

*Kk.* i, fol. 197 a:

Fro þat tyme / þat y was bore.

Schick, *T. G.* 1376, 1377:

Because I had neuer in my life aforne
Sei[n] none so faire, fro time þat I was borne.

*Pilg.* 3259, 3260:

Mor merveyllous than euere aforne
I hadde seyn syth I was born.

*Ibid.* 3309, 3310:

Mor than euere I was a-fore,
Syth tymē that I was bore.

Also *Amis and Amiloun*, ed. Kolbing, 1955, 1956:

*Pe* best bourd, bi mi lente,
*Dou* herdest, seþen *þou* were born!
Notes: Poem II. Page 16, lines 9–18.

p. 16, l. 9. downe nor daale] A very common alliterative expression; compare Mätzner.

l. 10. thorne] The nightingale is very often described as sitting on a thorn. I need not deal with this question here, as the reader will find in Dr. Schick's note to l. ii, 2, 50 of his new edition of Kyd's Spanish Tragedy, how familiar to poets this idea was throughout mediaeval literature. Compare ll. 61, 356 of our poem.

l. 14. refreyd] In Century Dictionary I find:
refræt: Same as refrain² [= The musical phrase or figure to which the burden of a song is set.]
the refræte of his laye salwe of the kyng Arthur and the Quene Gonnore, and alle the other after.—Merlin (E. E. T. S. 36, 112), p. 615, l. 19.
It occurs again: ibid. p. 310, l. 11:
etente what songe thei seiden, saf that thei seiden in refreite of hir songe.

The word is also mentioned by J. O. Halliwell in his Dictionary of Archaisms and Provincialisms, London, 1846–7:
refret: The burden of a song.
This was the refret of that caroull, y wene,
The wheche Gerlen and this mayden songe byfore.

I found it also in Skeat, Chaucer, vii: The Testament of Love, iii, i, 156 (and note):
For ever sobbinges and complayntes be redy refrete in his meditacions,
as werbles in manifolde stouandes comming about I not than.


Bot it sowld be all trew Scottisimennis leid.

Percy Society, 28: The Poems of William de Shoreham, ed. by T. Wright, p. 10:
And onderstand hi more bi sed
In alle manere speche,
Ine lede.

Skeat, P. P., C, xiv, 173; xv, 179; B. xii, 244, 253, 262.
Drayton, Polyolbion, xii, 503 (from Century Dictionary):
The leden of the birds most perfectly she knew.

Fragm. in Warton, History of English Poetry (1824), i, p. 24:
And halp thor he sag mikel ned
Biddi hie singen non other led.

Debate of the Body and the Soul (Appendix to Mapes's Poems, ed. by Wright, Camden Society, 1841), p. 334, l. 11:
3were is ai thi michele pride, and thi lede that was so loud?
(The two last quotations are taken from Coleridge's Dictionary.)
Compare also Reiffenberg, Chronique rimée de Philippe Mouskes, Bruxelles, 1838, ii, p. ccxiv, l. 99:
Chante li lossignos qui dist en son latin.

(on)] must be omitted, though both MSS. read so, because it disturbs the clear sense of the phrase.

ll. 17, 18. false lovers] Schick, T. G. 167, 168:
On double lourers, þat loue þingis new,
Thurgh whos falsnes hindred þe trwe
Ibid. 215, 216:

And oþer saugh I ful oft wepe & wring,
[That they in men founde swych variynge].

and the notes to these lines; Skeat, Chaucer, vii, xxiv, 575 ff.:
With dolefull chere, full fele in their complaint
Cried 'Lady Venus, rewe upon our sore!'

Again, ibid. 834 ff.:

And 30v I praie of routh and eke pite,
O goodli planet, o ladi Venus briȝt,
That ȝe ȝoure some of his deite—
Cupid I mene, ȝat wip his dreedful myȝt
And wip his brond, ȝat is so clere of lyȝte,
Hir hert[e] so to fire and to mark,
As ȝe me whilom brente[c] with a spark.


l. 32 ff. Compare another passage describing the Castle of Love which occurs Skeat, Chaucer, vii, xxiv, 69 ff.:

'At Citheron, sir,' seid he, 'without dowte,
The King of Love, and all his noble rowte,
Dwelling within a castell ralley.'

No saphir ind, no rubé riche of price,
There lakked than, nor emeraud so grene,
Baleis Turkeis, ne thing to my devise.

l. 33. Dungeoun] is not, in this case, identical with 'tower, dungeon,' but has here the general meaning 'habitation, dwelling-place.' Compare M. P. 176:

Diogenes lay in a smal dongoun.

Court of Sapience, e 3 a:
Than from the dongeon grete within the place
A solempne towre whiche styed vp to heuen.

Voss. Gy. 9, fol. 79 b.:
Whan that he slept in his Roiall dongoun.
Notes: Poem II. Page 17, lines 34-40.

S. of Thebes, 365 a 1:
  Till he attained hath / the chief dongeon
  Where as the kyng / helde his mansion.

Yorkshire Writers, Rolle of Hampole, i, p. 363, ll. 9, 10:
  Fra a myrke dongeon / ou broghte me righte,
  bat es my modirs wambe, to pis lighte.

Ibid. p. 372, ll. 15-17:
  And my modir consayued me
  In mekill syne and caytefete.
  Than duelled mane in a dongeowne.

p. 17, l. 34. Fret] Compare Kittredge, Authorship of the English Romant of the Rose in Studies and Notes in Philology and Literature (Harvard University), i, 1892, p. 46, to which we add the following quotations:
  Falls, 127 a 1 (also 128 b 2):
    Forged of gold, fret full of stones clere.

Ibid. 169 a 1:
  Tables of yuor fret with perre ryche.

S. of Thebes, 363 a 1:
  Two mantels / vnto hem were brought
  Frette with perle / and riche stones wrought.

Voss. Gg. 9, fol. 76 b:
  All off goold fret with perlis flyn.

Ibid.
  Tables of yuor fret with perre ryche.

S. of Thebes, 361 b 2:
  A large space, that the sterres clere
  The cloudes voided, in heuen did appere.

l. 38. dide appere] 'do' is here, and later on, used not in the causative sense of 'make,' but as a simple auxiliary. Compare Lounsbury, Studies in Chaucer, ii, 72 ff. and Kaluza, Chaucer u. der Rosenroman, Berlin, 1893, p. 40 f.

Steele, Secrees, 1296, 1297:
  What tyme the sesoun / is Comyng of the yeer,
  The hevenly bawme / Ascendyng from the Roote.

l. 39. Similarly, Skeat, Chaucer, vii, xx, 5, 6:
  Causing the ground, felé tymes and oft,
  Up for to give many an hoolsom air.

l. 40. Rede and white] The most common colours of flowers. Compare Krausser, Complaint, 1, 2:
  In May, when Flora, the fresh[e] lusty quene,
  The soyle hath clad in grene, rede, and white.

M. P. 244:
  With hire chapirlettys greene, whit, and reede.

Ibid. 245:
  Of thes blosmys, som blew, rede, and white.

S. of Thebes (Skeat), 1244:
  Vpon the herbes grene, white, & red.

Steele, Secrees, 1370:
  Chapelettys be maad / of Roosys whyte and Rede

Skeat, Chaucer, iv, C. T., A. 90:
  Al ful of fresshe floures, whyte and rede.

Ibid. vii, xiii, 9, 10:
Notes: Poem II. Pages 17, 18, lines 41-61. 57

Also these fresshe somer-floures
Whyte and rede, blewe and grene.

Ibid. xx, 333; xxiv, 1385; etc.

See also Gattinger, p. 65.

p. 17, ll. 41, 42. Schick, T. G. 13, 14 (and note):
Til at(te) last, er I gan taken kepe,
Me did oppresse a sodein dedelie slepe.

Court of Sapience, A. 3 b:
Whyles at the last I fell vpon a slepe.

l. 49. and] Taking it from A., we get a much better metre.

p. 18, l. 50. list] See note to c. l. 9.

l. 51. vnclose] Pilgr. 1511, 1512:
Wych to tellyn I purpose,
And a-noon to yow vnclose.

M. P. 25:
Of morall Senec, the misteries to unclose.

Schleich, Fabula, 361:
To me vnclose the somme of your desyre.

And ibid. note on p. 147.

l. 52. cast] = to fix the mind upon, intend, purpose. So in M. P. 182:
And in al haste he cast for to make,
Within his house a pratie litelle cage.

Voss. Gg. 9, fol. 71 a:
He cast hym nat to pay no trewage.

S. of Thebes, 374 a 2:
From which appointment we caste vs nat to varie.

Compare also Degenhart, Hors, note to l. 504.

ll. 52, 53. nat-Nothyng] Double negation; very common in Middle-

English. The sense is nevertheless negative; see ll. 82, 172. Compare

Spies, Studien, § 240.

l. 53. gardyn of the Rose] i.e. as it is described in the Romaunt of

the Rose. The meaning is: Thou shalt not hear of love-poetry, like

that of the Romaunt of the Rose, but of religious poetry. Compare Schick,

Kleine Lydgosstudien, i, in Anglia, Beiblatt 8 (1898), p. 134 ff.

l. 55. occy] See note to c. l. 90.

l. 56. she] refers to 'briddis,' l. 55; compare note to c. l. 103.

l. 59. Occy] see note to c. l. 90.

l. 60. lornen] = missed it. The sense is: Many lovers did not under-

stand the deeper meaning of the nightingale's song; they always inter-

preted her tunes in a secular sense.

l. 61. among] Here, and l. 76, it is an adverb, having the meaning

'sometimes, often.' Compare Ellis, E. E. P. i, p. 374, and Morrill, Speculum

(E. E. T. S., E. S. 75), note to l. 186. I add the following quotations:

Kk. i, f. 194 b:

Remembre among // vpon my passion.

Falls, 3 b 2: voyde auarice and thinke euer among
to his neighbour, that he doe no wrong.

Ibid. 9 b 1: And Cadmus thus toforne Appollo stoode
knelling among with ful great reuereus.

Skeat, Chaucer, vii, x, 85, 86:
O ruby, rubifyed in the passioun,
Al of thy sone, among have us in minde.
Notes: Poem II. Pages 18, 19, lines 62–81.

Ibid. vii, xxi, 300:
Here wil I stande, awaytinge ever among.

Hoccleve (E. E. T. S., E. S. 72), p. 105, l. 2893:
Remembreth ever a-monge, þat ye shul dye.

Confessio Amantis (E. E. T. S., E. S. 81), p. 99, l. 2333:
And evere among he gan to loute.

thorne] See note to l. 10, p. 18, l. 62. fyry] ‘fayre,’ as we find in H., is too colourless, wherefore I adopt the reading of A.

l. 64. Compare S. of Thebes, 365 a 2:
The cause fully, that we haue on honde.

Pilgr. 1221, 1222:
Touchyng that we have on honde,
Thow must pleynly vnderstonde.

Skeat, Chaucer, iv, C. T., E. 1686:
Of mariage, which we have on honde.

ll. 68–70. Compare for the idea expressed in these lines Schick, T. G., note to l. 450.

l. 70. maner] See note to c. l. 213.

l. 71. Takestow] This emendation surely represents the original reading; afterwards it was wrongly separated by the scribes.

ll. 72, 73. she—hir-self—hir] refer to ‘briddre,’ l. 71; compare note to c. l. 103.

ll. 72–75. Compare Krausser, Complaint, 47–49:
And as me thoght, that the nyghtyngale
Wyth so grete myght her voys gan ou[t]e] wrest,
Ryght as her hert for love wolde brest,

and note to these lines,

l. 76. Among] See note to l. 61.

l. 77. I think we must assume a pause after ‘advert,’ meaning:
‘then thou must say,’ or ‘then thou wilt understand.’

advert] Kk. i, fol. 196 a:
Man, call to mynde // & mekely do aдуerte.

M. P. 137:
Lat hym advertete and have inspecioun,
What ther befyl in Awstynes tyme.

Ibid. 139:
Awstyn was sent, who that liste advertete.

Ibid. 250:
O blissed Ihesu! and goody do advertet.

Lydgate’s Vertue of the Masse, MS. Harl. 2254, f. 182 b:
Interpretacioun: who wisely can aдуerte
The offeratory: is named of offeryng.

(Quoted from E. E. T. S. 71, p. 233.)

Pilgr. 1637, 1638:
Which thing, whan thou dost aдуerte,
Yt sha† feshe ful wel thyne herte.

Ibid. 3603, 3604:
Wher-of, whan I dide aдуerte,
I hadde gret sorwen yn myn herte.

Skeat, Chaucer, vii, xxiv, 150:
B′ut] in myn inward thought I gan advert.

Compare also l. 93 of our poem.

p. 19, l. 81. both[e] two] That we are authorised to supply here a sounding ‘e,’ the following quotations will prove, where we find always ‘boþe two’ required by the metre (in the lines marked with an asterisk as an
absolute necessity), because these lines would otherwise want a syllable. Falls, 10 b 2:

He and his wife compelled both[e] two.

Ibid. 38 b 2:
That we algate shall dye both[e] two.

Ibid. 71 a 2:
 Which be deceiued (I dare say) both[e] two.

Ibid. 74 a 2:
in my person offending both[e] two.

Ibid. 76 a 1:
and fro the office depriued bothe twayne.

S. of Thebes, 357 a 1:
As write myne aucthor, & Bochas bothe two.

Ibid. 371 b 1:
Through my defence, and slouthe bothe two.


When þat pou hast assaydê boþê two.

Ibid. p. 37, l. 1007:
But bothê two he nedês moot forbere.

Ibid. p. 187, l. 5174:
forc she was bothê two, and syn she had.

Finally, in Confessio Amantis (E. E. T. S., E. S. 81, 82) I find some thirty examples of ‘bothê two,’ so Prologus, ll. 606, 1068; i. 208, 253; ii, 1157, 2598, 3346, 3463; iv, 2285, 2295. . . . Compare also Spies, Studien, § 239.

p. 19, l. 82. ne—nothyng] See note to l. 52, 53.

M. P. 258:
Nor nouht that sownyd toward perfectiou.

Falls, 52 b 2, 53 a 1:
For me thought it was better to abide
on her goodnes than thyng reherce in dede
which might resowne again her womâhede.

Triggs, Assembly, 1302:
For nothyng may me plese that sowneth to corrupcion.

Chaucer’s Dream, ed. by R. Morris, l. 2074:
And all that sownede to gentilnesse.

Hoccleve (E. E. T. S., E. S. 61), p. 76, l. 90:
to thyng that sowneth / in-to [hy] falshede?

Ibid. (E. E. T. S., E. S. 72), l. 1947:
Write him no thyng þat sowneth in-to vice.

l. 85. Occy] See note to c. l. 90.
l. 92. alre] ‘old,’ as the MSS. read, is quite impossible; it gives no sense at all. Surely it is corrupted from ‘alde’ (=alre), which form survives in such expressions as: altherfirst, altherlast, altherfairesest, alder-best, alderlest, alderlevest, aldermost, aldernext, etc. Compare Skeat, Chaucer, iii, p. 300, note to l. 298; also Schick, T. G., note to l. 70.
l. 93. adverte] See note to l. 77.
p. 19, l. 94. starf] This verb had not at that time the narrow meaning of 'to die by hunger,' but the general sense which the German 'sterben' has still. M. P. 32:

In hope that he shal sterue withynne a while.

Compare also Skeat, Chaucer, i, v, 420:

Do what hir list, to do me live or sterue.

See also note to l. 183.


I. 103. Compare M. P. 122:

Lyft up the ieen of your advertence.

Ibid. 198: Man! left up thyne eye to the hevene,

And pray the Lord, which is eternal!

Ibid. 209:

For which, ye lordys, left up yoer eyen blynde!

Ibid. 259:

Behold, O man, left up thyne eye and see,

What mortal peyne I suffryd for thy trespase.

Pilgr. 5317, 5318:

Off thyse kyngure that I ha told;

Leytt vp thyne eyen & be-hold.

Ibid. 6241, 6242:

Leytt vp thyne Eye, be-hold & se,

And tak good heed now vn-to me!

Hoceleve (E. E. T. S., E. S. 61), p. 210, l. 869:

Lifte vp thyne yen / looke aboute & see.

Anglia, vii (1884), Anzeiger, p. 86, l. 51:

Lyfte up your hertely eye, behold and se.

Similarly Falls, 124 a 2:

See with the yen of your advertence.

Compare in our poem l. 177.

I. 106. Sle] See note to c. l. 90.

ll. 110, 111, list] See note to c. l. 9.

p. 20, l. 112. theyr] refers to 'mannes,' l. 110, which must be taken as a collective noun. Compare C. Alphonso Smith, A note on the concord of collectives and indefinites in English in Anglia xxiii (1901), p. 242 ff.

The reverse case takes place l. 147 'his'; see note to this line.

1. 115. Rose] Here and ll. 118, 120 Lydgate compares the wounds of Christ with roses; this idea may be borrowed from Bernardus Claravallensis. In his Liber de Passione Domini we find, chap. 41, the following passage:


Compare M. P. 26:

It was the rose of the blody felde;

Rose of Ithericho that grue in Bedlem;

The fyve rosis portraid in the shelde,

Splaid in the baner at Itherusalem.
The sonne was clips and dirke in every reme,
Whan Crist Ihesu five wellys list unclose,
Toward Paradise, callid the reede streme,
Of whos five woundes prynte in your herte a rose.

(p. 20, l. 117. go or ride] Compare Ellis, E. E. P. i, p. 375, and Kittredge in Studies and Notes in Philology and Literature (Harvard University), 1, Boston, 1892, p. 17, No. 4.

M. P. 223: In londe wheres'e're thow goo or ryde.

E. E. T. S. 71, p. 392:

for in what place / I go or ryde.

(Lydgate's Venus-Mass, Fairfax, 16, f. 315 a.)

Add Skeat, Chaucer, i, xxii, 19:

Sith I, thunworthiest that may ryde or go.

Wülcker, Altenglisches Lesebuch (1874), ii, 6, p. 8, l. 4:

We been assureth, whereso we ride or goon.

l. 127. to-Rent] See note to c. l. 256.

Kk. i, fol. 195 a:

To ffynde ðy salue // my fflesche was al to-rent.

M. P. 261:

Behold my boody with betyng al to-rent.

l. 129. al the bloode] Compare M. P. 235:

To paye our raunsoum his blood he did sheede;
Nat a smal part, but al he did out bleede.

Kk. i, fol. 194 a:

Pale & dedely // whan al my [i. e. Christ] bloode was looste.

Ibid, fol. 195 a:

Bood in þe ffylde // tyl al my bloode was spente.

Ibid. fol. 197 a:

My bloode al spent / by distyllacyon.

Yorkshire Writers, Rolle of Hampole, ii, p. 10, ll. 41–44:

Swete Ihesu, lorde gode,
For me þou scheddist al þi blode,
Out of þi hert ran a flode
þi modir it saw with drery mode.

Unfortunately, I have not been able to find out the origin of this fancy; the Holy Scripture e. g. nowhere tells us that Christ lost all His blood. Compare l. 171.

l. 133. Isaye] One of Dr. Schick's splendid conjectures, for which I am deeply indebted to him. It makes not only the construction and sense entirely clear, but is also justified by the metre, as we get a good rhyme by this emendation. That Lydgate pronounced this name I-sa-i-e also in other places, is proved by the following quotations. Steele, Secrees, 370, 371:

Plente of language / with hooly Isaye,
And lamentaciouns / expert in Ieremye.

Pilgr. 3853, 3854:

Lych as wryteth ßsaye,
And in hys book doth specefy.

Ibid. 7005, 7006:

A scrypture off ysaye
Remembryd in hys prophesy.

Compare in our poem l. 148.
Notes: Poem II. Page 20, lines 135–138.

Compare also Percy Society, 28: Poems of William de Shoreham, ed. by T. Wright, p. 133:
Thou ert Emaus, the ryche castel,
Thar resteth alle werye;
Ine the restede Emanuel,
Of wany speketh Ysaye.

Hoccleve (E. E. T. S., E.S. 72), p. 98, ll. 2708, 2709:
As vnto vs wyttenessith ysaye,—
He shal in heuen dwelle, & sitten lye.

Ibid. p. 162, ll. 4500, 4501:
To suë, studien men, seith Ysaye,
And sche Je thraldom is of Maumetrye.

It occurs in Skeat, Chaucer, iii, p. 16, l. 514:
That Isaye, ne Scipioun,
where in some MSS. the reading ‘Isaye’ has been corrupted to ‘I saye,’ as in our MSS.

Compare also M. P. 98:
This I saye in token of plente,
A braunch of vynes most gracious and meete,
At a grete fest hym thought he dide se.

The reverse case we find York Plays, ed. by Lucy Toulmin Smith, Oxford, 1885, p. 268, l. 375:
Prophete ysaie to be oute of debate.

This line was emended by Holthausen, Anglia, 21 (1899), p. 448, as follows:
Prophete! y saie to þe oute of debate.

p. 20, l. 135. Bosra] Compare Degenhart, Hors, note to l. 317. Add the following quotation, Kk. i, fol. 198 a:
Royal banerys / vnrollcd of the kyng,
Towarde his Batayle, in Bosra steyned Reede.

See also Anglia, 15 (1893), p. 199, note to ll. 443, 448.
ll. 137, 138. This is] = ‘This’; compare Schick, T. G., note to l. 496; ten Brink, § 271; Falls, 213 b 1:
This is very sooth, where is diuision.

Pilgr. 2064, 2065:
With-outê me, thys no lesyng,
Ye shal ha no conclusyon.

M. P. 240:
Or I passe hens, this hoolly myn entent,
To make Ihesu to be cheef surveyour.

Rom. of the R. 3547, 3548:
To stonde forth in such duresse,
This crueltie and wikkednesse.

Ibid. 6056, 6057:
With Abstinence, his dere lemman;
This our accord and our wil now.

Chaucer’s Dream, ed. R. Morris, 208:
‘Madame,’ (quod I) ‘this all and some.

Morrill, Speculum, 149, 150:
Dis wonder of many sinful men,
Dat þinkeþ it were muche for hem.
Notes: Poem II. Pages 20, 21, lines 139–159. 63

p. 20. I. 139. consistorye] = the σωφρον of the Jews. Matt. xxvi, 59:
Oi δὲ ἐκείνους καὶ ἓν σωφρόν διόν ζῆσον πεθοµαρτυριαν κατὰ τοῦ Ἱσοῦ.

Kk. i, fol. 195 a:
Stoode a-fore Beschope / per ffonde I, no respyte
Smyttten bi þer mynystris / in þe consistorie.

p. 21. I. 141. stoole] Compare the following lines from Lydgate’s Vertue of the Masse, MS. Harl. 2251, fol. 181:
The stole also strechyang on lengthe
Is of doctours = saithe the angels doctrine
Amonge heretiks: to stonde in strengthe
Fro cristes lawe = neuer to declyne,
(Quoted from E. E. T. S. 71, p. 167.)

l. 144. can] See note to c. l. 54.
l. 145. delude] Schleich, Fabula, 581, and note to this word, p. 83.
l. 147. Makyng his fynaunce] = recompense, Falls, 70 b’1:
For no power whan al that wer doo
thou shouldest fayle to make thy finaunce
Both destitute of good and of substaunce.

Triggs, Assembly, 1241, 1242:
.... & then shalt thou know
What shalbe thy finaunce; ....

See also note to these lines. Similarly, Kk. i, fol. 194 b:
To make aseth // for thi transgression.

Compare Mättner and Stratmann,
first his] refers to ‘mankynd,’ l. 146 = ‘fynaunce for them.’ Compare note to l. 112.

st. 22. Compare the following short poem from Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S. 15), p. 231:
Wat is he pis þat comet so brith
Wit blodi clopes al be-dith?
respondentes superiores dixerunt
‘He is boþe god and man:
swilc ne sawe neuere nan.
for adatis sinne he suffrede ded.
& perfere is his robe so red.’

l. 148. Isaye] See note to l. 133.
renomed] M. P. 47: Famous poetis of antyquyte,
In Greece and Troye renomed of prudence.

Falls, 20 a 1:
sô renomed in actes marciall.

Ibid. 32 a 1:
Ful renomed in armes and science.

Ibid. 33 b 2:
most renomed of riches and treasures.

Ibid. 89 a 2:
So renomed, so famous in manhed.

Pilgr. 5965:
So renomyd & flourynghe in glorye.

l. 152. quayers] I could not find out anything about this word; perhaps it is corrupted for ‘grapes’? Compare Yorkshire Writers, Rolle of Hampole, ii, p. 50, l. 3, f. b.:
for as po presses po grapis ...

l. 153. With regard to the metre, we prefer the reading of A., and omit the article between ‘and’ and ‘white.’

II. 156, 158. gan] See note to c., l. 54.
l. 158. it] See note to l. 7.
l. 159. passyng grete] Very common in Lydgate’s writings: M. P. 7,
Notes: Poem II. Pages 21, 22, lines 161–186.

185, 187, 217, 244, 245, etc.; S. of Thebes, 359 b 2, 362 a 1, 369 a 2; Falls, 26 b 1, 198 a 2, etc.

p. 21, l. 161. Journey] i.e. his death. Compare Hoccleve (E. E. T. S., E. S. 72), p. l, ll. 1, 2:

Honored be thu, blissfull lord a-bove,
That vowchidsaffē this iourny to take.

ll. 162–165. Kk. i, fol. 196 a:
A swerde of sorewe // schooldere perce to þe herte
Off my Moder // þat called is marie
Stoode with Seynt Iohn // swouned at Caluarie
Vnder my Croose // for feblenes fyll downe.

M. P. 262: See my disciplis how they ha me forsake,
And fro me fled almoost everychon,
See how thei sleepte and list nat with me wake,
Of mortal dreed they left me al allon,
Except my moodir and my cosyn Seyn Iohn,
My deth compleynyng in moost doolful wise,
See fro my cros they wolde nevir gon.

l. 166. tee] 'rend,' as both the MSS. read here, and 'wend,' the reading of A. in l. 165 instead of 'flee,' are evidently corrections of the scribes, whereas the original MS. had, no doubt, pure rhymes. Our alteration into 'tee,' O.E. 'tēn,' is surely justified.

p. 22, l. 170. disconsolate] To the quotations in Stratmann-Bradley, Mätzner, and Schleich, Fabula (l. 550), add:

M. P. 205: Reste and refuge to folk disconsolat.

Voss Gg. 9, fol. 67 a:
Folk disconsolat to beren vp & conforth.

Steele, Secrees, 390:
Disconsolat / in trybulacyoun.

Rom. of the R. 3168, 3169:
And I al sole, disconsolate,
Was left aloon in peyne and thought.

l. 171. al my bloode] See note to l. 129.
l. 172. neuer none] See note to ll. 52, 53.
l. 177. See note to l. 103.
l. 179. M. P. 48:
Modyr of Ihesu, myrour of chastyte,
In woord nor thought that nevere dyd offence.

l. 183. surfete] A similar case to 'starf;' l. 94, note. This word had, in Lydgate's time, not yet the restricted meaning of the modern 'surfeit' = 'excess in eating or drinking,' but means simply: 'excess,' then 'sin.' Compare e.g. M. P. 145, 150, 163, 174, etc.

l. 185. apalle] M. P. 241:
Lust appallyd, th'experience is cowthe.

Ibid. 244: Shuld nevir discresen nor appalle.
Skeat, Chaucer, vii, x, 46:
Licour ayecin languor, palled that may not be.

Ibid. vii, xxii, 15:
Meulx un: in herte, which never shal apal.

l. 186. als blyve] See note to c. l. 219. I cite here some few of the hundreds of occurrences of these words.

M. P. 149: Moost repentaunt for-sook the world as blyve.
Flour of Curtesye, 248 b 2:
Of her, that I shal to you as blyue.

S. of Thebes (Skeat), 1173:
Hem everychoon, Tydeus, as blyue

Pilgr. 5763: Par caas thou founde ther-in as blyue.

Falls, 63 a 1: he bad his squier take his sweorde as blyue.
Skeat, Chaucer, i, iii, 248:
And here on warde, right now, as blyve.

Ibid. 1277: As helpe me god, I was as blyve.

R. of the Rose, 706, 707:
And of that gardin eek as blyve
I wol you telden after this.

Ibid. 992: But though I telle not as blyve.

Ibid. 2799: Than Swete-Thought shal come, as blyve.
Skeat, Chaucer, vii, xxiv, 161, 404, 1441.

In our poem compare ll. 368, 371.

Hoccleve (E. E. T. S., E. S. 72), p. xl, l. 125:
Come of, come [of], and sleye me here, as blyff.

Ibid. p. 2, l. 36:
For right as blyve ran it in my thought.

Ibid. p. 19, ll. 503, 504:
But I suppose he schal resorte as blyue,
for verray neede wol vs ther-to dryue.

Ibid. ll. 608, 1265, 1411, 1710, 1830, 2281, 2681, 2858, 3038, 3106,
3239, 3260, 3277, 3290, 4412, 4668, 4878.

Ibid. (E. E. T. S., E. S. 61), p. 4, l. 125; p. 117, l. 204; p. 145, l. 142;
p. 152, l. 339; p. 153, l. 385; p. 156, l. 461; p. 167, l. 761; p. 202,
l. 653; p. 219, l. 109; p. 221, l. 162; p. 223, l. 210; p. 239, l. 661.

Confessio Amantis (E. E. T. S., E. S. 81, 82), iv, 1854; v, 3318, 3520;
viii, 1140.

p. 22, l. 194. Falls, 74 a 2:
my spouasaile broke & my good[e] name
for eer disclaunderd that whilom shone full shene.

p. 23, l. 201. Falls, 91 b 2:
Theyr poynant poysyon is so penetrable.

l. 214. Rom. of the R. 4081–4083:
Lever I hadde, with swerdys twyne
Thurgh-out myn herte, in every veyne
Perced to be, . . .

l. 224. Triacle] Compare Triggs, Assembly, note to l. 12. We add the
following quotations: Schleich, Fabula, 446, 447 (see also p. 146):
His freend to hym abrochyd hath the tonne
Of frendly triacle; . . .

Falls, 87 b 2: that men with sufferaunce tempre their triacle.
Pilgr. 67, 68: A-geyne whas stroke, helpeth no medycyne,
Salue, triacle / but grace only dyvynye.

Ibid. 7719: No tryacle may the venym saue.

Kk. i, fol. 196 b:
My blood / beste triacle / for by transegression.

Skeat, Chaucer, iv, C. T., C. 314:
By corpus bones l but I have triacle.

NIGHTINGALE.
Notes: Poem II. Page 23, line 225.

*Chaucer’s Dream*, ed. by R. Morris, 1901, 1902:
And said, it was some great miracle,
Or medicine fine more than triacle.

11/30/2: Who of thise wormes shall be byten
He must have triacle;
Yf not that, he shall deye.
31/38: And a triacle boxe.

*Ayenbite*, ed. by R. Morris (E. E. T. S. 23), p. 16, 17:
Vor-zoë / he is ine gratt peril / to huam / alle triacle / went in to uenym.


Percy Society, iv (1842): *Specimens of Lyric Poetry*, edited by Thomas Wright, p. 9:

Tryacle, tresbien tryée,
n’est poynt si fyn en sa termeye.

p. 26:
Muge he is ant mondrakke, th[r]ouh miht of the mone,
Trewre triacle y-told with tongues in trone.

*Hoccleve* (E. E. T. S., E. S. 61), p. 70, ll. 109, 110:
Torne the crois to me, noble Princesse,
Which vn-to euery soor is the triacle!

*Ibid.* p. 113, l. 93:
sythen of myne hele / he gave me triacle.

*The Poems of William Dunbar*, ed. by J. Schipper, Vienna, 1894, p. 118, No. 20, ll. 25, 26:

. . . . . with furious rage,
Qubilk may no balme, nor tryacle assuage,

*Ibid.* p. 273, No. 55, ll. 87, 88:
Gif that the tryackill cum nocht tyt
To swage the swalme of my dispyt!

*William of Palerne* (ed. by Skeat, E. E. T. S., E. S. 1), p. 183, ll. 197, 198:

Der sprong neuer spicerie · so speciall in erpe,
Ne triacle in his taste · so trie is too knowe.

*Manipulus vocabulorum* (E. E. T. S. 27, ed. Wheatley), col. 53, l. 44, and col. 205, l. 27.

Skeat, *P. P.*, B. i, 146; v. 50; R. ii, 151; C. ii, 147 (and note to this line, p. 37). Compare also the quotations in the *Century Dictionary* and *Coleridge’s Dictionary*.


p. 23, l. 225 ff. Compare the following lines from Lydgate’s *Testament: M. P.* 263:

Ageyn thy pryde, behold my Gret mekenesse!
Geyn thyn envye, behold my charitë!
Geyn thy lecherye, behold my chaast clennesse!
Geyn thy covetise, behold my povertë!


Cals es la schala? de que sun li degra?
Fait sun d’almosna e fe e caritat,
Notes: Poem II. Page 24, lines 232-241.

Contra felnia sunt fact de gran bontat,
Contra perjuri de bona feeltat,
Contr’avaricia sun fait de largetat,
Contra tristicia sun fait d’alegretat,
Contra menzonga sun fait de veritat,
Contra luxuria sun fait de castitat,
Contra superbia sun fait d’umilitat.

And Skeat, Chaucer, iv, Parson’s Tale, §§ 23-83.

p. 24, l. 232. Here the words of Christ, who speaks always in the first person, seem to be finished and the song of the bird goes on.

l. 234. streight out as a lyne] Very common expression in Lydgate.

It occurs M. P. 17:
From ether parte righte as eny lyne.

Ibid. 234 : Whos blood doun ran rihte as any lyne.

Ibid. 248 : Lat thy grace leede me rihte as lyne.

Pilgr. 1705: The myddys ryht as any lyne.

Ibid. 3237: Shopes hym Ryght as any lyne.

Ibid. 4911: Hihi a-lofte, ryht as lyne.

Falls, 31 a 1: to folow his steppes right as any lyne.

S. of Thebes, 378 a 1:
And with the soile, made plain as any line.

S. of Thebes (Skeat), 1121:
Mid of his waye, ri^t as eny lyne.

Voss. Gg. 9, fol. 76 a:
And off the font riht vp as a lyne.

Margarete, 228:
Whos blode ran doun right as eny lyne.

Also Skeat, Chaucer, vii, xx, 29:
In which were okës grete, streight as a lyne.

Ibid. vii, xxiv, 137:
Sherp and persing, smale, and streight as lyne.

Ibid. vii, xxiv, 785:
Her nose directed streight, and even as lyne.

Kingis Quair, st. 151, l. 4:
I tuke my leve:—als straught as ony lyne.

Hoccleve (E. E. T. S., E. S. 72), p. 113, l. 3134:
Thidir wil I goo, streght as any lyne.

Ibid. (E. E. T. S., E. S. 61), p. 204, l. 692:
To purgatorie y shal as streight as lyne.

l. 235. Similarly Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1842), p. 70:

Jesu, of love soth tocknynge,
Thin armes spredeth to mankynde.

l. 237. list] See note to c. l. 9.

l. 241. bountevoys] Schick, T. G. 1384:

Prayeng to hir hat is so bounteuo[u]s.

Schleich, Fabula, 3 (see also p. 75):

Nat oonly riche, but bountevoys and kynde.

Voss. Gg. 9, fol. 71 a:
Pleynly reportyng bontivoys lergesse.

Skeat, Chaucer, vii, xxiv, 414, 415:

But think that she, so bounteous and fair,
Coud not be fals: . . . .
Hoccleve (E. E. T. S., E. S. 72), p. xlix, l. 32:
Of thi ful bounteous benevolence.

Herrig’s *Archiv f. d. Studium der neueren Sprachen*, 107, p. 51, l. 8 f. b.: o bounteous lady semenygne off face.

Malory, *Morte d’Arthur*, ed. by Sommer, London, 1889/91, i, p. 733, ll. 6–8:

she hath ben . . . the moost bounteous lady of her yeftes . . .

*(Taken from Halliwell’s Dictionary).*


Remembre wele on olde January,
Whiche maister Chauuceres ful seriously descryvethe.

Steele, *Secrees*, 352:
And I shulde / Reherse hem Ceryously.

Degenhart, *Hors*, 265, 266:

. . . ye shall it find in dede,
Ceriously who list the story rede.

*Falls*, 73 b 1: Wryte her compleynt in order seriously.

*Ibid.* 84 a 1: But seriously this matter to connuye how he was made Duke and gouernour.

*Ibid.* 201 b 1: And cerously he telleth here the guyse.

*Ibid.* (from Koeppel, *De casibus virorum illustrium*, p. 37, note 4): But settheth them in order serously:

Ginneth at Adam and endeth at king John,
Their aventures reherseth by and by.

*S. of Thebes*, 357 b 2:
Not tellyng here, how the line ran
Fro kyng to kyng, by succession
Conueying doune, by stocke of Amphion
Ceriously by line . . .

*Pilgr.* 8625, 8626:
Now haue I told the, by & by,
Off thysonys corously.¹

*G. W.* (Robinson), 281 (*Voss. Gg.* 9, fol. 23 a):
He tolde the kynge in ordre serously.

*G. W.* (Zupitza), 39, 1:
They told hym firste in ordre ceryously.

Also in *George Ashby’s Poems*, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 11, ll. 312, 313:

To kepe pacience thereyn ioyously,
Redyng thysonys tretyse forth ceryously.

*State Papers*, i, 299 (taken from Halliwell’s Dictionary, also found in the *Century Dictionary*):

Thus preceding to the letters, to shewe your Grace summarily, for rehersing everything seriously, I shal over long moleste your Grace.

l. 246. Similarly *Pilgr.* 4617, 4618:

To swych, he gaff hem alderlast
Hys owne boody for cheff repast.

Degenhart, *Hors*, 319:

That yaf his body to man in form of brede.

Compare ll. 246 ff. in our poem to ‘The testament off Cryst Ihesu’,

*Pilgr.* 4773 ff.

¹ Ceryously St.
Notes: Poem II. Pages 24, 25, lines 247-273. 69

p. 24, l. 247. Restoratif] Falls, 83 a 1:
Restoratius and eke confectiones.

Giles, 90: Lyst ordeyn, for a restoratyff.
M. P. 146: Best restoratif next Cristes passioun.
Ibid. 38: Telle me alle thre, and a confortatife
And remedye I shal make, up my life.

Besides, there occur in the M. P. the following similarly-formed words: 49 confortatyf, 50 laxatif, 136 prerogatif, 168 preparatif, 196 mytigatif, etc.

Compare also Skeat, Chaucer, vii, x, 72:
Of confessours also richest donatyf.

Ibid. 74: Afore al women having prerogatyf.

Gower likewise uses the word, Confessio Amantis (E. E. T. S. 82), vi, 859.

l. 248. maunde] = the Lord's Supper; compare Mätzner, Skeat, P. P., note to B. xvi, 140, p. 379, and Encyclopaedia Britannica, xv, p. 635; Pilgr. 4613:
The Grete Thursday at his maundes.

A tabulle þer ys þat men mey se
That cryste made on his monde,
On shereforsday when he breke brede
By-fore þe tymne þat he was dede.

l. 251. lauendere] I am not certain about the meaning of this word. The New English Dictionary gives the definition: 'a man who washes clothes, a washerman,' and quotes from Househ. Ord. 1483 (1790), 85, Of the whiche soape the seyde clerke spicers shalle take allowaunce in his dayly dockette by the recordé of the seide yeoman lavender. In all other cases I found cited in dictionaries (also in the interesting paper by G. Ph. Krapp in the Modern Language Notes, 1902, vol. xvii, No. 4, col. 204-206) the word denotes women. Of course we can translate it here as 'a man who washes linen,' then the meaning would be: Christ, with His blood, has cleared us from our sins. The passage, however, would also suggest the meaning 'expedient for washing,' which would be somewhat better, but unfortunately is not proved by any quotation.

Compare Prudentius, Cathemerinon, ix, 86-87:
O novum caede stupenda vulneris miraculum!
Hinc cruoris fluxit unda, lympha parte ex altera:
Lympha nempe dat lavacrum, tum corona ex sanguine est.

ll. 253, 254. This is not in accordance with the narration of the Gospel, according to which the soldiers raffled for it.
ll. 257, 258. Anacoluthon. First 'his moder' is object, then Lydgate corrects himself and supplies it by 'the kepyng of hir.'
p. 25, l. 261. hym] See note to l. 7.
I. 271. Yorkshire Writers, Rolle of Hampole, ii, p. 103, ll. 15, 16 f. a.: from the toppe of his heed to the sole of his foot hole skynne they lefte none.
I. 273. G. W. (Robinson), 365:
That streme of blode gan be his sydes rayle.

Kk. i, 196 b:
My blody wondes / downe raylyngh be þe tree.
M. P. 262:  See blood and watir, by merciful plenté,  
Ryale by my sides which auhte I nouhe suffise.

Ibid. 263:  Attween too theevys nayled to a tre,  
Railed with reed blood, they list me so disguysye.

p. 25, l. 280. Schick, T. G. l. 466 (and note):  
To al þe goddesse aboue celestial.

Krausser, Complaint, l. 625:  
That al the court above celestial.

l. 282. Compare Falls, 63 b i:  
Where that vertue and hygh discrecion,  
auoyded haue from them al wilfulnes.

G. W. (Robinson), l. 241:  
Frome the to avoyde all despeyre & drede.

Steele, Secrees, l. 664:  
Grant first our kyng / tavyode by hym slouthe.

l. 284. myrrour] Very common in figurative sense; see Schick, T. G.,  
ote to l. 294, and Schleich, Fabula, 384, 451, 665, and note to these  
lines on p. 114, where many quotations are found. I noticed it also,  
M. P. 93, 122, 126, 236; Falls, 2 a 2, 32 b 2; S. of Thebes, 361 a 1, 369 a 1;  
Pilgr. 7742; Steele, Secrees, 1457. Also Skeat, Chaucer, vii, v, 179, xvii,  
457; iv, C. T., B. 166; i, iii, 974. See also Hoccleve (E. E. T. S., E. S. 72),  
l. 3202, 5328; ibid. (E. E. T. S., E. S. 61), p. 13, l. 160; and Morrill,  
Speculum, note to l. 505; Holland’s Bake of the Houlate, ed. by A.  
Diebler, l. 970.


l. 287. Carectes] Similarly Pilgr. 4844, 4845:  
My wondys I gene hem alle fyve;  
The grete karectys, brood & Reede.

S. of Thebes, 360 b 1:  
Ere he was ware, Iocasta gan beholde  
The carectes of his wondes old.

l. 289. banner] Similarly Kk, i, fol. 194 b:  
The scaaled ladder // vp to þe Crosse streechyng  
With vertuous Baner // putte flyyndes to þe flyght.

Ibid. fol. 195 a:  
A standart splayede // þy lord slayne in þat fygt.

Ibid. fol. 198 a:  
Royal banerys / vnrolled of the kyng  
Towarde his Batayle in Bosra steyned Reede.

M. P. 61:  Behold the banner, victorious and royal!  
Cristes crosse, a standard of most peyse.

Ibid. 143:  The crucifix their baner was in deede.

Life of our Lady, ix (from Warton-Hazlitt, iii, p. 60):  
When he of purple did his baner sprede  
On Calvarye abroad upon the rode,  
To save mankynde.

S. Edmund, ii, 726:  
Of Cristis cros I sette up my baneer.

In our poem it occurs again l. 316. This idea may have been sug-  
gested to the poet by Prudentius, Catheemerinon, ix, 82–84:  
Solve vocem mens sonoram, solve linguam mobilem,  
Dic tropaeum passionis, dic triumphalem crucem,  
Pange vexillum, notatis quod refulget frontibus.
Notes: Poem II. Page 26, lines 296–310. 71

l. 297. Here the tree seen by Daniel in his vision is explained to be the
cross of our Saviour; there occurs another interpretation in the Parson’s
Tale, Skeat, Chaucer, iv, C. T. i, 126:

This tree (i.e. ‘Penitence, that may be lykned un-to a tree,’ ibid. 112)
saugh the prophet Daniel in spirit, up-on the avision of the king
Nabugodonosor, when he conseiled him to do penitence.

l. 302. ascencyon] This reading of A. is preferable.
l. 305. his] i. e. Christ’s blood, though there is no regular reference.
l. 308. Saul] Probably dissyllabic: Saül; compare l. 318, ‘Ta-ü,’ and
l. 327, ‘Mo-y-ses.’ In the Falls, 61 a 1–63 b 2, where Saul’s history is told,
his name occurs frequently, and among all these quotations I did not
find any line where it was not possible to read ‘Saul’ as a dissyllabic,
but in the following three it must be read as a dissyllabic word:

61 a 1: space of three dayes Saül had them sought.
62 a 2: Thus day by day Saül wayes sought.
63 b 2: Contrariously Saül was put downe.

Confessio Amantis (E. E. T. S., E. S. 81, 82) always uses this name as
dissyllabic, as the following quotations will show:

iv, l. 1935: Of king Saül also I finde.
iv, l. 1940: The king Saül him axeth red.
vi, l. 2384: Saül, which was of Juys king.
vii, l. 3821: Be Samuel to Saül bad.
vii, l. 3827: That Saül hath him desconfit.
vii, l. 3830: Bot Saül let it overgon.
vii, l. 3834: King Saül soffreth him to live.

1.310. Moyses] Here again, as ll. 308, 318, arises the question whether, in
Lydgate, this name is to be pronounced as two or three syllables. With-
out doubt poets used their licence of making it three or two as suited their
convenience. In this very line we have an indisputable example that
it is to be pronounced ‘Moy-ses.’ But, let us take the Pilgr., where the
name of the great prophet occurs very often, and we find that, here
again, we may always pronounce ‘Mo-y-ses,’ as in ll. 1394, 1473, 1653,
1892, 1899, 1972, 2247, 2269, 2283, 2329, 2831, 3014, 3577, 3908, 3979,
4566, 5056, 5092, 5098, 5193, 5228, 6174, etc., but there are also three
lines where it is absolutely necessary to divide the name into three
syllables:

1982: Hoom to Moyses ageyn.
1988: Kam a-dowm to Moyses.
3236: That the hornyd Moyses.

M. P. 96 probably Moyses:

This noble duk, this prudent Moyses.

Chaucer, in all the lines cited by Skeat in the Glossary to his edition,
reads ‘Moy-ses.’ But Gower, Skeat, Chaucer, vii, iv, 187:

For Crist is more than was Moyses.

Confessio Amantis (E. E. T. S., E. S. 81), p. 13, l. 306:

Of Moyses upon the See.

Ibid. p. 447, l. 1656:

Til god let sende Moises.

Ibid. p. 448, l. 1682:

To Moises, that hem withdrawe.

Ibid. (E. E. T. S., E. S. 82), p. 138, l. 6967:

Upon the lawe of Moises.
Notes: Poem II. Page 26, lines 315–319.

Ibid. p. 196, l. 1092:
Of Moises on Erthe hiere.

Ibid. p. 272, l. 1475:
That finde I noght; and Moises.

Ibid. p. 316, l. 3054:
Unto thebreus was Moises.

A dissyllabic ‘Moises’ I found only:
ibid. (E. E. T. S., E. S. 81), p. 319, l. 648:
As Moises thurgh his enchanting.

In l. 327 of our poem we have to read Moyses.

p. 26, l. 315. serpentyn] See Degenhart, Hors, 313 (and note to this line):

Whiche wessh awey al venim serpentyn.

Steele, Secrees, 673:
Whysperyng tounge / of taast moost serpentyn.

Falls, 86 b 1:
Women that age farced were nor horned.
Nor their tayles were not serpentyn.

Ibid. 91 b 2:
So depe fretteth their serpentyn langage.

Ibid. 95 a 1:
Malice of wemen when they be serpentyn.

Hoccleve (E. E. T. S., E. S. 61), p. 236, l. 572, 573:
In which this serpentyn womman was / shee
That had him terner with false deceitis.

l. 316. banner] See note to l. 289.

vertu] has here the same meaning as Skeat, Chaucer, iv, C. T., A. 4:
Of which vertu engendred is the flour.

Similarly Schleich, Fabula, 330, 331:
For, when nature of vertu regitiff
Thoruh malencolye is pressyd and bor down.

M. P. 16:
Wiche have vertu to curen alle langueres.

Falls, 1 b 2:
Which [i.e. the tree of life] vertue had ageinst al maladie.
Compare Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1841), p. 3:

Dyamaund ne autre pierre
ne sount si fyn en lur vertu.

Compare c. l. 22.

signe and token] M. P. 238:
Tokne and signe of eternal brihtenesse.

l. 318. Tau] Compare notes to ll. 308 and 310, and the following quotations:

Pilgr. 1387:
A sygne of Tav wych ther stood.

Ibid. 1405, 1406:
Wych, with the sygne of gret vertu
Markyde manye with Tav.

Ibid. 1483:
ffor the tav T, taken hed.


l. 319. Ezechiel] read E-ze-chi-el, as e.g. M. P. 214:
This is the fowle whiche Ezechiel,
In his avisioun, saugh ful yoore agon,
He saugh foure bestis tornyng on a whele,
or Pilgr. 1403:  Ezechyel, who lyst to look.
p. 26, l. 320. Skeat, Chaucer, vii, x, 140:
And of our manhode trewe tabernacle!

M. P. 10:  A tabernacle surmontyng of beauté.

Again: 11, 12.
p. 27, l. 324. hir wrath] = the wrath of God against her, i.e. mankind.
Similarly Skeat, Chaucer, lii. L. o. g. W. I. 2365:
How she was served for her suster love;
her suster love = love for her sister.
l. 325. Compare Prudentius, Cathemerinon, ed. Th. Obbarius (1845), v, 93–96:

Instar fellis aqua tristifico in lacu
Fit ligni venia mel velut Atticum:
Lignum est, quo sapiunt aspers dulcius,
Nam præfixa cruci spes hominum viget.

ll. 327–329. Pilgr. 1653–1658:
Thys was that holy Moyses
That ladde al Israel in pees
Myddys thorgh the largè see;
And with hys yerde, thys was he
That passedé the floodys raage,
And made hem haue good passage.

l. 327. Moyses] See note to l. 310.
l. 330. To insert ‘with’ before the relative pronoun seems to be the best solution of the difficulties presented by this line. The close repetition of the preposition ‘with’ in the original MS. may very easily have induced the scribe to omit one of them.

For another religious interpretation of the five stones of David, compare Pilgr. 8423 ff.
l. 332. gan] See note to c. l. 54.
l. 338. showres] applied to the passion of Christ occurs Herrig’s Archiv für das Studium der neueren Sprachen, 106, p. 62:
but blessed be pat oure
pat he suffird pat sharpe shoure.

Ibid. 101, p. 53 (Burgh):

O pastor principall,
Which for my love suffridest dethes showre.

(Also in Thomas) W(right), Specimens of Old Christmas Carols, Percy Society, iv (1841), p. 28.)
Compare George Ashby’s Poems, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 8, ll. 241, 242:

Of holy vyrgyns, and seynt Iohñ Baptist?
That here in thys lyfe suffred many shours.

Hoccleve (E. E. T. S., E. S. 72), p. xliii, ll. 207, 208:
thei to the dedés schowre
have put him [i.e. Christ].

Ibid. p. 142, l. 3939:
Hym louere is to suffre dethës schour.

l. 344. Even and morwe] Such formulas often occur in Lydgate;
compare M. P. 25:

The aureat dytees, that he rade and songe,
Of Omerus in Grece, both North and South?

Ibid. 226: Noone the lyke by est ny west.

Schick, T. G., 1147, 1148:

How he shal bene, bope at eue & morov,
Ful diligent to don his observaunce.

Falls, 3 a 2: And in this world both at eue and morowe.

S. of Thebes, 369 a 1:

Fare wel lordship, both morowe and eue.

Ibid. 377 b 1: But yet alas, bothe euene and morowe.

Mumming at Hertford [Anglia, 22 (1899)], p. 368, l. 27:

Leorne he traas, boofe at even and morowe.

Æsop (Sauerstein), vii, 74:

Pursweth the pore, both est and sowth.

Also Sir Gowther, ed. Breul, 295 (and note):

Wher ser pou travellys be north or soth.

and Percy Society, iv, i, pp. 53, 59.

p. 27, l. 345. list] See note c. l. 9.

l. 346. Similarly S. of Thebes, 372 a 2:

And oure life here, thus taketh heed therto
Is but an exile, and a pilgrimage.

Falls, 3 a 2:

That liuen here in this deserte of sorowe
in this exile of pleasaunce desolate
And in this world . . .

Ibid. 18 b 1:

how this worlde here, is but a pilgrimage.

Voss. Gg. 9, fol. 40 b:

That this lyff her is but a pilgrymmage.

M. P. 101, 122, 123, 178, 198, 239, 252, 264, our life is compared to a
‘pilgrimage’; besides ibid. 122:

How this world is a thurghesare ful of woo.

Ibid.:

In this world here is none abidyng place.

Compare also Flügel in Anglia, 23 (1901), p. 216 f.

l. 348. list] See note to c. l. 9.

l. 350. the Right[e] wey[e] take] S. of Thebes 363 b 1:

And to the Temple, the right[e] weye he toke.

Ibid. 365 a 1:

Into the hall, the right[e] waie he tooke.

Pilgr. 74:

And that folk may the Ryhtë weyë se.

G. W. (Robinson), 304:

With other poure the ryght[e] wey he toke.

Compare Introduction, § 5 a.

p. 28, l. 351. pat] We here follow A., because it betters the metre.

l. 353. As Lydgate, being a priest, uses the Bible "Vulgatae Editionis,"
the single books are cited by their Latin names.

See also Introduction, § 6, and Koeppel, De casibus virorum illustrium,
p. 49 and note 1.

l. 354. sugred notes] See note to l. 5.

l. 356. thorn] See note to l. 10.

l. 357. Armony] See note to l. 4.

l. 358. This line was once probably added by a scribe in the margin,
and then by another put into the poem as the first line of st. 52.

l. 366. Compare with this line Spielmannsbuch, Novellen in Versen
Notes: Poem II. Page 28, lines 368–378.


p. 28, l. 368. As by nature] See note to c. l. 219.

l. 371. I meane as thus] See notes to ll. c. 219 and H. 186. This same formula occurs: M. P. 149:

I meene as thus that noon heresy
    Ryse in thes dayes, . . .

Pilgr. 4195: I mene as thus: conceyveth al.

Falls, 67 b 1: I meane as thus, I have no fresh licour.

Ibid. 70 a 2: I mene as thus, if there be set a lawe.

Steele, Secrees, 757:

I mene as thus / by a dyvisioun.

Voss. Gg. 9, fol. 99 b:

I mene as thus for any froward delyt.

But also: Krausser, Complaint, 659:

I mené thus, that in al honeste.

Pilgr. 6945: I mené thus, thy sylff to saue.

ll. 374, 375. Degenhart, Hors, 306–308:

Born of a mayde, by grace, agayn nature,
    Whan he bi mene of his humylite
    List take the clothing of oure humanyte.

M. P. 214: Whan the high lord toke oure humanyte.

Ibid. 215: . . . . whan Crist Ihesu was born

Of a mayde most clene and vertuous.

Ibid. 249: which [i.e. Jesus] of mercy took our humanuty.

Morrill, Speculum, notes to ll. 365 and 367.

l. 378. ordeyned] Compare Holland's Book of the Houlate, ed. by A. Diebler, ll. 733–735:

Hail, speciouss most speciefeit with the spiritualis!
    Hail, ordanit or Adame, and ay to indure,
    Hail, oure hope and our help, quhen þat harme ailis!
LIST OF ABBREVIATIONS.

Æsop (Sauerstein) = P. Sauerstein, Lydgate's Æsopübersetzung in Anglia, ix (1886), pp. 1-24.


Court of Sapience = Wynken de Word's print, 1510.

Degenhart, Hors = Degenhart, Max, Lydgate's Horse, Goose, and Sheep [Münchener Beiträge zur Romanischen und Englischen Philologie, Heft xix]. Erlangen und Leipzig, 1900.


Falls = Tottel's print, 1554.

Flour of Curtesie = printed in Stowe's Chaucer, 1561.


Giles = S. Giles von Lydgate; see Edmund.


Kl. i. = Cambridge University Library MS. Kl. i.


Margarete = S. Margarete von Lydgate; see Edmund.


Pilgr. = The Pilgrimage of the Life of Man, Englished by John
List of Abbreviations.


Schleich, Fabula = Schleich, Gustav, Lydgate's Fabula duorum mercatorum [Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker, lxxxiii]. Strassburg, 1897.


ten Brink = Chaucers Sprache und Verskunst dargestellt von Bernhard ten Brink. Leipzig, 1884.


Voss. Gg. 9. = Manuscript of the Leiden University Library: Codex Vossius Gg. 9.

GLOSSARY.

[Compare also the Notes.

abominable, adv. abominably, 11/288.
abregge, inf. to abridge, 9/228.
accusours, sb. accusers, 20/139.
adverte, inf. to heed, note, 19/93; advert, 2. sg. subj. prs. 18/77; aduerte, sg. imp. 23/229.
aleys (thaleys), sb. alleys, 28/362.
alhvey, adv. always, 11/275.
almesse, sb. alms, 24/241.
alre, pron. (g. pi.) of all, 19/92.
als, conj. as, 12/325.
alyght, 3. sg. pt. alighted, 6/96.
among, adv. from time to time, continually, 5/90, 18/61, 76.
apalle, inf. to grow feeble, 22/183.
arne, sg. imp. take arms, 6/129.
ar, 3. pl. prs. are, 27/335.
asonder, adverb, into parts, 21/166 (see N. E. D.).
aspye, inf. to spy, espy, 20/135.
atteynt, pp. attained, 20/138.
atweyne, adverb, adunder, 28/212.
atwynne, adv. between, 9/214 (see N. E. D. sub atwim).
avale, inf. to descend, 13/339, 15/395; aualynge, prt. prs. 1/vi; avaled, pp. 11/276.
auctor, sb. author, 14/392.
awayte, sb. ambush, 12/302.
awrong, adv. wrongly, 18/79.
axed, pp. asked, 21/149.
ayen, adv. again, 9/226; ayen, prp. 6/130, 15/402.
bare, 3. sg. pt. bore, 26/290, 28/379.
bareyne, adj. barren, 10/245.
bawny, adj. balmy, 17/39.
be, prp. by, 2/22, 3/55, 5/113.
beawte, sb. beauty, 23/204.
bemys, sb. beams, rays, 5/93; bemys, 14/391.
beth, pl. imp. be, 12/325.
betokenyth, 3. sg. prs. means, signifies, 18/66.
blyye, adv. quickly, 22/186.
bofettes, sb. buffets, 10/255.
boke, sb. book, 5/108; bokys, pl. 2/7.
bonched, pp. beaten, 23/206.
boote, sb. remedy, redress, 27/323.
brefly, adv. shortly, 1/xviii.
brid, sb. bird, 3/50, 4/69, 5/106, 7/178, 8/201, 11/275, 15/393, 19/86, 23/217; bryd, 5/101; bridde, 16/20, 18/71, 19/82; briddes, g. sq. 18/51, 76; briddis, 18/55, 59, 64.
byble, sb. bible, 9/238, 13/344.
bye, inf. to buy, 12/315, 22/182.
calde, 3. sg. pt. called, 3/56.
can = (be-)gan, 3. sg. pt. 6/136, 13/339, 15/395; 21/144; 3. pl. pt. 3/54, 16/19.
carectes, sb. characters, scars, 25/287.
cast, 1. sg. prs. intend, purpose, 18/52.
ceriously, adv. 24/245; see note to this line.
chaundelabre, sb. candelabrum, 26/320.
chesse, inf. to choose, 7/166.
chiere, sb. countenance, 17/46.
cленnesse, sb. cleanliness, 23/227.
clemenst, superl. cleanest, 28/375.
cleped, pp. called, 6/142, 8/187; clepid, 24/257.
cleue, inf. to cleave, 6/138.
cleyne, inf. to claim, 8/196.
colde, inf. to grow cold, 11/295; cold, 20/132.
complyne, sb. last service of the day in monastic establishments, 16/5.
connyng, sb. notion, conception, 18/70; conceyt, 19/81.
conclude, inf. to confute, convince, 21/144 (see C. D. and N. E. D.).
connyng, sb. skill, 5/112; connyng, 7/177; konnyng, 8/180.
consistory, sb. consistory, 20/139.
contynuallt, adv. continually, 20/116.
covetise, sb. covetousness, 23/226, 24/239.
cowde, 3. sg. pt. could, 10/271.
crym, sb. wrong-doing, sin (collective sing.), 14/369.
cure, sb. care, 5/117.
curious, adj. skilfully done, 4/76.
dampnably, adv. condemnably, 11/286.
daungrier, sb. danger, 26/291.
dayerowes, sb. dawn, 3/54.
declyne, inf. to die, 8/186.
delitable, adv. decently, 4/89.
delite, sb. delight, 13/352; inf. to delight, 17/37.
demed, pp. doomed, 14/375.
demeyned, pp. behaved, 11/286, 13/346.
depeynt, pp. depicted, stained, 20/134.
derre, adv. dearer, 9/221.
deseuer, inf. to dissever, 7/167, 10/268, 15/412.
deyoyde, inf. to put away, 25/282.
dewe, adj. due, 15/405.
dismembre, inf. to dismember, 7/171; dismembre, 18/72.
dostow = doest thou, 2. sg. prs. 17/47, 18/75.
douteles, adj. doubtless, 27/326.
dresse, imp. sg. address, 2/1; inf. to direct oneself, pass through, 21/158.
dreynt, pp. drowned, 8/208.
dungeon, sb. dungeon, habitation, dwelling-place, 17/33.
dyamaundes, sb. diamonds, 17/33.

Glossary.

eko, conj. also, 20/124, 135, 22/170, 28/370, 373.
enarne, sg. imp. arm, 25/285.
enchesson, sb. cause, 4/61.
enchesoned, 3. sg. pt. caused, 4/84 (not in C. D., M., N. E. D., and Str.).
enencrasyt, pp. encouraged, 2/11.
enprinte, sg. imp. imprint, impress, 6/128; enprinted, pp. 11/296.
entending, prt. prs. being intent, 4/64.
examynacioun, sb. examination, 25/263.
exite, inf. to excite, 9/213.
eyssel, sb. vinegar, 14/368; yssel, 20/137, 25/265; yssel, 22/196.
fade, adj. faint, poor, 8/180.
falsishede, sb. falsehood, 17/28; falseheded, 23/200.
fealewe, sb. fellow, 21/156.
fer, adv. far, 3/51, 18/70; ferre, 28/352.
feres, sb. companions, 10/249.
feynt, adj. feigned, false, 19/80; 20/136, faint.
fleshlyhede, sb. fleshliness, 19/84 (see N. E. D.).
flour, sb. flower, 28/378; floures, pl. 17/40 (20/118), 28/377; flowres, 27/341.
fouilye, adv. foolishly, 7/170.
forsoth, adv. in truth, 16/8.
forborn, pp. avoided, shunned, 7/159 (see N. E. D.).
fowis, sb. fools, 16/4.
freedam, sb. freedom, 20/111, 24/241.
freele, sb. frailty, 13/351.
fret, pp. adorned, 17/34.
fyn, sb. fine, 16/21.
fyne, inf. to pay as a fine, 21/168.
fynance, sb. payment, compensation, 21/147 (see N. E. D. and Halliwell's Dictionary).
gadre, sg. imp. gather, 20/118, 27/341.
galanus, sb. lovers, 2/11; gaylauntes, 10/267.
geaunt, sb. giant, 27/333.
Glossary.

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gesse, l. sq. prs. guess, 4/86.
geyn, prp. again, 23/204; geyne, 23/226; geyns, 26/317.
gilt, sb. guilt, 22/179; gylt, 12/321. giltes, adj. guiltless, 23/216; gyltes, 8/186.
glotenye, sb. glutony, 25/265; glotonye, 23/229.
grele, sb. grief, 10/264; greues, pl. 14/376.

hede, sb. heed, 19/98; heede, 28/368.
hele, sb. health, 7/154, 12/317, 15/406.
hele, inf. to heal, 9/223, 12/319.
helle, sb. hell, 6/126; hell, 6/133, 144, 11/290, 15/400.
heng, 3. sq. pt. hung, 14/379.
henne, adj. hence, 13/335; hennys, 24/248.
herber, sb. herbarie, orchard, 28/359.
heued, sb. head, 24/232.
hewe, sb. hue, colour, 20/121.
ydere, sb. heir, 25/274.
hogh, adj. how, 6/125, 7/178, 10/252, 258, 260, 12/307, 321, 13/345, 14/374; hough, 4/69, 7/156.
hokes, sb. hooks, 12/305.
hole, adj. whole, 25/271. -huwed, pp. coloured, 16/2.
hyrt, sb. hurt, 7/154.

iblent, pp. made blind, 20/130.
iens, sb. eyes, 19/108, 20/130, 22/194; ie, 22/177.
ileft, pp. left, 23/220.
imynt, pp. mixed, 20/137.
infected, pp. fainted, injured, 6/143.
ioie, sb. joy, 7/168.
ig, sb. judge, 10/234.
kalendes, sb. first of the month, 2/25, 3/45.
kepe, sb. heed, 17/41, 27/337.
knowleche, sb. knowledge, 1/ii.
korve, pp. carved, cut, 23/214.
kyndely, adv. according to kind or nature, 3/33.
kynne, sb. kind, 28/369.

lad, pp. led, 10/253.
ladyly, adj. ladylike, womanly, 2/8.

NIGHTINGALE.
nuwe, adj. new, 16/15.
nyghtyngale, sb. nightingale, 1/i, 2/13, 13/133, 15/393, 16/11, 19/104, 28/355; nightingale, 2/16; nyghtyngale, 3/34, 5/113.
nylfow = wilt thou not, 2. sg. prs.
27/337.
ny = is not, 17/25.
ocy = the call of the nightingale, 5/20, 98; occy, 16/14, 18/55, 59, 19/85, 23/217.
oones, adj. once, 23/213.
or, conj. before, 3/54, 17/41, 24/244.
originall, adj. 6/142; see note to this line.
ouer, adv. everywhere, 20/121.
ouergo, pp. overgone, 4/47.
ouerterved, pp. rolled over, turned down, 8/208; see note to this line.
ourys, sb. hours, 1/xi.
outragesly, adv. outrageously, 3/32.
paradise, sb. paradise, 7/150.
parle (= a common oath), 17/24.
passyng, adv. surpassingly, 21/159.
past, pp. passed, 9/239, 10/247.
pees, sb. peace, 27/324.
peyill, sb. people, 7/152.
perse, inf. to pierce, 6/138; perce,
25/283; persed, 3. sg. pt. 14/387;
pp. 3/52; perced, 23/212.
peyneth, 3. sg. prs. pains, 18/73.
plesaunce, sb. pleasure, 16/19.
pouerette, sb. poorness, 23/226.
poynaunt, adj. poignant, 23/201.
pressour, sb. press, 21/153, 26/304.
primetens, sb. spring, 2/11, 23.
proygne, inf. to preen, 16/7.
prynses, sb. princess, 2/1; pryn-
cesse, 2/3.
pvniched, pp. punished, 9/237.
quayere, sb. quire, book, 2/1.
quayers, 21/152; see note to this line.
queme, inf. to please, 9/231.
quert, sb. sound health, 6/130; see note to this line.
qwyte, inf. to quit, 21/154.
rayle, inf. to run, roll, 25/273.
redly, adv. readily or promptly, 3/39 (see Str., p. 493: redi, or p. 496: hrad; C. reads: Redlyy).
refrayd, sb. refrain, 16/14.
remord, inf. to cause remorse, 8/190.
renoueled, pp. renewed, made new again, 2/23.
reple, adj. quite full, 4/89.
reprefe, sb. report, 8/193; repref, 10/261; reprenus, pl. 14/368, 373.
resowynthy, 3. sg. prs. resounds, al-
ludes, 19/84.
rewye, inf. to rue, 22/175.
rote (be ~), sb. 3/39; see note to this line.
ryghtwisnesse, sb. righteousness, 8/204.
safe, prp. save, 7/154; sauf, adv. except, 16/10.
sauacioun, sb. salvation, 15/406.
scripture, sb. writing, the Holy Scrip-
ture (?), 5/114; see note to this line.
sely, adj. unfortunate, fatal (?), 7/151; see note to this line.
sempte, 3. sg. pt. seemed, 17/43.
serpentyne, adj. caused by a serpent,
26/315.
seyn, pp. seen, 25/272.
seyng, prt. prs. saying, 14/388.
sheene, adv. beautifully, splendidly,
22/194.
showres, sb. conflicts, struggles, 27/338.
sixt, sb. sixte, 5/96, 13/359, 14/378, 380; syxt, 13/342; syxte, 14/365.
sle, inf. to slay, kill, 7/161; sg. imp.
16/20.
slough, 3. sg. pt. slew, 28/379.
smuerte, inf. to be punished, 6/131.
sotell, adj. subtle, 6/136.
soth, sb. truth, 19/82.
sothfastnes, sb. truthfulness, 8/184.
soun, sb. sound, 4/66.
sounde, inf. to heal, 25/268.
sperre, sb. sphere, 2/26, 5/92.
sperhed, sb. spear-head, 21/158.
spet, sb. spittle, 10/259.
spreynt, pp. sprinkled, 20/121.
sterede, pp. stirred, excited, 10/269.
sterres, sb. stars, 11/283; sternis, 17/38.
sterve, inf. to die, 14/364, 19/110.
steuen, sb. voice, 3/42.
stoole, sb. stole, 21/141.
streyght, adv. straightway, directly, forthwith, 6/144, 8/108, 24/234.
sterreyneth, 3. sg. prs. subst., 18/73.
surfayte, sb. (surfeit), sin, 25/266; surfete, 22/183.
suwen, inf. to follow, 21/163.
syxt(e), see sext.
syth, conj. since, 8/198; sith, 9/220, 10/246.
tabide = to abide, inf. 4/84.
takestow = takest thou, 2. sg. prs. 18/71.
tale, sb. 3/35; see note to this line.
tee, inf. to draw, 21/166.
tene, sb. vexation, injury, 22/193.
thaleys = the alys; see alys.
thilke, pron. this, 19/97.
then, conj. than, 9/223.
thought, sb. thought, 3/47; see note to this line.
thurh, sb. = the hour, 11/274.
thurghnayed, pp. nailed through, 24/240.
to, adv. too, likewise, also, 13/333.
todrawe, pp. drawn asunder, 10/256.
toforne, adv. before, 18/58, 27/326; tofore, 20/125.
to-Rent, pp. rent to pieces, 20/127.
to-Rive, inf. break up, rend asunder, 27/332.
totogged, pp. pulled to pieces, 10/256.
towchyng, verb. noun, touch, 23/207.
trade, 3. sg. pt. trod, 21/155.
trewé, adj. true, 17/30; triewe, 18/69.
triacle, sb. antidote to poison, sovereign remedy, 23/224.
triewely, adv. truly, 18/56.
trone, sb. throne, 6/145.
trowe, 1. sg. prs. trust, 16/15.
tunge, sb. tongue, 22/198.
tyme, sb. musical measure, the same as 'tempo,' 4/80.
valle, sb. valley, 28/352.
vch, pron. each, 6/143; 9/236.
veray, adj. true, 2/24; verray, 5j 117, 27/342; very, 8/207.
versed, pp. related or expressed in verse, turned into verse or rhyme, 5/108.
vnclose, inf. to unfold, 20/113; 18/51, explain.
vndrestondyng, verb. noun, understanding, 19/81.
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