

For unto swich a worthi man as he
 Acordede not, as by his faculté,
 To haue with sikē lazars aqueyntauncē. 245
 It is not honest, it may not avauncē,
 For to delen with no swich poraillē,
 But al with riche and sellers of vitaillē.
 And over al, ther as profyt schulde arisē,
 Curteys he was, and lowē of servysē. 250
 Ther nas no man nowher so vertuous.
 He was the bestē beggere in his hous,
 For though a widewe haddē nogt oo schoo,
 So plesaunt was his *In principio*,

242. *Bet than* = better than; *better* and *betest* or *best* were regularly formed from *bet*, but when this was superseded by *good*, *bet* was occasionally used for the adv. *better*.

Lazer.—A leper, from *Lazarus* in the parable of Dives and Lazarus. Cf. *lazaretto*.

Beggistere.—See note on line 241.

242-245. It did not suit so worthy a man in respect of his ecclesiastical position to have acquaintance with such-like lepers.

246. *Honest* = respectable.

May not avaunce = is not calculated to advance his interests.

247. *Poraillē* = poor people, rabble.

249. *Over al* = generally. Ger. *überall*.

Ther as profyt schulde.—Where profit might.

252. After this line, the two following are added in the Hengwrt MS. only:—

And yaf a certeyne ferme for the graunt,
 Noon of his bretheren cam ther in his haunt.

They are an evident interpolation.

253. *Oo schoo* = one shoe. It has been proposed to read *sou* (a half-penny, as we now should say), but the best MSS. do not countenance any such reading. The friars do not seem to have been above taking small articles. "Ever be giving of somewhat, though it be but a cheese or a piece of bacon, to the holy order of St. Francis, or to any other of my [Antichrist's] friars, monks, canons, &c. Holy Church refuseth nothing, but gladly taketh whatsoever cometh." (Becon's *Acts of Christ and of Antichrist*, p. 581; Parker Society.)

254. *In principio erat verbum* (In the beginning was the word).—Passage at the conclusion of the mass. Tyrwhitt, in his note on the line, leaves it doubtful whether these words refer to the beginning of St. John's Gospel, the beginning of Genesis, or some passage in the conclusion of the mass; but Tyndale sets the question at rest.

Yet wolde he have a ferthing or he wentē. 255
 His purchas was wel better than his rentē.
 And rage he couthe as it were right a whelpē,
 In lovē-dayes ther couthe he mochil helpē.
 For ther he was not lik a cloysterer,
 With thredbare cope, as is a poure scoler, 260
 But he was lik a maister or a pope.
 Of double worstede was his semy-cope,
 That rounded was as a belle out of pressē.
 Somwhat he lipsede, for his wantounessē,
 To make his Englißsch swete upon his tungē; 265
 And in his harpyng, whan that he hadde sungē,
 His eygen twynkeled in his heed aright,
 As don the sterrēs in the frosty night.
 This worthi lymytour was cleped Huberd.

255. *Ferthing*.—Not necessarily a coin. It may be a trifling gift of any kind. See note line 134.

256. His receipts by these means were much greater than his regular income. A proverb or sentiment quoted from the *Romance of the Rose*.
 "Mieux vault mon purchas que ma rente."

257. *As it were right*.—Lansd. and Corpus MSS. *right as it were*; Harl. and *pleyen as a whelpe*.

258. *Love-dayes*.—Days fixed for settling disputes by arbitration without having recourse to the law. The author of *Piers Plowman's Vision* condemns them as hindering justice, and as perverted to the enrichment of the clergy. I well remember when staying with the Protestant pastor of Sachsenhausen in the principality of Waldeck, twenty years ago, the *Friedegericht* or court of peace, which the old man used to hold in his library once a week, where he thus settled disputes, but without fee or reward.

259. *For ther* = further, moreover.

260. *Cope*.—An ecclesiastical vestment, originally a cloak worn out of doors in processions, but afterwards during mass and at other functions. It was semicircular in shape, without sleeves, but provided with a hood and fastened in front by a brooch or clasp. After a time it was richly embroidered or even jewelled.

262. *Semy-cope* = a shorter cloak or cape.

263. *Belle out of presse*.—A bell fresh from the mould.

264. *Lipsede*.—Lisped. Mark the changed order of the *p* and *s*. So *ask* was once *axe*, *bird*, *brid*, &c.

A MARCHAUNT was ther with a forked berd, 270
 In motteleye, and high on horse he sat,
 Uppon his heed a Flaundrisch bevere hat;
 His botës clapsed faire and fetysly.
 His resons he spak ful solempnely,
 Sownynge alway theñcres of his wynnyngë. 275
 He wolde the see were kept for eny thingë
 Betwixë Middelburgh and Orëwellë.
 Wel couthe he in eschaungë scheeldës sellë.
 This worthi man ful wel his wit bisettë;
 Ther wistë no wight that he was in dettë, 280

270. *Forked berd.*—The usual fashion among franklins and burghers. The Anglo-Saxons wore their beards cut thus, not so the Normans.

271. *Motteleye.*—Motley. A garb affected by would-be gallants.

272. *Flaundrisch.*—From Flanders, Flemish.

273. *Clapsed.*—See note on line 264.

274. *Solempnely* = solemnly. This word, the L. *sollennis*, derived from the old Oscan *sollis* = all, every, and *annus*, year, meant first an anniversary, was then applied to any religious festival, and in modern languages to anything grave and serious though not exactly religious.

275. *Sownynge* = sounding. So Harl. Ellesm. Heng. and Camb. MSS., but Corpus, Petworth, and Lansdowne read *schewynge*.
Theñcres = the increase.

276. He wished that the sea were protected from pirates.
For eny thinge = for fear of anything. It was for this that the traders paid the dues of tonnage and poundage to the king.

277. *Middelburgh.*—A seaport of Walcheren in Flanders.
Orewelle.—Now the Orwell, the port of Harwich.

278. He knew well the rates of exchange, and how to make a profit on his coin in the various money markets.

Scheeldes.—The French *écus*, so called from having on one side the figure of a *shielä*; the corresponding English coin was for like reason called a *crown*.

279. *His wit bisette.*—Employed his skill or knowledge. *Wit.* (A.S. *witan* = to know) long retained this meaning. In the A.V. we read of "witty inventions," Prov. viii. 12, of the Divine wisdom. Hooker, *Eccles. Pol.* v. 57, 59, uses *wit* and *witty* of ingenious but certainly not humorous interpretations of Scripture in reference to the sacraments.

So estatly was he of governauncë,
 With his bargayns, and with his chevysauncë.
 For sothe he was a worthi man withallë,
 But soth to sayn, I not what men him callë.

A CLERK ther was of Oxenford also, 285
 That unto logik haddë longe i-go.
 Al lenë was his hors as is a rake,
 And he was not right fat, I undertake;
 But lokede holwe, and therto soberly.
 Ful thredbare was his overeste courtpepy, 290

281. So steadily did he conduct his business.

282. *Chevysaunce.*—Arrangements for borrowing or contracts. O.Fr. *chevir*, to settle a bargain; the word survives in Fr. *achever*, to finish a matter, and in our *achieve*.

283. *Sothe* = truly.

284. *Soth to sayn* = to tell the truth.

285. *Clerk.*—A university man or man of learning; L. *clericus*, a name early given to those engaged in the ministry of the Christian church; from Gr. *klēros*, (1) a lot; (2) an allotment as of conquered land, a portion or share of an inheritance, probably because ministers are specially set apart for sacred duties. Bengel, *Gnomon N.T.*, traces the appropriation of the name by ministers thus: "*klēros*, a lot, thence a portion of the church which it devolves on the presbyter to feed, thence the pastoral office, thence the pastors, thence other learned men. What an extension and yet a degradation of the idea." By another degradation of meaning clerk has come to signify, from a scholar, one who can write, and now one who lives by writing in an office. But clergymen of the Church of England are officially styled clerks or clerks in orders; the title Reverend being merely a modern term of courtesy, generally assumed only since the early part of the last century, but previously applied to judges and others.

Oxenford.—Oxford. The name has really nothing to do with *oxen*, but contains the old Keltic word for water, seen in the river names *Usk*, *Esk*, and *Ouse*, and in *Whiskey*, a corruption of *Usquebaugh*, i.e. strong water.

286. Had long addicted himself to the study.

289. *Holwe.*—Hollow.

Therto.—Also.

290. *Overeste* = uppermost.

For he hadde geten him yit no benefice,
 Ne was so worldly for to have office.
 For him was levere have at his beddes heede
 Twenty bookës, i-clad in blak and reede, 295
 Of Aristotel, and his philosophie,
 Then robes riche, or fithel or gay sawtrie.
 But al be that he were a philosòphrë,
 Yet haddë he but litel gold in cofrë;
 But al that he mighte of his frendës hentë,
 On bookës and on lernyng he it spentë, 300
 And busily gan for the soulës preye
 Of hem that gaf him wherwith to scoley.

Courtepy.—From Dutch *kort*, short, and *pije*, cloak, the latter word surviving in our *pea-jacket*.

292. *Office* = secular calling, in contrast to *benefice* in the preceding line. The professions of medicine and law were almost monopolized by the clergy in the middle ages, as were secretaryships and offices requiring scholarship. Chancellors and high justiciaries as well as physicians were generally clergy, though they were forbidden to plead in the secular courts by Henry III. Cardinal Wolsey, lord high-chancellor, and Thomas Linaere, first president of the College of Physicians under Henry VIII., were the last of these secular ecclesiastics.

293. *Levere* = more to his liking. Ger. *lieber*; comp. "I had as *leaf*."

294. So the Camb. MS., others read *clad*, leaving the verse defective.

296. *Fithel*.—A fiddle. L. *fidis*, Mid. L. *fidula* or *vitula*, whence our word *fiddle*, and the Italian *viola*, &c.

Sawtrie.—Psaltery. A sort of harp.

299. *Mighte of his frendes hente*.—This is the reading of most of the MSS., and appears to be the right one. The MS. Harl. reads, *might gete and his frendes sende*.

Hente.—Get, obtain.

301. *Gan preye* = began to pray; the inf.

302. *To scoley* = to study. Poor students at the universities here and on the Continent used to beg for their maintenance. In an old MS. poem in the Lansdowne Collection the husbandman, complaining of the impositions of the clergy and other burdens, adds—

"Than commeth clerkys of Oxford, and make their mone,
 To her scole-hire they most have money."

Luther himself begged when a student.

Of studie tooke he most cure and most heedë.
 Not oo word spak he morë than was needë;
 And that was seid in forme and reverencë, 305
 And schort and quyk, and ful of heyte sentencë.
 Sownyng in moral vertu was his spechë,
 And gladly wolde he lerne, and gladly techë.
 A SERGEANT OF THE LAWË, war and wys,
 That often haddë ben attë parvys, 310
 Ther was also, ful riche of excellencë.
 Discret he was, and of gret reverencë:
 He semed such, his wordës weren so wisë,
 Justice he was ful often in assisë,
 By patente, and by pleyn commissioun; 315
 For his sciënce, and for his heih renoun,
 Of fees and robës had he many oon.
 So gret a purchasour was nowher noon.

303. *Cure* = care.

306. *Heyte sentence* = lofty sentiment.

370. *Sownyng in* = tending to. A different word from that in line 275.

309. *Sergeant of the Lawe*.—From the old Latin term *serviens ad legem*, serving the king at law. There was formerly one such officer of the crown in each county.

War = wary, the *-ware* in *beware*.

309. Camb. MS. reads, *bothe war*, Harl. and Heng. omit *the*.

310. *Atte parvys*.—At the church porch of Old St. Paul's, where lawyers met for consultation.

314. Under the Saxon kings justice was administered in the shire and the hundred motes or courts as well as by single hlaforas (lords or justices), and the Witenagemot combined higher judicial with legislative functions. After the Conquest the local judicial system was retained, the local Courts Baron succeeding to those of the Hlaforas, and the Aula Regia or king's court to the Witenagemot, but to relieve the strain on the king's court Henry I. began the practice of deputing the powers of that court to justices *in itinere* or *in eyre* (on circuit), who were sent into the provinces as delegates of the Aula Regia, and empowered not merely as the judges now to try but to decide cases. Their appointments, at first *pro tempore*, became afterwards for life.

316. *Sciënce* = knowledge.

318. *Purchasour* = prosecutor. Fr. *pourchasser*, It. *procacciare*, to chase, hunt after.

Al was fee symple to him in effectē,
 His purchasyng mightē nought ben enfectē. 320
 Nowher so besy a man as he ther nas,
 And yit he semede besier than he was.
 In termēs hadde he caas and domēs allē,
 That fro the tyme of kyng William were fallē.
 Therto he couthe endite, and make a thing, 325
 Ther couthē no wight pynche at his writyng.
 And every statute couthe he pleyn by roote.
 He rood but hoonly in a medlé coote,
 Girt with a seynt of silk, with barrēs smalē;
 Of his array telle I no lenger talē. 330

319. *Fee symple in effecte*.—Fee simple is said of lands and tenements held by perpetual right. He means that his success in prosecution was practically certain.

320. *Enfecte*.—Suspected of corruption, literally *tainted*, *infected*.

323. *Caas and domes*.—Cases and dooms, *i.e.* precedents and decisions.

324. *Were falle* = that had occurred, *i.e.* been tried since the time of the Conqueror.

325. He excelled alike in pleading and in the conduct of business or drawing out of deeds. *Thing* had formerly a more presentive force than now. In line 276 Earle considers "for eny thing" to mean at any cost, price, or conditions. In German *bedingungung* means stipulation, contract; in Denmark, Norway, and Iceland, *ting* and *thing* are used of judicial and deliberative assemblies. The Norwegian parliament is *stor ting*, or the great thing; and our *hustings* was originally a house for public political meetings, or such a meeting held in a house. Compare with this line of Chaucer's Ps. xlv. 1, "My heart is *inditing* a good matter: I speak of the *things which I have made* touching the king."

326. *Pynche at* = find fault with, cavil with.

327. *Pleyn by roote*.—See note on line 236. There we have the literal, here the figurative expression of which our "say by rote" is the representative.

328. *Medlé*.—A coat of mixed stuff and colour.

329. *Girt with a seynt*.—Girt with a belt. Fr. *ceinct*, L. *cinctus*, our *cincture*.

Barres.—Ornaments of a girdle originally in the form of transverse bars with holes for the tongue of the buckle, but afterwards of various fanciful designs, as lion's head, &c.

A FRANKLEYN was in his companye;
 Whit was his berde, as is the dayēsy.
 Of his complexioun he was sangwyn.
 Wel loved he by the morwe a sop in wyn.
 To lyven in delite was al his wone, 335
 For he was Epicurus ownē sone,
 That heeld opynyoun that pleyn delyt
 Was verrailly felicitē perfyt.
 An househaldere, and that a gret, was he;
 Seynt Julian he was in his countrē. 340
 His breed, his ale, was alway after oon;
 A bettre envyned man was nowher noon.
 Withoutē bakē mete was nevere his hous,
 Of fleissch and fisch, and that so plentyuous,
 Hit snewèd in his hous of mete and drynkē, 345
 Of allē deyntees that men coudē thynkē.
 After the sondry sesouns of the year,
 Sc chaunged he his mete and his soper.

331. *Frankleyn*.—A freehold landed proprietor, a descendant of those Saxon thanes who, acquiescing in the Conquest, were left in possession of their lands, though with new feudal obligations.

334. *By the morwe* = early in the morning. Cf. our *to-morrow*, on the morrow, with the German *morgen*, noun and adverb.

335. *Delite* = luxury. O.Fr. *delit*, *deleit*, from L. *delectare*, to delight. The *gh* has no right to a place in *delight*.

Wone = pleasure. Ger. *wonne*.

337. *Pleyn delyt*.—Full, or the height, of luxury.

340. *Seynt Julian*.—The patron of hospitality.

341. *Breed* = bread.

After oon = of one quality, *i.e.*, whether his guests were high or low.

342. *Envyned* (O.Fr. *envinē*) = stored with wine.

343. *Bake* for *baken*, the old pp. of *bake*.

345. *Hit snewed*.—It abounded, to *snewe* or *snive* is still used in this sense in some parts of the country.

347. *After* = according to.

348. *Mete and soper* = food and drink. *Supper*, akin to *soup*, *sop*, and *sip*, so called because that meal was composed chiefly of liquids.

Ful many a fat partrich had he in mewē,
 And many a brem and many a luce in stewē. 350
 Woo was his cook, but-if his saucē were
 Poynaunt and scharp, and redy al his gere.
 His table dormant in his halle alway
 Stood redy covered al the longē day.
 At sessionns ther was he lord and sire. 355
 Ful oftē tyme he was knight of the schire.
 An anlas and a gipser al of silk
 Heng at his gerdel, whit as mornē mylk.
 A schirreve hadde he ben, and a countour;
 Was nowher such a worthi vavasour. 360
 An HABERDASSHERE and a CARPENTER,
 A WEBBE, a DEYERE, and a TAPICER,

349. *Mewe*.—Originally a place where hawks were kept while moulting; then a coop where fowls were fattened; and lastly, any place of confinement or concealment.
350. *Luce* = a pike. Fr. *luce*, Lat. *lucius*, a pike.
Stewē.—A fishpond, an important appendage to a house in Roman Catholic times, when religion required abstinence from other animal food on so many days in the year. The moats of castles were often well stored with fish.
351. *Woo*.—Adj. woeful; *but-if*, unless.
352. *Poynaunt*.—Piquant.
353. *Table dormant*.—The early tables were merely boards on trestles; tables *dormant* or permanently fixed to their legs were introduced about this time, and standing in the hall were looked on as evidences of open hospitality.
355. *Sessionns*.—The county courts.
357. *Anlas* or *anlace*, a knife; and *gipser*, a pouch used in hawking or worn by gentlemen in civil attire.
359. *Schirreve* = shire reve, sheriff.
Countour.—O Fr. *comptour*, auditor of accounts or treasurer.
360. *Vavasour*.—A subvassal, one who held, as did most of the old English freeholders, under a tenant of the king. A middle class of landholders.
361. *Haberdashere*.—A dealer in small articles, hats, buttons, silks, &c. &c. Probably from O. Fr. *haber d'achetz*, *avoir d'acheter*, to keep on sale.
362. *Webbe*.—Webber, now weaver. Ger. *weber*. Properly *webster* is the fem.
Tapicer.—A dealer in rugs, &c. Fr. *tapis*, a carpet, from L. *tapete*, a carpet, tapestry.

And they were clothēd alle in oo lyverē,
 Of a solempne and gret fraternité.
 Ful freissh and newe here gere apikēd was; 365
 Here knyfēs were i-chapēd nat with bras,
 But al with silver wrought ful clene and wel,
 Here gurdles and here pouches every del.
 Wel semed eche of hem a fair burgeys,
 To sitten in a geldehalle on the deys. 370

363. *Lyverē* = livery. The dress worn by servants and members of guilds. It means anything, whether clothing or food, *delivered* by a superior to his dependants. A man-servant's livery is not his own, but lent to him by his master; a livery stable is one where the fodder is served out from a common store. A baron was said to have livery of his manors and feudal holdings, that is, to have them formally delivered to him by the king on his making proof of age, legitimacy, &c.

Distinctive badges, called liveries, in the form of hats, scarves, hoods, and so on, were adopted not only by the retainers but by the entire faction and supporters of the turbulent barons in their private quarrels, a practice forbidden by several statutes in the reigns of Edward III., Richard II., and Henry IV., which permitted their use only by *bona fide* servants and the members of trade guilds, to one of which these citizens belonged. "A *solempne* (see note on line 274) and *gret fraternité*."

365. *Here gere apiked was*.—Their dress, or rather their accoutrements as one might say, were cleaned and polished. "*Purgatus* = *pykyd* or *puryd fro fylthe and other thynges grevous*." *Prompt. Parvul.*
366. *I-chapēd*.—With chapes or plates of metal; theirs were not brass but silver, they were therefore not petty tradesmen or artisans, to whom the use of the precious metals and jewels was forbidden.
368. *Del* = part or portion. Cf. *dole*.
370. *To sit on a dais in a guildhall*.—The etymology of the French *dais* or *deis* is doubtful. It seems originally to have meant a canopy over a state seat or table, then the seat or table itself, and lastly the raised platform on which the table stood. Cotgrave defines "*dais* or *dais*, a cloth of estate, canopy or heaven, over the heads of princes' thrones; also the whole state or seat of estate;" and Matthew Paris, *De Vit. Abbat. St. Albani*, says that the newly elected abbot dined alone in the refectory, the prior dining at the great table which we commonly call the *dais*.

Everych man for the wisdom that he can,
 Was schaply for to ben an alderman.
 For catel haddē they inough and rentē,
 And eek here wyfēs wolde it wel assentē;
 And ellēs certeyn hadde thei ben to blamē. 375
 It is ful fair for to be clept *madamē*,
 And for to gon to vigilies byforē,
 And han a mantel riallyche i-borē.
 A Cook thei haddē with hem for the nonēs,
 To boyllē chiknēs with the mary bonēs, 380
 And poudre-marchaunt tart, and galyngale.
 Wel cowde he knowe a draugt of Londone ale.
 He cōwdē rostē, sethē, broille, and frie,
 Maken mortreux, and wel bakē a pye.

371. *That he can*.—That he knows.
 372. *Schaply*.—Shapely, fit morally or materially.
 373. *Catel and rente*.—Property and income qualifying them for the office. *Chattels* and *cattle* are from the O.Fr. *chatel* or *catel*, movable property, and this from the Mid. L. *catallum*, *capitale* or (*negotium*) *capitale*, whence also our *capital*. The L. *capitale* was later used of cattle.
 377. On the eves of festivals, or vigils, the people used to meet in the churchyard for drinking and revelry, accompanied by their wives, the richer women having their best mantles carried by servants as well for show as for protection, if needed, against the weather.
 378. *Riallyche*=royally.
 379. *For the nones*.—For the nonce, for that once. The *n* belongs to the def. pronoun, of which it is an old dative sign.
 380. *Mary bones*.—Marrow-bones.
 381. *Poudre-marchaunt tart*=a tart or acid flavouring powder.
Galyngale.—The aromatic and astringent root of the *Cyperus longus*, a kind of sedge found, though now rarely, in the south of England. The genus is abundantly represented in warmer climates.
 382. *London ale* was at that time held in high esteem, as Burton is now. The earliest mention of the latter that I have met is in Ray and Willoughby's *Itinerary*.
 384. *Mortreux*, mortrewes or mortress. So called from being pounded in a mortar. *Mortreux de chare*, a kind of thick soup of which the chief ingredients were fowl, fresh pork, bread crumbs, eggs, and saffron; and *mortrewes of fysshe*, containing the roe or milt of fish, bread, pepper, and ale.

But gret harm was it, as it thoughtē me, 385
 That on his schyne a mormal haddē he;
 For blankmanger that made he with the bestē.
 A SCHIPMAN was ther, wonyng fer by westē:
 For ought I woot, he was of Dertēmouthe.
 He rood upon a rouncey, as he couthe, 390
 In a gowne of faldyng to the kne.
 A dagger hangyng on a laas hadde he
 Aboute his nekke under his arm adoun.
 The hotte somer had maad his hew al broun;
 And certainly he was a good felawe. 395
 Ful many a draught of wyn had he y-drawe

385. *It thoughte me*.—Methought, it seemed to me.

386. *Schyne* = shin or skin.

Mormal=*mort mal*, a deadly disease, a cancer, or more probably an ulcerated leg.

387. *Blankmanger* = blanc mange, white food, a compound of minced chicken, eggs, flour, sugar, and milk, that he could make with (or against) the best (of his fellow-cooks).

388. *Wonyng*.—Living or dwelling. A.S. *wunian*, Ger. *wohnen*, to dwell. A loss to our language.

By weste.—In the west, westward.

389. *Dertemouthe*.—To be pronounced Dartmouth, so Derby is Darby.

390. *Rouncey*.—Fr. *roncin*, a heavy road or cart horse. *As he couthe*.—As well as he could. With fewer conveniences of travelling, riding was a more general accomplishment than it is now among landmen, but Chaucer cannot resist a joke at the expense of the sailor.

391. *Faldyng*.—A coarse rough napped cloth made in Northern Europe.

392. *Laas*.—O.Fr. *laz* or *lacqs* (L. *laqueus*), a lace or strap. Cf. *anlas*, line 357.

394. Perhaps an allusion to the unusually hot summer of 1351.

Hew, now *hue*, originally meant form but afterwards was limited to colour.

395. *Good felawe*.—A jovial companion.

396-400. Many a cask of wine had he stolen by night from Bordeaux, though not always without meeting resistance.

Chapman.—The merchant (Ger. *kaufmann*) to whom the wine belonged. O.H.G. *chanfan*, M.H.G. *kaufen*, O.N. *kaupan*, A.S. *ceapian* = to buy or barter; *chaffer*, to make a bargain; *chop*, in "chop and change;" and *cheap*, are all from the same root.

From Burdeux-ward, whil that the chapman sleep.
 Of nycē conscience took he no keep.
 If that he foughte, and hadde the heiber hand,
 By water he sente hem hoom to every land. 400
 But of his craft to reknē wel his tydēs,
 His stremēs and his daungers him bisidēs,
 His herbergh and his mone, his lodemenagē,
 Ther was non such from Hullē to Cartagē.
 Hardy he was, and wys to undertakē; 405
 With many a tempest hadde his berd ben schakē.
 He knew wel alle the havenes, as thei were,
 From Gootlond to the cape of Fynystere,

401. There was none of his craft besides him between Hull and Cartagena in Spain who could so well reckon on, or was so well acquainted with the details of seamanship. The *his* before *tydēs* seems to refer to craft, in other words to mean *its*.

403. *Herbergh*.—Harbour. The primary idea contained in this word is that of accommodation, and it is only in English that it is used of a port or haven for ships. In every other language it means a lodging or inn for travellers. The It. *albergo*, Sp. *albergue*, and the O. Fr. *herberge* are from the Low L. *herebergium*; but this has no origin from the classic language, and was like many other words borrowed from the German mercenaries in Rome, or the Gothic conquerors of the later empire. *Her* is an army, *bergen* is to shelter or hide. In Dr. Kremsier's *Urteutsche Sprache*, *herebirga* is defined as *heerlager* = a camp, and *herberga* or *alberga* as *inquartierung*, *gastung* = quarters or inn. Our English *verb* to *harbour* retains the original sense of to afford lodging. The French *havre*, from the same root as our *haven*, is a different word. *Havan* in O.H.G. = a pot or vessel of any kind.

Mone.—The moons as affecting the tides.

Lodemenage.—Art of steering or piloting his ship into port; *lode* = to lead or guide, as in *lodestar* the pole-star, and *lodestone* the magnet. *Lode manage* occurs in statute 3 Geo. I. c. xiii., by which courts of lode manage are to be held at Dover for the appointment of the Cinque Port pilots. *Menage* or *manage*, through the French from L. *manus*, a hand = handling.

406. *Berd* = beard.

408. *Gootlond*.—Jutland (j pronounced as y), or Gothland in Sweden, chief town Gottenburg.

And every cryk in Bretayne and in Spaynē;
 His barge y-cleped was the Maudelaynē. 410
 Ther was with us a DOCTOUR OF PHISIK,
 In al this world ne was ther non him lyk
 To speke of phisik anā of surgerye;
 For he was grounded in astronomye.
 He kepte his pacient wonderly wel 415
 In hourēs by his magik naturel.
 Wel cowde he fortunen the ascendēt
 Of his ymāges for his pacient.
 He knew the cause of every maladye,
 Were it of cold, or hoot, or moyste, or drye, 420

409. *Cryk*.—Creek, harbour.

410. *Barge*.—We should now say *barque* or *bark* for a sea-going ship, and *barge* for a river boat of burden or state. The words are the same.

413. *Phisik*.—From Gr. *physis*, nature, means properly the study of the laws of nature; and of late what was during the ascendancy of the Baconian philosophy known as natural philosophy has been more correctly styled physics. The name of *physician*, however, is deserving of being retained, implying as it does that he should be a student of nature, a man of science in the widest sense.

Surgerye.—Formerly *chirurgie* (from Gr. *cheir*, a hand, and *ergon*, work), the manual and mechanical part of the healing art.

414. *Astronomye*.—Or rather *astrology*, which in the dark ages constituted an important part of the popular medicine.

416-418 *Magik naturel*.—Chaucer alludes to this practice in his *House of Fame*, ll. 169-180:—

“Ther saugh I pleyen jugelours

And clerkes eek, which komne wel
 Alle this magike naturel,
 That craftely doon her ententes
 To maken in certeyn ascendentes
 Ymages, lo! thurgh which magike
 To make a man ben hool or syke.”

417. *Fortunen* is here a verb. *Ascendent* = the sign of the zodiac under which one was born.

420. The four humours or states, to one or other of which all diseases were referred.

And where engendred, and of what humour;
 He was a verrey parfigt practisour.
 The cause i-knowe, and of his harm the rootē,
 Anon he gaf the sykē man his bootē.
 Ful redy hadde he his apotecaries, 425
 To sende him draggēs, and his letuaries,
 For eche of hem made other for to wynnē;
 Here friendschipe nas not newē to begynnē.
 Wel knew he the olde Esculapius,
 And Deiscorides, and eeke Rufus; 430
 Old Ypocras, Haly, and Galien;
 Serapyon, Razis, and Avycen;
 Averrois, Damascien, and Constantyn;
 Bernard, and Gatesden, and Gilbertyn.

424. *Boote*.—Remedy. Cf.: "what boots it?" i.e. what advantageth it?

425. *Apotecaries*.—Apothecary, from Gr. *apothēkē* a storehouse, is literally a *storekeeper*, though by custom applied only to a retailer of drugs, in classic Greek *pharmakopōlēs*.

426. *Dragges*.—Now spelled *drugs*. Cotgrave explains the French *dragée* as *dragge*, a warm digestive powder used by persons of weak stomachs after food, and hence comfits or aromatic preserves taken at the end of a meal. Though the word is found in all Romance languages, and is unknown in German, H. Tooke derives it from A.S., &c., *drugan*, to dry, as if it meant dried herbs, roots, or juices, and adduces the phrase "A *drug* in the market," understanding it to mean something *dried up* and spoiled.

Letuaries.—It. *lettuario*, electuary, commonly derived from *electus*, as if made of choice or selected ingredients. Since the word is now at least applied to medicines made in the form of a paste or jam, Holland would propose as the etymology, Gr. *ekleigma*, something to be licked, thus making it equivalent to our *linctus*, a thick medicated syrup.

427. The doctor and the apothecaries mutually recommended and helped one another, a practice now expressly forbidden to members of the London College of Physicians.

429-434.—The writers here mentioned were the chief medical authorities in the middle ages, with the exception of *Æsculapius*, the reputed founder and patron divinity of the medical art, though, according to Homer, he was simply the "blameless physician," whose sons Machaon and Podalirius practised with the Grecian army before

Of his dietē mesurable was he, 435
 For it was of no superfluitē,
 But of gret norisching and digestible.
 His studie was but litel on the Bible.

Troy. His descendants formed a caste of priestly physicians under the name of *Asclepiadæ*, who transmitted the secrets of their art orally. Chaucer is in error in supposing that any works attributed to him were extant.

Dioscorides, a physician and botanist, born at Anazarba in Cilicia in the first century of the Christian era. He wrote on *materia medica*, taking nearly all his remedies from the vegetable kingdom.

Rufus, a celebrated anatomist who lived at Ephesus in the reign of Trajan, who discovered the cerebral nerves, and wrote on the structure of the eye and kidney.

Hippocrates (Ypocras as he was called by mediæval writers), the most eminent, and deservedly so, of Greek physicians, born at Cos, and died at Larissa in Thessaly, B.C. 361, in his ninety-ninth year. His works which are still extant show extraordinary powers of observation and good sense.

Avicenna or Ebn Sina, an Arabian physician and commentator on Aristotle, lived in the eleventh century, as did his countrymen *Haly* (Alhazen) the astronomer, and *Serapion*.

Galen, whose reputation was second only to that of Hippocrates, was born in Pergamus, A.D. 131. After studying in Egypt he practised first in his native city and then in Rome, but being driven thence by the jealousy of his less successful rivals returned to Pergamus until recalled by special mandate of the Emperor Aurelius, to whose son Commodus he was appointed medical attendant. Five folio volumes of his works are preserved, but even that is but a small portion of his writings.

Rhazes or Allubecar Mohammed, born at Khorassan about A.D. 850, was chief of the hospital at Bagdad, and the first to give a distinct account of the smallpox which appeared in Egypt in the reign of the Caliph Omar.

Averroes or Aven Rosh, an Arabian philosopher and physician of the twelfth century, wrote among other works a paraphrase of Plato's *Republic*. His talents led to his appointment as governor of Morocco by the Caliph Jacob Almanzor, but he suffered much persecution on account of supposed heretical opinions.

John of Gaddesden, physician to Edward III., the first English-

In sangwin and in pers he clad was al,
 Lynð with taffata anð with sendal. 440
 And yit he was but esy of dispencè;
 He keptð that he wan in pestilencè.
 For gold in phisik is a cordial;
 Therefore he lovede gold in special.
 A good WIF was ther of bysidð BATHE, 445
 But sche was somdel deaf, and that was skathe.
 Of cloth-makyng sche haddð such a haunt,
 Sche passð hem of Ypres and of Gaunt.

man who held the position of royal physician. His work on medicine, entitled *Rosa Anglica*, is full of absurdities, and shows how low the art had sunk since it fell into the hands of the clergy.

Bernardus Gordonius, professor of medicine at Montpellier, was also Chaucer's contemporary.

Constantius Afer, a native of Carthage, and afterwards a monk of Monte Cassino, was one of the founders of the celebrated school at Salerno, the first regular medical college in Europe.

Johannes Damascenus was an Arabian physician of the ninth (?) century, and *Gilbertyn* is supposed by Warton to be the famous Gilbertus Anglicus.

439. *Sangwin and pers*.—Blood red and peach (blossom) colour. *Peach*, Fr. *pêcher*, It. *pesca*, L. *malum persicum* = Persian apple. (Pliny, *N. H.* xii, 9.)
440. *Taffata*.—A thin silk.
Sendal.—A rich thin silk (or according to Palsgrave a fine linen) used for lining.
441. *Esy of dispence*.—Moderate in his expenditure.
442. Acquired during the late pestilence of 1348-49.
445. *Wif*, like the Ger. *weib*, means a married woman. The word is used rather in opposition to a maid than as correlative of husband.
Byside = near.
446. *Somdel*.—Some deal, somewhat.
Skathe = misfortune. A.S. *scathan*, Goth. *skathjan*, Ger. *schaden*, to injure. We retain the word in *scathing* and *unscathed*. The Germans use *schade* as we do pity, in "What a pity!"
447. The west of England was early celebrated for its cloth, and still retains a high reputation for the excellence of its broad cloths.
Haunt here means skill, practice.
448. *Ypres and Gaunt* (Ghent).—The great seats of the Flemish cloth works.

In al the parisshe wyf ne was ther noon
 That to the offryng byforn hire schulde goon, 450
 And if ther dide, certeyn so wroth was sche,
 That sche was thanne out of alle charité.
 Hire keverchefs ful fynð weren of groundð;
 I durstð swere they weyyeden ten poundð
 That on the Sondag were upon hire heed, 455
 Hire hosen weren of fyn scarlet reed,
 Ful streyte y-teyed, and schoos ful moyste and newð.
 Bold was hir face, and fair, and reed of hewð.

450. When the parishioners on Relic Sunday went to the altar to kiss the relics.

Schulde.—Might presume to.

453. *Keverchefs; couvre chef*.—Kerchief, covering for the head, like the Sp. *mantilla*, an essential part of female attire, and on the decoration of which much care was bestowed. From some illuminations of the period the head-gear seems to have been padded. In a satire on the follies of the ladies of the Elizabethan age, entitled *The Anatomy of Abuses*, 1585, we read "They have also other ornamentes besides these to furnishe forthe their ingenious heades, to the ende, as I think, that the clothe of golde, clothe of silver, or els tinsell (for that is the worst wherewith their heads are attired withall underneath their caules) may the better appear and shew itselfe in the bravest maner, so that a man that seeth them (their heades glister and shine in such sorte) would thinke them to have golden heades. . . . Then have they petticoates of the beste clothe than can be made. And sometimes they have clothe neither, for that is thought too base, but of scarlet, grograine, taffatie, silke, and such like, fringed about the skirtes, with silke fringe of changeable colour. But which is more wayne, of whatsoever their petticoates be, yet must they have kirtles (for so they call them) either of silke, velvett, grograine, taffatie, satten or scarlet, bordered with gardes, lace fringes, and I cannot tell what besides. Their nether-stockes in like maner are either of silke, iearnsey, worsted, crewell, or, at least, of as fine yearne thread or clothe as is possible to be hadde; yea they are not ashamed to weare hoase all kinds of changeable colours as green, red, white, russet, tawny, and elswat."
457. *Moyste* = supple leather.

Sche was a worthy womman al hire lyfe,
 Housbondës attë chirche dore hadde sche fyfe, 460
 Withouten other companye in youthë;
 But therof needeth nougt to speke as nouthë.
 And thries hadde sche ben at Jerusalem;
 Sche haddë passed many a straungë stroom;
 At Romë sche hadde ben, and at Boloynë, 465
 In Galice at seynt Jame, and at Coloyne.
 Sche cowedë moche of wandryng by the weyë.
 Gat-tothed was sche, sothly for to seyë.
 Uppon an amblere esely sche sat,
 Y-wympled wel, and on hire heed an hat 470
 As brood as is a bocler or a targë;
 A foot-mantel aboute hire hipës largë,

459. *Worthy* does not imply moral worth, but means of a jovial easy disposition.
460. Marriages were celebrated at the church porch, as baptisms are properly now, whence the newly married couple proceeded to the altar, to communicate at the mass.
Fyfe husbandes; suggested by the story of the woman of Samaria.
462. *As nouthe* = at present, *nouthe* = now then.
464. *Straunge stroom* = foreign river.
465. *Boloynë* = Bologna, where was a famous image of the Virgin.
466. *In Galice at seynt Jame*.—At the shrine of St. James of Compostella in Galicia, whither the body of the apostle was believed to have been carried in a ship without a rudder.
Coloyne.—Cologne or Köln, where the bones of the three wise men, or, as the Roman Church calls them, the three kings, Gaspar, Melchior, and Balthazar, who came from the East to see the infant Jesus, are believed to be preserved.
468. *Gat-tothed*.—This word has been variously spelled and explained as gap-, cat-, gat- (goat-) toothed, &c., and as meaning with spaces between the teeth, prominent toothed or with the lower jaw projecting, also lascivious. At any rate it refers to something conspicuous and unsightly in the arrangement of the teeth.
469. *Amblere*.—A quiet-going horse.
470. *Y-wympled*.—Having a wimpel or covering for the neck. O.G. *wimpelen*, to cover, Fr. *guimpe*. [*Gu* in French indicates derivation from a Teutonic *w*, as *war*, *guerre*.]
472. *Foot-mantel*.—Probably a riding petticoat.

And on hire feet a paire of sporës scharpë.
 In felaweschipe wel cowde sche lawghe and carpë.
 Of remedyes of love sche knew parchauncë, 475
 For of that art sche couthe the oldë dauncë.
 A good man was ther of religioun,
 And was a pourë PERSOUN of a toun;
 But riche he was of holy thought and werk.
 He was also a lerned man, a clerk 480
 That Cristës gospel truly woldë prechë;
 His parischens devoutly wolde he techë.
 Benigne he was, and wonder diligent,
 And in adversité ful pacient;
 And such he was i-proved oftë sithës. 485
 Ful loth were him to cursë for his tythës;
 But rather wolde he geven out of dowtë,
 Unto his pourë parisschens aboutë,

473. *Spores* = spurs.
474. *Carpe* now means to find fault with, but in old writers to jest or chaff. It comes from a monkish use of the L. *carpere*; like the double meaning of our word *tease*, to tease wool, and to tease a person.
475. *Remedyes of love*.—Drugs and charms supposed to have the power of exciting or damping the passion. Ovid wrote a book on the subject.
476. *The olde daunce*.—The old game.
477. So in French, persons, male or female, belonging to the clergy or monastic orders are called "Religious."
478. *Persoun of a toun* = a parish priest. *Parson* = L. *persona ecclesie* (person of the church). "He is called parson (*persona*) because by his person the church, which is an invisible body, is represented."—*Blackstone*. *Impersonave* = to institute to a living.
480. See for *clerk* note on line 285.
482. *Parischens*.—Parishioners. Parish, Fr. *paroisse*, L. *parochia*, G. *parochia* (from *para* near, and *oikos*, house), the district around the house of the minister.
483. *Wonder* = wonderly, wonderfully.
485. *Sithës* = since. A.S. *sith* = time, pl. *sithan*. Cf. Ger. *zeit* = time, and *seit* = since.
486. *Loth* is an adjective. It was odious to him to excommunicate such as failed to pay the tithes.
487. *Out of dowtë* = doubtless.

Of his offrynge, and eek of his substauncē.
 He cowde in litel thing han suffisancē. 490
 Wyd was his parisch, and houses fer asonder,
 But he ne laftē not for reyne ne thonder,
 In siknesse nor in meschief to visitē
 The ferrest in his parissche, moche and litē,
 Uppon his feet, and in his hond a staf. 495
 This noble ensample to his scheep he gaf,
 That ferst he wroughte, and afterward he taughtē,
 Out of the gospel he tho wordēs caughtē,
 And this figure he addede eek therto,
 That if gold rustē, what schulde yren doo? 500
 For if a prest be foul, on whom we trustē,
 No wonder is a lewed man to rustē;
 And schame it is if that a prest take kepe,
 A [foulē] schepperd and a clenē schepe;
 Wel oughte a prest ensample for to give, 505
 By his clenness, how that his scheep schulde lyve.

489. *Offrynge*.—The voluntary contributions of his parishioners.

Substance.—The income of his living.

490. He found sufficient for his simple wants in a small competence.

492. *Ne lafte not*.—Did not leave them or neglect to visit them.

493. *Meschief*.—Misfortune. There was an old word *bonchief*, correlative to this.

494. *Mochē and litē* = great and small.

495. *Uppon his feet*.—Unlike the monk.

502. *Lewed man*.—A layman. *Lewd* = *lay* (A.S. *læwed*, from a verb meaning to weaken), as opposed to *clerical* or *ecclesiastical* (*clericus*, see on line 285), had not the secondary meaning of immoral which it has acquired, in precisely the same way that *villain* has been degraded. The word *lay*, L. *laicus*, Gr. *laos* = the people, though synonymous with *lewed* in old, and having superseded it in modern English, is of a quite distinct origin, and is used by the members of each learned profession of the people outside.

503. *Take kepe*.—Guard or take care.

504. St. Chrysostom said, "It is a great shame for priests when laymen be found faithfuller and more righteous than they." See Bacon's *Invective against Swearing*.

He settē not his benefice to hyrē,
 And leet his scheep encombred in the myrē,
 And ran to Londone, unto seyntē Poulēs,
 To seeken him a chaunterie for soulēs, 510
 Or with a bretherhede to ben withholdē;
 But dwelte at hoom, and keptē wel his foldē,
 So that the wolf ne made it not myscarye.
 He was a schepperd and no mercenarie;
 And though he holy were, and vertuous, 515
 He was to sinful man nought despitous,
 Ne of his spechē daungerous ne digne,
 But in his teching discret and benignē.
 To drawē folk to heven by fairnessē,
 By good ensample, was his busynessē: 520

507. Did not leave his parish in charge of a deputy while he went in search of more lucrative employment.

510. *Chaunterie for soules*.—An endowment in cathedral and great churches by which a priest was paid for singing masses for souls according to the will of the founder. There were thirty-five such at St. Paul's Cathedral, served by fifty-four priests.—*Dugdale*.

511. *Withholde*.—P. part., maintained.

516. *Despitous*.—Scornful, contemptuous.

517. *Daungerous ne digne*.—Domineering nor dignified or haughty; for *daunger*, see Earle's *Philology of the English Tongue*, § 337; also note on line 663 of this poem. In the Prologue to *Melibeus*, Chaucer says—

"I wot you telle a litte thing in prose,
 That oughte like you, as I suppose,
 Or elles certes ye be to *daungerous*."

In the *Merchant of Venice*, iv. 1—

"You stand within his danger, do you not?"

plainly means, "You are in his power."

Daungers or *dangers* in old records and statutes are equivalent to seignorial rights, and secondarily escheats and forfeitures. It must be derived from *Dominus*, as *Dan* in Dan Chaucer, &c. Earle compares the almost synonymous phrases, "to be in another's power" or "at his mercy."

519. *By fairnessē, i.e.* by leading a fair or good life. One MS. has *clenenesse*.