Hyde Park Minor Poems

For The Nightingale Poems

Edited by

D. W. Chamberlain

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1925

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Milwaukee, New York
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Lydgate's Minor Poems

The Two Nightingale Poems

edited by

Otto Glauning

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(a.d. 1446.)

EDITED FROM THE MSS.

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

OTTO GLAUNING, Ph.D.

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Dedicated

TO MY PARENTS.
PREFACE.

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.¹ 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:²


¹ See Ritson's "this voluminous, prosaick, and drivelng monk," and "in truth, and fact, these stupid and fatigueing 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 Chancer, are neither worth collecting (unless it be as typographical curiosities, or on account of the beautifu 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.
Preface.


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\(^1\) 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 nightyngele, 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 hy lohn Lidgate. MS. H got its title from Stowe: it runs: A sayenge of the nyghtyngale; and in MS. A we find, again in the old chronicler's hand: Here folowinge begynmeth a sayenge of pe nightingalle Imagened and cumpyled by dawne 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 "Iohn," not "Sam." (D. N. B. xxvii, 427 a, ff.).
§ 2. Description of the MSS.

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 intituled the nightingall.

The abbreviations are quite clear and in conformity with the common usage; the scribe only shows some inconsistency in using n with a curl. In Romance words1 ending in -on, this curl is generally meant for -oun; as in derisioin 309, confusion 311, consecratioin 405, sanacioun 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 n with curl is always shown. If, however, the ending is unaccented, and the vowel therefore shortened, the scribe expresses the difference by writing: sëson 22, 28, 35, 58, réson 24, 60, 117, 317, enchëson 61, párdon 228. This system is often violated; not only do we find léson 39, lamentációin 163, pássioin 328, compássioin 372 with curled n, 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, born 156, 313, thorn 312, moñ 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 n = n.

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 ll,2 not only in the Latin ending -al: mortall 77, morall 109, originall 142, celestyall 145, speciall 176, 327, etc., eternall 413;—but in other words too: sotell 136, appel 151, peyll 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. xiii

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, Yevyng 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-
ny[n]ge 112, begynnyn[g] 121, wor[l]dly 132, 153, wor[l]de 162, etc.

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

Oxford, Library of Corpus Christi College; see Coxe, Cat. Cod. MSS. in Coll. Aul. 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: Proverbium Scogan,2 p. 22. Pro-
verbium 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 3.
3 See Ritson, B. P., p. 106. 4 See D. N. B. xx, p. 326 ff.
\textsection 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 \textit{ss}: Assendyth iv, gesse 86, blessyd 259, or \textit{sc}: sentensec 12, sensce 16, Ascendyng 26, or \textit{c}: secyth 37, or \textit{s}: persed 52, perse 138, conseyte 60 (Schleich, \textit{Fabula}, p. liii). About 'noresynge' 30, compare ten Brink, § 112; about 'sclupe' 29, 35, 44, etc. (but 'slepe' 118), 'scloth' 57, 'sle' 161, etc., compare Varnhagen in \textit{Anglia, Anzeiger}, vii (1884), p. 86-91.—\textit{w} often occurs as a second constituent in diphthongs (\textit{i}), representing O.E. \textit{u} or O.Fr. \textit{u}: trowblos 48, owre (\textit{=} hour) 78, 86, (\textit{=} our) 264, Abowte 105, fownde 108, nowmbere 125, downe 126, etc.—Compare: sclowth 57, trowth 374; revth 344; ruthe 372.—Twice, \textit{w} is put instead of \textit{v}: Awayll 76, concewe 134.—\textit{c} occurs for \textit{g} in: can 25, 136, 308, canne 54, neclygence 65.—\textit{p} occurs in: \textit{pu} 156, \textit{pat} 394.—\textit{y} as a consonant, representing O.E. palatal \textit{z}, in: yaf 61, 389, yeunye 194, Ayene 226, 402; prosthetic in: yerth 348, 384, 395, yeke 402.

The scribe shows a great predilection for putting \textit{i} or \textit{y} for \textit{e} in endings: myddys viii, ourys xi; declaryd 17, secyth 37, boryn 156, etc.; lityll 1, wyntyre 27, Whedyre 38, opyn 100, etc. Besides we find: this (\textit{=} thus) 28, 178, thys 169, ych (\textit{=} each) 143 (vche 236), fynde (\textit{=} fiend) 353, thy\textit{n} (\textit{=} then) 388. Less frequently than \textit{i} or \textit{y} we find \textit{u} in endings instead of \textit{e}: murthys 74, clowdus 94, bemus 391; owthe 116; vndurstonde\textit{n} xi, ffadure xiii, remem-bure 119, Appull 151, pepull 152. In some cases a special flourish is used for abbreviating the ending \textit{-us}, as in galantus 11, hertus 21, 62, kalendus 45, boffettus 255.—hure \textit{i}, ii, iv, 5, 6, 39, hur 4, etc., but hyre 7, 10, hyr 8, 9, etc.—\textit{e} for \textit{i}: \textit{a}, in unaccented syllables: mescheue 137, orygenall 142, rightwesnes 204, consydrenge 234; yef 177, yeff 196, hes (\textit{=} his) 410; \textit{b}, in accented syllables: leue 168, 384, leueste 172. 'perseue' 67, 'conceuwe' 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: 'concevóns': stress on the ending, and 'concéif': stress on the stem.

As in MS. c, the scribe fairly often has a flourish above \textit{a}. 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, vndurstondeñ xii, man 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]hyre 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 nyghtyngele. No running title. At the end we read: Of this Balade Dan Iohin 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: uw for eu: -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, chiere 36, 252, 284, 362, chiere 46, fieble 186; triewe 69 (17, 56, 80),—w as a vowel (Schleich, Fabula, p. xlv): 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, 1, p. 57; D. N. B. lii, p. 134 a; Steele, Secrecs, p. xi; Schleich, Fabula, p. 1.
often consonants appear in doubled form: bridde 20, 51, 71, langwishyng 29,1 Cherissh 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. 161 a–166 a. The title runs: Here foloweing begunneth a sayenge of þe nightingalle Imagened and cumplyed by daune Iohn Lidgate, munke 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. 179 a 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 ew: -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. xii2), 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, lift 103, cheffe 246, 251, etc., off 252, 312, soffe 264, lyffe 342, contemplatiffe 343.

Other peculiarities are: i or y in endings for e: grasys 39, thevys 174; pressin 152, pressydd 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), endwre 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, -sellfe 72, etc., chaundellabre 320, mortall 352, crystall 362, etc.— tt in: grett 67, 88, etc., fett 114, 283, Pylatt 138, -outten 179, etc.— The pron. possess. fem. occurs as: her 13, 36, hur 15, 16, 23, hir 37, 62, 73, hyr 83, 88,

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

etc.—Compare: eghen 108, egghen 130, eghe 177, eyen 194.—
Obvious mistakes are seen in: dedemcyon (for: redemcyon) 284, assaye[ll]e 308; about ‘chayne’ (?) 318, compare the note to that line.

§ 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:

40. mervell c] merevell hit C.—42. mery] om.—71. is] om.—
81. endure shall] enduryth.—90. song] schange.—95. enlumyned]
enlewyned.—106. of] to.—115. cristen-man] kyrsten manes.—128.
fall] schall.—129. the] the rygh.—139. thi-self] they-selfe.—165.
With] With the.—166. bydeth the] by the.—173. these] this.—
202. age] om.—212. Noght] How.—236. vn-to] in-to.—277. syng-
that.—333. hym to] to hym.—369. crym] tymne.—385. all] Also.

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:

130. quert C] quarte c.—150. Anone] or none.—222. Ley] Ley
that.—233. aswaged was] was aswaged.—243. redy is] ys redy the.
—314. peynes] peynes, calde.—339. avale] a-vaile.—348. in] in a.—
374. all] om.
§ 3. 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, and that some peculiarities in spelling—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.

![Diagram]

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.

2 ★
§ 4. The Metre.

§ 4. THE METRE.

"In many cases it is, however, impossible to classify a line . . ."

Schick, T. G., p. lix.

1. Structure of the Verse.

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 b c c. In the first poem we find st. 34 with the sequence a b a b 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. lvii 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 theym // to here wyth tendingesse
17. Whos sone and deeth // declare is expresse
19. But nothelés // considred the sentence
21. And fleischly lust // out of theyre hertis chace
23. In prime-tens // renoueled yerre be yerre
40. Gret mervell is // the enduryng of hir throte.

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-tó the tyme // hir laddyly goodnesse
9. Luste for to call // vn-tó hir high presénce
41. That her to here // it is a second héuen
49. But, ás god wóld, // in hást y wás Reléued
56. Me cáldé ande saydè // "A-wáke & Rýse, for sháme
67. For tó percefyng // with áll my dilégence.

In the following examples the caesura presents a particular interest:

Usual caesura after the arsis of the 1. measure: ll. 73, 297.¹
Lyric caesura after the thesis of the 3. measure: ll. 45, 46, 74, 108, 121, 129, etc. = 37 lines.

¹ For the usual caesura after the arsis of the 2. measure: see the two classes of regular lines above.
§ 4. The Metre.

Usual caesura after the arsis of the 3. measure: ll. 12, 16, 32, 60, 84, 86, etc. = 20 lines.

Lyric caesura after the thesis of the 4. measure: ll. 53, 314, 341. Without apparent caesura: 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 caesura: 79 examples.
Usual caesura after the 1. measure: l. 72.
Lyric caesura after the thesis of the 2. measure: ll. 66, 106.
[Usual caesura after the arsis of the 2. measure: all the regular lines.]

Lyric caesura after the thesis of the 3. measure: ll. 1, 4, 6, 13, 17, etc. = 81 lines.

Usual caesura after the arsis of the 3. measure: ll. 221, 286, 317, 351.

Without caesura: 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 caesura, built like the preceding, but with an extra-syllable before the caesura."

I. Poem.

26. Phebus ascéndyng, // clere schýnyng ín hys spére
28. And lústy sésôn // thus newly réconcíled
35. Whych ín her sésón // be slép[e] sét no tále
39. Redly réhésyng // her lésôn áy be róte
65. Expélling cléry // all wítle négligéncé
71. Ande ín Æuróra, // 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 Dúchés òf Bókýnghâm,1 // and òf húr éxccílléncé]
30. Vntó thér nórríshíng // òf éuery créácíurç2
251. Rémembrýng spécially // vpon thisoure òf príme.

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

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

I. Poem.

31. With-oúte whéch /// bráynes míst be mãd
34. Meuéth to wách /// ás the nýghtingále
85. Till thát hyt drógh /// fórther óf the dáy
122. Ande hów grete gód, /// óf his éndles mýght
123. Hath héven ande yérh /// fórméd with a thóght
127. Hýgh or lówe, /// whéder-so-éuer thow bé.

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 séson
24. Gládyng éuery hért /// of véray réson
33. Excepte thó /// that kýndelý nature
131. Sáue thy soulé, /// or élles shált thou smérté
146. Crist, consyéderyng /// the grét captýuyté
254. Pouince.Pylát, /// that Iúge was óf the láwe.

11 lines = 2·5 per cent.

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

II. Poem. 38 lines = 10 per cent.

With epic caesura (as in type B): 4 examples.
With usual caesura after the arsis of the 2. measure: 16 examples.
With lyric caesura 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 ín there mýnde embrácé
113. Be this nyghtingalé, // thát thus fréshly cáñ.

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

<table>
<thead>
<tr>
<th>Type</th>
<th>I. Poem.</th>
<th>II. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>76.5 per cent.</td>
<td>68 per cent.</td>
</tr>
<tr>
<td>B</td>
<td>15.5 per cent.</td>
<td>10 per cent.</td>
</tr>
<tr>
<td>C</td>
<td>5 per cent.</td>
<td>12 per cent.</td>
</tr>
<tr>
<td>D</td>
<td>2.5 per cent.</td>
<td>10 per cent.</td>
</tr>
<tr>
<td>E</td>
<td>0.5 per cent.</td>
<td>— per cent.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Type</th>
<th>I. Poem.</th>
<th>II. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual cæsura</td>
<td>68 per cent.</td>
<td>60 per cent.</td>
</tr>
<tr>
<td>Epic</td>
<td>17 per cent.</td>
<td>12 per cent.</td>
</tr>
<tr>
<td>Lyric</td>
<td>10 per cent.</td>
<td>27 per cent.</td>
</tr>
<tr>
<td>Cæsura wanting</td>
<td>5 per cent.</td>
<td>1 per cent.</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 nyght . . .

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 Warrewyké, 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, slombre-bed of
§ 4. The Metre.

slouth & sleep 57, my myrthes ande my melodye 74 (104), to hyrt then hele 154, vice ande vertu 214, bareyne ... and bare 245, saff 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 for to sounde 268, trouble and tribulacioun 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. lx).

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

In H: alsq 366 (O.E. ealswā), herto 368 (O.E. her-tō).

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

e- and e-rhymes:

In c: natuietë 160, slē 161 (inf., O.E. slān); Trinite 289, thrę 291 (O.E. þrēo), Șcę 292 (O.E. sē).
In H: freę 328 (O.E. þrēo), Șcę 329 (O.E. sē).
In c, the rhyme here 111, 344 (inf., O.E. héran)—were 112 (opt. pt., O.E. wāre) and—were 346 (pt. pl., O.E. wāron) is probably pure, as the Anglian form of were is wēre, wēron. In Chaucer it rhymes but in a few cases with e, generally with ē (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: -aunce 16-18-19, -acioun, -oun 198-200-201, -acle 317-319-320. Further e.g. in c: conceyue 134, deceyue 136; procede 155, succede 157; borṇ 156, for-born 159; disples 233, plese 231; in H:
§ 4. The Metre.

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:¹ The infinitive deye rhymes H 178 with rey 176 (dat. sg.) as well as c 107 the preterit singular deyede with signyfiede 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 dissyllabic 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: seson 22, reson 24, and seson 58, reson 60, encheson 61.² 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: oxy 90, dyë 91 (inf.).
eyë 100 (pl.), melodëi 102, sodenlye 103.
cryë 163 (O.Fr. cri), richly 165, dyë 166 (inf.).
perfyty 282, multiplëi 284 (inf.), viciously 285.

In H: sky 2 (O.N. sky), melody[e] 4, Armonyë 5.


Other examples are as follows:—

In c: presencë 9, -tens 11 (O.Fr. temps), sentencë 12.
sensë 16 (O.Fr. sens), eloquencë 18, sentencë 19.
a-yeyn 226, paynë 228, restreynë 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. lxii.
² Compare Skeat, Chaucer, vii. xiv.: geson 9, séson 11, tréson 12. Ibid. vii. vii.: réson 142, séson 144.
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delite 352 (O.Fr. delit), quité 354 (inf.), appetite 355 (O.Fr. appetit).

Doubtful: tendernesse 15, expresse 17.

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


In H: messangier 44 (O.Fr. messager), chiere 46 (O.Fr. chiere), here 47.

In H: chiere 46 (O.Fr. chiere), here 47.

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

§ 5. THE LANGUAGE.1

A. DECENSION.

I. Substantives. Strong Masculines and Neuters.

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

u-stem: sone 277.


In H: sonès 24, briddès 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.: bemès 93, bemys 391, othès 171, lordès 323; theves (l) 366, 375. —But angels 125.

2. neutr.: braynès 31, cloudès 94, thingès 124, 173, folkès 356; yeres (l) 247. —Besides we find: childrë 311 (elision) and two examples of the old plural without ending: thing 260 and folk 279.


1 On the principles followed in this paragraph, compare Schick, T. G., p. lxiv and lxv, note 2.
§ 5. The Language.

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, sweetnesse 89, ryght-wisnesse 204, wretchednesse 206, synne 212, snare 244, sake 266, youth 272, reuth 372, trewth 374, mynde 378, tyde 389.

But there are many examples where the e was evidently mute: louë 20, tydë 102, synnë 118, helle 126, 144, byrth 169, sothfastnes 184, world 210, 278, souë 244, 315, 334, wornë 319, roë 364.

In *H*: love 29, 68, sake 110, blissë 243, synnë 279; but downë 9, myght 31, love 35, 96, 109, heë 98, 368, worldë 349. Doubtful cases are love 43, honde 64, synne 70, reklesnes 90, kyndenesse 91, sake 97, mone 157, mekenesse 225, clennesse 227, wounde 270, boote 323, sorwe 346 (or sórow).

*Plural in ës.*

In *c*: handës 255, souëlës 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: sterrës 38, dropës 150; but dropës 121.

§ 5. The Language.

2. Feminines.

Nom. Again no conclusive example of sounded ō. In c nyghtyn-gale 337, 393 are doubtful; but herte 47 and sunne 390.

In H: nyghtyn-gale (l) 355.—lady as vocative occurs 20, 24, 30.

Gen. in ēs: hertis c. 62.

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

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

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


Plural: eye (l) c. 100.—ɪɛn 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: fadres 183, but mannes 261.

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


Gen.: in H: feendis 286, 294.

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

Romance Nouns.¹

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

Polysyllables, with the accent thrown back, have -e: in c: prynses 1, Córage 22, nāture 46, 75, richesse 164, etc. (ll. 180, 182, 213, 219, 257, 263, 265, 329, 354); also: melodiē 104.—in H: nāture 6, sēntence 56, fōly 60, manière 70, cústum 107, susfranunce 144, fynaunce 147, mâlie 288; also: mélody 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.
§ 5. The Language.

galantus 11, 267, bòffettes 255, cîtes 291, tórméntes 367, but: disciples 189.—in H: accusours 139, vértués 142, but: Emeráwdès 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.).

In all the other cases e.
The weak form of the adjective occurs:

1. After the definite article.

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

3. After a possessive pronoun.
In c: hyr ladyly 8, hyr high 9, his endles 122, thy (your) wor[ë]ldly 132, 153, Their filthi 288, theire besy 353.
In H: ourë gretë 99, his farë 114, myn ownë 206, My fayrë 360; but: his holy 124, His blessy 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.
5. Before a vocative.

In c: welthy 152, synfull 190, lusty 267, wrecched 316, myghty 323.

In H: vnkynd 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, proprië 55, tendrë 247; amerouse 12, troblus 48, etc.

In H: strong: noblë 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: false 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, Bothe 114, 335, 349; thre 291; six 124; seuen 205; viii 209.

In H: one 19 (obl. sg.), none 71, 125, etc. (acc. sg); two 81, tweyne (?) 174, 240 (comp. Schleich, Fabula, p. xlviii), both[ë] 81,\(^1\) both 153, 344; fyve 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: oure); 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 1.7 after: drought); theyr: in all cases; all: invariable, but alle (?) 183 (pl.; rhyming with: apalle 185); eche 187; thilk[ë] 97; —g. pl.: alre (?) 92.

\(^1\) See also note to this line.
§ 5. The Language.

V. Adverbs.

In ê: in c: With-outë 31, 361; hyë (?) 72, 307, 324; expressë (?) 17; more (?) 209, a-twynne (?) 214. Surely: longë 81, sore 331, 333; when 92, 144, sore 148, 189, more 238, a-fore 242, 253.—

In H: Withouten 21, 27, 179, alonë 160, betwenë 174; blyve (?) 186, behynde (?) 220; surely: wrong 57.


Besides numerous adverbs on -ly.

VI. Composition.

In c: primë-tens 23, day[ë]-rowës 54, slombrë-bed 57; kyndëly 33. In H: hert[ë]-bloode 112; kyndënesse 91, mekenëssë 232; triew[ë]ly 56.

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

B. CONJUGATION.

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

Much larger is the number of forms with mute e, e. g.: in c: tabilë 84, desuer 167, dyë 168, remord 190, thenkë 192, folow 195, lyë 222, etc. (26 examples); in H: herken 13, takë 16, marke 26, woundë 26, se 49, pay 99, seen 127, etc. (29 examples). The dropping of u is proved by the rhyme in: dyë c. 91 (rhyming with: ocy c. 90), sle c. 161 (rhyming with: natuiite 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 ê, e. g.: in c: dresse l, embrace 13, apere 25, dyë 75, expressë 88, here 111, etc.; in H: knowë 22, abyde 23, espysë 28, avaunce 63, crye 105, vnclose 113, etc.

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

NIGHTINGALE.
§ 5. The Language.

2. sg.: in c.: vsést 171, entrést 240; but: lyeást 172, standést (l) 191.—In H: Táke-stow (l) 71.

3. sg.: in c.: Meúth 34, seséth 37, telléth 114, owéth 116, endyth 199, hatéth 217, be-tokenéth 278, knokkéth 325; desireth 225 rhyming with: expyreth 227; but: louéth 46, cométh 159, perseveréth 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, Syngéth 72, Streynéth 73, peynéth 73, meanyth 82, takith 65, cryéth 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-seché 411.—In H: passéin 176, dary 292; take (l) 98, pressen (l) 152, trespas (l) 204, specific (l) 331; seen 292.

Subjunctive: in c.: 2. sg.: lust 174, dye (l) 198; 3. sg.: Lusté 9.—In H: 2. sg.: list 50, advert 77, rise (l) 117; 3. sg.: list 207, 237, 367, beholdé 311, see 311.

Imperative: in c.: conceyue (l) 134, wep (l) 175; but certainly: Ryse 56, Enprinté 128, arné 129, Saué 131, let 138, 222, etc. (13 examples); plural: Entendéth 363; Beth 325; but: Let 268, Restreyne 270, Call 327, thenk 335.—In H: considré 85, remembré 225, gadré 341; but in all other cases e: sle 20, bryng 21, Let 26, Cherissh 30, herkne 35, Rise 49, etc. (22 examples).—Of the plural occurs but the indecisive form: Lift 177.

Participle Present. With the exception of: langwisslyng (l) 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 endurying 40, my conny[n]g 112, the begynny[n]g 121; mornyng 70, wepyng 163, connyng 171, etc.—In H: the meanyng 13, Thyn vndrestondyng 81, hir synggyng 83, myn heryng 185, The kepyng 258; meanyng 69, Smellyng 186, lokyng 197, heringe 202, towchynge 207, mysfotyng 209.

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

Weak Preterit. In ëd, ëd: in c.: sg.: walkéd 61, roméd 64,
cesed 88, expired 107, caused 137, entered 161, suffred 257, 321, Opened 349, Thirlöd 387, Ascended 402; but: conceyued 68, manaced 161, swallowed 349. Doubtful are the following forms: rehearsed 50, deyed 107, signifiede 109, suffred 193, 315, 371, reserued 205, cedes 233, ailed 367, died 371, expired 388.—pl.: offred 369; enchesoned 84, persched 209, passed 300; presed (?) 236, desyred (?) 386.

In H: sg.: thrilled 128, suffred 188, 199, 205, 242, trespasséd 211, offendid 213, shewed 260, hastéd 261, venquished 336; but: priked 62, lyved 231. Doubtful is: suffred 270.—There occurs one single example of the 2. person: herdést 58.—pl.: Receyvéd 314.

In dé, tè, dé, te.: in c: seide 60, sayd 73; made (?) 70, 179; thought 91, lust 136, sent 403; a-lyght (?) 96; pl. indécisive: set 312.

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

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

In H: stongën 95, foundë 141, Betén 206; doubtful are: borne 8, lorne 60, founde 271; For-saken 170 and spoken 202 (pl.); plural besides in: founde 218, but undécisive.

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

In ed (t): 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, reconcile 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, enlumyned 95, pynichéd 237, fynysched 274, banyshid 383; sprad 93, bent 255, put 263, hurt 318, fed 409.—In H: fulfillsèd 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:


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.).¹ In his long list of Lydgate's writings Ritson quotes as No. 213:

A saying of the nightingale touching Christ: "In June 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 Iohu 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:

"Lydgate in his Philomela, mentions the death of Henry Lord Warwick, who died in 1446. MS. Harl. ibid. (2251), 120. f. 255."

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.
§ 6. The Authorship.

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 ο- and ρ-rhymes, ε- and η-rhymes (not, however, -ere and -ire-rhymes, as in the T. G., p. lxi); 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 Lydgateian. 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 envoy, so e.g.: M. P. 45, 48, 149; Kk. I., f. 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 has not found a place in this very first stanza, he afterwards cannot conceal his self-depreciatory 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.
§ 7. The Date.

344, the use of Latin and foreign words, ll. 308, 388 (see Köppel, *Laurent’s de Premierfait und John Lydgate’s Bearbeitungen von Boccaccio’s De Casibus Vrorum 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 Lydганtian 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 pryynses dresse,
Offringe thyself wyth humble reuercence
Vn-to the ryght hyghe and myghty pryynesse,
The Duches of Bokyngham, and of hur excellenc
Beschinge hyre, that, of hur pacyence,
Sche wold the take, of hur noble grace,
Aonge hyre bokys for the Asygnyn 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 John 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. 257.
2 He m., secondly, before 3 Feb., 1397, Joan (formerly Joan Beaufort, spinster), widow of Sir Robert Ferrers, the legitimated dau. of John (Plantagenet, called “of Gaunt”), Duke of Lancaster, by Catharine, da. of Sir Payne Roet.—*G. E. C. Complete Peerage*, viii. 111.
§ 7. The Date.

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 hyrn to whom mony sore shall myss.

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 Ewelme, Oxon. 8 Jan. 1448–9, and was bur. at Reading Abbey. “Those four coheirs, all of whom left issue, were (1) Margaret, m. John (Talbot), 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 1454. His father’s first wife was seven years old when he wedded her.
§ 8. The Sources.

"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,¹ 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 bridd, of whom y haue to you rehersed,
   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 "Philo-
mela." 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 Secres (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.
§ 8. The Sources.

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-Haizlitt, i, p. 172 note; D. N. B. xxvii, p. 427; Schick, T. G., p. xcvi 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, ε 6 A (I english 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, Land 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,
    *Hora prima*, quando est Christus incarnatus,
    *Tertia* dic spatium sui incolatus.

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

16. *Nona* 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,
Tiere: 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”—I. 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:
And 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 desener.

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, l. c., p. 48 f., Gattinger, p. 37/8, and again Koeppel in Englische Studien 24 (1898), p. 281 f.
§ 8. The Sources.

I. 220: 1 Pet. i. 18, 19.
I. 224: Lu. xv. 7, 10.
II. 225–226: Ezech. xxxiii. 11; (Sap. i. 13); 2 Pet. iii. 9.
II. 235, 279–280: Gen. x.
II. 236: Gen. xi. 1–9, xiii. 13, xviii. 20, 21.
I. 244: 2 Tim. ii. 26.
II. 253–254: Mat. xxvii. 2, 11 = Lu. xxiii. 1 = Jo. xviii. 12, 28, 29.
II. 257–259: Mat. xxvi. 67 (xxvii. 30) = Mar. xiv. 65 (xxv. 19).
I. 260: 2 Macc. vii. 28 = Hebr. xi. 3.
II. 262–263: Mat. xxvi. 53.
II. 283–284: Gen. xv. 5.
I. 296: Gen. i. 27.
II. 307–308: Mat. xxvii. 23 = Mar. xv. 13, 14 = Lu. xxiii. 21 = Jo. xix. 6, 15.
I. 310: Mat. xxvii. 28 = Mar. xv. 17 = Jo. xix. 2, 5.
I. 311: Jo. xix. 4, 5.
I. 312: Mat. xxvii. 29 = Mar. xv. 17 = Jo. xix. 2, 5.
I. 313: Jo. xix. 17.
I. 314: Mat. xxvii. 33 = Mar. xv. 22 = Lu. xxiii. 33 = Jo. xix. 17.
II. 348–350: Num. xvi. (1, 2) 31–33.
I. 365: Mat. xxvii. 31 (45) = Lu. xxiii. 33 (44) = Jo. xix. 18, but Mar. xv. 24, 25 (see ll. 379, 380).
II. 366, 375: Mat. xxvii. 38 = Mar. xv. 27 = Lu. xxiii. 33 = Jo. xix. 18.
I. 384: Gen. iii. 17–19.
II. 385, 387: Jo. xix. 34.
I. 386: Jo. xix. 31.
II. 388–389: Mat. xxvii. 46, 50 = Jo. xix. 30 (Mar. xv. 34, 37, Lu. xxiii. 46).
II. 390–392: Mat. xxvii. 45 = Mar. xv. 33 = Lu. xxiii. 44, 45.
I. 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.
ll. 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.
ll. 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. xxii. 34).
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.
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 c, 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. C., p. xcix and xcvi.
² See p. xxxviii, note 1.
I.

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 swan 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 lametable note; and so aftyre, by mene degrees Aualynge lowere, hora prima, hora tercia, hora sexta, et hora nona, tyll sche com doun 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 crystyn sowle, that schuld remembre the ourys of Cristys passyoun. And allso by ‘hora matutina’ ys vndurstondeñ the begynnynge of the world, and the gret fall of owre fiadure 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 brefly touched the Resurectioum, the Ascen-cyone, pentecost, And Corpus Cristi day et cetera.

1 For the wanting capital, see description of C. viii. 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, ababce.]

(1)

Go, lityll quayere, And swyft thy prynses dresse,
Offringe thyselfe wyth humble reuereunce
Vn-to the ryght hyghe and myghty pryncesse,
The Duches of Bokyngham, and of hur excellence
Beseching 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 galantus in prime-tens,
Desyrous for to here the amerouse sentence
Of the nyghtyngale, and in there mynde enbrace,
Who fauoure 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 considred *the sentence:
All loue vnlawfle, y hope, hit will deface
And fleschly lust out of theyre hertis chace,

(4)

Meued of Corage be vertu of the seson,
In prime-tens renoueled yere be yere,
Gladyng euery 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 which 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 leson 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 loneth of thoo),
My herte with mony a thoght was oner-go
Ande with this troblus worlde sore agreued,
But, as god wold, in hast y was Releued.

(8)
Thys blessed brid, of whom y you rehersed,
As fer as that y godey myght hir here,
So thorghly my hert rausshed 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 and went on till I found her singing and sitting on a green laurel.

Putting all worldly thoughts out of my heart, I understood at last that she was singing of her coming death.

So she sang in 'Aurora,' 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 sou

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)

Ande in Aurora, that is the morowe gray,

Ascending vp into this tre full hye,

Me thoght 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 mortail deth me shaply will a-saile."

(12)

Contynving so vnto the oure of prime,

Vpon the *bogh she euere sat and songe,

But, doun descendyng, she sayde in hasti tyme:

"My lyfe be kyned endure shall not longe."

But noteles thorouthe 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 the oure of tierce, right as y gesse,

That euere y-lyke with notes fresh ande gay

She cessed not, whche y can not expresse

So delitable, replet with all swetnesse,


But euer among she song: "Ocy, ocy," Whech signified, me thought, that she shuld dye.

(14)
Ande aftir this, when Phebus in his sper, Ouer all the world had sprad his bemes bright, Cavsynge the clouds dym for to be clere, Ande derk mystes enlumyned with his lyght, Aboute the ourle 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 have 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 ourle of none.

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

(17)
Be this nyghtingale, that thus freshily can Bothe wake and singe, as telleth vs scripture, Is Crist hym-self ande every cristen-man Soule vnderstande, whech oweth of nature Ande verry reso[n]e diligence ande cure, Oute of the sleep of synne to a-wake, & ryse, Ande to remembre, ande fully advertise,

*This story I found in a Latin book, and undertook to translate it.*

I. By Aurora, understand the Creation and Adam's fall.

That be Aurora is understood 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 thoght,
And in six dayes all oder thynge worsyth

Ande hogh grete noumbr[e] of angels bright & clere
Fell down for pride to helle with Lucifere.

Therefore man ought to be humble.

*Hygh or lowe, wheder-so-euer thow be,
Enprinte that fall right myndely in thy hert
Ande arme the surely with humylite
Ayen all pride, ye thou wilt lyue in *quert!
Saue thy soule, or elles shalt thou smerte
For all thy worldly pride ande veyne desyre,
Ande euer in hell be bren with endles fyre!

Muse on this morow further, and conceyue
How that our fader Adam and also Eue,
Whom that the soltell serpent can deceyue
Of pure envy and caused to mischeue,

Ande let theyr smert th[i] herte perse & cleue:
Thenk well that fall is to theyr-self extended.

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 celestyall
Crist, consyderyng the grete captuyyte
Of all man-kynde, cam *doune of pure pite.

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

And how, for pride, Lucifer was cast down into Hell.

Therefore man ought to be humble.
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 pepyll, in your prosperite

Thenk every morowe how pat your wor[l]dly wele

More lykly ys, safe grace, to hyrt then hele!

(23)

Ande in Aurora further to procede,

Be-thenke thy-self, hough porely *pu was born

Ande, as kynde will, *pu nedest must sEnvelope

In pyne ande wo lyke other the be-forn:

Deth cometh in hast, he will not be for-born,

For in the oure of thy natunite

He entered first & manaced the to sle.

(24)

In-to the wor[l]de what hast thou broght with the

But lamentacion, wepyng, woo, & crye?

Non other richesse, safe only lyberte,

With which god hath endowed the richly,

Ande byddeth the frely chese to lyue or dye:

Fro one of tho ne shall thou not desener,

In Ioie or wo to line or dye for euer.

(25)

Be nothyng prowde thy byrth thus to remembre,

Thou hast thy youth dispended foliyle,

Ande vsest with othes gret thy lord dismenbre,

Ande other-wyse yit lyuest thou viciously.

Call to thy mynde these thinges by & by,

And every morowe, thoug thou lust to sleep

Ande softly lye, a-wake, a-ryse, and wep!

(26)

But, forther to declare in speciall

This oure of morowe, yt pat y connyng 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 hvmble 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 gyitles for oure gylt lust to declyne,  
This oure of morow, cleped matutyne,  
Falsly be-trayed, and with ye Iewes taken,  
And of hys of[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,  
Yevynge 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 strygght tyll þat thou dye.  
Thus endyth the first oure and now to pryme.  
Ande be this oure, what we may sygnifie,  
In whych this brid thus songe with melodie,  
The seconde age ys clerly notyfied

(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 verey rygour, ryght as thay had deserved,  
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.

(31) This oure, to thenke that with the water wan
Noght all the world was ouerflow for synne,
Aught for to exite every maner man,
That vice ande vertu can discerne a-twynne,
All vice to eschew and virtuously be-gyne
Oure lord to plese, thenkyng furthermore,
He *hateth synne now as he dud beefore,

(32) 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 never 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 covent.

(33) For of the synner the deth he not desirith,
But that he wold retornne to lyfe a-yeyn.
For, whosoeuer in dedly synne expyreth,
Ther is no pardon that may abregge his payne.
This to remembre aught cause the to restreyne
Fro every synne pat wyll this lord displesse
And for to vse that hym may queme & plese.

(34) Ande on this oure to thenke furthermore,
When all the flood *aswaged was and cessed,
They, not considryng the gret venganunce afore,
The seed of Noe, whych gretly was encresed,
But vn-to vice on vch syde ran and presed,
For which they pyniched were with plages sore,
As in the byble more pleyly may ye here.

(35) O thow, that hast thus past the oure of morow
Ande newly entrest in *the oure of pryme,

[leaf 62]
10. Think, young Gallants, of Christ’s tortures for you.

beware of the
sin of thy
forefathers
and the at-
tacks of the
Fiend.  Aught to be war to here of woo and sorow
Which in this worlde hath be a-fore thy tyme,
And of the fend, that rebly is to lyme 243
Thy soule wyth synne & cach the in his snare,
Yif he in vertu the bareyne ynde and bare. 245

God has pro-
tected thee,
as a youth,
against evil;
Ande namely now, sith thou of Innocence 246
Ande of thy tendre age art past the yeres,
In which god the hath keep fro violence,
In all thy youth fro Sathan and his feres,
Dispose the nowe to sadnes and prayeres,
Remembryng specially vpon thisoure of prime,
Hogh Crist acused falsly was of Cryme, 252

now do it
thyself with
the help of
Christ,

who, in this
hour, was led
before Pilate,

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

[leaf 62, bk.]
All these
pains He
endured

Se, hogh this lord that all thing made of noght, 260
To saue mannes soule, wold suffre this refrep,
That myght haue staunched & cesede with a thoght
The Iewes malice & put theym 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.

Young gal-
lants, re-
member this
hour against
the attacks of
wantonness.

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


243 redy is] ys redre the c.  247 the] thi.  248 the hath] 
hathe the.  253 abre] before.  257 of] of pite & c.  263
theym] them.  266 all wolde] wolde all.  269 be] ben.  270
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,
This brid all-wey perseuereth 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,
In which tho folk that doun fro Noe came
Gretly encrees in tyme of Abraham,

(41)
Which in his daies perfit was ande stable,
Dredyng oure lord and lyuyng perflytly ;
*To whom god swore, lik sterres in-nymerable
His seed he wolde encrese and multiplie.
But, notheles, moc peple viciously
Were in this age damnaply demeyned
Ande thorgh their vice destreied sore & steyned.

(42)
Their filthi synne abominable stank
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 aght cause your herte to colde,
That are enprinted aftyr the ymage
Of god, and to considere and be-holde
This gret vengaunce, taken in hat 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.

273 kowthe] kowde c; konde C. 277 syngyng[ syngnified.
279 In] follows erasure c. 280 in] om. 283 To] The c. 287
destreied] destied. 292 is there] ther is. 299 and 300 transposed in C. 301 euer] follows erasure c.
The Fiend lies in wait for you. Death knocks at your Gate.

(44)

The fiend, your enemy, lying in a way, every soul to deceive,
Lying his lines and with mony a baye
Wynge his hokes, on them you to recyeue,
The which thus lygh[t]ly ye may eschewe & weyfe,
This oure to thend hogh Jewes lowde and hye
Gan: "Crucifige, crucifige!" Crye,

(45)

Takeynge our lord and, of derisioun,
In cloth of purpull clothing hym in scorne,
Ledyng hym forth, as childe of confusion,
And on his heed a sharpe croune set of thor[n];
Vpon his blessed shulder the crosse was born
Vnto the place of *peynes, Caluarie:
Lo, what he suffred, thi soule fro peyne to bye!

(46)

Thenk on this oure, thou wrecched synfull man,
That in this age hast resen, strenght, and hel[e],
(Yf thou asayled or hurt be with Satan),
To saue thy soule and thi wonde to hel[e]:
Mark in the mynde this oure for woo or wele,
Hogh that thy lord suffred for thy gylt,
To san[e] thy soule, which elles had be spilt.

(47)

Ye myghty prynces and lords of a estate,
In honoure here that are exalted hye,
Beth ware & wake, deth knokketh at your yate
And woll come in; be sure that ye shall dye!
Call to your mynde for speciall remedie
Oure lords passion, his peyne, & pacience
As medicyne chefe & sheld[e] of all defence.

(48)

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

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

The duc of Warwyk; entryng the oure of tierce
Deth toke hym to whom mony sore shall mysse.
All-mygthy Ihesu, receyue his soule to blisse!
Both hye & lowe, thenk 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,
Wech that hane be fro tierce vnto syxt.
In which dayes, whoso woll rede the tyxt

(50)

Of the byble, he may haue 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 Dalhan, the yerth *in lyttel space
Opened & swolowed bothe the and Abiram,
And sodenly with yow sank mony a synfle mon.

(51)

Lo, in all ages, be freelte of nature,
Thorg all the world peple hath had delite
The fend to serue with all theire besy cure,
Which for theire servyce no-thyng wil hem quite
But endles deth. Alas, what appetite
Haue folkes blynde, such a lord to plese,
That noght rewardeth but myscheef & 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-ouyte werre or stryfe,
Wher endles Ioye and blysse are euer ryfe.

339 avale] a-vaile c. 343 woll] wyll. 345 dampa] damp-
nable. 348 in] in a c. 349 &] an. 354 for] ofor, or partly
I. At Sexte and Nones, think of Christ's Cross and Death.

Entendeth duly this blessed lord to serve,
That, you to saue, vpon the rode wolde sterve. 364

Vnto the crosse, thoure of syxte, was nayled
Oure lord Ihesus, hangyng ther with theves,
And for the thirst of tormentes, that hym ailed,
Eysell and gall in scornes and repreues
They offerd hym—oure crym & olde mescheues,—
Doynng a-way this lambe thus crucified:
The manhed suffred, the godhed neuer died. 371

We aght *ryght well compassion haue & reuth,
For to remenbre his peynes and repreues,
To think, hogh he whych grounde is of [all] treuth
Was demed to hange amyd to fals[e] theues.
O blessed lord and leche to alloure greues,
So of thy grace graunt vs to be so kynde,
To have this oure of sixt well in oure mynde. 378

Thus heug oure lord nayled to the tre,
Fro the oure of sixt vnto *the oure of none,—
Ande also longe was in prosperite
Oure fader Adam, tyll tyme that he had don
That high forfet for which he banished sone
Was *in-to yerth, to lyue in langour there
Ande all his of[p]spryng,—till Longens with a spere,

The oure of none, as Iewes hym desyred,
Thirled and persed thorugh his hert & side.
He, seyng then: "Consummatum est," expired
And heed endyned, the gost yaf vp pat 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

ailed] imled. 369 crym] tyme. 372 ryght] ryth c. &] follows
erasure c. 374 he] follows erasure c. all] om. c. 375 to] ij.
376 sixt] vjg. 380 vnto] in-to. the oure] thoure c. 383 ban-
I. *He has bought us, & slain Death. May He grant us Heaven!* 15

(57)

Thus hath this brid, thus hath this nyghtyngale,
That douz to yerth fro heuen can a-vale,
Vpon a crosse our soules dere y-bought
Ande yeuen vs cause in hert, wyll, & thought,
That, vs to saue, wold suffre his blod to shede.

(58)

Hell despoiled, & slaynoure mortall foo,
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 consecraciouw
To be receyued to oure hele & sauacioun.

(59)

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

Explicit.

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II.

The Nightingale asks Venus to punish false Lovers.

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

[54 stanzas of sevens, ababbc.]

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

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 for vengeance on false lovers:

She ment, I trowe, with hir notes nuwe

And in hir *ledne, Venus to take vengeance

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 fyn, 21

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

To shewe enexample, that other may wele knowe

How that they shal in theyr towth 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.

And suche as bien for love langwisshyng,

Cherish hem, lady, for trewe affectioun,

Support and help hem with thy myght to bryng

In-to thi Castell, sette in Citheroñ:

On dyamaundes sette is the Dungeoun,

Fret with Rubyes and Emerawdes grene.

Now herkne my song, that art of love the qwene!

And as I lay, and herde hir twnes 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 floures Rede and white,

That with the odour, or that I toke kepe,

I fille anon in-to a dedly sleepe.

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

Slepynge allone, gapynge vpon the mone?

Rise, folowe me, [and] thow shalt se right sone

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

(8)

An vnkowth sight, If thou list to speede.
The briddes 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 briddis song: "Ocsey,"
And what she meanyth in sentence triew[el]y.

(9)

Thyn aduertence is gouerned wrong
Towchyngh the twnes thow herdest here to-forne:
"Ocsey, ocsey," this was the briddis song,
Which many a lover hath thurgh foly lorne.
But thynk among upon the sharp[el] thorne
Whiche priked hir brest with *fyry remembraunce,
Lovers in vertu to encres and avaunce.

(10)

This briddis song, whiche we have on honde—
Who that takith the moralite—
Betokenythy, 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 briddes so smal
Syngeth as that she wold hir-self dismembre,
Streynt hir throte, peyneth hir brest at al,
Shakith and qwakyth in euer] loynt and membre?
O man vnkynde, why dostow nat Remembre
Among in hert vnto this briddes 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 vntriew thyne exposicioun,
Thyn vnrestondyng, thy conceyt both[e] two.
This bridde, in soth, ne meanyth nothyng so:
For hir synggyng—who-so takith heede—
Nothyng Resownyth vtnto flesshlyhede.

(13)
Towchyng: "Ocy"—considre wele the woord!—
This brid it song of Impacience,
Of Inuries doo vtnto 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 goode,
Whan that he, yf they kowde adverte,
For theyr sake starf vpon the Roode
And with a spere was stongen thurgh the hert:
Who felt euere for love so grete a smert
As thilk[e] lord diide for mannes sake?
And yet, allas, non hede therof they take.

(15)
To pay the Raunsoun ofoure 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 nghtyngale in bir armony
Thus day and nght 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 mannes sake sterve

is totally wrong:
she does not sing of fleshly love,
buts bewails the pains of our Lord,
suffering for men's sins,
who do not even care for His death on the cross.
[leaf 236, bk.]

Day and night, the nightingale strives to make thee value Christ's kindness:
"Slay all the ungrateful people who do not feel indebted to Christ,
II. Christ's wounds and death were foreseen by Isaiah.

But for to pay of fredam the Raunsouñ, His hert[e]-bloode, for theyr redeempioun? (17)

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-floures fyve,
In thy memorye prynt hem al thy lyve: (18)

This is the Rose whiche first gan wexen rede,
Spreynt ouerall with dropses of purpure hewe,
Whan Crist Ihesu was for mankynd dede
And had vpon a garnement ful newe:
His holy moder, his Cousyn eke, seynt Iohn,
Suche array to-fore saugh they neuer none, (19)

Whiche to behold, god wote, they were natayne:
His blessyed 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, Allas, deth hath I-blen,
Who myght, for Rowth, susteyne and behold
But that his hert of pite shuld cold! (20)

This was the same whiche that *Isaye
Steyned in Bosra; eke dide hym aspye,
Bathed in bloode, til he gan wornen 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 glorie. (21)

125 neuer] here. 128 thurgh] thorough. 130 Ien] egghen. 131
and] and to. 133 Isaye] I yow say H; I you say A. 134 fro] frome. come] come. 136 gan] can. 137 galle and eyssel] eysell
and gall. 139 accusours] accusers.
II. *How Christ's disciples forsook Him, & the Jews tore Him.* 21

(21)
He was most fayre founde in his stoole,
Walkyng of vertues with most multitude,
Blessyd, benyngne, and heavenly of his stoole,
Whiche with his suffraunce Sathan [can] conclude.
His humble deth dide the devil delude,
Whan he mankynd brought out of prisoun,
Makyng his fynaunce with his passioun.

(22)
Isaye, the most renomed prophete,
Axed of hym, whliy his garnement Was rede and blody, ful of dropes wete—
So disguysed was his vestyment!—
Like hem that pressen quayers of entent
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.
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 euuer so passyng grete duresse!—
Whan al my friendis allone me forsoke
And I my-self this lourney on me tooke.

(24)
Except my moder there durst none abide
Of my discipels, for to suwen me.
Seynt Iohn, for love, stode on myn other side,
Alle the Remenaunt from me diden fle.
The Iews my flessh asonder dide *tee:
Who was it but I that bode in the vyne
To presse the wyne, thy Raunsouñ for to fyne?

144 can] om. H. 148 renomed] renowned. 150 dropes] a following wem blotted out H. 152 hem] them. quayers] quay-
II. How Christ suffered in His five wits for man's sake.

(25)
For mannes sake with me ful hard it stooed:  
Forsaken of alle and eke disconolate;
They left no drope, but d[r]ewe out al my bloode.
Was neuer none so poore in none estate!
Al my disciples left me desolate
Vpon the crosse betwene theves twyne
And none abode to Rewe vpoñ my peyne.

(26)
O ye al that passen bi the wey,
Lift vp the 1e of yowre aдуertence!
Sawe ye euer any man so deye
Withouten gilt, that neuer didd offence?
Or is there any sorwe in existence
Liche the sorwe that I didd 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 dide apalle,
Smellyng and sight ful sieble were als blyve.
Thus, in eche part that man can contryve,
I suffred peyne and in euery membre
That any man can reken or remembre.

(28)
Ageyne the synnes plainly of thyn heede
I had vpoñ a crowne of thornes kene,
Bitter teres were medled with my brede—
For mannes trespas I felt al the teme—
.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 outrage,
And for his tunge ful of detractioun
I alone souffred the damage,
II. Christ is the remedy against man's Seven Sins.

And ageyne falsehed of adulacioun
I drank galle poynant as poysoun;
Ageyn * heringe of tales spoken in sayne
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 nayled fast vn-to the tre,
And for mysfotyng, where men went[e] wrong,
My feete thurgh-perced: Were nat my pynes strong?

(31)
Was it nat I that trespassed nought,
That had myn hert pe?*ced even atweyne,
And neuer offendid oones in a thought,
Yit was it korve thurgh in euery veyne?
Who felt enuer in erth so grete a payne,
To Reken al, gittles as dide I?—
Wherfor this brid sang ay: "Ocey, ocey." —

(32)
Suche as ben to me founde vnkynde
And have no mynd kyndly of resoun,
But of slowth have I-left behynde
The holy remembraunce of my passioun,
By meane of whiche and mediacioun
Ageyne al poysouñ of the synnes seven
Triacle I brought, sent [them] downe from heven—

(33)
Ageyns pride, remembre my mekenesse;
Geyne covetise, thynk on my poueret;
Ageynst lecherye, thynk on my clennesse
Agenst envye, thynk on my charite;
Agenst glotonye, aduerte 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)
"Against pride He humbly inclined His head;
against envy
He spread abroad His arms as a token of friendship;
"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 tweyne,
Shewyng of fredam his bounteuous almesse,
When 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 ceriously.

(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 oure synne as chief lauendere,
Out of his side he gaf vs water cliere.

(37)
He gaf also his purpure vestement
To the Lewis, that dide hym crucifie;
To his apostels he gaf also of entent
His blissed body, ded when 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, when he was gon.
II. Christ died to make man free. Arm thee with His wounds!

(38)
Agenst slowth he shewed grete doctrine,
When he hym hastily toward his passiou[n];
Agenst wrath this was his disciplyne,
When he was brought to examynacioun:
A soft Aunswere without rebellion;
Agenst glotenye he drank eysel 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, ageyn the hete of lecherye,
Mekely he suffred many a grevous wounde,
For none hole skynne was in his body founde,
But bloode, allas, aboute his sides rayle.

(40)
There he was sone and his faders heyre,
With hym alone 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 kyndenesse, whiche I to the Recherse,
Lete hym devoyde from the[e] oblyvioun
And lete the nayles, whiche thurgh his fecte dide perce,
Be a cliere myrrour for thy redempcioun;
Enarme thy-self for thy proteccioun,
When that the feuendis 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;

"Against slowness He showed readiness to His passion, against wrath, meekness before His judges; against gluttony He drank gall and vinegar."

"It was a most wonderfull thing that God slew His only Son to save mankind."

"Ann thyself against the attacks of the devils with the signs of Christ's wounds."

"Take His cross as thy banner;"
II. Christ's Cross is typified by Old-Testament symbols.

And thynk how he to Caluarey it bare,
   To make the strong agenst theyr daungier;
   Whiche whan 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;

It is the tre, whiche that Danyell
   Sawe spread so broode, as made is memorye;
   The key of heven, to bryng men to glorye;
   The staff of Iacob, causyng al oure grace,
   With whiche that he Iowrdan dide passe; 301

(44)

the ladder of our ascen-
   [leaf 223, bk.]
sion; the hook of
   Leviathan; the press of
   our redemption;
   the harp of
   David;

Scale and ladder of oure *ascencyon;
   Hooke and snare of the Leviathan;
   The strong pressour of oure Redempciou[n,
   On which the bloode downe be his sides Ranne,
   For nothlyng ellis, but for to save man; 306
   The harp of Dauid, whiche most myght availle,
   Whan that the fiend kyng Saul dide assaile.

(45)

the pole
whereon
Moses ex-
hibited the
brazen
serpent;

This was the poole and the hygh[e] tree,
   Whilom sette vp by Moyses of entent—
   Al Israel beholde nygh and see—
   And therevpoñ of brasse a grete serpent,
   Whiche to behold [whoo] were nat neglectour,
   Receyved helth, salve, and medicyne
   Of al theyr hurtis, that were serpentyne. 315

(46)

the sign of
Tau shown to
Ezechiel;
the chief
chandlabre
of the taber-
nacle;

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 chandlabre of the tabernacle, 320

299 key] kepe. 302 ascencyon] Redempciou[n H. 308 assaile]
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

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

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,
Which fyve stones, takyng the Allegorye,
Arn the fyve woundes, as I reherse can,
With whiche that Crist venqwisshed Sathan.

O synful 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 prw-amours
Make thy passage, and gadre there thy flowres
Of verray vertu, and chaunge al thyn old lyf,
And in that gardyn be contemplatyf!

*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, let hym the worlde forsake
And to that gardyn the Right[e] wey[e] take,

II. Christ calls man’s Soul as his Sister and Spouse.

(51)

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

(52)

‘Venì in ortum meum: soror mea.

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 mannes soule of perfite charite!

(53)

He callith hir ‘suster’ and his ‘spouse’ also:
First his suster, who-so list to se,
As by nature—take goode heede 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;

(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 floure that sprang out of Iesse,
As flour ordelyn for to Releve man,
Whiche bare the fruyt that slough oure foo
Sathan.’

Of this Balade Dan Iohn
Lydgate made nomore.

NOTES.

POEM I.

p. 1, line i. About this opening in prose compare Introduction, § 8.

1. iii. swan] See Gättinger, 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. Tiers, 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 Tiers, 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 it 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 "amerouse" 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.


dresses] instead of "adresses"; 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 (longly); Steele, Secres, 526 (cordith); *Falst, 143 b 2* (Gyneth); *Pilgr. 1165* (cordying). 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).

1. 2. wyth humble reverence] See *Æsop* (Zupitza) 271:

The lambe answerd with humble reverence.


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 pryncessis 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 prynê temps, with many a flour.

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

Ibid. 4534:
At prynê temps of his foly.

But ibid. 4747:
Prynê temps, 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 wylde wodes syde
As I walked myself alone,
A blysse of bryddes me bad abyde,
For cause there song mo then one;
Among thes bryddes everych one,
Full grete hede y gan take,
How he gon syng withrewfully mone
Than fond I by good schyle, in fay,
"Mon, y rede the, amends make."
Why he sede "amends 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 if ne sit not vn to fresh[f]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 bemy shlynyn in his speere.

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 thorune the glas 
With brihte beamys, shlynyn 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 nyhtt approchith, whan Titan is gon down.

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 And I ne may, ne night ne morwe, 
Hit were to liven in this wyse; Slepe; and thus melancolye, 
For nature wolde nat suffyse And dreed I have for to dye, 
To noon ertyely creature Defaute of slepe, and hevinesse 
Not longe tyme to endure Hath slyn my spirit of quiknesse, 
Withoute slepe, and been in sorwe; That I have lost al lusthede.

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

ll. 33. kyndely] See Degenhart, Hors, note to I. 512, Mätzner, and note I. 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:
Nyhtyngalles al nyght syngen and wake, 
For long absence and wantyng 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 nightyngale, 
To make shorte tale, 
For wordes I do refuse, 
Because my delyght, 
Both day and nyght 
Is synging 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 thur; 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 nyhtingale,
Which slepeth noght be weie of kinde
For love, in boke as I finde.

Ibid. (E. E. T. S., E. S. 82), p. 109, l. 5976:
Wher as sche [i. e. Philomene] singeth day and nyht.

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 sette of me that day no fors.

Pilgr. 4718, 4719:
And I am she that sette no cure
Off grucchyng nor detraccioun.

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

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

Æsop (Sauerstein), iv. 116:
To ouerpresse a pore man the riche sette 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 sette 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 stre.

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:

Brake 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
Confessio Amantis (E. E. T. S., E. S. 82), p. 515, note to l. 1312. It occurs also in M. P. 152:
  Such labourers syng may be rote.
and Skeat, Chaucer, iv, C. T., B. 1735:
  Fro day to day, til he coude it by rote.
Ibid. vii, xviii, 71:
  They coude that servyce al by rote.
p. 3, l. 41. Lydgate is very fond of the construction exhibited by this
M. P. 4:
  That to behold it was a noble sight.
Ibid. 181:
  That to beholde it was an hevenly sight.
G. W. (Robinson), 360:
  That to beholde 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 beauperlance.
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.
l. 46. ‘Whech’ and ‘hir’ refer to ‘May,’ l. 45. The poet probably had in mind the idea of an allegoric personification or a goddess of May.
l. 46. thoo] 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.’
l. 47. thought] means ‘heavy thought, trouble.’ See Schick, T. G. l. 1 and note. Also in Hocelee (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-waye al-way.
Ibid. l. 245:
  Thoght turmentip folk in sondry kynde.
Ibid. p. 11, l. 267:
  Be war of thoght, for it is perilous.
l. 51. As fer as] see Schick, T. G. note to l. 1029.
l. 52. So] without continuation in the following part of the sentence.
l. 54. can] =gan =began, without any proper meaning; compare, e.g. ll. 136, 339, 395, and H., ll. 19, 144, (156, 158, 332); also Ellis, E. E. P. i, p. 375, and Degenhart, Hors, l. 137 and note.
l. 55. Ymagynyng—56. calde] Perhaps it would have been preferable to enclose this parenthesis within dashes.
l. 57. Lydgate likes to join these alliterative words. Falls, 173 a 1:
  Of superfluite, of slouthe and of slepe.
Kk. i. f. 194 b:
  That slombre & sleepe // þe longe wynteres nyght.
Æsop (Sauerstein), ii, 77:
  And suche folke to rebuen, that levyn in slombir and slowth.
M. P. 68:
  And slowth at morow, and slomberyng idelines.
NIGHTINGALE.
Notes: Poem I. Page 4, lines 63-74.

Ibid. 236: Fro slouthe and slombre myself I shal restreyne.

Venus-Mass, MS. Fairfax, f. 314 b:
In slep / slogoardye / and slouthe.

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

Also Skeat, Chaucer, vii, xxiv, 649:
Trowbled I was with slomber, slepe, and slouth.

And Hoccleve (E. E. T. S., E. S. 72), p. xxvi, l. 93:
Puttyng away thi slombre & [thi] slouthe.

p. 4, l. 63. laurel 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 laurel has very often the epitheton ‘green’: Flour of Curtesye, f. 248 a 2:
I set me downe, vnder a lauer grene.

Ibid. f. 249 a 2:
Fayrest in our tonge, as the Laurer grene.

Also Skeat, Chaucer, vii, xx, 268 and 289, and Krausser, Complaint, 65.

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 lauer thurgh the yeer is for to sene.

And Lydgate himself states, M. P. 180:
And the lauralle 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 Daphne into a lorer tre
Was torned, which is evere grene,
In tokne, as yt 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, ageyne the morowe gray.

It occurs also among the poems of Charles d’Orléans, iii (Wüleker, Alteenglisches Lesebuch, ii.), p. 123, 2:
Aftir the sterry nyght the morowe gray.

But ibid., Story of Thebes, 9:
When Aurora was in the morowe rede.

Compare also Skeat, Chaucer, i, 4, 1:
Gladethi, ye foules, of the morow gray.

Ibid. iv, C. T., A. 1491, 1492:
The biasy lark, messager of day,
Salueth in hir song the morwe gray.

l. 74. For] = in spite of; compare Paul’s Grundrisse, i, 1102 f., and e.g.:
M. P. 215: Blenchithe never for al the clierie light.
Skeat, Chaucer, iv, C. T., C. 129:
This mayde shal be myn, for any man.

Ibid. i, 3, 534, 535:
Right wonder skiful and resonable,
As me thoughte, 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. 305, ll. 3, 4: 'fortune—contune rhyming with each other; Schick, T. G. 'contuned' 390 rhyming with 'unfortuned' 389; 'contune' 1333 rhyming with 'fortune' 1332.

l. 82. thorg-oute the wode yt ronge] Compare Krausser, Complaint, 44, 45:
Which (i.e. the bridges) on the branches, bothe in pleyn [and] vale,
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 cukow thus gan chyde,
I herde, in the nexte bush besyde,
A Nightingalë so lustily singe
That with her clere vois she made ringe
Through-out al the grene wode wyde.

Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1841). p. 43:
This foules singeth ferly fele,
Ant wyltet on huere 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 eins taedia vice dulcis lyrae,
Quem, heu! modo nequeo verbis convenire.

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


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 ‘ocy’ 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 Introduction, p. xxxix, note 5), as e.g. Jacobus de Porta, Diepenbrock, Anonymus S. (Des hl. Bonaventura Philomèle oder Nachtigallenlied, Lingen, 1883), and C. Portage (Geßinge 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 vocat impotenter hora.
Ocyus, exclamans, hue ocyus, ocyus venite.
Ocyus, advolita soror ocyus, ocyus, sorori.
Adriacum rapidis toties mare non tumet procellis
Nec folia arboribus, simul ingruit Africus, moventur:
Multa suum quotes 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 ‘occîr’ = 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 4ye, 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 esjoï
Li loussignols qu’ai oi,
Qui chantant dist:
Fier fier, oci oci,
Ceux par qui sont esbaï
Fin amant.

Wistasse le Moine, hrsg. von Wendelin Foerster und Johann Trost, Hille, 1891 [Romnische Bibliothek, hrsg. von W. Foerster, 4], li. 1142 ff.:

Illuecqes se fist loussignol. "Ochi! ochi! ochi! ochi!"
Bien tenoit le conte por fol. Et li quens Renauls respondi:
Quant voit le conte trespasser, "Je l’ocirai, par saint Kichier!
Wistases commence a 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 poètes français, 6], pp. 23, 24:

Me pourmenant, ung Roussignol s’esveille;
De son doux chant très fort je me esmerveille,
Quar il d’soit en son chant: "Fy, fy, fy,
Fy de dormir, fy d’homme qui sommeille,
Fy de songeard, 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[â] porchatz lance.
Je l’escoutté; lors commença à dire,
Tournant son chant mieulx que une harpe ou lire,
En chant bien doux & plaisant: "Suy, suy, suy."
A l’escouter je ne peuz contredire,
Mais suis fache, 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.

Ne sois lassé; le gaing est à poursuyvre”:
Tel va bien tost qu’on aconsuyl 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 tormentte
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’amor.

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 fole!’ quod she, ‘wost thou not what it is?
Whan 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 thanke 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 Thaurau, p. 75.

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

En un vergier s’en entra maintenant,
Dou rousseingnal i a oî le chant,
Cil autre oisel se vont esbanoiant.
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 rousignal 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’oi chanter a mes oreilles
Le roussignol oci, oci.

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 Cure de Sainte-Palaye, Dictionnaire historique de l'ancien langage français, Niort—Paris [1880, viii]:

\begin{align*}
&\text{Joie oï le roxignol mener,} & \text{Oci, oci, vilaine gent:} \\
&\text{Qui me fet plaindre, et dolouer,} & \text{Jolis cuer doit bien amer,} \\
&\text{Por les mains que je sens por li,} & \text{Par amours joliement.} \\
&\text{Qui sor l'arbre chante à haut cri,} & \text{(MS. 7218, f. 271.)} \\
\end{align*}

Pourquoi tient oï le chant à graciens
D'un oezillon qu'on cliamine rossegnol?
Pour ce qu'il est jolis, et amoureux, ...
Et dist occi, occi, joieus, joieus.

(Quoiss. Poës. p. 336.)
Le rossignol crie, sur les ramssiaux,
Vray messiaigne d'amour entretenir,
Occi, occy, entre von damosiaux ...

(Desch. f. 164.)

See also Thurnau, 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 'ocy' refers to the death of the nightingale herself.


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

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

l. 98. Ocy] See note l. 90.
l. 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:
imir geschibet von ir minne sunder wanc
als der nahtegal, diu sitzet tōt ob ir vröden sanc.

minnesinger 1, 28b Hagen.

Megenberg: diu nahtigal ... singt gar ämsicleich und gar frävenlich
über ir kraft alsō groezleich, daz si sō krank wirt, 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
cantu).
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 uersie = versify in Skeat, Piers Plowman, C. 18,
108–10:

For þer is nouthə non · who so nymep hede,
That can [versifie] 1 fayre · ober formeliche endite,
Ne þat can construen kyndeliche · þat poetes maden.

1 uersie, 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. cristen-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 spesially.

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

p. 46: Serrs, so is mons soule with the sacrament.

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

p. 48: And manse soule that was forjugydd to dannacioun.

Again, Hoccleve (E. E. T. S., E. S. 72), p. 175, l. 4862: for a kying is but a man soul, 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 fond a lyknesse depict upon a wal,

Armed in vertues, as I walk up and doun.

Ayenbite, ed. by R. Morris, p. 203:

... yet ofte recordep pane dyap and be pine of Iesu crist. Vor yet is be armure yet be dyueul 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 thou riche or poore, or seke or quert.

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,
Ande couetysse moste wys, 

Thenne schall Englonde mys-chewe.

_Booke of Precedence_ (E. E. T. S., E. S), i, 85.

Merneile it is ṭat y not myscheuee, ṭat y neere kild, drowned, or bren.


..., and up thi wol atte eve
Into a tree lest thi 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 Mischée, _destruire_.

p. 6, l. 141. Before whos deth] The relative instead of the demonstrative pronoun, in order to eect a closer connection with the preceding sentence (compare Paul’s _Grundriss_, i, p. 1119, e., 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. of] See note to l. 4.

offens, cleped original] In Forcellini, _Totius Latinitatis Lexicon_, Prati, 1858, we find under the heading ‘originales’ (2) the following remark: ‘Speciatim apud Scriptores Ecclesiasticos _origine peccatum_ dicitur illud priorum parentum in posteros generatione transfusum. _Augustin_ 1. de Anim. 9. n. 10. et alibi.’ This quotation from St. Augustin runs as follows: Sed utcumque sentiens quid mali dixerit, sine uta Christi gratia animas redimi parvulum in aternam vitam regnumque caelorum, et in eis posse solvi origine peccatum sine Baptismo Christi, in quo fit remissio peccatorum: videns ergo, in quam se profunditate naufragosi gurgitis jecerit, ‘Sane,’ inquit . . .


For man of kende hyt taketh syn.

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

Ich for our gilt original wern slayn.

_Confassio Amantis_ (E. E. T. S., E. S. 81, 82), v, 1767; vi, 1.

l. 143. infecte] = infected, as ‘depeint’ = depeinted (compare Schick, _T. G._, note to l. 44; _Hoccleve_, E. E. T. S., E. S. 72, l. 5008), 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 contracted from ‘infected’ 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:

_Skeat, 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 enfect.
Notes: Poem I. Page 7, lines 150–168.

But *ibid.* vii, xxiv, 1053:
Her gentilness may not infected be.

*Hoccleve* (E. E. T. S., E. S. 72), p. 171, ll. 4742, 4743:
And a-mong othir pingeës, pat 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: paradys.

*M. P.* 209: The stoon of paradys was fyn of his labour.

*Ibid.* 235: Man to restoore to paradys, his citeë.

*Albon and Amphabel* (Horstmann), i, 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 Paradise / made a sitesiene.

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

l. 151. 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 l wo is thyn herte. |

l. 156. *Holland's Duke of the Houlate*, ed. by A. Diebler, l. 976:
Think how haur 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 *Aynbrite of Inwyt*, ed. by R. Morriss, p. 71:

Vor huanne pou begonne libbe: anhaste pou begonne to sterue.

*Yorkshire Writers, Rolle of Hampole*, ii, p. 36, ll. 21–24:

| For fro bigynnynge of oure childehede |
| ilk day to dye we are dredande; |
| pen pis [lif] is saylande at bo ned e, |
| for whils we here lyue [we] are dyande. |

Also in *Anglia*, vii (1884), *Anzeiger*, p. 85, ll. 17, 18:

| For yn be oure of oure natvyyte |
| Thy [i. e. death] soltell 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 jaf to man fre power
To cheese, bope fer and ner,
Off god and yuel shed to make,
Be euel to late and god to take.

Wheipher he wole cheese, he hap power
purw yes[e] of god, while he is her;
anahe is hit noht on god ilong,
If man wole cheese to don wrong.
Notes: Poem I. Page 7, lines 164–168.

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
Streymeth me nedely for to doon a thing,
(Nedely clepe I simple necessitee);
Or elles, if free choyse be granted me
To do that same thing, or do it noght,
Though god forwoot it, er that it was wroght.

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 perchore chese he, or thou wende,
whether thou wilt 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 choyse, as we fynde,
Weder he wyl do good or ylle,
Owther y-savyd or ellys y-schant,
Owther have heven or ellus have hell,
thou hast fre choyse.

*Ibid*. p. 52:

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

*Ibid*. p. 53:

Here twey wayses [*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,
yf he myse-chese / he is his owne foo.

*Ibid*. p. 215, ll. 18–24, f. a.:

And sikirly, syn god of his by grace and benigne courtesie hath yeuen vs libertee and freedam for to purchase by oure wirkes in this present lyfe hast oon or hast othir / al standith in our choys and eleccioun: to grete fooles been we / but if we choose the bettre part / which part, god of his infynyt goodnesse graunte vs alle to choose / Amen!

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

And of two wayes hast most nedys chese oon.
Think, of fre choyse god hath the yeve alon
*With wyt* and reson to rule thy lyberte.

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: .

Notes: Poem I. Pages 7, 8, lines 171-183. 43


Clemens Alexandrinus, Stromatum lib. ii. Sylburg, Coloniae, 1688, 363:

'\textit{H}iemei de, o\ de ai\'resi kal ph\'g\'h\'n de\'k\'osai to\'is an\'th\'p\'k\'ous aut\'k\'rat\'op\'h\'k\'n par\'\tau o\ tou Kup\'r\'ou dia\'\tau o\ t\'\nu\'s graf\'\nu\ par\'eilei\'f\'o\'teis am\'e\'ta\'p\'t\'o\'teis \'h\'\tau o\ p\'i\\'a\'se\'i\'\a\'nata\'\nu\'m\'e\'\theta\'a.}

\textit{Origines de principiis}, interprete Rufino, lib. iii, c. i, Redepenning 245- “quoniam in ecclesiastica praelectione inest etiam de futuro Dei justo judicio fides quae judicii credulitas provocat homines et suadet ad bene praeclareque vivendum et omni genere refugere peccatum . . . per hoc sine dubio indicatur quod in nostra sit positum potestate vel laudabili nos vitae vel culpabili dedere.”

\textit{Ibid.} lib. iii, c. i, 6 (249):

“Paulus tanquam in nobis ipsis vel salutis vel perditionis habentibus causas, ait: An divittias bonitatis ejus . . . contemnis . . . ?”

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

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

Thomas Aquinas, \textit{Summa theologica}, i, 23, 3 (Romae 1888, iv.):

“Culpa provenit ex libero arbitrio eius qui reprobatur et a gratia
deserit.”

Compare about this difficult matter Schmidt, Wilhelm, \textit{Christliche

p. 7, l. 171. dismembre] Compare Skeat, \textit{Chaucer}, vii, 255, and the notes by the same (\textit{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 Zupitza in \textit{Herrig's Archie}, lxxxv (1890), p. 46 ff., from Ashmole MS. 61. Com-
pare also Percy Society, 23, i, 73:

Of newe touernent we do hym rent,
When we lys members swer.

\textit{Hocclowe} (E. E. T. S., E. S. 72), p. 23, ll. 628-630:

\textit{D}ere, pe former of euer creature
\textit{Dis}membre y with ope grete, & rente
\textit{Ly}ne for lyme, or \textit{Hat} I \textit{henn\'es} 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 Lvilgate's \textit{Guy of Warwick},
ed. by Zupitza, \textit{Sitzungsberichte der (Wiener) Kais. Akademie der Wissen-
schaften}, 74, Wien, 1873, p. 665, note to l. 1, 8. Compare also Skeat,
\textit{Chaucer}, i, xiv, l. 1 ff. and note.
p. 8, l. 183. the fadres sapiens] Compare Skeat, \textit{Chaucer}, iv, C. T., B.
1660-1662:

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

p. 8, ii. 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.

l. 185. lombe] See Morrill, Speculum (E. E. T. S., E. S. 75), note to l. 260.
l. 186. declyne] has here 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, lader of gentilesse—
What man that claymeth gentil for to be,
Must folowe his trace, and alle his wites dresse
Vertu to sewe, and yvces for to flee.

See also the notes to these lines.

M. P. 93: Who foloweth his tracyz is never liche to thryve.

Ibid. 248: To folwe the tracyz of spiritual doctryne.
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 pou be god, thow folow most his trace.

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

196. Compare the last lines of a carol in Percy Society, 23, i, 48:
And of owre synnyes we ask remyssion,
And grace
In hevne to have a place.


As to its etymology Skewt combines it with the frequentative verb terfeian, O.E. tearflian (Low G. tarven, um- tarven, O.H.G. zerben, zirben, zirbelwint); Holthausen, Anglia Beiblatt, xii, p. 146, refers to Ettmüller, Ludo-vicus, Vorda Vealhstod Engla und Souxna. Lexicon Anglosaxonae. [Bibliothek der gesammten deutschen National-Literatur, xxix.] Quedlinburg und Leipzig, 1851, p. 523, sub 'teorfan,' and Schade, Oskar, Altdergusches Wörterbuch, 2, A. Halle a. S. 1872-1882, p. 1230, sub 'zarbjan.'

Holthausen also suggests the idea that 'Tyrflingr,' the Icelandic name of a famous sword, belongs to the same root. In Athenæum, 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.


Off all his elaythis thay tirvit him bair.

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

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

The Poems of Walter Kennedy (ed. by J. Schipper, Vienna, 1901, in
Denkschriften der K. Akademie der Wissenschaften in Wien. Philosophisch-Historische Classe. Band, xlviii, i), p. 87, st. cvii:

Ane to name wes callit Cleophas,

Ane to name wes callit Cleophas,

Said: Merwall is pat you misknowwis allane

Thir cruelled dedis quhilion thir dais wes

To Jhesus done into Jerusalem,

Be oure princis how he wes tane [and] slane,

Als tiruit [him] with mony panis fell,

Quhom we trowit to redeime Israel.

ouertorue occurs:

Promptorium Parvulorum (1440), p. 373:

Ovyr (tyr) vyů (ovyr tyreyñ, K. ouerturnyn, S.H. ouerturnyn, 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 kepte, and conserved,

Which him vpheeld, that he was neuer ouer terued.

Jamieson, John, An Etymological Dictionary of the Scottish Language,

ii, Edinburgh, 1841, p. 173:

Reprowyd scho suld noucht be for-thi

Of falshede, or of trychery,

For til owrtyrwe that is abowe.—

Bot qwhen thai travyst hyr all thair best,

All that is gywyn be that Lady,

Scho owrtwrwisys it suddanly. Wyntown, viii, 40, 39, 46.

Holland’s Bake of the Houlate, ed. by Arthur Diebler, Leipzig, 1893, ll. 836–839:

The golk gat vp agane in þe grit hall,

Tít þe tuquheit be þe tope and owrtwrwit 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 ‘ouertorve’ occurs once also in Skeat, P. P. (E. E. T. S. 28), A. ix, ll. 30, 31:

For þif he ne rese þe ræper and rauhtæ to þe steorne,

þe wynt wolde with þe water 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. maner] 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 H₂, l. 186, 368, 371; also Prof. F. J. Child’s Observations on the Language of Chaucer and Gover in Ellis, On Early English Pronunciation, ch. iv, § 5 (E. E. T. S., E. S. 27), p. 374. I noticed further:

M. P. 63:

Folowyng these baladis as for your plesaunce.

¹ ouertorne H₂ [= ouertorue?]
Ibid. 196 : Coold and moist, as of his nature.
Ibid. 257 : Oonly outward as by apparence.

Schleich, Fabula, 41, 42 :
Another marchaunt, 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 bifore,
She dogther nas, for, as by coniecuture,
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-bore 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 ; vii, 1297.

p. 9, l. 221. boght dere] See Morrill, Speculum, note to l. 160.
l. 223. Then] = than. The structure of this phrase is entirely
Lydgateian. 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 satisfied 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 wolde perisse, but wolde that we conne alle to the knoweleche
of him, and to the blisful lyf that is perdurable, amonesth us by the
prophete Ieremie.'
A very similar passage occurs, Pilgr. 8591–94 :
But, off that lord grettest off myght,
Whos mercy euer passeth ryht,
Off synnyers desyreth nat the deth ;
sfor he doth mercy or that he sleth.
Notes: Poem I. Pages 9–11, lines 231–285. 47

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 zwo þe herten engrîned ine þe dyueules nette / ase zayþ

Iob.

l. 250. Dispose] Steele, Secrees, 595:

Dispose them sylff / to mornynge or to gladnesse.

l. 256. to-togged 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. Pilgr. 2899, 2900:

When God Almyghty (yiff yt be souht,)
Al thys world hadde maad off nouht.

Ibid. 6603, 6604:

“God the ffader,” fful wel ywrouht,
That heuene and erthē made off nouht.

Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 341, 342:

Schål he rebelle ageyn his lordēs myght,
Which þat þis wydē 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:

Pi-sceule, 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. adolescens] 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. 26: A’adolescencie, 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 adolescence is sancient & cumyth to gravite.

p. 11, l. 272. weyes ... of your youth] Anglia, vii (1884), Anzeiger, p. 85, ll. 3, 4:

Thow mynyly myrrouer yn whom all old may se
The wayes of youth yn whych they have mysgoon.

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 vno 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. Vnkyndly] = unnatural, against nature. Compare Falls, 20 a 1:
who search aright was vnkyndly mariage,
speaking about Oedipus.

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

Ibid. 23 a 1:
Bloud vnto bloud to shew vnkindnes,
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
Azens kende y-do.

Ayenbite of Invyt, ed. by R. Morris (E. E. T. S. 23), p. 9:
Ine bise heste is uorbode / alle zennen a-ye kende / ine huet manere /
y bye y-do / ozer ine his bodie: ozer in opren.

Confessio Amanitis (E. E. T. S., E. S. 81), p. 236, ll. 373–375:
And for he [i.e. Tiresias] hath destourbed kind;
And was so to nature unkinde,
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. vnkyndly] See note to l. 294.

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

lying in a-wayte] Pilgr. 64, 65:
And deti, ay redy with hys dart to kerue,
Lyth in a-wayt, dredful off manacys.

Ibid. 4491: In a-wayt y (i.e. Penance) lygge alway.

Ibid. 8130, 8131:
Ther lyth A mortal hunteresse,
In a-wayt 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 waite.
Falls, 212 b 2: The people alway in a wayte lying.

Rom. of the R. 4497:
Which in awayte lyth day and night.

Hoccleve (E. E. T. S., E. S. 72), p. 137, l. 3806:
The fend lyth in a-wayte ofoure freente.
ll. 304, 305. lynes—lokes] 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

hymn to betaishe she cast out hoke and lyne.
l. 311. confusion[ ] = ruin, perdition, as in the Bible. Compare Falls, 140 b 1:
And overcomne for his great pride,
At great mischief to his confusion.

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

M. P. 5: Alltho that bethe enmyes to the Kyng,
I schalle hem clothe withe confusione.

Schick, T. G. 228:
A man to loue to his confusione.
Compare also the note to this line.
Rom. of the R. 3833, 3834:
To truste (to thy confusione)
Him thus, . . .

Hoccleve (E. E. T. S., E. S. 61), p. 145, l. 154:
My deech 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 1 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 secounde schyle ys that thou shalde dye,
Bote yt what tyme thou woste never.

Voss., Gg. 9, f. 35 b:
For deth cometh ever whan 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 not whanne myn ende schal be.

Hoccleve (E. E. T. S., E. S. 72), p. 21, ll. 566, 567:
No thyng is more certein þan deþ is,
Ne more vnscertain þan þe tyme I-wis.

Ibid. p. 105, ll. 2893, 2894:
Remembreth ever a-monge, þat ye shul dye,
And wot naght whan; it cometh in a stelthe,

Ibid. (E. E. T. S., E. S. 61), p. 67, ll. 7, 8:
þat dýe I sholdþe / & hadde no knowynge
Whanne, ne whidiþ, I sholdþe hennes sterte.

Ibid., p. 117, l. 210:
war that / for deathe comethe, wot ther no wyght whan.

þou 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:

Hit beo þeo tymes on þo day
pat soþe to witen me mai:
pat on ys, pat i shal henne;
pat oþer, pat y not whenne;
pat þridde is my moste care,
pat y not whider i shal fare.

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 thynge is the vncertaynte of our endyng/for we wote not
whan we shall dye nor how we shall dye nor whether we shall goo
whan we be deed.

p. 13, l. 339. can] See note to l. 54.
l. 343. which] See note to l. 141.
whose] Compare Schick, T. G., note to l. 1090, and e. g. M. P. 3, 8, 15,
69, 97, 137, etc.
l. 357. Margarete, 540:
And be her sheld in myschief and dissease.
l. 361. were or stryfe] one of Lydgate’s favourite expressions. Compare
Degenhart, Hors, 405:
Lat al were and stryfe be sette aside.
Ibid. 410: Of newe stryf and of mortal were.
M. P. 85: Whiche for vertue, without were and stryff.
Pilgr. 1968: With-outen were or any stryff.
S. of Thebes, 359 b 1:
Muse herevpon, without warre of [sic! or?] strife
Ibid. 360 a 2: Edippus aie, deuoide of warre and strife.
Ibid. 361 a 1: Finde plentie of conteke, warre and strife.
Ibid. 372 b 1: Replenished, with conteke were and strife.
It occurs also Skeat, Chaucer, iv, C. T., F. 757:
As in my gil, were outher were or stryf.
Hoccleve (E. E. T. S., E. S. 72), p. 182, l. 5041:
Euene as a man is euer in werre and strifie.
Ibid. p. 195, l. 5405:
Now, pees! approche, and dryue out were & strif!
Ibid. (E. E. T. S., E. S. 61), p. 34, l. 302:
Malencolie engendrith were & 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 knylthode in werre and strif.
Ibid. p. 257, l. 900:
And desirous 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.
l. 384. in-to] e and o are much alike in our manuscript, as is also
pointed out by Schleiech, Fabula, p. xliii.
l. 385. Longens] Compare Gattenger, p. 39, and Skeat, Chaucer, i, 1, 163
note. This proper name occurs also e. g. Kk. i, fol. 195 b, 198 a.
l. 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, wyl, & thought] Another stereotype expression. Compare Flour of Curtesye, 248 b 1:
Yet or I die, with hert, wil, and thought.
Degenhart, Hors, 510:
Ondevided, 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 thought! 
Ibid. 426:
Cler of entent, and herte, and thought and wil.
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], lone & drede; and his lawes obeyeth.
& fe[r]ently þe lufe and drede.
Ibid. p. 251, ll. 6, 7:
Good god! þou graunt me þis,
That I may lyue in lone & drede.
l. 400. Kk. i, f. 195 a:
Helle robbed // thourgh myn junperal 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); Margarete, 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. 413. 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.
Saphyre-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 saphys, and rubyes, ful royal.
p. 16, l. 4. Compare Sket, 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 mellowy.
Ibid. 220:
Thorough his sugryd / Enspyred Eloquence,
and note to this line.
M. P. 11: For to practye with the sugryd melody.
Ibid. 25: Where is Tullius with his sugryd tonge.
Ibid. 102: Ambrosius withe sugred eloquence.
Ibid. 150: Speche is but fooly and sugryd eloquence.
Ibid. 182: And the soote sugryd armony.
S. of Thebes (Wülcker), p. 106, l. 52:
By reheasaile of his sugred mouth.
Falls 32 a 1: And for his sote sugred armonie.
Ibid. 69 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 ff.); Devotions of the Fowles of John Lydgate (M. P. 78 ff.); A Proper New Boke of the Armonye of Byrdes (Percy Society, vii); Cuckoo and the Nightingale (Skeat, Chaucer, vii, 350); The Golden Targe of Dunbar (Scottish Text Society, ii, 1–10; Schipper, 17, 100–113); Testament of Squyer Meldrum of Lindsey (E. E. T. S. 35, 1868, p. 371). Compare A. Jearney in Revue crit. d'hist. et de lit., 1901, 51, pp. 272–3. Some other examples are noted in Skeat, Chaucer, vii, p. 552: Chaucer, Part. of Foules, and Dunbar, Thistle and Rose.
I may be allowed to add some others:
M. P. 182: Esperus enforced hiir corage,
Toward evyn whan Phebus gan to west,
And the braunches to hiir avantage,
To syng hiir complyn and than go to rest.
Ibid. 242: The amerous fowlys with motetys and carollys,
Salwe that sesoun every morwening.
Notes: Poem II. Page 16, lines 6–8.

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; . . .

Ibid. vii, p. 374, xx: Flower and Leaf, ll. 435–437:
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 ʒef thy were ʒavre prest;
Ich not ʒef thy canst masse singe,
I-noh thy canst of mansinge.

Also in Holland's Duke of the Houlate, ed. by Diebler, Leipzig, 1893, p. 44, st. 55 ff., birds are singing a ghostly song in the praise of the Virgin Mary.

p. 16, l. 6. Compare Skeat, Chaucer, iv., C. T., A. 11:
So priketh hem nature in hir corages.

Ibid. i, v, 324, 325:
and than the foules smale,
That eten as hem nature wolde enclyne.

Æsop (Sauerstein), ii, 58:
As he (i.e. the cock) was taught only by nature.

M. P. 157: Alle othr beestys obeye at his biddynge,
As kynde hath tauhte hem, ther lady and maistresse.

Ibid. 237: Foulys, beestys, and fisshes of the se,
Kynde hath tauhte hem by natural disciplyne,
Meekly to Ihesu to bowe adoun ther kne.

l. 7. hem] = themselvses. Here and ll. 158 and 261 (it, hym) the personal pronoun is used as reflexive pronoun; compare Spies, Studien, p. 152 f. and p. 169.

l. 8. Compare M. P. 145:
Yif 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
Se[n] none so faire, fro time þat I was borne.

Pilg. 3259, 3260:
Mor merveyllous than enere aforne
I hadde seyn synth I was born.

Ibid. 3309, 3310:
Mor than enere I was a-fore,
Synth tymē that I was bore.

Also Amis and Amiloun, ed. Kölbing, 1955, 1956:
Pe best bōrd, bi mi leute,
Þon herdest, seffyn þou were born!
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 l. 61, 356 of our poem,

l. 14. refreyd] In Century Dictionary I find:
refraite: Same as refrain [The musical phrase or figure to which the burden of a song is set.]
refret: The burden of a song.

the refrate of his laye salewed the kynge 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:
entente 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 song 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 stoundes comming about I not than.


Bot it sowld be all trew Scottismennis 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 ledn 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.

Debte of the Body and the Soul (Appendix to Mapes's Poems, ed. by Wright, Camden Society, 1841), p. 334, l. 11:
3were is al thi michel 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. ccxl, l. 99:
Chante li lassignus 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 louers, fat loue pingis nwe,
Thurgh whos falsnes hindred be fe trwe
Ibid. 215, 216:

And ouer saugh I ful oft wepe & wring,
[That they in men founde swych variyng].

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!

And pomish, Lady, grevelous, we pray,
The false untrew with counterfet plesause,
That made their oth, be trew to live or dey,
With chere assured, and with countenaunce;
And falsly now they foten loves daunce,
Barein of rewh, untrue of that they seid,
Now that their lust and plesiere is aliened.'

p. 16, l. 19. can] See note to c. l. 54.
1. 20. sle] See note to c. l. 90.
p. 17, l. 22. Falls, 71 b 1: To shewe example to folkes in certeine.
1. 24 ff. Similarly twice in Schick, T. G. 440 ff.:

For vnto 30w his hert I shal so lowe,
Wiþ-oute spot of eny doubelnes,
That he ne shal escape fro þe bowe—
Thouȝ þat him list þurȝ vnstidfastnes—
I mene of Cupide, þat shal him so distres
Vnto your hond, wiþ þe arow of gold,
That he ne shal escape þouȝ he would.

Again, ibid. 834 ff.:

And þov-I prai of roouth and eke pite,
O goodli planet, o ladi Venus brift,
That þe soure sone of his deite—
Cupid I mene, þat wiþ his drefful myat
And wiþ his brond, þat is so clere of liȝte,
Hir herf[e] so to fiere and to mark,
As þe me whilom brent[c] with a spark.

1. 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 ralyly.'

No saphir ind, no rubè riche of price,
There lacked than, nor emeraund 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 solempe towre whiche styed vp to heuen.

Voss. Gg. 9, fol. 79 b.:

When that he slept in his Royall dongoun.
Notes: Poem II. Page 17, lines 34-40.

S. of Thebes, 365 a 1:
Till he atteined 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 downgeone thou broghte me righte,
Mat es my modirs wambe, to his 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 Romautn
of the Rose* in *Studies and Notes in Philology and Literature* (Harvard University), 1. 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 / ynto hem were brought
Frette with perle / and riche stones wrought.

Voss. Gg. 9, fol. 76 b:
All off goold fret with perilis fyn.

l. 38. Eve] See p. 16, l. 2.
sterris] 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 fressh[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:
Upon the herbs 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:
Also these freshe somer-floures
Whyte and rede, blewe and grene.

_Ibid._ xx, 333; xxiv, 1385; etc.

See also Gattinger, p. 65.

p. 17, l. 41, 42. Schick, _T. G._ 13, 14 (and note):
'Til att[te] last, or I gan taken kepe,
Me did oppresse a sodein dedeli 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. 1. 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 _Romautant of the
Rose_. The meaning is: Thou shalt not hear of love-poetry, like
that of the _Romautant of the Rose_, but of religious poetry. Compare Schick,
_Kleine Lydigatesstudien_, 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. lorne] = 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 euery among
to his neighbour, that he doe no wrong.

_Ibid._ 9 b 1: And Cadmus thus toforne Appollo stooning
knelling among with ful great reuerence.

_Skeat, Chaucer_, vii, x, 85, 86:

O ruby, rubified in the passioun,
Al of thy sone, among have us in mine.
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. 2895:
Remembreth euer a-monge, þat ye shul dye.

Confessio Amautis (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 'bridde,' 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 voyes gan out[e] wrest,
Rygth as her hert for love welde 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 aduertere.

M. P. 137: 
Lat hym adverte and have inspeccioun,
What ther befyl in Awstynes tyme.

Ibid. 139: 
Awstyn was sent, who that liste adverte.

Ibid. 250: 
O blissed lhesu! and goodly do advert.

Lydgate's Vertue of the Masse, MS. Harl. 2254, f. 182 b:
Interpretacioun 'who wisely can aduertere
The offeratory 'is named of offerynge.

(Quoted from E. E. T. S. 71, p. 233.)

Pilgr. 1637, 1638:
Which thing, whan thou dost aduertere,
Yt shalff nesushe ful wel thyne herte.

Ibid. 3603, 3604:
Wher-of, whan I dide aduertere,
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 'bothé 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 depruied 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.


Whan þat þou hast assaydë boþe two.

Ibid. p. 37, l. 1007:

But boþe two he nedës moot forbere.

Ibid. p. 187, l. 5174:

ffor she was boþe two, and syn she had.

Finally, in Confessio Amantis (E. E. T. S., E. S. 81, 82) I find some thirty examples of 'bothe two,' so Prologus, ll. 606, 1068; i, 208, 253; ii, 1157, 2598, 3316, 3463; iv, 2285, 2295. . . . Compare also Spies, Studien, § 239.

p. 19, l. 82. ne—nothyng] See note to ll. 52, 53.


M. P. 258:

Nor nouht that sownyd toward perfectioun.

Falls, 52 b 2, 53 a 1:

For me thought it was better to abide
on her goodnes than thyng reherece in dede
which might resowne again her womábede.

Triggs, Assembly, 1302:

For nothyng may me plese that sowneth to corrupció.\n
Chaucer's Dream, ed. by R. Morris, l. 2074:

And all that sownede to gentliness.

Hoccleve (E. E. T. S., E. S. 61), p. 76, l. 90:

to thyng that sowneth / in-to [hy] falshe? 

Ibid. (E. E. T. S., E. S. 72), l. 1947:

Write him no thyng þat sowneth in-to vice.

l. 85. Ocey] See note to c. l. 90.

l. 92. are] 'old,' as the MSS. read, is quite impossible; it gives no sense at all. Surely it is corrupted from 'aldre' (=are), which form survives in such expressions as: altherfirst, altherlast, altherfaires, 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.
Notes: Poem II. Pages 19, 20, lines 94–115.

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 shall sterne withynne a while.

Compare also Skeat, Chaucer, i, v, 420:

Do what hir list, to do me live or sterne.

See also note to l. 183.
l. 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 yeor eyen blynde!

Ibid. 259:

Behoold, 0 man, left up thyne eye and see, What mortal peyne I suffryd for thy trespace.

Pilgr. 5317, 5318:

Off thyris fygure that I ha told;
Lefft vp thyne eyen & be-hold.

Ibid. 6241, 6242:

Lefft vp thyne Eye, be-hold & se, And tak good heed now vn-to me!

Hoccleve (E. E. T. S., E. S. 61), p. 210, l. 869:

Lifte vp thyen yne / looke aboute & see.

Anglia, vii (1884), Anzeiger, p. 86, l. 51:

Lyfte up your hertly eye, behold and se.

Similarly Falls, 124 a 2:

See with the ien of your advertence.

Compare in our poem l. 177.
l. 106. Sle[] See note to c. l. 90.
l. 110, 111. list[] See note to c. l. 9.
p. 20, l. 112. theyer[ ] 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 indefinities in English in Anglia xxiii (1901), p. 242 ff. The reverse case takes place l. 147 'his'; see note to this line.
l. 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 fele;
Rose of Ihericho that gre in Bedlem;
The fuy rosis portraid in the shelde,
Splaid in the baner at Iherusalem.
Notes: Poem II. Page 20, lines 117-133.

The sonne was clips and dirke in every rene,
When Crist Ihesu five wellys list uncloes,
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 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.

Wulcker, 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 thy salue // my flesche 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 raussum his blood he did sheede;
Not a small 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 he fylde // 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, lorda gode,
For me thou scheddist al pi blode,
Out of pi hert ran a flose
Pi 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-sai-e, also in other places, is proved by the following quotations. Steele, Secrees, 370, 371:

Plente of language / with hooly Isaye,
And lamentacions / expert in Iereyme.

Pilgr. 3853, 3854:
Lych as wryteth Ysaye,
And in hys book doth specefye.

Ibid. 7005, 7006:
A scripture 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 wyttennessth ysaye,—
He shal in benen dwelle, & sitten hye.

Ibid. p. 162, ll. 4500, 4501:

To suë, studien men, seith Ysaye,
And sche þe 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 braunche 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:

Propheete ysaie to be oute of debate.

This line was emended by Holthansen, Anglia, 21 (1899), p. 448, as follows:

Propheete! 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 / unrolled of the kyng,
Towarde his Bateyke, 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 diviision.

Pilgr. 2064, 2065:

With-outë me, thys no lesyng,
Ye shal ha no conclusyon.

M. P. 240:

Or I passe hens, this hooly myn entent,
To make Ihesu to be cheef surveyour.

Rom. of the R. 3547, 3548:

To stonde forth in such duresse,
This crueltée and wikkednesse.

Ibid. 6056, 6057:

With Abstinence, his dere leman;
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 þinkep it were muche for hem.

Kk. i, fol. 196 a:
Stoode a-ffore Beschope / per fflonde 1 no respyte
Smytten bi per mynystris / in he consistorie.

p. 21, l. 141. stoole[)] Compare the following lines from Lydgate's *Vertue of the Masse*, MS. Harl. 2251, fol. 181:
The stole also strecchyng on lengthe
Is of doctours ' saithe the angels doctrayne,
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[)] Schloich, *Fabula*, 581, and note to this word, p. 83.
l. 147. Makying his fynaunce[)] = recompense, *Falls*, 70 b 1:
For no power when al that wer doo
thou shouldest fayle to make thy finannce
Both destitute of good and of substaunce.

Triggs, *Assembly*, 1241, 1242:
.... & then shalt thow know
What shalbe thy finaunce; ....

See also note to these lines. Similarly, Kk. i, fol. 194 b:
To make aseth // for thi transgression.

Compare Mätuzzer 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 þis þat comet so brith
Wit blodi clopes al be-dith?
respondentes superiores dixerunt
"He is bope god and man;
swilc ne sawe neuere nan.
for adamis sinne he suffrede ded.
& þpero is his robe so red."

l. 145. Isaie[)] See note to l. 133.
renom[)] *M. P*. 47: Famous poets of antyquyte,
In Greece and Troye renomed of prudence.

*Falls*, 20 a 1: so renowned 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 renouned, so famous in manhed.
Par. 5955: So renomyd & flourynge in glorye.

l. 152. quayres[)] I could not find out anything about this word; perhaps it is corrupted for 'grapes'? Compare *Yorkshire Writers, Rolle of Ham-pole*, ii, p. 50, l. 3, f. b.;

for as þo pressure presses þo grapis...

l. 153. With regard to the metre, we prefer the reading of A., and omit the article between 'and' and 'white.'
l. 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. 1, ll. 1, 2:

Honoured be thu, blisfull lord a-bowe,
That vowchidsaffè this iourny to take.

ll. 162–165. Kk. i, fol. 196 a:

A swerde of sorewe // schoold se perce to þe herte
Off my Moder // þat called is marie
Stooде 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 sleete and list nat with me wake,
Of mortal dred they lefte 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, disconsolat,
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 chasttye,
In woord nor thouht 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 discreesen nor appalle.
Skeat, Chaucer, vii, x, 46:

Licour ayein languor, palled that may not be.

Ibid. vii, xxii, 15:

M'enlo\lurn: 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 Courtesye, 248 b 2:  
Of her, that I shal to you as blyue.

S. of Thebes (Skeat), 1173:  
Hem euerchoon, Tydeus, as blyue  
Pilgr. 5763:  
Par caas thow founde ther-in as blyue,  
Falls, 63 a 1:  he had his squier take his sweorde as blyue.
Skeat, Chaucer, i, iii, 248:  
And here on warde, right now, as blyue.

Ibid. 1277:  
As helpe me god, I was as blyue.

R. of the Rose, 706, 707:  
And of that gardin eek as blyue  
I wol you tellen after this.

Ibid. 992:  
But though I telle not as blyue.

Ibid. 2799:  
Than Swete-Thought shal come, as blyue.

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 sée me here, as blyff.

Ibid. p. 2, l. 36:  
For right as blyvé ran it in my thought.

Ibid. p. 19, ll. 503, 504:  
But I suppose he schal resorte as blyue,  
for verray needë 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; vii, 1140.

p. 22, l. 194. Falls, 74 a 2:  
my spousaile broke & my good[ë] name  
for euer disclaundred that whilom shone full shene.

p. 23, l. 201. Falls, 91 b 2:  
Theuyr poynant poyson is so penetrable.

l. 214. Rom. of the R. 4081-4083:  
Lever I hadde, with swerdis 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. 140):  
His freend to hym abrochyd hath the tone  
Of freendly triacle; . . . .

Falls, 87 b 2:  that men with sufferaunce tempre their triacle.
Pilgr. 67, 68:  A-geyne whas strokë, helpeth no medeynce,  
Salue, tryacle / but grace only dyvyne.

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.

NOTINGALE.
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 this wormes shall be byten
He must have triacle;
Yf not that, he shall deye.

31/38: And a triacle boxe.
Ayyenbite, ed. by R. Morris (E. E. T. S. 23), p. 16, 17:
Vor-zoje / he is ine grat peril / to huam / alle triacle / went in to uenym.
Ibid. p. 144: pet is proprelieche a dyaun / and a triacle a-ye alle kneadnesse.

Percy Society, iv (1842): Specimens of Lyric Poetry, edited by Thomas Wright, p. 9:
Tryacle, tresbien tryee, 
n’est poynst si fyn en sua termyn.
p. 26:
Muge he is ant mondraise, th[er]ouh miht of the mone,
Trewe triacle y-told with tonges 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 cun 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. 225ff. Compare the following lines from Lydgate’s Testament: M. P. 263:

Ageyn thy pryde, behold my gret meeknesse!
Geyn thy envye, behold my charité!
Geyn thy lecherye, behold my chaast clemnesse!
Geyn thy covetise, behold my poverté!

Raynouard, Choix des poésies originales des troubadours, ii, Paris, 1817, p. 35 (= Boece, ll. 216–224):

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 fiat de gran bontat,
Contra perjuri de bona feeltat,
Contra'avaricia sun fiat de largetat,
Contra tristicia sun fiat d'alegretat,
Contra menzonga sun fiat de veritat,
Contra luxuria sun fiat de castitat,
Contra superbia sun fiat d'umilitat.

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. streyght out as a lyne] Very common expression in Lydgate.

It occurs M. P. 17:
From ether parte righte as eny lyne.
Ibid. 234:
Whoe blood doun ran rihte as any lyne.
Ibid. 248:
Lat thy grace leede me rihte as lyne.
Pâgr. 1705:
The myydds ryht as any lyne.
Ibid. 3237:
Shope hym Ryght as any lyne.
Ibid. 4911:
Hii a-lofîte, 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, rît 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 okês 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.

Hocclere (E. E. T. S., E. S. 72), p. 113, l. 3134:
Thidir wil I goo, streight 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 tooknynge,
Thin arnes spredeth to mankynde.

l. 237. list] See note to c. l. 9.
l. 241. bountevous] Schick, T. G. 1384:
Prayeng to hir pat is so bounteuo[u]s.

Schleich, Fabula, 3 (see also p. 75):
Nat oonly riche, but bounteuous and kynde.

Voss. Gg. 9, fol. 71 a:
Pleynly reportynge bontivos borgesse.

Skeat, Chaucer, vii, xxiv, 414, 415:
But think that she, so bounteuous and fair,
Coud not be fals: . . . .
Hoccleve (E. E. T. S., E. S. 72), p. xlii, l. 32:
Of thi ful bounteuous benevolence.

Herrig's *Archiv f. d. Studium der neueren Sprachen*, 107, p. 51, l. 8 f. b.: of bounteuous lady semenygne of face.

Malory, *Morte d'Arthur*, ed. by Sommer, London, 1889/91, i, p. 733, ll. 6–8:
she hath ben . . . the moost bounteuous lady of her yeftes . . .

(Taken from Halliwell's Dictionary).

Remembre wele on olde January,
Whiche maister Chauuceris ful seriously descryvethe.

Steele, *Secrecs*, 352:
And I shulde / Reherse hem Ceryously.

Degenhart, *Hors*, 265, 266:
. . . ye shall it find in dede,
Censively who list the story rede.

Falls, 73 b 1: Wryte her compleyn in order censively.

_Ibid._ 84 a 1: But censively this matter to cuney
how he was made Duke and gouernour.

_Ibid._ 201 b 1: And coriously he telleth here the guyse.

_Ibid._ (from Koeppel, *De casibus virorum illustrium*, p. 37, note 4):
But sette them in order ceryously:
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 succesion
Conueying donne, by stocke of Amphion
Censively by line, . . .

_Pilgr._ 8625, 8626:
Now haue I told the, by & by,
Off thys stony corously.1

G. W. (Robinson), 281 (*Voss. Ga.* 9, fol. 23 a):
He tolde the kyng in ordre ceryously.

G. W. (Zupitza), 30, 1:
They told hym firste in ordre ceryously.

Also in *George Askby's Poems*, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 11, ll. 312, 313:
To kepe pacience thereyn ioyously,
Redyng thys tretyse forth ceryously.

_State Papers*, i, 299 (taken from Halliwell's Dictionary, also found in the *Century Dictionary*):
Thus proceeding to the letters, to shewe your Grace summarly, for reherising everything seriusly, 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 Ihcsu,'
_Pilgr._ 4773 ff.

1 Ceryously St.
Notes: Poem II. Pages 24, 25, lines 247–273.

p. 24, l. 247. Restoratif] Falls, 83 a 1:
    Restoratines and eke confeccions.

Giles, 90:
Lyst ordayne, for a restoratyf.

M. P. 146:
    Best restoratif next Cristes passioun.

Ibid. 38:
    Telle me alle thre, and a confortatif
    And remedye I shall make, up my life.

Besides, there occur in the M. P. the following similarly-formed
words: 49 confortatif, 50 laxatif, 136 prerogatif, 168 preparatif, 196
mytygatif, etc.

Compare also Skeat, Chaucer, vii, x, 72:
    Of confessours also richest dañatyf.

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;
Piýr. 4613:

    The Grete Thursday at hys maundé.

Political, Religious, and Love Poems, ed. by F. J. Furnivall (E. E. T. S.
15), p. 126, ll. 380–383:

    A tabulle [er ys] hat men mey se
    That cryste made on his monde,
    On shereþorsday when he breke brede
    By-fore þe tyme hat he was dede.

l. 251. laundere] 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 syde clerke spicers shalle take allownaunce in
his dayly dockette by the recorde of the seide yeoman lavender. In all
other cases I found cited in dictionaries (also in the interesting paper by
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 some-
what better, but unfortunately is not proved by any quotation.

Compare Prudentius, Cathemerinon, ix, 85–87:

    O novum caede stupenda vulneris miraculum
    Hinc crnors fluxit una, lynpha 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.

l. 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 lette none.

l. 273. G. W. (Robinson), 365:
    That strene of blode gun be his sydes rayle.

Kk. i, 196 b:
    My blody wounds / downe raylyng be þe tree.
Notes: Poem II. Page 25, lines 280-289.

M. P. 262: See blood and watur, by mercifull plentie,
           Rayle 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 godesse aboue celestial.

Krausser, Complaint, l. 625:
              That al the court above celestial.

l. 282. Compare Falls, 63 b i:
              Where that vertue and hygh discretion,
              auoyde haue from them al wilfulnes.

G. W. (Robinson), l. 241:
              Ffrome the to avoyde all despeyre & drede.

Steele, Secrees, l. 664:
              Grant first our kyng / tavoyde from hym slonthe.

l. 284. myrourr] Very common in figurative sense; see Schick, T. G.,
                note 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),
                ll. 3202, 5328; ibid. (E. E. T. S., E. S. 61), p. 13, l. 160; and Morrill,
                Speculum, note to l. 605; Holland's Bake of the Houlate, ed. by A.
                Diebler, l. 970.


l. 287. Carectes] Similarly Pilgr. 4844, 4845:
               My wondys I geue hem alle fyve ;
               The grete carectys, brood & Reede.

S. of Thebes, 360 b 1:
              Ere he was ware, Iocasta gan beholde
              The carectes of his woundes old.

l. 289. banner] Similarly Kk. i, fol. 194 b:
               The scalled ladder // vp to þe Croosse strecchying
               With vertuous Baner // putte fyndes to þe flyght.

Ibid. fol. 195 a:
              A standart splayede // þy lord slayne in but 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 peysye.

Ibid. 143:
           The crucifix their baner was in deede.

Life of our Lady, ix (from Warton-Hazlitt, iii, p. 60):
           Whan he of purple did his baner sprede
           On Calvarye abrood 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, Cathemerinon, ix, 82-84:
           Solve vocem mens sonoram, solve linguam mobilem,
           Die tropaeum passionis, die triumphalem crucem,
           Fange 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 prophete Daniel in spirit, up-on the vision 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: Sa-ul; compare l. 318, ‘Ta-ii,’ 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 Saul had them sought.
62 a 2: Thus day by day Saul ways sought.
63 b 2: Contrariously Saul was put downe.

Confessio Amantis (E. E. T. S., E. S. 81, 82) always uses this name as
a dissyllabic, as the following quotations will show:

iv, l. 1935: Of king Saul also I finde.
iv, l. 1940: The king Saul him axeth red.
vi, l. 2384: Saul, which was of Juys king.
vi, l. 3821: Be Samuel to Saul bad.
vi, l. 3827: That Saul hath him desconfit.
vi, l. 3830: Bot Saul let it overgon.
vi, l. 3834: King Saul soffreth him to live.

l. 310. Moyses] Here again, as l. 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 l. 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-doun 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 Moises 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 Mo-y-ses.

p. 26, l. 315. serpentyne] See Degenhart, Hors, 313 (and note to this line):

Whiche wessh awey al venim serpentine.

Steele, Secrees, 673:
Whysperyng tounges / of taast moost serpentyn.

Falls, 86 b 1:
Women that age farced were nor horned.
Nor their tailes were not serpentine.

Ibid. 91 b 2:
So depe fretteth their serpentyn language.

Hoccleve (E. E. T. S., E. S. 61), p. 236, ll. 572, 573:
In which this serpentyn womman was / shee
That had him ternerd 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, whan nature of vertu regitiff
Thoruh malencolye is pressyd and bor doun.

M. P. 16:
Wiche have vertu to curen alle langueres.

Falls, 1 b 2:
Which [i.e. the tree of life] vertue had against al maladie.
Compare Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1841), p. 3:
Dyamaund ne autre pieere
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
Marke de manye with Tav.

Ibid. 1483:
For 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.
Notes: Poem II. Pages 26, 27, lines 320–344.  73

In his avisioun, saugh ful yore agon,
He saugh foure bestis tornyng on a whele,
or Pilgr. 1403:  Ezechyel, who lyest 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, iii. L. o. g. W. l. 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 aspera dulcium,
Nam praefixa cruci spes hominum viget.

l. 327–329. Pilgr. 1653–1658:
Thys was that holy Moyses
That ladde al Israel in pees
Myddys thorgh the largé see;
And with hys yerde, thys was he
That passede 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 þat oure
þat he saughrist þat sharpe shoure.

Ibid. 101, p. 53 (Burgh):

... O pastor principall,
Which for my love suffridest deathes showre.

(Also in T[homas] 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 Iohã Baptist?
That here in thyss lyfe sufFered many shours.

Hoccleve (E. E. T. S., E. S. 72), p. xliii, ll. 207, 208:
thei to the dedes schoure
have put hym [i. e. Christ].

Ibid. p. 142, l. 3939:
Hym leuere is to suffre dedes schour.

l. 344. Even and morwe] Such formulas often occur in Lydgate;
Notes: Poem II. Pages 27, 28, lines 345–366.

compare M. P. 25:

The aurat 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:

Hou shal bene, bo[ ] 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 þe traas, bothe at even and morowe.

Æsop (Sauerstein), vii, 74:

Pursweth the pore, both est and sowth.

Also Sir Gonother, ed. Breul, 295 (and note):

Whe ser þou travellys be northe or soth.

and Percy Society, iv, i, pp. 53, 59.

p. 27, l. 345. list] See note c. 1. 9.

l. 346. Similarly S. of Thebes, 372 a 2:

And oure life here, thus taketh heed thereto
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 pilgrimag.

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 thurghfare ful of woo.

Ibid. :

In this world here is none abiding place.

Compare also Flügel in Anglia, 23 (1901), p. 216 f.

l. 348. list] See note to c. 1. 9.

l. 350. the Right[e] w[ ] take] S. of Thebes 363 b 1:

And to the Temple, the right[e] we ye he toke.

Ibid. 365 a 1: Into the hall, the right[e] waie he tooke.

Pilgr. 74:

And that folk may the Ryhte weyc se.

G. W. (Robinson), 304:

With other poure the ryght[e] w[ ] he toke.

Compare Introduction, § 5 a.

p. 28, l. 351. [hat] We here follow A., because it better the metre.

l. 353. As Lydgate, being a priest, uses the Bible “Vulgate 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[e] 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. 365. Compare with this line Spielmannsbuch, Novellen in Versen
Notes: Poem II. Page 28, lines 368–378. 75


p. 28, l. 368. As by nature] See note to c. l. 219.
I. 371. I meane as thus] See notes to ll. c. 219 and II. 186. This same formula occurs: *M. P.* 149:

I meene as thus that noon heresye
Ryse in thes dayes, ...

*Pilgr.* 4195: I mene as thus: conceyveth al.
*Falls*, 67 b 1: I meane as thus, I haue 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 mene 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 ofoure humanite.

*M. P.* 214: Whan the high lord tokeoure humanité.
*Ibid.* 215: . . . . . whan Crist Ihesu was born
Of a mayde most clene and vertuous.

*Morrill, Speculum*, notes to ll. 365 and 367.
I. 378. ordeyned] Compare Holland’s *Buke of the Houlate*, ed. by A. *Diebler*, ll. 733–735:

Haill, speciouss most specifeit with the spiritualis!
Haill, ordanit or Adame, and ay to endure,
Haill, oure hope and our help, quhen þat harme ails 1
LIST OF ABBREVIATIONS.

Æsop (Sauerstein) = P. Sauerstein, Lydgate’s Æsopübersetzung in Anglia, ix (1886), pp. 1-24.
Æsop (Zupitza) = Julius Zupitza, Zu Lydgate’s Isopus in Herrig’s Archiv für das Studium der neueren Sprachen und Litteraturen, 85 (1890), pp. 1-28.
Court of Sapience = Wynken de Wordes’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 Courtsie = printed in Stowe’s Chaucer, 1561.
Giles = S. Giles von Lydgate; see Edmund.
Kk. i. = Cambridge University Library MS, Kk. i.
Margarete = S. Margarete von Lydgate; see Edmund.
Pilgr. = The Pilgrimage of the Life of Man, Englisht by John


Schleich, Fabula = Schleich, Gustav, Lydgate's Fabula duorum mercatorum [Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker, lxxiii]. Strassburg, 1897.


GLOSSARY.

[Compare also the Notes.

abominable, adj. abominably, 11/288.
abregge, inf. to abridge, 9/228.
accusours, sb. accusers, 20/139.
adolescens, sb. youth, 10/267.
adverte, inf. to heed, note, 19/93; advert, 2. sg. subj. prs. 18/77; aduerte, sg. imp. 23/229.
aleys (thaleys), sb. alleys, 24/362.
allweye, adv. always, 11/275.
almesse, sb. alms, 24/241.
ald, pron. (g. pl.) of all, 19/92.
als, conj. as, 22/186.
among, adv. from time to time, continually, 5/90, 18/61, 76.
apalle, inf. to grow feeble, 22/185.
arne, sg. imp. take arms, 6/129.
arne, 3. pl. prs. are, 27/335.
asomder, adv. asunder, into parts, 21/166 (see N. E. D.).
aspye, inf. to spy, esp'y, 20/135.
atteynt, pp. attained, 20/138.
atweyne, adv. asunder, 23/212.
atwynne, adv. between, 9/214 (see N. E. D. sub atwin).
avale, inf. to descend, 13/339, 15/395; analyse, prt. prs. 1/vi; avaluad, pp. 11/276.
auktor, sb. author, 14/392.
avayte, sb. ambush, 12/302.
avrong, adv. wrongly, 18/79.
avxel, pp. asked, 21/149.
avyyn, adv. again, 9/226; ayen, prp. 6/130, 15/402.
bare, 3. sg. pt. bore, 26/290, 28/379.
bareyne, adj. barren, 10/245.
bawmy, adj. balmy, 17/39.
bemey, sb. beauty, 23/204.
bemey, sb. beams, rays, 5/93; bennys, 14/391.
beth, pl. imp. be, 12/325.
betokenyth, 3. sg. prs. means, signifies, 18/66.
blyye, adv. quickly, 22/186.
bofette, sb. buffets, 10/255.
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, 15/303, 19/86, 23/217; byrd, 5/101; breide, 16/20, 18/71, 19/82; briddis, g. sg. 18/51, 76; briddis, 18/55, 59/64.
hymbie, sb. bible, 9/238, 13/344.
hybe, inf. to buy, 12/315, 22/182.
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.
chandelabre, sb. candelabrum, 26/320.
chese, inf. to choose, 7/166.
chiere, sb. comtenance, 17/46.
clennesse, sb. cleanliness, 23/227.
clennest, superl. cleanest, 28/375.
cleped, pp. called, 6/142, 8/187; clepil, 24/257.
Glossary.

cleue, inf. to cleave, 6/138.
cleyme, 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.
couceyte, sb. notion, conception, 18/70; conceyt, 19/81.
conclude, inf. to confute, convince, 21/144 (see C. D. and N. E. D.).
connynge, sb. skill, 5/112; connynge, 7/177; konnyng, 8/180.
consistorey, sb. consistory, 20/139.
contynuauly, adv. continually, 20/116.
covetise, sb. covetousness, 23/226.
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. condemnable, 11/286.
daungier, sb. danger, 26/291.
dayerowes, sb. dawn, 3/54.
dely, inf. to die, 8/186.
delitable, adv. delectably, 4/89.
delit, sb. delight, 19/352; inf. to delight, 17/37.
demed, pp. doomed, 14/375.
demenyed, pp. behaved, 11/286, 13/346.
depynt, pp. depicted, stained, 20/134.
derre, adv. dearer, 9/221.
deeuer, inf. to dissolver, 7/167, 10/268, 15/412.
deyvoye, inf. to put away, 25/282.
dewe, adj. due, 15/405.
dismembre, inf. to dismember, 7/171; diamembre, 18/72.
dostow = doest thou, 2. sg. prs. 17/47, 18/75.
douteless, 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.
dyanaundes, sb. diamonds, 17/33.
eke, conj. also, 20/124, 135, 22/170, 28/370, 373.
ename, sg. imp. arm, 25/285.
encheson, sb. cause, 4/61.
enchesoned, 3. sg. pt. caused, 4/84 (not in C. D., M., N. E. D., and Str.).
encoragynt, pp. encouraged, 2/11.
enprinte, sg. imp. imprint, impress, 6/128; enprinted, pp. 11/296.
etendingy, prt. prs. being intent, 4/64.
examynacioun, sb. examination, 25/263.
exe, inf. to excite, 9/213.
eyssel, sb. vinegar, 14/368; eysel, 20/137, 25/265; eyselle, 22/196.
faile, adj. faint, poor, 8/180.
falsehede, sb. falsehood, 17/28; falsehood, 23/200.
fellawe, 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.
foliyse, adv. foolishly, 7/170.
forsoth, adv. in truth, 16/8.
forborn, pp. avoided, shunned, 7/159 (see N. E. D.).
fowlis, sb. fouls, 16/4.
fredam, 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.
fynaunce, sb. payment, compensation, 21/147 (see N. E. D. and Halliwell's Dictionary).
gadre, sg. imp. gather, 20/118, 27/341.
galantus, sb. lovers, 2/11; gaylauntes, 10/267.
geaunt, sb. giant, 27/333.
Glossary.

81
gesse, 1. sg. prs. guess, 4/86.
geyn, prp. again, 23/204; geyne, 23/226; geynes, 26/317.
gilt, sb. guilt, 22/179; gylyt, 12/321.
giltles, adj. guiltless, 23/216; gytilles, 8/186.
glotenye, sb. gluttony, 25/265; glotonye, 23/229.
greues, sb. grief, 10/264; greunes, 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. sg. pt. hung, 14/379.
henne, adv. hence, 13/335; hennys, 24/248.
herber, sb. herbary, orchard, 28/359.
heued, sb. head, 24/232.
hewe, sb. hue, colour, 20/121.
heyre, sb. heir, 25/274.
hogh, adv. 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.
-hewed, pp. coloured, 16/2.
hyrt, sb. hurt, 7/154.

iblent, pp. made blind, 20/130.
ien, sb. eyes, 19/108, 20/130, 22/194; ie, 22/177.
ilft, pp. left, 23/220.
imyent, pp. mixed, 20/137.
infecte, pp. fainted, injured, 6/143.
ioe, sb. joy, 7/168.
iuge, sb. judge, 10/254.
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.
lauendere, sb. 24/251; see note to this line.
leche, sb. leech, 14/376.
ledne, sb. speech, language, song, 16/16.
leep, 1. sg. pt. leapt, 4/59.
lenger, adv. longer, 14/391.
lest, adv. least, 15/407.
ley, sg. imp. lay (down), 9/222; lying, prt. pers. 12/304.
liche, adv. like, 19/102, 22/181.
lorne, pp. lost, 18/60; see note to this line.
lye, inf. to lie, 7/175, 9/222; lying, prt. pers. 12/302.
lyme, inf. to ensnare, 10/243.
mancr, sb. sort, kind, 9/213, 18/70.
mature, adj. (sb.?) matutinal, matutine, 8/187.
maunde, sb. 24/248; see note to this line.
mene, adj. mean, middle, moderate, 1/vi.
meschene, sb. injuries, 14/369.
myeint, pp. mingled, mixed, 16/3, 27/347.
mischeue, inf. to come to harm, 6/137.
mone, sb. moon, 17/48.
mone, sb. moan, 21/157.
moralite, sb. moral of a tale, 18/65.
mornyng, sb. mourning, 4/70, 7/179.
mortal, adj. fatal, violent, 4/77, dying away, 7/178.
most, 3. sq. prs. must, 3/29.
mote, 3. sq. subj. must, 28/364.
mynedly, adv. mindfully, 6/128 (not in C. D., M., or Str.).
mystofyng, verb. noun, going astray, erring, 23/209.
nade = had not, 6/140.
enedes, adv. needs, 3/29, 7/157, 8/181.
nerre, adv. nearer, 9/222; nere, 26/292.
noghht, conj. not, 9/212; nought, 17/45, 20/117.
onne, sb. none, 4/75, 5/105, 14/380, 386.
notheles, adv. nevertheless, 2/19, 4/82, 11/285.
nuwe, adj. new, 16/15.
yghtyngale, sb. nightingale, 1/1.
2/13, 13/337, 15/393, 16/11, 19/104, 28/355; nightingale, 2/16;
yightingale, 3/34, 5/113.

nyfow = wilt thou not, 2. sg. pres.
27/337.

nys = is not, 17/25.

ocê = the call of the nightingale,
5/99, 98; occy, 16/14, 18/55, 59,
19/85, 23/217.
oones, adv. once, 23/213.
or, conj. before, 3/54, 17/41, 24/248.
original, adj. 6/142; see note to
this line.
overal, adv. everywhere, 20/121.
overgone, pp. 3/47.
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.
passing, adv. surpassingly, 21/159.
past, pp. passed, 9/239, 10/247.
pees, sb. peace, 27/324.
peyyll, sb. people, 7/152.
perse, inf. to pierce, 6/138; perce,
25/253; perceel, 3, sg. pl. 14/387;
pp. 3/52; perceel, 23/212.
peyneth, 3. sg. pres. pains, 18/73.
plesance, sb. pleasure, 16/19.
pourer, sb. poorness, 23/226.
poynaunt, adj. poignant, 23/201.
pressour, sb. press, 21/153, 26/304.
prime, sb. prime, 4/78, 8/199, 9/240.
10/251, 268, 11/300; pryme, 11/
274.
princtens, sb. spring, 2/11, 23.
provynge, inf. to prove, 16/7.
prynces, sb. princess, 2/1; pryn-
ceesse, 3/3.
prunched, pp. punished, 9/237.
quayere, sb. quire, book, 2/1.
quayres, 21/152; see note to this
line.
queme, inf. to please, 9/231.
quert, sb. sound health, 6/130; see
note to this line.
qwye, inf. to quit, 21/154.
rayle, inf. to run, roll, 25/273.

redly, adj. readily or promptly, 3/30
(see Str., p. 493; radi, or p.
496; rad: C. reads: Redlyy).
refrayd, sb. refrain, 16/14.
remord, inf. to cause remorse, 8/190.
renoueled, pp. renewed, made new
again, 2/23.
replet, adj. quite full, 4/89.
reprefe, sb. reproof, 8/193: reprof,
10/261; reprenes, pl. 14/368, 373.
resowyn, 3. sg. pres. resounds, at-
ludes, 19/84.
rew, inf. to rue, 22/175.
rute (be ~), sb. 3/39; see note to
this line.
yghtwisnesse, sb. righteousness, 8/204.
safe, pp. save, 7/154; sauf, adj.
except, 16/10.
saumoun, sb. salvation, 15/406.
saughty, 3, sg. pl. saw. 20/134: 3, pl.
pl. 20/125.
scripture, sb. writing, the Holy Scrip-
ture (?), 5 14: see note to this line.
seet, 3, sg. pl. sat, 5/97.
sely, adj. unfortunate, fatal (?). 7
151; see note to this line.
sempte, 3, sg. pt. seemed, 17/43.
serpentine, adj. caused by a serpent,
26/315.
seseth, 3, sg. pres. ceases, 3/37.
seyn, pp. seen, 25/72.
saying, prt. pres. saying, 14/388.
scheene, adv. beautifully, splendidly,
22/194.
showres, sb. conflicts, struggles, 27/
335.
shyrte, 3, sg. pl. screeched, 5/103.
sixt, sb. sixte, 5/96, 13/359, 14/378,
380; syxte, 13/342; syxte, 14/365.
sle, inf. to slay, kill, 7/161: sg. imp.
16/20.
slough, 3, sg. pl. slew, 28/379.
smerre, inf. to be punished, 6/131.
sotell, adj. subtle, 6/136.
soth, sb. truth, 19/82.
snotfastnes, sb. truthfulness, 8/184.
soun, sb. sound, 4/66.
sound, inf. to heal, 25/268.
sphere, sb. sphere, 2/26, 5/92.
sperched, sb. spear-head, 21/158.
spet, sb. spittle, 10/259.
spreyn, pp. sprinkled, 20/121.
sterede, pp. stirred, excited, 10/269.
sterres, sb. stars, 11/283; sterres, 17/38.
sterve, inf. to die, 14/364, 19/110; starf, 3. sg. pt. 19/94.
steuen, sb. voice, 3/42.
steoke, sb. stole, 21/141.
streight, adv. straightway, directly, forthwith, 6/144, 8/198, 24/234.
streyghth, 3. sg. prs. strains, 18/73.
surfyte, sb. (surfeit), sin, 25/266; surfete, 22/183.
suwen, inf. to follow, 21/163.
syxt(e), see sixt.
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 aleys; see aleys.
them, conj. than, 9/233.
thlik, pron. this, 19/97.
thought, sb. thought, 3/47; see note to this line.
thoure, sb. = the hour, 11/274.
thurghnayled, pp. nailed through, 24/240.
to, adv. too, likewise, also, 13/333.
todrawe, pp. drawn asunder, 10/256.
toforme, adv. before, 18/58, 27/326.
toforme, 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.
towchynge, verb. noun, touch, 23/207.
trade, 3. sg. pt. trod, 21/155.
trewe, adj. true, 17/30; trewe, 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.
vale, sb. valley, 28/352.
veh, pron. each, 6/143, 9/236.
ver.y, adj. true, 2/24; verray, 5/117, 27/342; verey, 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.
vadrestondyng, verb. noun, understanding, 19/81.
vuknyldy, adj. unnatural, 11/294.
vntrowe, adj. untrue, false, 16/17; vntrew, 19/80.
voide, inf. to leave, 7/150; voidyng, prt. prs. making void, vacant.
driving out, 27/322.
vsynyte, inf. to raise, 17/39.
vyne, sb. vineyard, 21/167.
werre, sb. war, 13/361.
weyle, inf. to waive, 12/306.
wherthirgh, adv. by which, 27/321.
wont, pp. accustomed, 28/356.
wsynge, prt. prs. using, 12/305.
yaf, 3. sg. pt. gave, 4/61, 14/389.
ybought, pp. bought, 15/396.
yerd, sb. staff, rod, 27/327.
yerth, sb. earth, 6/123, 13/348, 14/384, 15/395.
ylyke, adv. alike, 4/87.
LIST OF PROPER NAMES.

Abraham, 1/xvii, 11/280.
Abyron, 13/349.
Adam, 1/xiii, 6/135, 148, 14/382.
April, 3/43.
Aurora, 4/71, 6/120, 7/155.

Bokyngham, 2/4; compare § 4, type B.
Bosra, 20/135.

Calurie, 12/314; Calnarye, 26/290.
Citheroñ, 17/32.
Crist, 5/115, 6/140, 146, 10/252, 13/361, 20/122, 27/336, 28/364; Cryste, 1/x; Cristys, 1/xi.
Cupide, 17/25, 45.

Danyell, 26/297.
Dauid, 26/307; David, 27/331.
Dede See, 11/292.

Edom, 20/134.
Eue, 6/135.
Ezechiel, 26/319.

Golye, 27/333.
Gomor, 11/291.

Iacob, 26/300.
Iesse, 28/377.
Iewes, 8/188, 10/258, 263, 12/307, 14/386, 21/166; Iewis, 24/254.


Iohn, 20/124; Io(h)u, 21/164, 24/258.
Iowrdan, 26/301.
Isaye, 20/133, 21/148.
Israel, 26/311, 27/328.
June, 16/1.

Leviathan, 26/303.
Longens, 14/385.
Lucifer, 6/126.
Lydgate, Dan Ioh(h), 28/clophon.

Marath, 27/325.
Maria, 1/heading; Marie, 24/257.
May, 2/25, 3/45.
Moyses, 26/310, 27/327.

Phebus, 2/26, 5/92.
Pilate, 20/138; Pounce Pylat, 10/254.

Rede See, 27/329.
Salomon, 10/271.
Sathan, 10/249, 12/318, 21/144, 27/336, 28/379.
Saul, 26/308.
Sodom, 11/291.

Tau, 26/318.
Titan, 16/1.

Venus, 16/16.
Warwyk, 13/332.
RETURN TO:  CIRCULATION DEPARTMENT  
198 Main Stacks

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